

# SPIRITUAL EVOLUTION

*From Flint Stones to Civil Tones*



ROMAN NEW

# **Spiritual Evolution from Flint Stones to Civil Tones**

By Roman New

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## FOREWORD

Our transformation as people transpires over time through spiritual components. After I wrote this book, I came across passages in the Bible from 1 Corinthians 13, and 1 Corinthians 15 that mirrors the notion of spiritual evolution being the momentum of our progression. In essence, we go from Flint Stones to Civil Tones. It's written that the first "Adam" became a living being, whereas the last "Adam" became a life giving spirit. However, the spiritual is not the first, but the natural, and afterward the spiritual. The first of our kind was of the earth, made of dust; the second of our kind of the spiritual. And as we have the image of those created from dust, we will also have the image of the spiritual. Flesh and blood cannot inherit the civilization given to us by the deity of this universe, nor does corruption inherit incorruption. This is the mystery; we will not all sleep but we will all be changed.

Our present knowledge always seems inadequate to fully anticipate future progression. We know some things by bits and pieces and try to formulate a future compass. But when the more perfect future arrives we realize how imperfect the past knowledge was. We are transformed by the renewing of our mind. From where we began we talk about things from those beginnings, but as we progress that past knowledge becomes obsolete. Today, we are looking through a dirty window into an unclear destiny, but when the future arrives we are living that experience. For this reason, as we look through the dirty window always maintain faith, hope, and charity. And the most important is to continue in love.

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## **The Stone-age: An Era Of Realization and Knitters**

The Stone Age is a broad prehistoric period during which stone was widely used to make implements with a sharp edge, a point, or a percussion surface. They were learning to knit together a civil existence. Stone Age artifacts include tools used by modern humans and by their predecessors. Bone tools were used during this period as well but are rarely preserved in the archaeological record. Let's be more appreciative of our Stone Age ancestors. They were some of the most industrious and innovative people ever to walk the planet. They learned to fashion tools, to hunt and share food, to build the first dwellings, and to develop the first cultures. They were the original pioneers, populating whole continents and spreading the human species worldwide while still hunters and food-gatherers. They came to the realization that civility was better than their hostile environment. Our ancestors achieved a number of major developments during the Stone Age, key innovations that not only assured our survival in a harsh world, but laid the foundation for the more dramatic innovations that have shaped our world today. The Stone Age men also started building roads and other modes of transportation. They also were the first individuals to start painting and writing on caves. Pottery too was discovered at this stage. This is why I call this essay "The Stone-age: An Era of Realization and Knitters." When was the wheel invented? It turns out it was relatively recently. Our Stone Age friends did not have the wheel. Because it is suggested by some that the Neanderthal and Homo Sapiens lived in the same place and at the same time I will engraft this into this essay. The Homo Sapiens were considered to be more civil than the Neanderthal and as the Neanderthal faded out the Homo Sapiens continued to progress. Their inventions are still used in our era and their ingenuity was pivotal in launching civilization as we know it today.

For the purpose of revealing the spirit working through the inner life of those living during the stone-age let's look at the ten top inventions, beginning with #10. Those inventions can be found by scrolling to the bottom of this page. From here, this article will continue to expound on the deity of the inner life which was guiding stone-age humanity through the spiritual fruit even as we are guided in our endeavors today.

The divine presence which inhabits the soul of living creatures is the source of our inspiration to knit together a progressively civil existence. All the inventions coming from the stone-agers began from their inner life in the effort to tame their external world and to make life more bearable within their primitive state. There was definitely a divine presence working within them to give them the desire to change their present conditions by knitting together a more desirable environment bit by bit. Their spiritual fruitfulness was evident by the inventions of sewing needles, creative art, tools to fend off hostile attacks, as well as to hunt for food. Their inward life was pleading for tranquility and protection from the hostilities that surrounded them. Thus came spears, bow and arrows, axes etc. to not only secure their safety but to bring in food. They began to communicate with others in a way as to impart life as was the purpose of their cave drawings to communicate stories in a colorful, organized, and social manner. As dim as what the light of their divine worth might have been, it was so bright as to guide them in the direction of mutual respect for one another during a primitive age. They began to identify with the positive energy which was evident through their self-expression. Not all of this could of been said about their Neanderthals counterparts. They were not as fruitful in their development and that inner



barrenness brought about their demise. They were more aggressive and not as in touch with the divine nature of their inner life as were the neighboring homo sapiens. In essence, a face to face meeting would probably cause the homo-sapiens to pick up their spears in anticipation of an attack and to protect their civil existence. The chance of the Neanderthals developing social skills to respect the life and even join the homo sapiens were slim and amounted to as much as what Cain did to Able. Where the homo- sapiens were learning to live by the light of divine existence the Neanderthals continued in darkness and placed no value on the supreme worth of inspiration, invention, or goodness. A dark cloud followed the path of the Neanderthals within the negativity of their primal behaviors. In this light, we can comprehend how being in touch with the beauty of our inner life will thrust us forward into a meeker and gentler world by the creative presence of the deity that permeates our soul and universe.

The spiritual fruit blossoms within the spirit of creation to knit together a progressively tranquil state of living. It's easy for people to have discussions in a Church or some Bible study and just know that the spiritual fruit has been around since the beginning of time. That's because they say that the fruits of the spirit are a sign of God's presence, and God has been around since the beginning of time. But, what are the signs that there was fruitfulness within the souls of those living during the stone-age? Their creativity and desire for a more civil way of life can attest to how the divinity of inner life was working within them even during a most primal era. In our more civilized age today we associate the qualities of goodwill, kindness, and love with a harmonic society. These enable us to relate to others in a helping and compassionate manner. Just the fact that these stone agers were sewing materials together to benefit not only themselves but also those close to them reveals that these fruit were within them. This separated them from the Neanderthals and propelled them into a constructive social order. Today it's easy to associate the spirit of meekness, gentleness, and peace not only with newborn infants but also with peace officers and military forces. Without question the stone-agers were giving birth to infants. These primal creatures had to learn to relate to their babes in a meek and gentle way and even to feed them in smaller and easier to eat portions. They had to be attentive to these newborn and tender children. Neglect alone, or rough treatment of newborn babies would cause such people as the Neanderthals to go extinct. Furthermore, to keep the peace and to protect themselves from hostile influences, and especially to protect their babes, they developed peacekeeping forces with spears, axes, bows and arrows etc. Today, we enjoy activity that brings us joy within an environment of goodness which gives us faith for the beauty of life. The stone-agers exhibited those fruit of the spirit through their music and artwork which would be evidence of their optimism within their primitive state and in the face of Neanderthal encounters. They did have a smile within them and were even able to express hope to their family as it was. With such a dynamic deity within them it would have required a great deal of perseverance, patience, and self-control to endure their age of stone. And yet we see this endurance, patience, and self-control in their literal sewing and in the knitting together of a more civil existence. Indeed, the fruit of the spirit was working in the souls of the stone-agers to enable us to inherit a meeker and kinder world.

The stone-agers came to the realization that they could knit together a healthier existence by discovering ways to soothe themselves mentally, emotionally, and physically. One behavior from the stone agers clearly reveals their desire for healthy surroundings. They covered corpses. Even though they didn't use words like sanitation, pollution, or nutrition it was through their own five senses in combination with divine realization that they were able to knit together a healthier existence. That realization would come by the powerful stench of rotting flesh. This is the type of

stench causing a person to gag and to cover the mouth and nose to prevent breathing contaminated air. They were beginning to learn the benefits of the healthier smell of fresh air. With the rotting flesh would come various insects and wild animals, which is a problem solved by burying the dead. And bury they did. This would give more comfort and pleasure to enhance emotional, mental, and even physical health. That simple act of covering the corpse would spare the stone agers from various diseases and sicknesses. From the inner compulsion for pleasant feelings came divine realization for the need of fresh air, sanitation, what good nutrition smells like, what healthy fluids taste like, and the importance of peaceful sleep. That sleep comes by keeping predators and foul smells away. They certainly had divine guidance leading them progressively on the path to health through pleasant emotional experiences, comforting mental processes, and physical health. The divine realization in health concerns enabled them to knit together a better life for themselves, but it didn't happen in a day or two. Through the spirit, the fruit of patience, self-control, and perseverance enabled them to discover, learn, and progress. Trial and error requires endurance to move forward constructively. Cutting a toe on a sharp rock becomes a lesson to turn the rock into a useful tool. Instead of becoming angry, out of control, or succumbing to fatal attitudes they turned pain, suffering, and hurt into an opportunity to make something positive to ensure their survival. Likewise, we did not go from the age of stone to the technological age in a day. By persevering through divine inspiration we were able to knit together a health industry involving mental, emotional, and physical health. From our present era we have more progression to experience. In this light, we need to persevere in things of the spirit by the spiritual fruit. This includes self-control to keep us in the destiny of the inward deity, and patience to wait for the blossoms of what we are to become. Endurance will carry us forward as we mature in divine inspiration to benefit our health.

The stone agers came to the divine realization that it was necessary to knit together a safe and secure environment. As the top ten inventions of the stone-age reveal, there were the creation of tools to separate the inhabitants of earth from an unsafe and insecure environment. The divine goodness of their inner life was moving them progressively towards a more tranquil place. That momentum is possible through the spirit by the fruit of meekness, gentleness, and peace. From the divine realization coming by fruitful qualities we are able to knit together a society that can progress forward with tranquility. In fact, owning weapons in our technological age is optional and by no means compulsory. Personalized weapons are even shunned by the majority of the world's population. The fruit of the spirit progressively shapes our civilization into a kinder and gentler existence. We have specialized sectors to protect us from hostilities. Those sectors include peace keeping entities such as the military and law enforcement. We will always progress by the fruit of the spirit to fend off uncivil attitudes to secure global serenity one knit at a time. Divine realization is knitting together a safe and secure environment for our existence.

The stone agers came to the realization that it was necessary to knit together their existence by social cohesion. They come to learn that they could be more successful by the efforts of numerous people together than individual effort. Evidence of this involves teamwork during a hunt and with the same communication that enabled them to care for infants, play a flute, or do art. They were relating to one another from the inner qualities we describe as goodwill, kindness, and love. From their inner life they were feeling a need to relate to one another from helpful and socially oriented qualities. In essence, divine realization came to their spirit by the spiritual fruit to inspire them to knit together harmonious functions. The universal deity was putting them in a place of belonging where they would be the instrument of progression for civilization. During

the age of stone a communal gathering might involve everyone having a weapon of some sort. This was part of their constructive progression to keep their community safe. There was a yearning from their inner life for civility in their place of belonging. In our technological age, a group band together with weapons is interpreted as violent gang affiliation. We have progressed in our social networking through the spirit by the fruit of kindness, goodwill, and love. Divine realization inspires us to knit together our place of belonging through tolerance, acceptance, sensual intimacy, and love for one another. Otherwise, we are left behind in the sludge of hate, intolerance, sexual abuses, and exclusion from civil functions. In our progressive society we gather in harmony at festivals, shopping centers, schools, the workplace, church, etc. Even as we continue to progress the fruit of the spirit will continue to shape our fellowship into a kinder and gentler experience. Divine realization comes from the qualities of compassion and charity to weave together the progression of social cohesion.

The stone agers came to realize that the divine light coming from within was a positive experience to their worth, and thereby was able to knit together an environment of esteem. Some people might say it's not the realization of our divine worth that keeps us progressing, but it's a matter of the survival of the fittest. Even then, the rougher and more aggressive components of creation go extinct as the meeker divine qualities progress. For example, we progressed from Tyrannosaurus Rex to ponies, and from the Neanderthal to Homo-sapiens. In this light, the realization of our divine worth, through the fruit of the spirit, enables us to knit together an environment that is respectful to the universal deity. By reverence to that divine presence our inward being yearns for fruitfulness, tranquility, respect for life, and cohesion. As well as the yearning to worship an advanced intelligence imparting to us positively charged energy. The top ten innovations of the stone-age reveal the yearning for a life filled with fruitfulness. From a sense of their self-worth through that inner fruit came the inventions of music, art, and the desire to preserve their selves. They were progressing in the spirit of their divine worth. They wanted to persevere for the love of their own existence. Their life had purpose, was future oriented, and as much as was the measure in them they sensed their divine potential. They relied on divine inspiration to help them survive, and learned the value of respect for one another. There was less esteem given to the primitive nature of the Neanderthal and more esteem for the divine light that was aiding humanity to progress. They wanted an abundant life flowing from positive energy to enhance their existence. There was a sense of self-worth from a divine presence lurking within. Absent of a focus on the inspiration coming from the goodness of the soul there would be bad ideas to ascertain their demise. Extinction comes by the desolation of divine realization, being barren of the matter necessary to knit together an existence based on recognition of an individual's divine worth. Instead of constructive knitting, there would be conflict, strife, and violence. The yearning for civil interaction would abate as selfish disregard for others would manifest. The light leading by granting a sense of divine importance would fade into the darkness of depraved behavior. Negative energy would prevail comparable to hosting an inward Tyrannosaurus Rex. However, the divine realization of our worth enables us to knit together a future with the universal deity.

Divine realization came to the stone agers relating to their identity which shows through their self-expression to enable them to knit together "words" and behaviors with positive energy. The people living during the age of stone were gradually establishing an identity which separated them and made them unique from their uncivilized surroundings. The divine inspiration coming from their inner life made their self-expression alien to the Neanderthals, and other forms of



creation. Their spirit brought forth art as their cave walls served as the canvas. Also, from their blossoming ingenuity came sewing needles, flutes with one note or more, pottery shaping skills, and even body paint. They were experiencing positive energy flowing from the fruit of the spirit. These people of the stone age were reinventing the world around them to reshape materials in such a way as to change their self-expression, and even their identity. They had faith in their visions to create something very useful from something that would seem hopelessly useless. For example, from useless fragments of bone they made sewing needles with the goal of knitting pieces together to establish comfort within their humble existence. They had a vision of a blanket when they saw the pieces of bone and made it happen. This also reveals the fruit of goodness working in their spirit with their faith. The things they created were inspirations of goodness that made positive contributions to their fellow survivors, and not just for evilness against threats. And of course the optimism to use raw materials to knit together a comfortable future came by the fruit of joy flowering in the spirit. Truly, divine realization of their inner identity came through the spiritual fruit of faith, goodness, and joy leading them by visions and optimism to knit together a progressive civilization. We can comprehend how counter-productive and self-defeating it is when despair, pessimism, and evilness becomes who are. Our existence would be nothing more than throwing stones at the subject of our dismay instead of expressing ourselves constructively. Instead of divine realization there would be stunted thought processes, instead of knitting with optimism we would unravel with negativity, and instead of progression there would be extinction. Our existence would of ended with the Neanderthals. However, we continue to progress by aspiring to visions of a heavenly place to call home. As the fruit of faith, goodness, and joy continues to permeate our spirit we have an optimistic look into the future with visions of a kinder and gentler world. Divine realization of our identity brings optimism in our self-expression enabling us to knit together a future with visions of a new and improved civilization.

We can assess that people living during the age of stone were guided by the universal deity, through the spiritual fruit, to make their primitive existence more civil. The diagnosis is that negative attitudes to the divinity of the soul would leave us in the stone-age. That opposition would desolate our spiritual fruitfulness and consequently stir up uncivil, unruly, and chaotic behaviors. Even so, we plan to progress forward by faith, hope, and love. We implement that plan from the moist tenderness of our inner life to impart optimism, peace, fruitfulness, tolerance, and divine light. We know we are successful when inspiration lives in us to keep the realization alive that we need to knit together harmonic interactions from the divine fabric of our inner life.

There are some people who are in denial about the living deity who resides in us. (That deity shapes our progression through the spirit by the spiritual fruit.) They are terminally ill with darkness and destruction because they discourage inspiration, divine realization, and the desire to knit together harmonious unions. They are like Neanderthals that express anger, conflict, debate, and hostilities to fruitful and civilly oriented people. They have no realization of knitting with the fruit of peace. Where civil people might share optimism through the joy of art and music, the Neanderthals come across as pessimistic, sad and depressed at the appearance of a joyful spirit. They have no realization of knitting with the fruit of goodness, joy, or faith. Their idea of bargaining, conversing, or negotiating is to make demands, or "club" you, in exchange for your willingness to relinquish your progression through the fruit of the spirit. They thrive on dominance through aggression, intimidation, and fear. Even so, Neanderthals will fade away even as the internal and eternal deity continues to impart life by faith, peace, love, and

perseverance. It's essential that we accept the divinity of the soul so that we can live a fruitful life as knitters in an age of divine realization.

There are reservoirs, populations, or factions of people who oppose the realization coming by the inspiration of a living deity. They are hostile to knitting a society together through the components of the spirit. (Those components involve the spiritual fruit.) The attitudes existing those reservoirs include beliefs that endorse violence, intimidation, and prejudice for the purpose of establishing themselves as the conquerors of humanity. This is similar to the Neanderthal existing beside the homo-sapiens. However, the Neanderthals fade away but the meeker homo-sapiens are granted a continuance.

The attitude of dismissing divine realization impedes the knitting together of a civil existence and transfers directly and indirectly. They transfer directly through those seeking conquest by carnal, manmade, or fleshly means. They are hostile to spiritual qualities because peace, joy, goodwill, and perseverance cannot be imparted by discriminatory methods, but are given by the universal deity as rewards for reverence to that divine goodness. Indirectly, Neanderthal or carnal attitudes transfer through us because we do not come to the realization of a living deity, and consequently do not knit our lives together with the fabric of the spiritual fruit.

The Neanderthal's attitude enter us because we place more value on carnal gain and less value on the spirit. In that event, we associate with those who live for physical gratification while neglecting the qualities that knit us together in a civil union. Those susceptible to opposing a spiritual life in favor of a physical one are caged into present and past teachings. They are not able to accept the qualities of the spirit that enables progression. To believe we will never receive the fullness of life through comfort, love, hope, and peace is to be chained into a Neanderthal mentality. However, to accept the smiles, hugs, tenderness, charity, and goodness that blossom in us enables us to progress joyfully from day to day. Instead of unfruitful thought processes there is divine realization, and instead of our life unraveling we are able to knit together a spiritually fruitful existence.

We can interrupt the cycle that imprisons us into Neanderthal behaviors. We do that by adopting the same spirit that enabled the stone-age homo sapiens to progress. That is to accept the realization given to us by divine inspiration so that we can knit together a progressively civil society. Although we are not certain what transformation we will experience, we can be sure that we will be different then we are today, even as the stone-age homo sapiens were different from the Neanderthals. That progression will transpire as we allow the soft, moist, and tender qualities of the spiritual fruit to blossom and flow through us.

10. Stone or Wooden Club: The Stone Club preceded more sophisticated implements like the Stone Axe and, at its most basic was simply a lump of wood that had weight at one end and a good grasp at the other. As simple as this is, it gave man a weapon that extended his striking range, even if only for a few feet, allowed him to tackle dangerous animals, and mortal enemies, more confidently.

9. Cave Painting/Art: There are many examples of quite intricate Stone Age cave paintings across the globe, depicting people, animals, plants, hunting, the stars, gods or spirits and more. In some cases these paintings go beyond merely reproducing what happened in the day to day lives of our ancestors and instead took on the role of a story board, a short film or book that told a tale.

Art implies thought beyond what was required for practical survival. If you are interested in cave paintings and haven't seen Cave of Forgotten Dreams by Werner Herzog, please take a look. It is an extraordinary documentary. To See Cave Paintings Click This Link.

8. Pigment for Body Decoration: Archaeologists have found evidence that Stone Age man used colored pigments for body decorations. Although the range of colors they could produce was very limited, typically in the earthy tones associated with ochre and iron oxides in the earth. The ultimate expression of color and status came much more recently when blues and purples, colors that were difficult to create and therefore expensive, became associated with royalty.

7. Sewing: Flax fibers have been discovered that had been spun to make thread. Our ancestors fashioned needles from animal bones and used the thread to sew animal hide and fur into clothes, shoes and packs and to create string or yarn that had many uses including hefting and being used in making baskets and other domestic pieces. But what was particularly interesting is among black and natural fibers were those colored pink and turquoise. Pink and turquoise! Here is evidence that they made an effort to introduce color into their lives.

6. Flute/Music: Although whistles that only produced a single note have been found, it was the discovery of a bone flute that had four finger holes in it that gives us real proof that our Stone Age ancestors had incorporated music into their lives. Interestingly this flute was found in a cave that had been occupied by Neanderthals, not Homo-sapiens. Indeed Neanderthals and Homo-sapiens were known to have existed in the same areas of ancient Europe together up until the Neanderthals disappeared around 35,000 years ago. Music, Art, Body decoration. Life was perhaps a bit more colorful in the Stone Age than we might have thought.

5. Bow & Arrow: The bow and arrow was the ultimate Stone Age weapon although they were a relatively late invention. These sophisticated instruments required a number of technologies to exist in order to be created. Firstly they needed very strong string or twine, a sharp stone tool to shape the bow and the arrow shaft and the ability to split very sharp, fine stone for the arrow head. The ability to injure or kill prey or foe from a distance gave those of the Stone Age an incredible advantage and, along with the following two inventions, ensured his dominance on the planet Earth.

4. Long Hunting Spear: For the purposes of getting food and defending themselves those in the Stone Age had to contend with numerous creatures that had sharp claws and teeth. Long hunting spears as well as thrusting spears meant they didn't need to get too close to their prey and had a better chance of injuring or killing the animal while minimizing the potential of their own injury or death. When long wooden hunting spears were used by a number of people to corner and engage with prey, the stone-agers became a formidable hunter, increasing their food supply and general safety.

3. Stone Axe: Our Stone Age ancestors made a giant leap when they invented the stone axe. Someone at some point intuitively saw the value in attaching a sharp stone to the end of a stick, and using leverage to increase power at the axe head. This was a ground breaking tool that gave the user the ability to kill prey faster and easier than before, fight aggressors (or be a better aggressor), open nuts or seeds for food, chop wood for fire and shape wood in order to build better shelters. The axe remains a commonly used tool across the globe today making it one of the oldest and most valuable inventions ever.

2. Shelter: Amazingly, the earliest evidence that our ancestors built fixed shelters is from the Stone Age. Naturally the stone-agers sheltered under trees and in caves where possible. Some shelters were made of stone and wood, others used the bones and tusks of mammoths to provide the structure and we assume all would have used animal hide and fur to provide a floor and walls. Other examples of early shelters have been found. These shelters showed evidence of a hearth or fireplace and separate rooms representing a major improvement in living conditions for people using the shelter. Warmth, light, staying dry, cooking, flooring and fur hide bedding. A most luxurious existence.

1. The Controlled Use of Fire: Fire wasn't discovered as such as it always existed, however the ability to control fire was the greatest step forward in the history of mankind and our ancestors. Fire enabled us to cook food meaning we were better nourished, keep warm which meant we were better rested, migrate into colder climates which saw us diversify across the globe, fight away predators, clear forests for agriculture and bake clay to make utensils. It provided a sign of safe haven at night. Without learning how to harness and control the power of fire it would be a very different world today.

## Am I My Brother's Keeper?

"AM I MY BROTHER'S KEEPER?" That question is known to come from Genesis 4:9. This is perhaps one of the more thought-provoking questions in the Bible and is one asked by Cain: Cain had killed his brother because God had accepted Abel's offering, but not his own\*. \* When the Lord inquired concerning Abel, Cain's response was: "Am I my brother's keeper?" This is a question we would do well to ask ourselves today...Are we our brother's keeper? Do we have a responsibility to watch out for and care for one for another? In this article the word "brother" will be used to signify humanity.

The question, "Am I My Brother's Keeper?" can be answered after we think about the living and divine presence that has residence within us. That deity permeating our inner life and permeates this universe is the sole keeper of the human animal. It is from the inner workings of that divine presence that we are able to blossom with spiritual fruitfulness. In that fruitfulness we experience peace even within the most turbulent of circumstances. When those turbulent circumstances should make us parched and dry the inner deity continues to keep us moist, soft, and tender towards the sanctity of life. In this respect we are always aware of the divinity that exists and works within our soul. Somehow, that supreme-being keeps us flowing with positive energy even within the most undesirable situations. To respond affirmatively that we are our brother's keeper conveys a desire to emulate the work of that deity by contributing to the good work that is present in others. However, rejecting the goodness that exists in the soul is to reject any effort to acknowledge our responsibility to one another. In effect, we would be more concerned about our own welfare as we refuse to allow the deity to be the keeper of our inner life. That would result in desolating the fruitfulness of others to have your own way. That leaves others in a state of turmoil as confrontation would be a means in which to obtain. The sanctity of life would be lost as murderous intent would manifest in an effort to receive some type of primitive satisfaction. We would be totally blind to the divine worth of humanity as a negative attitude full of pessimism would prevail. It is tragic for someone to claim themselves as a deity while belittling and downplaying the life of others. To say that we are our brother's keeper is to bring an attitude of reverence to the divinity existing in every living being.

As we honor the divinity of our soul, which is our keeper, we are given the rewards of the fruit of the spirit. Those spiritual fruit enables us to relate to one another with civil and humane attitudes. In essence, through divine fruit we learn how to be our brother's keeper. In practical terms, every organization created to help others is suggesting that they are their brother's keeper. These are organizations such as food pantries or health care centers. In this case it is only by the fruit of goodwill, kindness, and love that this can manifest because hatred for others, cruel intent, and ill-will would not allow that compassion. Other agencies that keep the peace from one person to the other are also suggesting that we should be our brother's keeper. The tranquility we experience in our environment is a result of the divine fruit of gentleness, meekness, and peace because without those inward rewards we are prone to aggressive domination over others through physical force. There are also many structured venues with a design to provide a sense of joy, goodness, and faith through such sources as the music industry etc. This is to suggest that we want to be our brother's keeper by providing optimism, happiness, and good cheer. Without that inclination from the divinity of our soul we destroy one another with evil manipulation,

pessimism, and despair. In addition, there are many agencies that focus solely on trying to help others to persevere in life through the fruit of self-control and patience. For example, any place that encourages healthy living through some form of counseling are saying that they are their brother's keeper. However, attitudes that incite out of control behaviors, unfruitful impulsiveness, or fatal attitudes are inhumane and hostile to humanity. In this light, we see how the reward from the deity residing in our soul encourages us to relate well to others through the spiritual fruit.

We would hope that our nurses and doctors are our brother's keeper. What would the health care industry be like if the spirit of being our brother's keeper went amiss? All the health care given to a person would be for the purpose of downplaying the health of others from some sort of malicious intent. That malicious intent would involve providing therapy, medications, and counseling as a substitute for the spiritual fruitfulness of a person's inner life. In effect, without the comforting fruit in our emotions, thoughts, and behaviors our mental health, emotional health, and physical health would deteriorate. Our mental processes would be out of control, we would be impatient in demanding a remedy for our discomfort, and we would experience fatal results relating to the body. If people who supposedly feel a social responsibility to the welfare of our health disregard the divine keeper of the human animal then many things could go amiss relating to our sleep cycles, breathing ability, fluid needs, eating habits, and even in our elimination of waste and other sanitary practices. To be our brother's keeper entails being sensitive to the fruit within a person's health to acknowledge and revere the divinity of our inner life. The fruit of patience would allow us to wait a while before jumping into or asserting oneself into unnecessary medical intervention. Likewise, the fruit of self-control would give us the staying power to experience stability in the health we have before seeking a grand and spectacular experience in how we feel by using unfruitful alternatives. Furthermore, perseverance would enable us to continue on the path of fruitfulness relating to our health instead of indulging in habits that have dire consequences. For us to be our brother's keeper is as simple as relating to others in a way that brings them comfort in their mind, emotions, and physical health. Which relates to encouraging healthy eating and drinking habits, giving them calm during their sleep, encouraging the idea that lungs are made to give the body oxygen, and to provide a relaxing atmosphere around the bathroom area.

We would hope that the peace keepers among us are our brother's keeper. How tragic it would be to think that peace keepers were standing around watching Cain savagely brutalize his brother simply because Able was in touch with God's presence and Cain was not. We come to know that peace keepers are here to defend the civil and social qualities of citizens from being preyed upon by those of carnal and primal inclinations. For us to be our brother's keeper involves contributing to an atmosphere that makes one another feel safe and secure within the environment they find themselves in. The only way that is possible is to offer the deity of our soul something acceptable which is honor, reverence, and respect which in turn we are given the rewards of meekness, gentleness, and peace. From that inner fountain of tranquility we add to the serenity within our place of residence, we contribute to a stable security from day to day, and we relate to the physical presence of others in a civil and peaceful manner. Quite obviously, Cain did not feel that he needed to be his brother's keeper and especially not if God had favored Able and not himself. Flowing from Cain's inward being came harsh aggression of violence to bring bodily harm resulting in a fatality. Fortunately for the world, our peace keepers which includes concerned citizens, neighborhood watch programs, 1-800 numbers to report crime, etc. has become prevalent in communities around the world. Being our brother's keeper is as simple as



humbling ourselves in the presence of the divinity of our inner life and allowing a meek and gentle spirit to manifest with peace towards one another. Instead of being a Cain in a more civilized world we can respond in a way to contribute to the calm in our sphere of the world. As we retain favor with the divine presence of our inner life we are given the necessary fruit to live in a more civil and socially responsible world.

We would hope that the people we call our friends are our brother's keeper. If people were directing who we say hi to and who we withhold our friendship from what type of social network would you belong in? For someone to be their brother's keeper relating to your place of acceptance it would require the spirit of goodwill, kindness, and love. Through those good fruit we would be with people who were tolerant of one another, loving, sensually intimate, and desirous of people interacting through civil attitudes. In contrast, imagine the social chaos of people attempting to place you with others but did not have the spirit of being their brother's keeper. They would put you among people where attempts to mingle with the attitude of spiritual fruitfulness would be difficult. Instead of social harmony there would be friction through sensual abuses, exclusion of others, intolerances, and hatred. That type of social environment would incite various acts similar to Cain's violence against his brother. Those who would be living a life acceptable to the divine goodness of the soul would be scrutinized, hazed, and accosted by those feeling hate for the fruitfulness in others and the community they reside in. However, we can be our brother's keeper by simply conveying compassion by not being hateful, abusive, and rejecting. As our brother's keeper we let our light shine by allowing the sunshine of a warm and courteous attitude to permeate our inner being.

When we try to think of people who esteem the worth of our inner life we might consider officials in a church in pastoral positions. Hopefully those ministers would have it within their spirit to be their brother's keeper. How tragic it would be for those clerics to misguide their people away from the living deity of the soul. Their teachings would desolate the spiritual fruitfulness of those who follow them which would result in inner turmoil and conflict as they attempt to relate to others according to ill intended teachings. In effect, the value held for life would diminish and negativity would consume every divine inclination within. In contrast, the light of our divine worth shines when we are aware that a supreme presence lives within us which is the true keeper of our soul. As we focus on that deity we begin to comprehend the divine worth of each individual of humanity. That inner divinity keeps us full with spiritual fruitfulness so that we can experience a feeling of peace and serenity. In that tranquility our inclination is to cherish the sanctity of life from one living creature to the next. From that supernatural force a positive energy flows through the self-expression of what we say and do. We would hope that the deity who shines the light on our divine worth is our brother's keeper. The deity that resides in us is the source of our ability to have good intentions towards one another. As we show reverence for that divine goodness then we will also feel concern for those around us. In contrast, irreverence for the deity that makes the world turn translates into hostility towards others.

We would hope that people responsible for conveying an image of our self-expression is our brother's keeper because this defines our identity. Some people are responsible for filling in paperwork that describes how we express ourselves which defines our identity. This could involve workplace evaluations, reports filed in police records, school records, or any identifying information that portrays the type of person you are. It's tragic to think that people we trust to

adequately convey the fruitfulness of our inner life would betray that trust by informing people that our words and behaviors are totally opposite of who we are from our soul. Because they are irreverent to the deity that resides in the soul they relinquish their role as a brother's keeper by painting the fruitful identity of others as being full of despair, pessimism, and evilness towards others. This could totally destroy a person's optimism for the future because the identity that they erroneously become known by blocks them from the educational, career, and community goals they may have held. In contrast, being our brother's keeper is as simple as showing a smile with words of optimism. In whatever circumstances we discover ourselves in we always want to revere the divinity within us which is the keeper of our faith, goodness, and joy. In that fruitfulness we become our brother's keeper by conveying an atmosphere of hope, happiness, and optimism about the identity of others in whatever situations they find themselves in. Let our words be full of edification to please the deity which permeates this universe and keeps our identity immersed in divine qualities regardless of what is said or written.

We can assess that being our brother's keeper requires us to welcome the keeper that resides in us. The keeper of our soul rewards us with spiritual fruitfulness to teach us civil and humane attitudes. The diagnosis is that some people do not want us to feel compassion for others. They will attack the divine fruit in opposition to the divine keeper of our inner life. Even so, we plan to convey constructive sentiments to one another. We implement that plan by allowing the soft, moist, and tender qualities to flow in us. We evaluate the success according to the spiritual fruit that blossom in our thoughts, feelings, and behaviors. In that fruitfulness we learn to be our brother's keeper coming from the divinity that is in us.

Some people do not want us to be our brother's keeper which is destructive to health care, a peaceful environment, social cohesion, our belief in divine goodness, and our self-image. They are like pathogens that deconstruct social responsibility as they deny the divinity of our inner life. They utilize anger, debate, and conflict toward those conveying the spirit of peace in an effort to keep another comforted as they assume the role as their brother's keeper. In addition, some will express sadness, pessimism, and despair to those showing a joyful optimism in an effort to convey hope to the down and out. Their idea of conversing, bargaining, or negotiating is solely to discourage your intervention for the purpose of establishing themselves as the keeper of others. Even so, acceptance of the divine keeper of the human animal is the only way to experience fruitful results in our care of others.

Reservoirs of people opposing the divine keeper of the soul grow with similar attitudes and live with those destructive sentiments amidst populations and groups of people. The attitudes exiting those people include a self-expression that is against the goodwill of others that comes from spiritual fruitfulness. They oppose the divine fruit because that fruit blossoms from the deity that is the keeper of the human animal. Their words are obstructive to conversation that suggest being our brother's keeper, and their behaviors act to block or otherwise impede being in touch with the divine keeper of our inmost being.

The attitude of opposing the goodwill of being our brother's keeper will transfer directly through people who plan to dominate the human animal by portraying themselves as the sole keeper of others. The proclamation of being their brother's keeper is based on carnal, fleshly, and manmade provisions. But they are not able to produce the spiritual fruit which enables a sincere compassion for the needs of the human animal. They claim the nature of the universal deity as their own but set up barriers to prohibit others from relating to the divinity of the soul. Indirectly

those attitudes transfer through people who accept worldly rewards for their provisions by acknowledging powerful influences as their brother's keeper. However, they refuse to convey compassion to the needy because they relinquish the spirit of social involvement. The environment becomes a prejudiced and discriminatory place because of the hate, intolerance, and exclusion towards those acknowledging the divine keeper of the soul and which refuse the carnal and destructive desires of the human animal.

Deciding not to welcome the spirit that makes us our brother's keeper enters us according to our feelings of worth, and a desire for acceptance. We don't want to be ridiculed, mocked, or tossed aside so we decide it's best not to convey compassion to the down trodden. Consequently, we also discard the divine keeper of our inner life which keeps us comforted with the rewards of the spiritual fruit. We assume that companionship with those who accept our attitude of indifference will bring a substitute for the spiritual aspects of love, peace, perseverance, and faith in goodness. However, the same indifference felt towards the unfortunate is the same indifference that is prevalent among those we feel accepted by. Those susceptible to opposing the attitude of being their brother's keeper are accustomed to being kept by others. While provisions of life are given to them they neglect the blossoms of spiritual fruit within themselves by not conveying a grateful attitude to the divine keeper of their inner life. They focus their praise and thankfulness on the provider of manmade and carnal substance but have nothing praiseworthy to say or to do relating to the deity of the soul.

We can interrupt the cycle of not wanting to be our brother's keeper. We do that by realizing the deity that lives in us is the sole keeper of humanity. As we give reverence to that divine presence we are given the rewards of the spiritual fruit in our thoughts, behaviors, and behaviors. Those rewards help us to relate to one another through humane qualities. As long as we respond to others to keep that fruitfulness alive in us then we are relating to one another as expected by the supreme-being. That fruitfulness is found within the soft, moist, and tender qualities of our inner life. By allowing the deity to permeate us from inside, we are able to relate to one another from the spirit of compassion in what we say and do.

## Self-Preservation and the Spiritual Fruit

The "ME" attitude, in order to truly be "me," is interested in self-preservation. "ME" in terms of self-preservation is not self-destructive but responds to unstable situations in a way as to bring life and safety to self. From Wikipedia: "Self-preservation is behavior that ensures the survival of an organism. It is almost universal among living organisms. Pain and fear are parts of this mechanism. Pain motivates the individual to withdraw from damaging situations, to protect a damaged body part while it heals, and to avoid similar experiences in the future. Fear causes the organism to seek safety and may cause a release of adrenaline, which has the effect of increased strength and heightened senses such as hearing, smell, and sight. Self-preservation may also be interpreted figuratively; in regard to the coping mechanisms one needs to prevent emotional trauma from distorting the mind. Even the most simple of living organisms (for example, the single-celled bacteria) are typically under intense selective pressure to evolve a response to avoid a damaging environment, if such an environment exists. Organisms also evolve while adapting - even thriving - in a benign environment (for example, a marine sponge modifies its structure in response to current changes, in order to better absorb and process nutrients). Self-preservation is therefore an almost universal hallmark of life. However when introduced to a novel threat, many species will have a self-preservation response either too specialized, or not specialized enough, to cope with that particular threat. An example is the dodo, which evolved in the absence of natural predators and hence lacked an appropriate, general self-preservation response to heavy predation by humans and rats, showing no fear of them." Life, healing, and safety are hallmarks of the purest form of the "Me" attitude which seeks self-preservation. In this light this article will expound on how the "Me" in self-preservation will seek refuge in the spiritual fruit which blossom in the presence of the divinity of the soul.

The human animal seeks self-preservation or refuge within the deity of our inner life. This is no new thought because we recognize this concept in many popular church hymns such as "Rock Of Ages" containing lyrics like, "'Rock of Ages, cleft for me, Let me hide myself in Thee." The living presence in the soul is refuge for self-preservation. That refuge is a place within us that provides life, healing, and safety and is just about a universal hallmark of life. Although we would think that 100% of life on this planet is interested in self-preservation there are some who oppose the presence of the living deity. Therefore, a desire for life, healing, and safety is almost a universal characteristic but not quite. Some people attack the inner fruitfulness that preserves us with comfort and the consequence is the desolation of all the necessary qualities to keep us safe, alive, and healthy. That barren condition causes mental and emotional turmoil which creates chaotic behaviors. Instead of a desire for the preservation of life we lose value for the sanctity of life and become blind to our own divine worth. Negative energy begins to fill our words and behaviors which will cause fatal attitudes, unhealthy habits, and dangerous perspectives. Instead of self-preservation there is self-destruction. A true desire to preserve our own life comes by welcoming, rejoicing, and being thankful for the living deity that occupies our inward being. That deity is the source of our spiritual fruitfulness, tranquility, love for life, and positive energy in what we say and do. In that divine cleft we discover life, healing, and safety.

When you see the spiritual fruit blossom you are seeing the self-preservation mechanism of the human animal. The softness of the spiritual fruit blossom to enhance our self-preservation. How

many living creatures including the human animal are seeking a place to be treated with cruelty, hatred, and malicious intentions by others? None, unless their behavior is considered abnormal, and self-destructive. The truth is that the life of creation seeks an environment where the warmth of the spiritual fruit through goodwill, kindness, and love are evident. The fruit of the spirit contributes to our desire for healing, life, and safety. In fact, to engage ourselves into activities that result in critical bodily harm, aggressive conflict in our place of shelter, or chaotic disturbances every day is far from self-preservation but is self-destructive. It is through the spirit of peace, meekness, and gentleness that we perceive an environment that preserves us as we seek refuge from conflict, harshness, and domineering aggression. Through the divinity of the soul where good fruit blossom we experience faith, goodness, and joy that gives us the optimism to move forward in the future believing our life, health, and security will be there. That is part of our self-preservation desires. Self-destructive attitudes manifests when we begin to feel despair, overwhelmed by evilness, and submerged into insurmountable pessimism. Instead of a desire to preserve ourselves we begin to develop fatal attitudes, respond with impulsive and out of control behaviors. It is only through the fruit of patience, self-control, and perseverance from the inward deity will we preserve our life, experience healings, and find safety. Very truly, when you experience fruitfulness in your emotions, thoughts, and behaviors you are experiencing self-preservation.

When considering our health, self-preservation is an almost universal hallmark of life. This is to avoid the pain and fear of unhealthy consequences by avoiding damages to our physical welfare. In this light, the desire to preserve self is to bring life, health, and safety by caring for the well-being of our body by what we eat, drink, and breathe. As well as through sanitary practices and receiving a comforting amount of rest for rejuvenation. Self-destructive behaviors manifest when the fruit of patience, self-control, and perseverance in healthy habits are neglected within us. When we lose patience during trying circumstance our impatience leads to unhealthy habits in an effort to soothe our mental and emotional turmoil. Instead of self-control we become out of control within a lifestyle that has detrimental consequences to the welfare of our body. Consequently, perseverance turns into desires to quit on life as fatal attitudes manifest within our inner life. We can now comprehend that self-preservation comes through healthy desires towards our body as the spiritual fruit of patience, self-control, and perseverance are key in that process.

Regarding our safety, self-preservation is an almost universal hallmark of life. This is to avoid the pain and fear of bodily harm by avoiding a damaging and unsafe environment. The desire to preserve life, health, and safety is woven into our need for protection from violent destruction, and for a tranquil place of shelter within the place we reside, and for stability in our security from day to day. Self-destructive reactions appear when the fruitfulness of a meek and gentle spirit of peace begins to diminish within us which contributes to a dangerous and insecure environment. When we lose the fruit of meekness we become aggressively domineering over others which leads to confrontation and bodily harm. In the absence of gentleness we become harsh towards one another which will add conflict to conflict making our place of residence unbearable and dysfunctional. In essence, without the inner quality of peace our life fills with turmoil, havoc, and chaos which will destabilize our activities from day to day. In this light, we see how self-preservation comes through a safe and secure environment by cherishing the fruitfulness of meekness, gentleness, and peacefulness.

Relating to our social relations self-preservation is an almost universal hallmark of life. This is to avoid the pain and fear of social trauma by avoiding destructive social networks. The craving of humanity for life, health, and safety is satisfied when we have a loving place of belonging, sensual intimacy, tolerance for one another's differences, and inclusion in socially responsible activities. Our destruction correlates with the disappearance of the fruit of goodwill, kindness, and love. Without goodwill we are left with ill intentions towards others, without kindness we are left with cruel attitudes, and without love we are left with hatred. In the absence of compassionate fruit we self-destruct with intolerance, sensual abuses, exclusion causing fragmentation, and hatefulness. It's comprehensible how self-preservation comes through a loving social network by welcoming all the blossoms that love, goodwill, and kindness brings.

Awareness of the light of our divine worth enhances self-preservation as a universal hallmark of life. This is to avoid the pain and fear of having no worth by avoiding damaging impacts to our sense of value. The desire of the human animal to have health, life, and safety is satisfied when there is mutual respect for one another. Mutual respect assists our need for preservation as we recognize the divinity that resides in the soul of all members of humanity. In contrast, our self-destruction is a result of feeling useless and of no worth from day to day, and from those destructive attitudes we devalue and destroy the esteem of others. That is a result of irreverence to the divine presence of inner life. From this, we can easily see how self-preservation comes by respect and mutual esteem of the divine qualities that flowers from within.

When expressing our identity self-preservation is an almost universal hallmark of life. This is to avoid the pain and fear of a negative sense of identity by avoiding oppressive consequences on constructive self-expression. In order for us to preserve self we learn to adopt beliefs, speak words, and do deeds that energize our interactions with positive energy. A negative and self-destructive identity comes about when our self-expression is void of goodness, joy, and faith. Without goodness in our communication we convey evilness to others, and without joy we convey pessimism, and without faith we have a gloomy perspective of life which brings about despair. In this event we would learn no lessons from the past, have no regard for the present, and disregard the future as irrelevant. That leads to a self-destructive expression of who we are. In this light, it is evident that the radiance of optimism comes about through joy, goodness, and faith which enhances our craving for self-preservation.

We can assess that the self-preservation of the human animal comes through the blossoms of the spiritual fruit by seeking refuge within the divinity of the soul. The diagnosis is that a selfish attitude full of carnal or materialistic desire is counter-productive to self-preservation and is self-destructive. In this light, we plan to live a life conducive of life, healing, and safety. We implement that plan by finding refuge through spiritual fruitfulness where peace, goodwill, goodness, and perseverance in civil qualities manifest. The success of our desire for self-preservation is evident when our behaviors reflect a welfare for healthy living, activities that keep us safe and secure from harm, motivates a love for life and social harmony, shows a reverence for the light of our divine worth, and radiates with the positive energy of joy, goodness, and faith.

Some people are in denial and refuse to acknowledge the value of the spiritual fruit relating to the preservation and progression of the human animal. They tend to inflame carnal and primitive attitudes as they express anger, conflict, debate, and opposition to the gentle spirit of peace. They seem to thrive on destruction instead of preservation. When those same people witness joyful,



happy, and optimistic attitudes they counter that with something negative to convey despairing and pessimistic sentiments. They seem to want you to self-destruct with feelings of hopelessness. When it comes to expecting a conversation with mutual benefits they want you to accept a lesser and "losing" position to put themselves in a carnal and primitive place of "authority. Your self-destruction is their idea of preserving themselves. Even so, acceptance that a divine presence inhabits every individual is the only way to mutual respect which leads to self-preservation through the spiritual fruit.

There are reservoirs, cultures, or populations of people who insist on relating only to the carnal desires of the human animal while ignoring, denigrating, and causing conflict towards the self-preservation nature of the spiritual fruit. The attitudes that exit them are words that seem promising to the primal desires of the flesh but are destructive to the spirit of love, peace, faith, and perseverance. Also, their behaviors are such that are void of the fruit of gentleness, joy, and kindness as they attempt to rule over, dominate, and control the human animal. They depend on worldly means of authority in the name of preservation but they destroy the qualities necessary to implant optimism relating to the prospects for a fruitful life, healing through divine qualities, and comfort in security. Those attitudes transfer directly through those desiring conquest over humanity by diminishing the all-powerful, all knowing, and ever present deity that permeates our universe and inner life. Their preservation comes through the perils of others. Indirectly, those attitudes transfer through those desiring carnal rewards and are willing to submit to those who oppose the spiritual fruit within day to day interactions.

Neglecting our self-preservation through the spiritual fruit enter us relating to our perspective of the pleasures of carnal desires. We might decide that there is more value in accepting a human existence without the spiritual fruit if it means more praise, ego building, and acceptance from those around us. The result is a life of inward barrenness, conflict, tacky social relations, disrespect for inner goodness, and a pervasive negative energy. The submission to that way of life comes about from ridicule, humiliation, debasement, social exclusion, and isolation from fruitful influences. We discover a place of belonging and esteem among a population of people who contradict the desire for self-preservation while inciting self-destructive sentiments. The people susceptible to a self-destructive way of life feel a need to submit to worldly authority and peer pressure to earn creature comforts. Even if that means engaging in unhealthy habits, living with inner turmoil, forsaking compassionate sentiments, downplaying the worth of others, and permeating with negativism. They seek to meet the needs of carnal desires while neglecting the fruit that preserves them.

We can interrupt that cycle of self-destructive attitudes by being aware that the spiritual fruit preserves us and blossom as rewards for our reverence to the deity of our soul. In that fruitfulness is a desire for life, health, and safety. As we blossom fruitfully we develop sincerity for the welfare of the human body, to contribute to a safe environment, to bring goodwill within our place of belonging, to cherish the goodness of our inner life, and to convey the radiance of positive energy.

## When Going the Extra Mile Have a Milestone In Sight

When we travel long distances on a highway or hike along a favorite route we will have specific points where we pull over to rest. That rest is for rejuvenation so that we can continue on and complete our destination. When doing charitable deeds for others, or going the "extra mile", we might also need to rest to refresh our inner inner life. The expression "the extra mile" refers to acts of service for others that go beyond what is required or expected. The expression probably comes from the Bible, when Jesus declares in his Sermon on the Mount, "Whoever forces you to go one mile, go with him two." The verse is a reference to the practice of "impressment" which, among other things, allowed a Roman soldier to conscript a Jewish native to carry his equipment for one Roman mile -- no easy task considering a Roman soldier's backpack could weigh upwards of 100 pounds (45.4 kg). "The extra mile" can also refer to trying harder to please someone or to get the task done correctly; or to do more than is required to do to reach a goal. For example; "I like doing business with that company. They always go the extra mile." Or, "My teacher goes the extra mile to help us." Along the way we should keep our eye on milestones. Milestones are constructed to provide reference points along the road. This can be used to reassure travellers that the proper path is being followed, and to indicate either distance travelled or the remaining distance to a destination. Such references are also used by maintenance engineers and emergency services to direct them to specific points where their presence is required. This term is sometimes used to denote a location on a road even if no physical sign is present. From here we will begin this essay, "When Going the Extra Mile Have a Milestone in Sight." This article will suggest that spiritual milestones will keep us blossoming with good fruit and keep us in touch with the divinity of our inner life as we endeavor to go the extra mile for another.

When going the extra mile, keep an eye on your relationship to the deity within which is the milestone to keep us on the path of civil and divine behavior. The divinity of the soul is a permanent marker that guides us into civil behaviors as we make our way through life. If we lose sight of that milestone then we deviate into uncivil and primitive attitudes. Going the extra mile for someone turns into chaotic ventures unless we revere the divine goodness of our inner life. Our internal spiritual fruitfulness are rewards for honoring the supreme being that permeates this universe which is more important than praise coming from a deviant path. From those internal rewards we are at peace with doing charitable deeds, not conflicted. In that peace we develop social fruits of harmony as we follow the divine milestone which keeps us from hateful attitudes towards others. We go the extra mile because we live in the light of the divine worth of humanity and desire to contribute to deity's creation. If we lose sight of that milestone then we debase our own worth and sabotage the welfare of others in what we do. When we have an optimistic positive energy in doing for others then we are following the proper milestone, but losing sight of that marker causes negative pessimism in our deeds for one another. The reward of inner fruitfulness comes about because we are doing according to the divine residence of our inner life, not because we are trying to please the carnal or worldly expectations of flesh and blood.

When going the extra mile keep an eye on the blossoms of the spiritual fruit which is a milestone to keep us soft, moist, and tender along the path. There is a huge difference between going the extra mile across an extremely hot dessert that is certain death, and going the extra mile where

there is the ability to refresh ourselves on an oasis along the way. Keeping our eye on a "watering hole" where we can rejuvenate the spiritual fruitfulness of our inner life is essential to continue in charitable deeds. That fruitfulness enables us to carry on in the compassion that love, kindness, and goodwill affords us. It is also the milestone that we keep our eyes on as we go the extra mile. If we become dry, heated, and inwardly spent then hardness begins to form within, which is apparent through hints of hatefulness, ill-intent, and cruelty within our endeavors. It is then that we should rest from our deeds to allow spiritual fruitfulness to return to us. If not, we lose sight of the fuel of perseverance and the milestone up ahead seems too far away as we seek to end our efforts to go the extra mile to do well for others. In that event a simple request to lend a helping hand turns into quick, short tempered, impatient, and out of control responses to those making the request. When the burden of the upcoming milestone becomes too overwhelming we should refuse a request through the fruit of self-control, patience, and perseverance within the divinity of our soul. In going the extra mile it's imperative that a tranquil spirit lives in us through meekness, gentleness, and peacefulness towards those our deeds are directed towards. If within that milestone we begin to perceive harsh aggression leading to abusive conflict within our endeavors then refrain from engaging in that activity. Rewards for doing charitable deeds come from within through the deity who has residence through our inner life. The rewards for doing well in going the extra mile are given to us through the spiritual nature of joy, faith, and goodness. That is where our optimism lives to give us the ability to smile, sing, and whistle as we work. We are in a dire situation when the milestone begins to manifest with hints of evilness, despair, and pessimism. When going the extra mile be sure we follow the milestone where love, peace, faith, and perseverance are waiting for us along a roadside rest as our spiritual oasis.

When going the extra mile keep the milestone of health in sight. Our health comprises our physical body, emotional feelings, and mental processes. In that event we want to keep enough reserves within so that when we do compassionate deeds within the valley of difficult circumstances we can still blossom with spiritual fruitfulness. We can then determine our milestone to be a marker of good fruit within our thought processes, what we feel in the process of doing charitable deeds, and in our physical well-being. If we begin to feel unfruitful in going the extra mile then we begin to think negatively about helping others, which causes us to develop sour emotions in the process of our endeavors. To complicate that by jeopardizing the welfare of our body is detrimental to everything else we do from day to day. Losing sight of the milestone relating to our health hardens us to inner fruitfulness and causes us to find other means to comfort our discomfort. We might rely on prescribed or un-prescribed drugs for our relief, seek solace in mood altering drinks, suffer a loss of sleep, indulge in unhealthy smokes, and become inwardly unsanitary and perhaps outwardly. By having a healthy milestone we retain fruitfulness of our inner life to keep our mind focused on the oasis, to keep our emotions full of compassionate fruit, and to nurture the limits of our ability. As we seek the milestone of health in going the extra mile we are looking for patience, self-control, and perseverance. We drink of patience to wait for fruit to blossom to enable us to do another good deed. We also exercise self-control to keep from going beyond the point of rational goodwill. And with that we persevere in the spirit of compassionate intent for one another.

When going the extra mile keep the milestone of safety in sight. We do that by having our mind full of information relating to the divinity within us for the purpose of being able to quell extreme efforts for the purpose of guarding the soft fruitfulness of our inner life. This milestone would keep our eyes fixed on endeavors that contribute to our bodily safety along the road, to

keep tranquility at our place of residence, and to maintain our stability from day to day. In essence, when going the extra mile for one another it should contribute to a safe and secure outcome for the doer as well as for the one receiving. If we saw that our efforts to bring a possible good would only lead to bodily harm, domestic conflict, or cause instability then that effort contributes to chaotic results. In that event, we should refrain from that activity and drink from the oasis that allows the spirit of peace, meekness, and gentleness to blossom from within us and within our environment. The rewards for going the extra mile are of the deity of our soul who treats us with spiritual fruit. That divine presence comforts our mind with serenity to enable us to buffer the extremes of fleshly urges which in turn has the effect of keeping us spiritually fruitful from our inner life. A safe and secure environment is what the supreme being of this universe rewards humanity with for appropriate behaviors and is the milestone we keep our eyes on when going the extra mile.

When going the extra mile keep the milestone of a fruitful place of belonging in sight. A fruitful place of belonging is where there is devotion to one another within a population of people. Within that population is a welcome for each individual who contributes in a wholesome way to the harmony within that grouping. In that event, we can go the extra mile to bring charitable goodwill to one another. The milestone we keep our eye on should be blossoming with tolerance, acceptance of differences, and sensual intimacy to add to a constructive place of belonging. If we begin to feel intolerant of those in need and reject others because they are too needy then we need to refrain and do nothing more. If you continue doing acts with a negative attitude towards the needy then various forms of abuses will occur because within our behavior we convey an attitude of disgust and exclusion. In this light, allow yourself to rest when you see those signs beginning to manifest at the next milestone. During that rest refresh yourself from the divinity of your inner life to allow kindness, goodwill, and love to rejuvenate your emotions, thoughts, and deeds. A loving place of belonging is our reward from the divine presence for going the extra mile according to the soft and moist tenderness of our inner life. Let's keep our focus on that mile marker.

When going the extra mile keep the milestone of the light of divine worth in sight. Being able to see the living divinity within yourself and others is essential to bring beneficial results. This enables us to know our importance to the deity of this universe and keeps us aware that each individual is responsible to that divine presence. In essence, mutual respect for one another is a milestone when going the extra mile to bring goodwill. Any charitable deed we do will have the rewards of spiritual fruitfulness, peace, positive energy, and contribute to life. We serve through the light of the divine worth of humanity and therefore our rewards come from the supreme being of this universe. If our endeavors desolates our inner life, causes chaotic results, induces negativism, or causes fatal attitudes to manifest then our deeds are not in reverence to our divine worth. At that point it's time to refrain from any other endeavors to refresh our own dignity and to restore our respect for those we go the extra mile for. The milestone of mutual benefits that comes from the divine goodness of our soul is paramount when going the extra mile.

When going the extra mile keep the milestone of constructive expression of identity in sight. Follow the milestone that allows the radiance of positive energy to have a place within you for the purpose of stimulating a positive attitude in self-expression as we spread optimism everywhere we go and in all we do. This constructive energy is what we want to be known by and comprises our identity. The milestone we keep our eye on is for the purpose of maintaining

edifying words and constructive behaviors as we go the extra mile to do good for others. It's important that optimism flows from our inward identity as we put ourselves into the service of others. What would be the purpose of volunteering to help those in need if everything we say and causes the receiver to feel despair, sadness, and evilness towards the doers of "good?" In this light, we see how a milestone is essential for keeping an eye on the fruit of faith, joy, and goodness, as we proceed from one endeavor to the next. These fruit allow us to refresh ourselves with inner happiness and an optimistic persona so that in our aid to others we are able to spread some spiritual sunshine along with the worldly necessities. Our identity is known by the fruit that blossom around us and in us and that is why our words and deeds should be maintained by a fruitful mile marker as we go the extra mile.

We can assess that when going the extra mile we should have the milestone of the divinity of our soul in sight for the purpose of keeping us on a spiritually fruitful path. The diagnosis is that going beyond the point of fruitful internal rewards causes us to begrudge the activity we do which leads to spoken or unspoken conflict with others. In that event, we plan to go as far as we can for one another from the milestone of divine qualities that are of our inner life. We implement that plan by assuring that the spirit of love, goodwill, kindness, joy, goodness, patience, and self-control continue to live in the process of going the extra mile. We know we are successful in going the extra mile when we are rewarded with spiritual fruitfulness which comes from reverence to the deity of our inner life.

There are some people who want to deny us the foresight of having a milestone in sight when going the extra mile for others. They do not want us to see the possible anger, conflict, and turmoil we might experience by attempting to help those whose only intention is to trample on our feelings of peace and tranquility when doing good deeds. Their intent is to keep us depressed, sad, and in a pessimistic attitude towards charitable work and when assisting others as they desire to rob us of the joy, happiness, and goodwill in going the extra mile. Bargaining, conversing, or negotiating with them amounts to efforts to diminish the positive feelings in your desire to help others as they pose themselves as the source of all needs, assistance, and philanthropic activities. Even so, acceptance of the divinity of our inner life as our milestone to guide us along the way is the only way to keep us spiritually fruitful towards others in our thoughts, emotions, and behaviors.

There are identifying aspects of the sources that attempt to exhaust our desire to go the extra mile from the fruitful qualities of our inner life. The source can be a culture of people with beliefs that are destructive to acts of goodwill, or populations who decide that philanthropy is not in their best interest, or smaller groups who display hostile behaviors towards the compassion of others. The attitudes that exit all of those reservoirs are similar. The sentiments flowing from their words are harsh, aggressive, and argumentative towards the soft, moist and tender attitudes of inner life. They also go beyond words as their behaviors attempt to intercept or otherwise thwart the effort to go the extra mile for those who would need it. In effect, their words and behaviors tear down the milestone that we attempt to focus on which causes us to lose sight of socially responsible endeavors. Those attitudes transfer directly through people who have chaos and irresponsibility planned for the future for the purpose of coercing submission from individuals dwelling within a fragmented and "cold" world. Indirectly, those attitudes transfer through people who have lost sight of the oasis at the milestone and feel despair and pessimism in trying to connect with others within a caring venue.

Attitudes that oppose going the extra mile enter into us through our desire to feel worth and to have a place of belonging with those we consider to be "friends." Initially it's a positively constructive event to do more than others expect to bring a sense of joy and love to one another. We even keep our eye on the milestone to assure that we drink from the oasis that keeps us rejuvenated from the divinity of our inner life. In that event we interact with one another to welcome, accept, and give a sense of belonging within an environment of loving kindness. In contrast, our attitude might change if there is constant ridicule, humiliation, interference, disparagement, and exclusion when making an effort to go the extra mile. We are not able to find refreshment from the "peers" surrounding us which deflates our sense of worth and the milestone we once had our sights on becomes lost within despair and pessimism. Those susceptible to negativism towards helping others feel like they need to help those who request assistance but they never have time to drink in the spiritual fruit. They have never considered that keeping an eye on a milestone would enable them to refrain from charitable works that jeopardize their relationship with the deity of the soul. They continue to do, and do, and do, and do until they run themselves dry inwardly as sour attitudes begin to develop about the benefit of helping others. We can interrupt the cycle that infects our willingness to do good deeds for one another. We can do that by realizing it's necessary to follow the milestone that is of our inner life which is the divinity of our soul. As we keep a focus on that divine milestone we refrain from works that harden us and make us callous to fruitful endeavors. We rest and drink from the oasis of the spiritual fruit to keep us soft, moist, pliable, and compassionate. Our rewards are of the deity that permeates this universe and all that we do must please that supreme-being to be rewarding.



## Follow the Spiritual-Fruit-Road

I believe we are familiar with the movie, “The Wizard Of Oz,” where the song repeats the words “Follow the yellow-brick-road.” That road would lead the four seekers to the Great Oz. Oz would pretentiously grant to them what they already have within themselves. Dorothy was given the secret to the passage home. In a similar venue, I suggest that we follow the spiritual-fruit-road, which blossoms within us to fulfill our inward being. The fruit of the spirit guides us home where the divinity lives within our souls. That divine presence is the source of all goodness existing in our thoughts, emotions, and behaviors.

Along the spiritual-fruit-road, we see beautiful blossoms of various kinds, with guideposts keeping us on the fruitful pathway. The softness, moistness, and tenderness of our soul point us in the proper direction. We are guided by following the signs of love, goodwill, and kindness that lead us to a place of harmony. There are signposts that reveal peace, gentleness, and meekness to establish tranquility for those who follow that route. The lights along the pathway enable us to see the goodness of faith and joy that fills the area with the optimism of life. There are even signs along the highway that point to rest areas. That is when we need to refuel our perseverance with patience and self-control. Let our inner being fill with the spiritual fruit as we discover our way home.

The spiritual-fruit-road guides into a healthy relationship with the divinity in us. The fruit of the spirit within our emotions, mentality, and behavior are signs of where we are on the pathway. Fruitfulness in those areas reveal that our health relating to the divine presence is thriving. If we begin to develop unhealthy thoughts, emotions, and behaviors of hatred, turmoil, pessimism, and despair, we have deviated from the spiritual-fruit-road.

The spiritual-fruit-road guides into a secure bond with the divinity in us. The fruit of the spirit that makes us feel comfort, peace, and serene within ourselves guide us along the pathway. Fruitfulness within the quiet of our inner being are signposts that our bond in the divine presence is secure. If we begin to feel inward desires to incite conflict, or disturb the peace, we have veered from the spiritual-fruit-road.

The spiritual-fruit-road guides into a place of belonging with the divinity in us. The fruit of the spirit within our acceptance, tolerance, love, and belonging with others guide us on the pathway. Fruitfulness in our relationship with one another is a sign of that we belong with the divine presence of our soul. If we become intolerant, quarrelsome, and hostile to social love, we have lost our way along the spiritual-fruit-road.

The spiritual-fruit-road guides into the supreme worth of the divinity in us. The fruit of the spirit developing within our self-esteem, and ego, are road markers of where we are on the pathway. Fruitfulness within our self-respect, and esteem of others, are lights that show the ultimate worth we give to the deity. If we begin to degrade, ridicule, and humiliate the divine presence within one another, we have deviated from the spiritual-fruit-road.

The spiritual-fruit-road guides into the self-expression that exist through the divinity in us. The fruit of the spirit in our words and deeds reveal the direction we are traveling on the pathway.

Fruitfulness in what we say and do are road signs showing that our communication from the divine presence is thriving. If we begin to express ourselves with tones of pessimism and cruel intent to incite conflict, we have deviated from the spiritual-fruit-road.

Some people want to deny us access to the spiritual-fruit-road by barricading that route. They want to turn us in the direction of the highway that leads to sadness, anger, conflict, and wrath. Their intent refuses to negotiate for the opening of a fruitful pathway, insistent on sending traffic through the rocky and tumultuous way. They refuse to be accepting of free toll where love, peace, faith, and perseverance are along the way.

There are reservoirs of people who sabotage the spiritual-fruit-road by using cruel intent to detour us. Their attitudes exit through hostility to the beauty of love, peace, and harmony that exist in that way. People who are hindered from accessing that route transfer their frustrations through unfruitful sentiments to those they see on that roadway. When we are by the wayside of that fruitful road, we want to feel that we have some worth to somebody. We accept praise from those who esteem us for not being on the spiritual-fruit-road. They encourage us to hinder that path. That is when we begin to discover acceptance among those who incite conflict to the beauty of that road.

Some people are susceptible to hatred, violence, pessimism, and despair to those on the spiritual-fruit-road. They have never experienced the fruitfulness of that path, and have always been among the wayward. They feel that they have been tossed aside and not wanted, developing hostile attitudes. However, we can interrupt the cycle of being barricaded, and becoming a hindrance to the throughway of the fruitful path. That is done by realizing the spiritual-fruit-road opens to us through the soft and moist tenderness of our inner being. Obstacles are overcome, and the spirit's road opens to us, by responding to detours through the spirit of kindness, meekness, goodness, and self-control.

We can assess that as we follow the spiritual-fruit-road, we will experience the beauty of love, harmony, peace, and joy. The diagnosis is that some people want to barricade that road to hinder us from entering that pathway. Even so, we plan to be led by the signs of the spiritual fruit that shows us the way. We implement that plan by responding to obstacles through the tenderness of our inner being. The evaluation of how we are doing along that road is evident through the spirit's fruit. When we see the signs of the fruit of the spirit in our decisions at the fork-in-the-road, then we know we are following the spiritual-fruit-road.

## **Is the Deity Alien to the Human Animal?**

There is a Deity that lives within the human animal, which puts to death the fleshly nature. The earthly desires of the flesh are barriers to a proper relationship with the divine presence of the soul. That is why the inward divinity extracts material and physical longings, and creates a union within us. That union forms within our thoughts, emotions, and behaviors. We become more than a human animal, but a spiritual creature born of a supernatural presence. The fruit of the spirit replaces animalistic tendencies.

The deity puts to death the flesh of the human animal to replace with spiritual fruit. Where would we be without love, peace, faith, and perseverance implanted within? The fleshly instincts would prevail. By the name of survival, we would relate to one another with varying degrees of hatred, conflict, hopelessness, and despair. Additionally, the spiritual qualities of kindness and goodwill would be ignored to give precedence to cruelty and ill-intent as a way to survive. In addition, the divine qualities of meekness, and gentleness would diminish as dominance and harshness become tools to fulfill animalistic desires. Instead of joy and goodness gloom and evilness would exist within that "dog-eat-dog" atmosphere. Furthermore, there would be no self-control, nor patience, as the animalistic nature would respond to situations immediately, appearing out of control and impatient. Without the spiritual fruit within the human animal, it would be a situation where you either fight for fleshly desires, or run away in fear, left to starve.

The deity puts to death the flesh of the human animal to enhance our health. Without the divine presence within the soul, substitutes would be sought to soothe the inner being. Instead of absorbing into the spiritual fruit, we would seek solace in alcohol, smokes, food, and sex. The fleshly yearnings of the animal would deteriorate the health of the body through alcoholism, breathing diseases, deadly obesity, and sexual diseases. Animalistic desires are tamed through the spiritual fruit, which returns health to the body.

The deity puts to death the flesh of the human animal to establish a safe and secure environment. Without the divine presence within the soul, we would base our security on the rewards of a materialistic nature. Instead of absorbing into the spiritual fruit, we would seek fleshly solace for finances, work, shelter, and safety from harm. The yearnings of the animal would cause conflict and strife at work, within our place of shelter, over finances, and filling us with inward insecurities. Animalistic desires for a safe and secure environment is tamed through the spiritual fruit. That fruit returns tranquility among us.

The deity puts to death the flesh of the human animal to bring us a loving place of belonging. Without the divine presence within the soul, our place of acceptance would be among those who trade "tit-for tats," and survive. Instead of absorbing into the spiritual fruit, socialization at school, work, home, and in the community would be based on a "sparring" environment. The fleshly yearnings of the animal would deteriorate the harmony, fellowship, love, kindness, and goodwill within society. Animalistic desires for unfruitful acceptance are tamed through the spiritual fruit, which returns tolerance and love to our acceptance of others.

The deity within puts to death the flesh of the human animal to enhance the value we feel for our self-worth. Without the divine presence within the soul, we would not feel a value for our own

body, nor esteem others. Instead of absorbing into the spiritual fruit, we would degrade ourselves by abusing the divine goodness within. Likewise, we would devalue the worth of others with pessimism, while conveying hopelessness and evil to one another. The fleshly yearnings of the animal would deteriorate the esteem of a person, and devalue the quality of the surrounding environment. Animalistic desires for self-preservation are tamed through the spiritual fruit. That returns mutual respect, esteem, and worth to one another.

The deity puts to death the flesh of the human animal to enhance our self-expression. Without the divine presence within the soul, our words and deeds would communicate hostility to others. Instead of absorbing into the spiritual fruit, our thoughts, emotions, and behaviors would convey a disdain for meek, gentle, and kind qualities. Their fleshly responses consider those qualities “weak,” which they trample upon with their speech and actions. Animalistic desires in a self-expression are tamed through the spiritual fruit, which returns love, peace, faith, and fruitful perseverance in what we say and do.

Some people will deny that the presence of a Deity lives within the human animal. They want to perpetuate anger and sadness as a method of working to obtain basic survival needs. Their intent is not to engage in fruitful, mutual exchanges, but to incite animalistic responses. However, acceptance of that inward Deity, the source of spiritual fruit, that eliminates fleshly yearnings, is the only avenue to social welfare.

Reservoirs of people exist who want dominion over the nature of the human animal. The attitude that exit from them is to reward fleshly yearnings with physical pleasures, and materialism. Simultaneously, they discourage spiritually fruitful desires and harmony with the inward Deity. They incite conflict, harshness, and fragmentation during exchanges with the human animal. Those sentiments transfer through people whose animalistic urges are not immersed into the soft moistness of divine qualities.

Seduction into animalistic behavior enters through our feelings of worth that we have to others. We want to feel wanted, successful, and have a feeling of esteem from those around us. That source of praise comes by abandoning the Deity within the human animal, and living for the rewards of materialistic and physical pleasures. Then we discover a place of acceptance within a “tit-for-tat” environment, where spiritual fruitfulness is “growled” at, and fleshly desires prevail. The people susceptible to living a life through the flesh are those who have the attitude that “when the going gets tough, the tough gets going.” They are not aware of the nature of the divine qualities that exist within them. They feel inner conflict as they struggle and fight from day to day.

We can interrupt the consequences that come through the flesh of the human animal. That is done by being aware that a divine presence lives within the body, which puts fleshly desires to death moment by moment. The result of the Deity that lives within include the blossoms of the spiritual fruit. The animalistic nature is replaced with thoughts, emotions, and behaviors that flow through the qualities of love, peace, faith, and self-control.

We can assess that a divine presence lives within the human animal, putting to death fleshly desires. The diagnosis is that some people induce animalistic qualities by opposing the inner divinity, the source of spiritual fruit. That is done by rewarding the flesh with materialism and physical pleasures. Even so, we plan to live through the rewards of the spiritual fruit, while

allowing earthly desires to diminish. We implement that plan by welcoming the soft, moist, and tender qualities of our inner being where fruitfulness thrives. The success of that plan is evaluated through the blossoms of the spirit's fruit. When the fruit of the spirit blossoms in our words and deeds then we know we are successful as a spiritual creature.

## Gateway to the Afterlife

Within the human body is a divine presence that is the gateway into the light and joy of the after-life. This presence is the source of all the goodness that exists within us. That divinity requires our honor for us to receive passage into a new dimension of life in the spiritual realm.

The spiritual fruits are our guideposts, or pathway, to the gate that opens into the after-life. When we respond to situations that induce the blossoms of the fruit of the spirit, we secure a place in the light and joy of the hereafter. The spiritual fruits are the soft moistness of our inner being. Those fruits consist of love, kindness, goodwill, peace, meekness, gentleness, faith, joy, goodness, perseverance, patience, and self-control.

The spiritual fruit thrives within the milk and honey liquids of the soul. Envision pouring liquids into a funnel that fills a whole on the other side. The liquids are the divine fruit; the funnel is the gateway leading to a new dimension of life. If a person fills the funnel with cement, then there would be hardness that clogs the opening, impeding the flow of liquid. In the same way, hardness of the inner being closes the ability to cross over into the light and joy of the divine nature of the after-life.

We enter the gateway to the after-life through a healthy relationship with that divine inner goodness. Let goodwill, kindness, and love live in you for your body, the home of the divine gatekeeper.

We enter the gateway to the after-life through a secure bond with the divine inner presence. Let peace, meekness, and gentleness fill you to let tranquility exist with one another.

We enter the gateway to the after-life through acceptance of the deity that lives in us. Let love, peace, faith, and perseverance fill us with tolerance for one another. Then we can induce harmony from a person to a person.

We enter the gateway to the after-life by honoring the supreme worth of the supernatural presence within us. Let us feel faith, joy, and goodness within our own esteem. Then we can honor the worth of others also.

We enter the gateway to the after-life by expressing ourselves through the spiritual fruit of that divine inner presence. Let meekness, kindness, goodness, and self-control flow through our words and deeds. Then there will be fruitful communication and responses from one another.

Some people want to deny us access through the gateway of the after-life, which comes through the spiritual fruit. They express anger, pessimism, and sad tones when they see signs of the gate opening. Those signs include the fruits of peace, love, faith, and perseverance. They refuse to bargain in any way that assists others through the gate of light and joy with the eternal deity. Acceptance of the divine inner goodness, the source of spiritual fruit, is the only door into the supernatural realm of life beyond this earthly dimension.

There are reservoirs of those people who oppose our passing through the gateway of the divine after life. They do that by attacking the divine goodness within us from where the fruit of the



spirit blossom. The attitude that exit from them is a disregard to those who comprehend the nature and reality of the light and joy within the new dimension of life. Those attitudes transfer through people who have become hardened to the divine inner fruitfulness. They focus only on earthly values, with no desire for the spiritual realm.

Often, our sense of worth is ridiculed, humiliated, and devalued for possessing moist soft qualities. Those are the qualities that enable us to pass into the light of the hereafter. That might cause us to surrender that inward fruitfulness in exchange for worldly praise and acceptance. That will close the gateway to a place of belonging within the life of the new dimension. There are those who are susceptible to being shut out from entering through the gateway of the divine hereafter. They are unaware of the supreme gatekeeper, and hinder the fruit of the spirit from blossoming within themselves. They develop a disdain for the rewards of a divine spiritual presence, and live by earthly expectations.

We can interrupt the cycle of hardening ourselves to the gateway of the after-life where light and joy exist. We do that by realizing that a divine gatekeeper resides within us, the source of all goodness. We honor that inward deity through the soft moist qualities of our inner being, where the spiritual fruit thrives. Through that fruit, the gate opens for our entry into a place of light and joy within the hereafter.

We can assess that we enter through the gateway of the after-life by honoring the divine presence in us. The blossoms of the spiritual fruit are evidence of that honorable relationship. The diagnosis is that some people are hostile to our entering through the gates of the realm of supernatural life. They attack the divine goodness in us at the appearing of the fruit of the spirit. Even so, we plan to live for the light and joy of the life beyond this dimension. We implement that plan by responding to situations from the soft moist qualities in us, to honor the divine gatekeeper of our soul. The evaluation of that plan is by considering the blossoms of the spiritual fruit within us. That fruit is a sign that the gateway to the life beyond this world is open to us.

## Evolution, Are You Left Behind?

The spiritual fruit progress through the eras of time to shape the world we live in. The most noticeable fruit of the spirit influencing the character of the world includes meekness and gentleness. Through those fruits, we see the atmosphere of goodwill, and kindness begins to form. That inspires faith and joy for the future. The role of patience, self-control, and perseverance keep the progression of God's will consistent through the ages.

There are a couple of examples that I enjoy using for creating a clear image of the prevailing nature of the spiritual fruit through the history of time. First, I point to the era in which dinosaurs of every sort were alive and vibrant on Earth. That included ferocious beasts consisting of gigantic birds called pterodactyls, terrorizing creatures called tyrannosaurus-rex, and various other humongous and beastly creatures. We might wonder where the spirit of peace, meekness, and gentleness were at that time. However, today our world consists of bright and colorful parrots, majestic horses and ponies, lovable kittens and puppies. In this example, we discover the prevailing of the spiritual fruit through a world that is relatively meeker and gentler now than during the period of the dinosaurs.

Second, I utilize Darwin's own chart to bring awareness to the prevailing nature of the fruit of the spirit through the eras of time. We begin by seeing a creature that is hairy, ape-like, "unintelligent," and prone to animalistic behaviors. However, at the other end of that spectrum is a female image, human like us, smooth skin, "intelligent," and capable of civil order within behavior. We see an obvious appearance of the spiritual fruit as time progresses through the human race. It would be easy for us to wonder where the fruits of the spirit were when "cave-men" roamed Earth. Even so, to see the human population today it is obvious that the progressive will of God dominates through the ages.

A healthy relationship with the divine presence in us is necessary for a satisfying future. We need to live within God's progressive will, through the spiritual fruit, to be in harmony with divine changes that bring health in our environment. When we neglect our health by ignoring the fruit of love, peace, faith, and perseverance we are not in alignment with what God intends for us. We become unhealthy with hatred, war and fighting, pessimistic, and we quit following God's progressive will. In essence, we are left behind in an environment described as "prehistoric" or "cave-mannish."

A secure relationship with that inner divinity is necessary to secure our future within God's progressive will through the fruit of the spirit. That security of relationship brings stability within us to keep us on course within God's momentous will. Instability through inner conflict, harshness, and superior attitudes are contrary to a meeker future, and holds us hostage to an atmosphere of a "pre-historic" nature. The fruit of peace, meekness, and gentleness provides a tranquility that carries into the future through God's progressive pattern. As those fruit blossoms in us, we align ourselves with heavenly harmony for ages to come.

Our belonging within God's progressive plan depends on our acceptance of the spiritual fruit within our lives today. To reject the divine qualities that are essential to harmonize us with one another, is to reject God's will for the future. That rejection would result in anti-social thoughts,

behaviors, and emotions creating intolerance, social chaos, hatefulness, and cruel intentions. Those characteristics are “prehistoric” in comparison to the future that is unfolding before our eyes. Prehistoric behaviors have no place in the future that God is progressively designing as time moves forward. However, when our inner being blossoms with love, goodwill, and kindness, we will discover ourselves aligned with the momentum of God’s will.

The worth we feel for ourselves as God’s will progresses depends on the value we feel through the spiritual fruit. The inner love we feel for ourselves, the goodness we experience within our esteem, and the joy we cherish, is because we are in alignment with God’s momentum for the future. To reject that divine progression is to refuse all the goodness that would blossom within our egos, esteem, and sense of worth. We would be left behind in a world with no respect for self, and no regard for others. The way we would violate one another would be prehistoric in nature, and have no part of what God is doing for the future of the world. When we feel love, peace, faith, and persevere within our own esteem, and for others, we progress into the future with God’s will.

The way we express ourselves in words and deeds need to mold to God’s progressive will through the fruit of the spirit. Our words and deeds need to flourish with gentleness, meekness, kindness, goodwill, joy, goodness, self-control, and patience. Through that fruitfulness in what we say and do we conform to what God is performing through the eras of time. However, if we reject the spiritual fruit in our self-expression, we refuse to align with the will of God that shapes our future. In essence, our words would amount to growling and our behaviors filled with hostility, very prehistoric with no place in the future that God is designing.

Some people will deny that the spirit’s fruit has anything to do with shaping the nature of the world as time progresses. However, their anger and pessimism towards spiritual influences leave them behind in a place of conflict, destruction, and chaos. They refuse to be in agreement with God’s progressive will through the fruit of the spirit. Even so, aligning ourselves with acceptance of God’s prevailing intervention through time is the only avenue to a peaceful, gentler, meeker, and loving future.

We can assess that through the eras of time we witness the spiritual fruit prevailing in shaping the nature of the world. The diagnosis is that some people war against the progressive will of God, leaving them behind in a path of chaos and destruction. Even so, we plan to live within God’s will that shapes future events fruitfully. We implement that plan by living within the soft moistness of our inner being to mold, or conform to God’s progressive will. We evaluate our conformity through the fruit of the spirit that blossom from within us. When love, peace, faith, and perseverance fill our thoughts, emotions, and behaviors we know we have a future with God.

## Area 51 of the Soul

This article about Area 51 of the soul came about from one thought leading to the next until the formation of a spiritual inspiration was born. While watching documentaries on prison inmates I saw that a large percentage of prisoners have tattoos of the crucifix, occult symbols, images of the two horn devil etc. However, I saw none with tattoos of aliens, UFO's, crop circles etc. I began to question why people involved in criminal behavior are not open to a life form greater than their primitive and earthly desires to steal, murder, etc. From this point I will begin to share the light of this inspiration I call "Area 51 of the Soul."

From Wikipedia: Area 51, also officially known as Groom Lake or Homey Airport, is a remote detachment of Edwards Air Force Base. According to the Central Intelligence Agency (CIA), the correct names for the Area 51 facility are the Nevada Test and Training Range and Groom Lake, though the name Area 51 was used in a CIA document from the Vietnam war. Other names used for the facility include Dreamland, and nicknames Paradise Ranch, Home Base, Watertown, and Groom Lake. The Special use airspace around the field is referred to as Restricted Area 4808 North (R-4808N). Situated at its center, on the southern shore of Groom Lake is a large military airfield. The base's current primary purpose is publicly unknown. The intense secrecy surrounding the base has made it the frequent subject of conspiracy theories and a central component to unidentified flying object (UFO) conversations. Although the base has never been declared a secret base, all research and occurrences in Area 51 are Top Secret/Sensitive Compartmented Information (TS/SCI). In July 2013, following a FOIA request filed in 2005, the Central Intelligence Agency publicly acknowledged the existence of the base for the first time by declassifying documents detailing the history and purpose of Area 51.

The topic of Area 51 opens our conversation about mysterious activity that is well known by the public, which induces inquiries into UFO's and intelligence above the reach of common humanity, and spurs belief in a higher life form alien to the human animal. Optimistic people associate that zone with names such as Groom Lake, Dreamland, Paradise Ranch, Home Base, and Watertown. Then there are others who are a bit more pessimistic who say the mysterious nature of Area 51 is military in nature, it's a conspiracy of the CIA, or state factually it's just the Nevada Test and Training Range. In essence, some desire to make contact with the celestial presence that supersedes the nature of flesh and blood, and others who downplay or even caution of the military nature of the "forbidden zone." Whatever our opinion of Area 51, there is a place in our soul that stirs when talking about supernatural events that opens our inner being to the possibility of a higher power that is alien to the fleshly nature of humanity.

Area 51 of the soul is a place where the deity of the universe resides within humanity. There is an alien presence within the soul, which is an idea born since the days of Christ, evident in the bible verse that states the human flesh is put to death every day to make room for God. From there, it's apparent the divinity of the soul is alien to the flesh of the human animal, and demands our reverence for civilization to exist. Anyone who talks about God in any form, shape, or way will agree God is an entity alien to the human flesh and provides guidelines to keep the human animal living civilly with one another. Unless they are calling God "Me." The deity living in our soul is not "Me" but is the source of our inner fruitfulness, tranquility, softness towards life, the light of our divine worth, and the generator of positive energy.

Area 51 of the soul mysteriously produces the spiritual fruit in the spirit of the human animal. This is mysterious because the human animal actually dies on the inside to earthly cravings and primal instincts, but only to come alive more vibrantly through the blossoms of the spiritual fruit. For example, some people talk about the theory of "fight or flight" to imply survival of humanity depends on our action to fight for our day to day sustenance. Alternatively, if we flight from aggressive or harsh situations then we lose the resources, income, mates, spouses, etc. that we naturally desire in the course of living. Of course, the fight within the human animal comes from primal tendencies to dominate or conquer the weaker person. In that light, various unfruitful attitudes develop in that fight; such as hatred, cruelty, ill-intentions, violence, dominance, harshness, despair, evilness, pessimism, impulsiveness, out of control behaviors, and fatal attitudes towards those who will flight. However, within area 51 of the soul divine qualities mysteriously appear to diminish the fight within the human animal and discover compassion for the flighty. Those qualities include kindness, goodwill, meekness, gentleness, joy, goodness, patience, self-control, love, peace, faith, and perseverance. In fact, we have heard the meek will inherit the world and through the eras of time we know this is true. We have gone from a planet of dinosaurs to a planet of puppy dogs, and have gone from the hairy cro-magnon animal to the smooth skin homo sapien animal. It's clear that a mysterious presence in our universe, and within the soul of humanity, is causing the meek to inherit the earth. This is a mysterious process which is unstoppable by the capabilities of humanity, but put into motion by the manifestation of spiritual fruit.

(Dreamland or Testing Site?) Area 51 of the soul has mysterious implications to our health. We only need to keep ourselves open to the inner resources which are alien to human capability by following the guidance of divine spiritual fruitfulness. The best evidence relating to this is during our grocery shopping experience. Either we do it or we see others doing it, which is putting food in the cart according to how we feel about the item, not according to mental capacity. We will hold the grocery item in our hands and decide if it belongs in the cart according to how it fits into the basket of our soul. If it feels good within Area 51 of our inner being then we place the item in the cart. Somehow, we feel spiritually fruitful in our mind and emotions to behave in such a mysterious way. Even then, there is always the militant attitudes of people who attempt to prohibit that method of shopping by scrutinizing everything you bought that falls within the "restricted" area 51 of the soul. They complain about the foods you bought, won't drink the "distasteful" "dishwater" you brought home, they say they can't sleep because the groceries they ate is giving them nightmares, will say they have elimination problems, and even claim they can't breathe because of the type of cleaning supplies used. In those situations, a mysterious spirit of patience, self-control, and perseverance surfaces to diminish the fleshly impulses to lash out savagely at ungrateful attitudes.

(Home Base or Restricted Area?)

Area 51 of the soul has mysterious safety enhancements. A natural way of thinking about the safety of the human animal is through the inner workings of the body. For example, neurons of the central nervous system sends messages to the brain to bring awareness of the body's need to maintain homeostasis, or security from head to toe. Likewise, through our five senses we are kept safe by responding correctly to what we see, hear, feel, taste, and smell. But, what about the unknown hazards that we cannot sense naturally through human instincts? I'm sure we all have our stories to share about serendipity, fate, or just being lucky. Those words are a way of

expressing what we cannot explain through the natural world. For example, that plane ride or car ride that you miss because something more compelling caught your attention as you reasoned within yourself that you can always catch a later flight or call a taxi to have a ride later. Then to your horror, relief, and deep surprise you learn that the plane you were scheduled to be on, or the gang that offered you a ride, were killed in a crash. Another example, you have a choice between two identical restaurants but you feel better about one than you do the other so you choose to eat at the one you feel most comfortable with. Mysteriously, you choose the correct restaurant because the other diner was closed by the health department due to the deadly black mold. Alternatively, there is a mysterious presence within area 51 of the soul that guides us away from dangerous situations that go unnoticed by sight, hearing, smelling, tasting, or touching. We can sense when there might be a risk of bodily harm up the block and around the corner so we choose another route against the advice of the map or GPS. Likewise, we have that same ominous sense about people who want to befriend us, want to move in and become our spouse, but we feel an overwhelming sense of violence from the person. From that, we can avoid domestic abuses and have a more peaceful home. In addition, the light shining from area 51 helps us to maintain stability in our day to day living in an otherwise turbulent world. That guidance comes to us through the mysterious interactions of the fruit of peace, meekness, and gentleness that develop within Area 51 of our soul. Those who want to restrict entry into area 51 are militant towards a tranquil spirit within the spirit of the human animal.

(Watertown or Desert Area?) Area 51 of the soul has mysterious input into our place of belonging. There's a magnetic pull, or glue of sorts, within Area 51 that compels our relationships to create a comfortable place of belonging. This is like having a deep and wide lake in us allowing hospitality to friends who add and mold to the reservoirs of our inner being. In that event, we continue to do kind deeds for one another in the spirit of love, tolerance, intimacy, and acceptance. In addition, Area 51 of the soul bypasses external appearances for the purpose of basing our place of belonging on inner qualities such as love, goodwill, and kindness. When people dress in clothes we consider appropriate and appealing we might want to form a friendship with that person, but in Area 51 we repel the person from the opposite side of the magnet. This is similar to the warning to beware of wolves in sheep clothing. Consequently, people forming relationships according to the guidance of Area 51 will experience sour attitudes from ravenous wolves and lions who seek to devour. We remember the story of Little Red Riding Hood where a wolf is dressed in the bed clothes of the girl's grandmother. Little Red looked at what supposedly was her grandmother and made comments about "her" enormous fangs, long hairy whiskers, and big emboldened eyes, which severed the charade very quickly. The wolf right away threatened her and tried to eat the exposé, Little Red Riding Hood. Likewise, there will be those people who become hateful, intolerant, and abusive towards those rejecting primal or chaotic unions which fall outside of Area 51 of the soul. That divine place of our inward being eradicates primitive impulses in the search for a comfortable place of belonging which enables civilization to be built through the spiritual fruit.

(Paradise Ranch or CIA Conspiracy?)

Area 51 of the soul shines a mysterious light on our divine worth. What would our existence be if the estimation of our worth was based on the successes of primal instincts of the human animal? It would be dismal. Successes of a primitive nature implies defeating others to receive praise, respect, and to be feared. The physically strong would take and rob from the weak and

scrawny while human trafficking would be prevalent. In that event, the timid would feel of less value than aggressors and be prone to self-destructive or self-defeating attitudes. Simultaneously, the victors become more brazen in their effort to dominate and conquer. Imagine the turmoil and violence that would be in the schools, workplace, government buildings, and community places. The solution bringing mutual respect within humanity is found within area 51 of the soul where we see the light of our divine worth. That is a place where egos of primitive behaviors subside to the mysterious blossoms of spiritual fruit. The esteem found within Area 51 empowers the timid, humbles the aggressors, and brings equality to the differing cultures around the world. The universal esteem of humanity will increase through spiritual fruitfulness, peaceful ambitions, a love for human life, reverence to the divinity of the soul, and the generation of positive energy with one another. Even then, the militant attitudes of those seeking to restrict entry into Area 51 of the soul seek to humiliate, ridicule, degrade, and conquer those who see the light of divine worth within the human animal.

(Groom Lake or Military Territory?)

Area 51 of the soul has mysterious impact on the expression of our identity. There are very few people who will say that who they are involves generating negative energy of primal behavior to spread like wildfire in our communities. That would not be acceptable to civil attitudes coming from Area 51. Likewise, there are very few people who will say their identity involves direct involvement in primitive tactics that bring sadness, despair, and evilness to those who are optimistic about the mysterious divinity of the soul. Mysteriously, there is something within us seeking refuge in an identity of goodness, faith, and joy by which our words and behavior needs to reflect. We are willing to allow the primal nature of the human animal to diminish in exchange for a positive reflection of who we are. Even then, there are people with militant attitudes who strive to restrict access into the positive energy found within Area 51 of the soul. They want to assume the identity that Area 51 provides by saying "That's Me," but their energy is negative and hostile to those who are full of joy, goodness, and faith.

Some people do not want us to experience the "Paradise Ranch" within Area 51 of the soul, but want to restrict access to that divine area through militant attitudes. That is a mysterious place where primal behavior of the human animal diminishes as spiritual fruit blossom. To shatter the peace you feel within that divine zone, they incite arguments, anger, and uncooperative responses to your presence in Area 51. When you express joy coming from that mysterious place of the inner being, they intend to induce ways to make you feel sad to develop pessimism to the inner paradise. The extent of their conversations is less than mutually beneficially as they attempt to move your attitude out of "Groom Lake" while implying the mysterious presence is "Me!" Even so, acceptance of Area 51 of the soul is also hospitable to the divinity of the soul, and nurturing to the spiritual fruit, which diminishes the primitive nature of the human animal. (Here's a bit of humor, we now know "Big Foot" is buried beneath the crop circles.)

There are reservoirs of people who are considered to be "scientific," "rational," and "sober-minded," who view Area 51 to be nothing more than a militant base in Nevada. They are militantly opposed to the idea of a divine alien presence that lives within Area 51 of the soul. The attitudes exiting those reservoirs are combative words and behaviors at any signs of hostility to the primal and fleshly yearnings of the human animal. That's because the diminishing of primitive yearnings is a sign of being within the mysterious Area 51 of the soul, and the spiritual fruit is evidence of the death of animalistic cravings. The spirit of goodwill, peace, joy, and

perseverance eliminates hate, violence, despair, and fatal attitudes to bring humanity together harmoniously. Militant attitudes to restrict entry into the divine area within us transfer directly through people who want to dominate "Area 51" by making people believe that God is "Me," as they intend to rule over the human animal. Indirectly, those attitudes transfer through people who suffer at the hands of militants who prohibit entry into Area 51 of the soul. They become hostile to others who are hospitable to the divinity within one another to avoid reprimand from people establishing Area 51 as restricted territory.

Adopting combatant attitudes towards Area 51 of the soul enter us because we want to avoid being treated as worthless animals when divine qualities blossom from our inner being. Instead, we feel better when we receive acceptance for indulging in fleshly and earthly desires while responding obediently to "masters." In essence, there is praise and esteem for primal attitudes towards fruitful qualities, similar to the display of beasts in a circus. The circus lion has a place of belonging where there is plenty of meat to eat and plenty of admiring people...as long as the lion remains passive and obedient to the trainer. People susceptible to hosting a militant attitude to Area 51 of the soul are those craving treats of worldly security while downplaying the importance of the divinity of the soul. They are willing to work to pay the bills but have no dedication to the fruitful and humane treatment of those they meet from day to day. We can interrupt the cycle of combatant attitudes to Area 51 of the soul by realizing this area is "Paradise Ranch" where the spiritual fruit mysteriously blossom as primitive yearnings subside. When the divine presence of love, peace, goodness, and perseverance develop in the human spirit we are in Area 51 of the soul.

We can assess that Area 51 of the soul is a paradise that mysteriously causes primitive instincts of the human animal to dissipate by the blossoms of the spiritual fruit. The diagnosis is some people have militant attitudes in their effort to restrict access to the divinity that lives within. Even so, we plan to enter that divine zone. We implement that plan by allowing fleshly impulses to submerge within the soft, moist, and tender area of our inner being. We are successful when the spiritual fruit manifest to replace earthly desires of the human animal.



## Honey in the Rock

The place of the rock is what some people want you to believe is "already made," their intent is hostile to the people and community that surrounds you. The honey, or softness of your persona, is what they express opposition to for the purpose of hardening you to fruitful feelings.

The phrase "honey in the rock" is a way of expressing how the softness of our inner being navigates us through the hard and difficult turmoil within our thoughts, emotions, and behaviors. The hardness exist when we are unaware of the spiritual divinity of the soul and that hardness desolates us of inner fruitfulness, fills us with conflict, turns our attitude into disrespect for life, blinds us to the divine worth of the human animal, and induces negative energy in our activity. Even amidst the dry and rocky places there exists honey, which is the soft moist tenderness of our inward life. The honey amidst our turmoil and conflict enables us to experience fruitfulness of mind, emotions, and deeds, to feel peace, continue on with reverence for life, to see our worth by the divine presence of our soul, and to fuel our daily activity with positive energy. There is honey in the rock when we reverence the supernatural deity that lives through the softness of our soul.

The hardness and turmoil of our inner life comes when the spiritual fruit are barren, dry, and non-existent in what we think, feel, and do. Alternatively, the honey in the rock consist of the spiritual fruit which blossom from the soft, moist tenderness of our soul. The feelings of hate, ill-will, and cruelty is from rocky places, but love, goodwill, and kindness is the honey we can taste amidst the most difficult of circumstances. With that taste of honey also comes the attitude of peace, meekness, and gentleness even though the hardness of conflict, harshness, and dominance surrounds. Similarly, within our inward softness is the honey of faith, joy, and goodness even though we feel the tough turmoil of despair, sadness, and evil urges. Furthermore, it is that moist honey that enables us to persevere with patience and self-control even though we feel calloused urges of out-of-control responses, quick and unfruitful replies, and flirting with fatal endings. There is honey in the rock when we make an effort to live from the tenderness of our soul where the spiritual fruit blossom.

There is honey in the rock amidst our concerns for the welfare of our health. The hardness within us closes fruitful desires for our own welfare and becomes an area that is built upon to perpetuate unhealthy habits. This is the attitude that one drink of alcohol is O.K., but two and more is even better, which begins to deteriorate our physical being. Likewise, when sitting to eat we compliment the chef on how good the 5 ounce piece of steak is, then one serving becomes three until we begin to experience a slew of unhealthy problems months and years ahead. In addition, we inhale intoxicating smokes to be polite and social, but one smoke becomes more until life-threatening addictions develop. Furthermore, we experience the comfort of sitting, but neglect the need for a walk or other activity, which develops into multiple health hazards. However, even in the midst of temptation and social pressures there is the honey in the rock that we can draw from. That honey allows the softness of self-control, patience, and perseverance to surface within us amidst a crowd who lives by unhealthy habits, and give us comfort amidst various ailments.

There is honey in the rock when terror rattles our desire for safety. We might experience a hectic day with a degree of hostility in our tone of voice and behavior, and some people will try to

perpetuate and build upon that anger. They will attempt to harden the feelings of tranquility that you experience while inciting attitudes of violence to others, domestic conflicts in the home, and instability in day to day activity. Their implication is that your inclination to anger is already made as they further harden your inner life by discouraging you from tasting of the sweetness of honey. Even so, amidst the conflict, harshness, and arrogance that we might feel or experience there exist a moist softness where we can draw from the fruit of peace, meekness, and gentleness.

There is honey in the rock when hatefulness frustrates our desire for belonging. Within the hard rockiness of our soul lurks the attitude of hatred, intolerance, exclusion, and sexual abuses. It is there that some people want to build upon those anti-social feelings by opposing the soft tenderness you feel for those around you. They will imply that you are unfit for social integration by their anti-social tactics towards you, and declare that everything is already made, and you are not included. Even amidst the most hostile of environments we can draw upon the inner resource of the divine honey where love, goodwill, and kindness blossom in our emotions, thoughts, and way of living life. There is honey in the rock to establish our place of belonging with the supernatural spiritual presence of this world.

There is honey in the rock when darkness blinds us to our divine worth. When we cannot see the divinity that lives in our own soul through the spiritual fruit, hardness develops in our feelings about ourselves as we begin to experience attitudes of self-degradation and being worthless. It is at that time some people will add to those feelings of low esteem to continue with ridicule, humiliation, and self-defeating behavior. They will insist that the circumstances responsible for your failures are already made and attempt to incite destruction to others who they say are responsible for your lack of purpose. However, within that hard environment exist a glimmer of light that shines within the honey in the rock. That light reveals our divine worth by our inner fruitfulness, tendency to be a peacemaker, our craving for respect of life, desire for equality in human worth, and the spark of positive energy in what we say and do.

There is honey in the rock when there is suppression of our fruitful identity. We can become so hard within ourselves that we quit trying to use our energy to positively motivate others to do well for one another. Some people will perpetuate that negative attitude by attempting to dry the sweet honey in your words and deeds, their intent is to cause negative energy to result in words that are full of despair, evilness, and sadness. They want you to believe that optimism in your communication to others is useless because lifestyles are already made and nothing you can do or say can change those circumstances. Their intent diverts you from the supernatural presence that lives within the divinity of the soul. Even so, there will always exist a softness within your inner being, and in that honey is found the spirit of faith, joy, and goodness which flows in how we behave and what we say.

We can assess that the honey in the rock is of the divinity of the soul which creates spiritual fruit to guide us through hard and difficult situations. The diagnosis is that some people will use your inner hardness, turmoil, and struggles to perpetuate illicit sentiments to incite anti-social behaviors. Even so, we plan to savor the honey in the rock to make us a sweetly constructive influence to our surroundings. We implement that plan by responding to daily experiences from tender softness within our thoughts, feelings, and in what we do. The success of living from the honey in the rock is evident as we respond with love when feeling hateful, reply with peace when

feeling anger, answer with faith when feeling despair, and displaying perseverance when we feel like quitting.

Some people want to deny you the honey existing within the rock, they are terminally ill with hard and calloused attitudes towards fruitful society. Their intent is obvious because they use anger within their uncooperative attitude towards the soft intentions of peace and goodwill. With that, they utilize hard pessimism to counter the sweetness of joy, and withdraw from gatherings that carry power within a pervading happiness. The extent of their negotiations or exchanges is to add to the hardness of your attitude while attempting to claim the tenderness of the honey as their own. They refuse to accept the divine presence of the soul while attacking the spiritual fruit, acknowledging the unfruitful callousness of the soul while shutting out the tenderness in emotions, behaviors, and thoughts.

Reservoirs of people exist who build upon the hardness of the inner being while simultaneously attacking the moist softness in emotions, behaviors, and thoughts. They consider the honey in the rock to be a detriment to their intentions. The attitudes that exit those reservoirs are words and deeds that build upon callous and destructive attitudes while being spiteful to the spirit of compassion and joyful community cohesion. Those attitudes transfer directly through people who need to dominate others by the unfruitfulness in hardness, while falsely attesting to their character as being the honey of social networks. Indirectly, those attitudes transfer through people who are intolerant of various differences in others while being ardent in their own rules of righteousness.

Hostility to the honey in the rock enter us because we want to receive a generic form of the honey through praise from others, and to belong among those who accept our hardness as a "strong" link in an "unbreakable" group chain. Those susceptible to opposition to the honey in the rock are people whose mind is full of right and wrong mandates, but neglect the tender spirit of goodwill, love, kindness, peace, and joy. We can interrupt the flow of hostility to the honey the rock by responding to hatefulness and turmoil from the softness of our inner being. Through patience, self-control, and perseverance we taste the honey within our emotions, way of thinking, and in what we do as the spiritual fruit begins to blossom within our soul.

## The Eating of the Fruit of Knowledge

When we eat we consume, consuming causes substances to disappear, that disappearance becomes the waste of our elimination. Similarly, think of your brain as a lush garden of fruitful knowledge, and goodness in what we know depends on blossoms of that fruit. Now, consider that eating away the fruit that gives decency in our thought causes fruitful knowledge to disappear. What remains from devouring the fruit of knowledge is information full of waste, "crap," "dung," and "junk."

Eating the fruit of knowledge devours our ability to focus on the divinity of the soul. Our thought turns away from the decency living in us, and turns information into "crap," which incites conflict, focuses the mind on death, leaves the brain in darkness, and erases the knowledge of the goodness within who we are. Alternatively, a mind lush with fruitfulness contains a wealth of nourishing information on inner fruitfulness to enable tranquility, inspire life, turn on divine light, and bring awareness of our identity through the divinity of the soul.

Eating the fruit of knowledge devours the spiritual fruit within our thought processes. When the fruit of knowledge is eaten then love, goodwill, and kindness becomes waste as information is tainted with hatred, cruelty, and ill-intentions. Likewise, when a portion of peace, meekness, and gentleness is plucked from the garden of our knowledge it becomes data that incites conflict, harsh terms, and thoughts of dominance. Similarly, when a "helping" of faith, joy, and goodness is picked from our brain, then the knowledge we convey is all about despair, pessimism, and evilness. Moreover, devouring self-control, patience, and perseverance from the lushness of the mind becomes ideas initiating out of control behaviors, sparking impatience, and inducing fatal endings.

Eating the fruit of knowledge devours the fruitfulness of our thoughts towards physical health. The devouring of that fruit closes the mind, hardens the inner being, and stops secretions to our well-being. The conveyance of information becomes nothing more than news about people's ill-health, physical shortcomings, and degeneration. Their knowledge becomes peevish with sickening pranks during meals, in what you breathe, within sleep disturbances, and abrupt interruptions during elimination. They intend to block healthy knowledge of the supernatural presence within the world. In that light, let's desire self-control to keep fruitfulness in our knowledge, patience for healthy blossoms in our mind, and perseverance in thoughts that contribute to our welfare.

Eating the fruit of knowledge devours fruitful thoughts relating to safety. The devouring of that fruit strips the brain of rational thought, unclothes the beast within primal instincts, and uncovers mental conflict where tranquility should be. Information coming from a desolate mind is full of harmful intent, focuses on social calamities, and is unstable from one source to the other, and from one sentence to the next. They are hostile to knowledge of the safe, secure, and stable presence of a supernatural being. Therefore, let our mind retain the fruit of knowledge to convey information of peace, clothing us with meekness, and adorning us with the covering of gentleness.

Eating the fruit of knowledge devours thoughts relating to our place of belonging. The devouring of that fruit betrays devotion to social cohesion, segregates friendly unions, and impedes the flow of charitable intentions. Information coming from a barren mind conveys hatred, intolerance, desire for social dispersing, and ill-will to sensual intimacy. They intend to alienate knowledge of a supernatural presence that we can belong with, or bond to. Let our brain be plush in the fruit of knowledge to convey information of a loving fellowship, goodwill for harmonious unions, and kindness for deeds of compassion.

Eating the fruit of knowledge devours fruitful thoughts about our worth, and the value of others. The devouring of that fruit causes us to debase ourselves, belittle others, and induce destructive inequality. Information from an unfruitful mind uses false humility to speak poorly of selves, while downplaying the potential that exists in others. They want to keep you blind and in the darkness about the supreme worth of the supernatural presence that lives within the soul. In that light, we want our intellect to blossom with the divine fruit of knowledge. Those blossoms enable us to see the worth we have to one another according to the insight of inward fruitfulness, desire for tranquility, respect for life, divine light, and positive energy.

Eating the fruit of knowledge devours fruitful thoughts relating to our identity. The devouring of that fruit zaps the energy of who we are inwardly, induces refusal to be motivated by people of integrity, and works to stop motion fueled by decency. Information from the unfruitful intellect conveys attitudes, words, and behaviors that are depressing, pessimistic, and full of evilness. Their intent is to make knowledge of a supernatural presence sad and undesirable. Even then, let our mind blossom with the fruit of knowledge to convey information that fuels faith, joy, and goodness.

We can assess the fruit of knowledge pertains to the spiritual fruit within our intellect. The diagnosis is some people want to "eat," or devour that fruit to impede the development of divine light within our knowledge. Even so, we plan to welcome the blossoms of the divine fruit within our thought processes. We implement that plan by allowing soft, moist, and tender attitudes to flow through our way of thinking. We know our success because the fruit of love, peace, faith, and perseverance is present within our pool of knowledge and information.

Some people try to deny the spiritual fruit from weaving with intellectual capacity. They use anger in combination with argumentative and uncooperative attitude towards assertions made from knowledge flowing through the fruit of the spirit. Their intent is to rob you of the peace you feel with the supernatural realm of the soul. In addition, their tone of pessimism towards decency in information, and sadness when fruitful inspiration occurs is apparent as they withdraw from fruitful intellectual discussions. Their intent is to eradicate the joy felt in the presence of the divinity of the inner being. The extent of their negotiation is to devour the fruit of knowledge in exchange for dominance with their unfruitful schemes. Even so, acceptance of the fruit of knowledge in the transferring of information is necessary to maintain civilization.

Reservoirs of people who oppose the fruit of knowledge grow and live among those who are hostile to divine light. Attitudes that exit those reservoirs are words and deeds of hostility to the goodness existing in information. Those attitudes transfer directly through people who are oppositional to the divine knowledge of the supernatural realm. Indirectly, those attitudes transfer through people who fear intimidation and develop pessimism for the living divinity of the soul.

Attitudes of opposing the fruit of knowledge enter us to maintain a sense of worth, and to feel acceptance from those of similar views. Because we fear humiliation from information spread about us, we form companions with people who can devour that knowledge before it becomes public. The people susceptible to hosting ill-will towards the fruit of knowledge are those who misunderstand the light of the supernatural realm. They feel the information is socially inappropriate and close out the "haunting" presence of the divine being of the soul.

We can interrupt the cycle of opposing the fruit of knowledge by understanding the nature of the divine light. The fruit of knowledge comes to us through the soft and moist tenderness of the soul, to guide us from day to day. The information that comes to our awareness is not to incite hatred, conflict, despair, or fatality, but the result of enlightenment fosters peace, faith, endurance, and love.

## **The Beast Master: The Primal Way or the Divine Way?**

People are becoming more and more sensitive to a heavy presence of police type security, invasive of individual privacy within our nation. Some refer to that as a “Police State.” In this article is the suggestion that there cannot be a police state unless there is something to police. The primal beast masters enflames the fleshly impulses of the human animal so that there is reason enough to justify dominance through earthly might. That enables justification of aggressive policing in the conquest of humanity. In contrast, the divine beast master instills the spirit of humanity with spiritual fruit to diminish the savage nature of humanity, and to fulfill civil order.

The divine presence, which permeates the soul of the human animal, is the source of all goodness, life, and inner fruitfulness on this planet. The primal beast masters oppose that divinity. They want to induce degrees of evilness, disrespect for life, and unfruitful aggression so that they can rule over humanity with dominance, force, and police tactics. However, the divine beast master guides the human creature with the spirit of goodness, respect for life of all forms, and fruitful qualities flowering within. Humanity becomes civil as the deity polices human nature through spiritual fruit. The Supreme Being governs us and primal dictates fade.

The spiritual fruit makes the difference between a Police State and a tranquil, harmonic society. The primal beast master feels justification to rule over their created savages who express hatred, cruelty, ill intent, violence, harshness, arrogance, pessimism, evil, despair, finality, out of control behavior, and hazardous irritability. That sounds legitimate, but the primal beast master cause those sentiments by opposing inner fruitfulness. Instead of enflaming unfruitfulness within humanity, a look at the divine beast master reveals a humane response to the human animal. That deity takes all the negativism of inward primal urges and diminishes with civil qualities. The human spirit receives the gift of peace, love, faith, perseverance, meekness, gentleness, goodwill, kindness, joy, goodness, self-control, and patience. A tranquil unity around the world results because we welcome the Supreme Being who polices human nature from within, with softness and tenderness.

The primal beast master attempts conquest over the human animal by manipulating basic daily needs. Consider what every person does through the day, such as eating, drinking, breathing, eliminating, sleeping, and the treatment of our health in general.

The primitive nature of authoritative aggression will withhold our needs, make us miserable, or make us feel insecure relating to our health. They refuse to allow you to experience comfort or relaxation in the elements that relate to the welfare of flesh and blood. That purpose is to coerce submission to the conquest of the primal beast master. In contrast, the divine beast master puts to rest the primordial responses of self-gratification. The fleshly animal subsides as the divinity permeates the human spirit with spiritual fruit. That deity wants us to feel peace, joy, faith, and self-control as we fulfill physiological needs.

The primal beast master induces insecurities by inciting the savage nature of the human animal to justify the use of dominant force. They want you to feel an ever-present threat of bodily harm, insecure within your own “home,” or place of shelter, and to cause instability through random

but consistent chaos. Wherever impulses of beastly behavior exist, worldly forces will be nearby to conquer them aggressively. Nevertheless, the divine beast master relates to the security of humanity through the spiritual fruit. As human nature fades from within, giving place to the spiritual fruit, we feel peace and tranquility with one another. Because humanity experiences the spirit of meekness and gentleness within the world, we feel protection of our body, secure in our homes, and stability within our communities.

The primal beast master incites the savage impulses of the human animal to seize conquest of the social structure. When there is widespread hatred, intolerance, exclusion, and sexual predators within a nation, it “justifies” paramilitary tactics to control the people. That makes it easy for the primal beast master to explain why relationships and groups need oversight and implementation of authoritative aggression. For example, public gatherings become uncomfortable, intrusion into family life is necessary, and societal structure as a whole begins to restructure to minimize unauthorized mingling. Nonetheless, the divine beast master quells the primitive nature of flesh and blood to instill love, acceptance, belonging, and sensual intimacy into the spirit of humanity. This is a social environment where there are smiles, hugs, and a warm welcome within community gatherings, the family at home, and becomes the universal social structure.

The primal beast master gives no esteem to the supreme deity as they attempt ownership of the human animal. By discouraging honor to the divinity that occupies the soul, they enflame the nature of the human beast. In doing that, there is no regard for human life, creating savages capable of leaving carnage, mutilation, and morbid effects throughout the world. The primal beast master responds with force to demand obedience through fear and intimidation. Even so, the divine beast master is the superior presence that permeates humanity and the elements of the universe. As we honor, esteem, and respect that deity, the spirit of humanity develops a reverence for life, fills with goodness, and blossoms with spiritual fruit. As divine inner qualities tame the beast, mutual respect develops to cherish the lives of one another.

The primal beast master incites the savage nature of the human animal within self-expression. As humanity feels antagonized within their efforts to live a decent and meaningful life, the expression in their words and deeds become unfruitful. They begin to speak words and do deeds that appear as anti-social, inciting riots, inducing negativism, and becoming uncontrollable. That is the opportunity of the primal beast master to suppress speech, and oppress behaviors within the conquest of humans. Even then, the divine beast master diminishes the nature of fleshly impulses by instilling spiritual fruit within the way we express ourselves. The words and behaviors that flow through us convey the yearning for compassionate harmony, peaceful tranquility, optimism for humanity, and enduring stability.

The cycle begins with belief that the divine presence polices the human animal through the spiritual fruit. Those believers use no anger or violence when hostile elements antagonize their humanness, the spirit of peace controls them. Likewise, there is no pessimism or sadness when they experience animosity from others, the fruit of joy maintains the soul. They are able to bargain away primal impulses that make them an easy target for abuses of power, while inviting divine qualities into the human spirit. The believers accept the notion that the conquests of the primal beast master results from overpowering unruly or unfruitful behaviors of flesh and blood. With that, they also accept the divine beast master that rules humanity through the rewards of the spiritual fruit within the human spirit.



The believers grow in reservoirs where a welcome exist for the divine beast master, while giving no allegiance to primal impulses. The attitudes that exit from them include words and behaviors that communicate civil, harmonious, peaceful, and hospitable sentiments to one another. They transfer those attitudes directly by responding to harsh unfairness and harassment with civility through faith, peace, love, goodness, and endurance. Indirectly, those attitudes transfer through those who talk about the differences between the willful brutality of the primal beast master, and the softness of the divine beast master. The primal way has consequences of chaos and disorder, while the divine way instills tranquil unity.

We want the divine beast master to rule us because we feel the supreme worth through the spiritual fruit within the human spirit. There is the awareness that esteem for the deity that permeates humanity with goodness, life, and fruitfulness brings rewards of goodwill, kindness, and love to the human animal. We want to belong to a fellowship that welcomes a divine rule, while diminishing the nature of the fleshy beast. There is the yearning for humane treatment while praying for the demise of intimidation, terror, and physical force.

Those likely to host the spiritual fruit of the divine beast master are the ones who welcome the spirit of compassion for the human animal. They reject the notion that humanity exists of incorrigible savages who responds only to intimidation, brutality, and fright. The hosts cherish comforting hugs, reassuring smiles, and expressions of tenderness.

The cycle that begins with belief in the divine beast master continues through to the hosts by the soft, moist, and tender qualities that exist within the soul. In those qualities live the spiritual fruit of the divine presence, which diminishes the primal nature of flesh and blood. As fleshly impulses fade, the primal beast master loses the advantage for conquest and authority. The divine beast master rules from within through the fruit of love and peace within the spirit of humanity.

## **Divine Restraint: No Holds Barred**

“No holds barred” is a phrase we hear during ultimate wrestling matches which signifies that each wrestler can utilize every hold known. Opponents use various grasps to restrict the movements of their adversary, thus preventing harmful consequences. From here, we can consider the divine restrainer from which there are no holds barred.

When the divine restrainer permeates the human beast there are no holds barred. That deity can grasp the primitive impulses of fleshly urges to tame the primal creature. That restraining power puts a hold on earthly yearnings while inducing responses through good deeds, value for life, and spiritual fruit. Even so, the primal nature of humanity is rebellious to the clench felt through the spirit of goodness, inner fruitfulness, and respect for life. However, the restrainer seizes the animal to endow the human spirit with qualities necessary to maintain civilization. There are no holds barred when restraining the flesh to reward humanity with communal behavior. In reality, the planet would plunge into harmful consequences if the divine restrainer unloosed the beast.

There are no holds barred when the divine restrainer grasps the fleshy nature of the human beast to allow spiritual fruit to blossom in the spirit of humanity. Violence, harshness, dominance, cruelty, ill intentions, hatred, pessimism, hopelessness, evilness, impulsiveness, endings, and uncontrollability are of flesh and blood. When that nature of the beastly animal is loose, there are harmful consequences. There would be no fruitful qualities of the inner being to prolong civilization. The creature in us needs restraining by a celestial presence beyond natural inclinations. When earthly impulses are in a firm clasp, the spiritual fruit manifest within the spirit of humans. Instead of primal yearnings, we experience peace, meekness, gentleness, love, kindness, goodwill, faith, goodness, joy, perseverance, self-control, and patience. If the restrainer loosens the hold put on the beast, the human spirit would not experience divine fruitage. The condition of the planet would be tumultuous.

There are no holds barred when the divine restrainer addresses our health. By restraining the primal nature of the human beast, a concern develops within us for our physiological welfare. The spiritual fruit begins to manifest in the spirit of humanity to keep the body healthy, as savage gratification diminishes. From divine restraint come self-control, goodness, meekness, and goodwill into our behavior as we fulfill our basic human requirements. We develop awareness that drinking, eating, breathing, sleeping, and eliminating corresponds to the functioning of the body. In addition, we realize that beastly impulses cause emotional, mental, and behavioral turmoil. In contrast, we experience peace, calm, and comfort as the nature of the beast is under a firm clasp. By unleashing the beast, we would substitute the missing fruitage with detrimental eating, harmful drinking, inhalation of unhealthy substances, hazardous diseases of elimination, and deviant sleep patterns. Humanity would suffer dramatically by the unhinging of civil avenues of health care, being subject to primal behavior of the human animal.

There are no holds barred when the divine restrainer addresses our safety. Restraining the savage impulses of the human beast enables humanity to feel safe and secure with one another. By the restraint of primal urges the spiritual fruit of peace, meekness, and gentleness flowers in the human spirit. By those divine qualities, we develop civil attitudes to interact in the environment with impunity from bodily harm. Likewise, the hold put on the beast diminishes the notion that

shelter is a fort, but instead shelter is a home of comfort and peace. Furthermore, when the unpredictable impulses of the beast are under wraps, stability materializes through the serenity within the spirit of humanity. Without the hold put on the primitive nature of flesh and blood, humanity would be unsafe and insecure in a threatening and hostile world. Beastly behaviors would bring bodily harm, turning shelter into a place with strong defenses and strategically guarded. Instability through violence would put us in a vigilant mode. Humanity would suffer violently if there was no restraint on the natural behavior of flesh and blood.

There are no holds barred when the divine restrainer addresses our society. The restraint of the primal nature of the human beast enables the spirit of humanity to experience love. Through the spiritual fruit of love, there is a caring place of belonging, which alienates the instinctual impulse for dominance. There is the fruitage of loving kindness in our acceptance of one another, replacing inclinations of intolerance of those who are different than ourselves. Restraining the primitive desires for sexual conquest enables us to feel sensual intimacy through hugs, meekness, smiles, and gentle caresses. Social relations would fragment into chaos if the divine restrainer releases the hold put on the human beast. Humanity would fragment into chaos from the hatred of domination by the more powerful. Gangs would form with their own species with a howl for independence through violence or other “self-preservation” means. The planet would be chaotic wherever differing cultures exist. A civil spirit within society would not exist within the human being.

There are no holds barred when the divine restrainer addresses our worth. The restraint put on the fleshly beast enables our awareness of the marvelous divinity that permeates the universe. We begin to realize how temporal the carnal nature of humanity is in comparison to the eternal light of the celestial deity. In addition, we begin to feel inward love, joy, peace, and perseverance within the human spirit, grateful for the mercy and compassion given to us from the supreme presence. From the inner fruitfulness, we no longer feel motivation by the praise and influence that feeds the primal impulses of humanity. In actuality, we esteem the worth of the divine restrainer to be beyond the dimension of the carnal nature of flesh and blood. We bask in the rewards and esteem of spiritual fruit as we discourage the consequences of unfruitful and desolate beastly impulses. If the one that restrains let loose of the hold on the beast, achievement would consist of triumph through violent domination of another. The worth of humanity would disappear as we return to primitive depravity.

There are no holds barred when the divine restrainer addresses the way we express ourselves. Positive self-expression to one another comes through the divine restraint of savage impulses of the human beast. When brutal attitudes are “down for the count,” humanity can communicate through the unnatural qualities of kindness, gentleness, goodness, and self-control. The words we choose to speak would flow with consideration to enhance or edify those in hearing range. There would not be self-serving and primal verbal attacks that exist through the carnality of flesh and blood. Similarly, the motivation of our deeds would be to bring goodwill to others, instead of using physical dominance to gratify earthly yearnings. As you can imagine, releasing the restraint put on the savage nature of humanity would disintegrate the mutual exchange of communication. The rebellious, arrogant, and untamed qualities we refer to as hatred, violence, pessimism, and fatal impulses would manifest. Our words and deeds would be oppositional to a self-expression that is conducive to a civil society. Without divine restraint of earthly reactions,

humanity would have no use for venues that bring us together in what we say and do. The internet, cell phones, or any other devices would be of no use.

The cycle begins with those who believe there are no holds barred by the divine restrainer towards the carnality of the human beast. They welcome the unnatural manifestation of peace into the human spirit while cooperating with the hold on anger. Similarly, the fruit of joy blossoms within our humanness as pessimism is “down for the count.” While the primal essence of natural instincts is under a secure grip, we bargain away beastly responses to acquire spiritual fruit. We accept the presence of the divine restrainer to restrict flesh and blood impulses, taming humanity.

The believers grow in reservoirs where the qualities of joy, meekness, and goodwill are in the human spirit, simultaneously co-operating with the divine restrainer of fleshly impulses. The attitudes that exit those reservoirs reveal a restraint on natural inclinations of the human beast. Their words and behaviors flow with love, peace, faith, and perseverance. The transference of belief in a divine restrainer that binds the primal nature of the human animal comes through direct and indirect means. Directly, there are those who experience the inner release of spiritual fruit as animalistic impulses are kept back with no holds barred. Indirectly, they transfer through those who witness the contrast between people of savage, violent, and disruptive attitudes, and those with divine fruitage in the human spirit.

We allow the restraint of natural human inclinations because we sense the worth of a divine presence permeating the human spirit. There is awareness that humanity comprises a lowly and beastly nature without restraint from a supreme deity. We want to belong in a realm beyond flesh and blood where the experience of tranquility, harmony, perseverance, and a future exist.

The people likely to host the divine restrainer within their soul are those who want to experience spiritual fruit in the spirit of humanity. They want to bind the chaos, violence, despair, and tragic endings on this planet. Their desire is to extinguish beastly behavior to allow the divinity to permeate our humanness. The cycle of the one that restrains with no holds barred continues through the soft, moist, and tender qualities that exist within us. In those pliable traits is the nature of the divine presence that diminishes fleshly inclinations to allow love and gentleness to live. Through the spiritual fruit, the mark of the beast fades from the nature of humanity.

## Feed the Beast or Revere the Deity?

Let us begin with the definition of beast, which is the instinctive, irrational, or aggressive part of somebody's personality. This is someone who is brutal, cruel, aggressive, or unpleasant. The mention of the “beast” is within religious books and woven in stories since the beginning of time. Writings referring to the beast suggest a creature full of evilness and spreads destruction, but succumbs to a supernatural entity of light and goodness. That primitive being destroys health, threatens safety, causes chaos, feels no value for others, and is bitter in self-expression. In that awareness, the human animal is a primal beast when relying on raw instinctual desires of the flesh. Alternatively, reverence for the presence of the deity that exists in the soul heals the natural inclinations of the beast. That deity instills spiritual fruit into the human spirit to tame carnal aggression.

Do we feed the beast or revere the deity concerning the inner life of the soul? Those who feed the beast refuse to acknowledge the presence of a divinity that resides within their thoughts, emotions, and behaviors. The monster lurking within is resistant to divine inclinations, seeking only to relate to natural instinctual processes. They live only to enflame the desires of fleshly instincts, which pave a way to depravity by feeding the ominous beast. In contrast, there is a divine presence permeating the universe and lives within the human animal. When we revere that deity, the spirit of humanity fills with a desire for life, goodness, and fruitfulness, which is not natural to flesh and blood yearnings. Our awareness of a divine inward presence awakens us to a dimension of life beyond primal animalistic behavior.

Do we feed the beast or revere the deity whenever we see spiritual fruit blossoming? Those who feed the beast oppose the divine fruit within the human spirit in efforts to gratify primal desires. The deity's fruitage is alien to the natural inclinations of the primitive soul. They are cruel and hateful within their ill will to the ones that seem weak and timid. Carrying that further, they utilize harsh, domineering, and violent means to possess the desires of beastly impulses. That animalistic aggression spreads sadness, evilness, and hopelessness through physical and verbal abuse. Their intention is to put an end to the development of heavenly fruitage through impulsive and quick responses. Alternatively, we revere the divine presence that makes a home within the human soul. The rewards given for that reverence includes harmony, tranquility, optimism, and endurance within the spirit of humanity. Primitive instincts of the beast disappear as the spiritual fruit appear within the human spirit. Our inner being fills with love, kindness, goodwill, peace, meekness, gentleness, joy, faith, goodness, perseverance, self-control, and patience. The divine presence of this universe grants civility to the human species.

Do we feed the beast or revere the deity when fulfilling physiological requirements? Fulfilling the instinctual desires of the beast, while rejecting the deity, is a short sighted, limiting, and detrimental experience. The care of the health of the human species would not go beyond feeding, watering, need for sleep, elimination, and breathing. In fact, depraved ideas of manipulating behavior might involve those basic requirements. That includes creating deplorable conditions of inadequate rest, breathing undesirable air, poor sanitization, and serve undesirable foods. The purpose is to extort a specific response from animalistic impulses, then appeasing the beast with a desirable need. Without the euphoria of spiritual fruit in the human spirit, the primal beast utilizes the opiate of intoxicating drinks, compulsive consumption of “sweet” foods,

narcotics to influence the sleep cycle, or inhaling mood-altering substances. Feeding the beast results in dreadful health related conditions.

We can fulfill basic needs in a healthy way when we revere the deity. That divine presence inputs spiritual fruit into the human spirit to make that possible. The spiritual fruit cause the primal instincts of the beast to subside as our receptivity to the welfare of the body's health increases. We begin to comprehend that there is more happening within the body than basic and impulsive desires to consume. Instead of seeking to feel pleasure in a brief moment through what we eat, a new inclination comes through self-control and goodwill for ourselves. We learn to eat, drink, breathe, sleep, and eliminate in a way that is mutually beneficially to everyone around. The environment becomes a healthy one where everyone eats, no one starves, there are healthy bodies, and aggression over resources subsides. In addition, the euphoria of the spiritual fruit in the human spirit eliminates substance abuse by the abolishing the primitive nature of the beast.

Do we feed the beast or revere the deity in our yearning for safety? When we feed the beast our methods of establishing safety is primal. There is rejection of the inner prodding of divine qualities. The raw instinctual impulses draw to violent resources to feel protection from harm. They demand weapons such as guns etc. thereby bringing injury and fatality to one another. Their beastly notion of shelter is a place to keep hidden from threatening hostilities, or as an armed tactical fort. The world is "dog-eat-dog" for them. Stability for the animal involves instilling fear in others to be unbothered, and then they have a period of quiet. Feeding the beast peppers humanity with a volatile and insecure planet.

When we revere the deity, there is a sense of peace to grant us the assurance of being safe and secure. The divine presence that permeates the universe and our soul favors the human spirit with spiritual fruit. For example, we feel peace, love, joy, and kindness, which transfer, through our responses. In fact, we become aware that through the rewards of the divine fruit there is protection from harm. We begin to relate to one another with harmony instead of violent destruction. Shelter becomes a place we call "home," a residence of comfort where there is warmth in the winter and cool in the summer. There is a stable tranquility in the world because the carnage of the human beast fades in exchange for the serenity of an unfathomable deity. Reverence for the deity establishes a safe and secure planet.

Do we feed the beast or revere the deity when relating to social interactions? When we feed the primal inclinations of the human animal, there is rejection of the alien qualities of the spirit's fruit. Love is a contradiction to public encounters, as the attitude of physical dominance would decide the structure of the community network. Acceptance by others would be according to their prowess and ability to contribute to the dominance of the group. The idea of belonging would amount to a tribal mentality, racism through raw instinctual desires to survive, while abandoning or bullying the weak. Sensual intimacy through kindness, love, hugs, smiles, and gentle touches would wane. The feeding of the human beast would include sexual gratification to appeal to primal urges.

When we revere the divine presence that permeates the universe, and is living within the soul, there is social cohesion. The primal urges of the beast disappear from social responses as spiritual fruit appear in the human spirit. The fruit of love flows in our attitude for the deity and transfers through humanity, and the universe. There is acceptance of one another through unnatural qualities of goodwill and kindness, which crosses every color of skin and culture. Our

belonging is within a family that invites tolerance and transcends all earthly boundaries. The beastly nature of the human animal learns sensual intimacy through smiles, hugs, and gentleness. The species of humanity receives the gift of harmony, given by the divine presence that permeates the universe.

Do we feed the beast or revere the deity within our sense of worth? When we feed the beast there are no feelings of esteem for the human condition that leads to improvements for humanity. The primal impulses of natural behavior have no worth for alien qualities of spiritual fruit. They disregard them like rubbish in a garbage pile. In essence, expressing negativism or criticism would amount to a physical challenge of aggression in words and actions. There would be no notion of “constructive” criticism. Losing, or turning the other cheek, would leave a scar of vulnerability within a world of un-forgiveness. Our inner attitude would feel a need to be dominant, superior, and to exert influence over the passive, and live on the verge of persistent confrontation. When we feed the beast, humanity suffers continual dominance by the powerful, flexing muscles of violence, and with the urge to conquer the vulnerable.

When we revere the deity, we feel spiritual fruit blossom in the human spirit, granting us the ability to esteem one another mutually. There would be praise, goodwill, and acknowledgement of others through optimistic opinions. That happens because acceptance of the foreign nature of the divine fruit instills a presence of supreme worth into the beastly creature. That diminishes the degradation coming through primal impulses of the beast to enhance the worth of humanity. As the divine presence permeates our inner being, the human animal quivers with humility at the unfathomable guest occupying the earthly soul. In that humbleness, we are able to rely on the deity to reply to the challenges and confrontations that menace our vulnerability. Humanity would permeate with the supreme presence to add worth to our planet as we humble ourselves in the spirit of conquering the beast. Joy, peace, and love prevail over primal impulses of the flesh.

Do we feed the beast or revere the deity within our self-expression? When we feed the beast, fruitful qualities do not exist in our communication. We oppose the spiritual fruit in what we speak and do as being contrary to natural instinctual impulses. Our beliefs would not include the divine presence, which permeates the universe and our inner being. Thought processes would be void of ideas and inspirations of noble intentions. Likewise, there would be no consideration of values to live by beyond instinctual urges of the beast. In essence, humanity would be void of a form of expression to connect with one another. Words and actions of beastly yearnings would counter, or work against the construction of a civil humanity on this planet. When we feed the beast, we deteriorate the civil exchange of self-expression.

When we revere the deity, spiritual fruit develop in the human spirit to enable mutual exchanges of self-expression. We welcome the qualities of kindness, meekness, goodness, and self-control to replace the nature of the beast. In doing that, our beliefs include a divine presence that transcends the nature of humanity. Thought processes would flow with energy of ideas and inspirations to improve the quality of life for the world. In addition, our values will flow with compassion, peace, and optimism, while encouraging continuance of life. Within the spirit of humanity would be a self-expression to build bridges with one another to induce the construction of world harmony. The fruit of the deity within the human spirit abolishes beastly urges of primal instincts to enhance a civilization. As we revere the deity, our manner of speaking and way of behaving edifies one another.

The cycle begins with belief that the beastly nature of raw instincts is replaceable. The substitute for those instincts is the rewards of the spiritual fruit within the human spirit. Those rewards come by the divine presence, which occupies the soul and permeates the universe. The anger within the beast's growl for dominance disappears in the celestial quality of peace. Likewise, the sad and pessimistic groaning of primal rebellion dissolves in the presence of the unnatural, but supernatural fruit of joy. By grace and mercy, we are able to bargain away the suffering of the human beast. That comes by surrendering to the divine presence that inhabits the soul. In exchange, we receive the manifestation of spiritual fruit within the human spirit. We are able to accept that without the rewards of love, peace, faith, and perseverance we are a carnal creature of monstrous proportions.

The believers grow in reservoirs where blossoms of harmony, wholeness, unity, and endurance replace the natural impulses of the beast. The attitudes that exit those reservoirs are words and deeds of reverence for the divine presence, and a disinterest for primal urges. Their self-expression flows from the spirit of compassion, peace, optimism, and tolerance, not chaos and fragmentation of human depravity. The positive traits within humanity transfer through people who experience the dissipation of beastly instincts. They feel the presence of the inward divinity bestowing the rewards of spiritual fruit into their spirit, obviously not natural to flesh and blood. Indirectly, divine qualities transfer through those who talk about the differences in people who live on the same planet. They witness the carnage of primal impulses and compare that to the tranquility of those who revere the supreme deity.

Because of our sense of worth, we welcome the diminishing of destructive primal instincts to invite the increase of spiritual fruit into the human spirit. Internally, we become aware of a divine presence that makes us feel esteem as something more valuable than a beast of carnal impulses. We feel the joy, peace, and love permeate our inner life while sending pessimism, turmoil, and intolerance to the crematory. The desire we feel is to be part of a community that is whole, unified, and harmonic globally. Simultaneously, we seek to escape the chaos, violence, and depravity of the beast.

We can assess that we will either feed the primal beast or revere the living deity. The diagnosis is that feeding instinctual impulses results in chaos, conflict, and violence. They reject and oppose the alien nature of divine fruitage. Alternatively, reverence for the divine presence brings the rewards of spiritual fruit into the human spirit, diminishing carnal desire and establishing unity. The primitive animal surrenders to the dominion of a phenomenal presence. We plan to revere the supreme divinity that has dominion in the universe and every living creature. The implementation of that plan is by responding to our experiences from the moist softness of our inner being. The evaluation of that plan is to see spiritual rewards of peace, goodwill, faith, and self-control blossom in the human species.



## **I Want You To Be All That You Are**

Everything that we are exist deep within our inner being. There is a divinity that lives within us that makes us who we are. That divine presence is of a spiritual nature, a supernatural realm, the entity of God. Therefore, when we discover that divinity within us, we discover our true selves. We discover ourselves according to how God intends us to be.

The divinity in us is found in the soft and moist qualities of our inner being. By discovering the tenderness in us, we find all the qualities of the divine nature. In those qualities, we become everything that we truly are. We are loving and kind people of goodwill intentions. We are gentle and meek peacemakers. We are people of faith in the goodness of the divine presence, and joyful. We are patient, full of self-control, and will persevere in the qualities of the spiritual fruit.

Deep within us, we are people with a yearning for health. Then we can be everything that we are meant to be. In the center of our being is a divine nature that guides us through the spiritual fruit to drink fluids for hydration, eat for nutrition, and rest for rejuvenation. There is a desire to breathe air for oxygen and to live in sanitary conditions. Unhealthy choices result from polluting the divinity that is deep within us. That destroys who we are at the center of our being. The destruction is seen by results from drinking substances that destroy our health. In addition, unfruitful eating practices also cause destruction to the vitality of the body. When we rely on substances to remain rejuvenated the deterioration of the body follows. Furthermore, if we inhale toxic smokes into our body, we jeopardize our life.

Deep within us, we discover that we are people of peace who contribute to a safe and secure world. That divine presence in us creates in us a meek, gentle, and peaceable spirit. Whatever part of the world we live, the divinity in each of us is supremely the same. When we discover our true selves in the presence of that inner divinity, there are peace, love, faith, and joy in the world. We are peacemakers that contribute to the peace, stability, and security in our homes, neighborhoods, and within our country. Deep within us that is truly who we are, peacemakers, born of a divine nature.

Deep within us is a yearning for harmony in our social relations, to be what we are meant to be. We want to be accepted with love to belong with friends and family who appreciate hugs and smiles. Part of that divine spirit in us exists of kindness and good intentions to each other. We crave true feelings of affection from one another. That is truly who we are when we discover that divinity in us, people of harmony and love. We are people who commune with others in the spirit of family. When we discover that divine nature in us, imagine the atmosphere at school, work, in our homes, at church, and in public gatherings.

Deep within us is the source of the value we feel for our own worth. We can be who we are through that divine presence within our esteem. We are people who feel our worth, and are confident, in the most oppositional situations. That divine nature is love, joy, peace, and perseverance, so we feel love, joy, peace, and we persevere. There are no external influences that can cause us to harm ourselves, nor to harm others. We love ourselves more than that, and we feel at peace with others. We are truly people of a divine esteem, and sense of worth. We feel loved by a deity which also loves others.

Deep within us, we are people of edifying self-expression. Whether we speak with words, or with silent language, the divine nature in us exhumes a message of goodwill to others. That is truly who we are deep within ourselves, people who speak words that bring cheer, expresses love, encourages faith, and uses self-control in relating to others. We express ourselves with smiles, hugs, kind and encouraging words.

Some people want to deny us the ability to be everything that we are, deep within us. They want to deny us the opportunity to discover the divinity within ourselves. Their intent is to incite our anger, and neglect the inward divine presence. If they could, they would make us feel depression about our shortcomings, not joyful about the divinity in us. They refuse to acknowledge everything that we are deep within us. Acceptance of the deity in us is the only avenue by which there is a fulfillment of harmony, peace, and kindness.

Everything that we are will correspond to how we welcome the divine presence that lives in us. Welcoming that divinity is to welcome gentleness, meekness, peace, kindness, goodwill, and love. Our faith must be for that divine nature within where the source of all goodness and joy exists. On our journey to meet that divinity in us, there are patience, self-control, and perseverance. We are soft, tender, moist people whose spirit is of the divinity of our inner being. That is everything that we are, deep at the center of our being.

## **A Steady Stream Of Water Erodes The Hardest Rock**

Moisture will eventually cause the hardness of a rock to dissipate. That is also true for the combination of hardness and moisture of our inward being. The moistness within our soft qualities will cause the hard places within to disappear. Where do we find the moisture to soften our inner being? The divinity within us is the source of that moisture which generates the soft qualities and makes the hardness melt.

The soft moist qualities in us include kindness, love, goodwill, meekness, gentleness, peace, joy, goodness, love, patience, self-control, and perseverance. In the presence of these qualities, there is no hardness within us. Those soft qualities are the steady stream of water that will, in time, erode the hardest rock of our inward being.

A steady stream of water will, in time, erode the hardest rock of our inner being for softening us to make us healthy. Our emotional and mental health depends on a continuous stream of moisture from the divine presence in us. However, hardness in our thoughts and emotions will cause the creation of personalities who devise bad intentions to others in the society. Their mind is full of cruelty, hatred, and evil motives. In essence, they are mentally ill with emotional issues. With a steady supply of moisture from the soft qualities, the mind feels at peace, and the emotions feel love and goodness.

A slow and steady stream of water will, in time, erode the hardest rock of our inner being to soften us with peace and comfort. We may feel insecure within ourselves like a rock under the weight of a hammer. That happens because influences in the environment leave you out to dry in the hot and burning sun. You are exposed to uncomfortable and threatening situations. However, when there is an atmosphere of gentleness, meekness, and peace our inner being will melt into a place of comfort, love, and tranquility. A steady supply of those qualities will make us feel safe and secure.

A steady stream of those qualities will, in time, erode the hardest rock of our inner being to soften us to accept one another. Hardness in our relationship to others causes us to refuse the acceptance of others with love and peace. We come across as hateful or quarrelsome. That hardness isolates individuals, is intolerant, and unwelcome in those who seek the inner divinity. However, when we open ourselves to the divine presence in us the moisture of love, tolerance, peace, and acceptance lives.

A steady stream of water will, in time, erode the hardest rock of our inward being for softening us to esteem one another. The hardness in us shuts out the value we feel for ourselves and others. That hardness causes us to feel no esteem within us and derive no value for others, which leads to tragic outcomes. Being hard inwardly made it difficult to feel loved, which creates hostile behaviors to self, and to others. Only when we feel a steady stream of love, kindness, and goodwill can we open our egos to receive esteem from one another. That brings honor, respect, and esteem to our social areas.

A steady stream of water will, in time, erode the hardest rock of our inner being to soften our self-expression. When our self-expression becomes hardened, that is a sad and faithless

communication full of evilness. A person with a hard way of expressing self does not have kind or loving words to edify others with. Words and behaviors that are full of love, peace, and perseverance in faith are steady streams of moisture.

Some people want to deny the moisture from streaming into our inner being. They want to harden our soul so that the goodness of that inward divinity no longer exists. They want to harden our feelings of peace to make us feel anger instead. They want to harden our joy to fill us with sadness and depression. They respond to the moisture in us like throwing a bag of cement powder into water. However, acceptance of a moist, soft quality is the only path to love, peace, faith, and self-control.

The divinity of our inner being is the source that generates the moisture within us. The moist quality of that divinity is the softness in us, such as kindness, goodwill, gentleness, meekness, joy, goodness, self-control, and patience. A steady stream of those qualities will soften the hardest soul. A continuous stream of water will, in time, erode the hard rock.

## Earth Is Crammed With Heaven

The phrase "earth is cramped with heaven" causes me to draw a similar comparison to understand what Elizabeth is saying. That is to say, earth is cramped with essential resources to provide life to every creature. In a similar way, our inner being is cramped with a divine presence that is the source of all life-sustaining qualities. When we are in touch with that inward divinity there is sustainability of life.

We can think of the inner divinity as being the source of the crop, or fruit, that sprout within us. Like a seed that is cramped within the earth, awaiting moisture and sunshine, our inward being is cramped with seeds of heaven. Those seeds give bloom to kindness, goodwill, gentleness, meekness, joy, goodness, patience, and self-control. As we honor the soft, moist, tenderness in us that seed blossom in our emotions and thoughts. Peace, love, faith, and perseverance grow on the earth creating harmony in this world.

Crammed within the earth is the source of our health. The crops of the earth give us nutrition, and the oceans, rivers, and lakes provide us a source for hydration. Likewise, the air in our world is what we need for oxygen as we breathe. Definitely, we want our earth, water, and air to be sanitary so that we can experience health in fulfilling our needs. Within us is the source of goodwill and goodness so that in the production of the earth's resources, there are intentions of good health to one another. Crammed within ourselves are the spiritual fruits that make this world a place of healthy choices, and goodwill intentions.

Crammed within us are the resources to provide us security, and create a piece of heaven on earth. At times, we feel as though people are trampling on the seeds not allowing the fruit of our inner security to blossom. During those times, we want to be like a miner who carefully excavates resources for human survival. There are morsels of comfort, joy, and peace cramped within us. We can rely on those morsels to give us inner feelings of safety and security. Live within the moist softness of our inmost being and heavenly peace will bloom.

The resources necessary to bring acceptance and belonging are cramped within our inward being. However, sometimes we feel as if bridges of love to each other are demolished, then smashed and compacted into a non-functioning steel ball. Even so, within the compaction of our inward self, there is a divine presence that continues to live. A bit of heaven is cramped into that compaction where kindness, goodwill, and affection for others live. Those are the qualities that we want to excavate from within ourselves, by which we build bridges to others. The moisture in us opens the seed of heaven that is cramped within to provide loving social integration.

There will always be the source of our esteem cramped within us. That source is the divine presence that lives eternal to provide us the value we feel for ourselves, and others. However, at times we may feel like an automobile being dented, crashed, and compacted in preparation for the trash pile. Even then, there is a piece of heaven that is cramped within us to keep our esteem filled with the spirit of the divine. When the world around us dents us, we continue to feel love, peace, goodness, kindness, joy, and comfort from the divine presence in us. The optimism we feel for our self-worth blossoms from the seeds cramped into the moistness of our inner being.

There is heaven crammed into our self-expression. Sometimes we may feel that we are not given the opportunity to speak from the goodness that is in us. We feel that our self-expression is being suppressed, and we are not allowed to communicate as we desire. That suppression translates into feeling cramped to the point of responding with verbal hostility in words or behavior. Even so, like vital resources crammed in the earth, there are morsels of heaven that can tweet through our self-expression. With the soft, moist qualities of meekness and gentleness, we can excavate the qualities of peace, love, faith, and perseverance. We can speak and act from the divine presence in us.

Some people want to cram our inner being to solicit a response like a volcano spewing from the earth. They want to deny us the morsels of heaven crammed within us. They plant seeds of anger and depression in their efforts to eradicate the seedlings of heaven. There is no bargaining with them because they do not want to plant seeds to the divine inward presence. They want the garden of our soul to be cramped with rocks, hardness, and ill-will in our thoughts and emotions. We want to accept that our inner being is cramped with heaven by a divine presence in us. Then we will sprout with the fruit of love, peace, faith, and perseverance.

Our inner being is cramped with heaven. The source of that heaven is from the divinity that lives in us. That divine presence moistens the garden of our soul to blossom with goodwill, kindness, gentleness, meekness, joy, goodness, patience, and self-control. The garden of our soul ripens with love, peace, faith, and perseverance to provide essential nutrients to our world.

## The Essentials of the Eternal Spirit

To be eternal is to exist forever with validity for all time, and unchanging. The spirit is the nonphysical part of a person that gives animation and life to the physical body. The eternal spirit compels us to focus on longevity of the physical world by desiring things with lifetime guarantees. And this compels our faith into the afterlife. The eternal spirit is with us as we shop for a car, think about money, look for employment, or even in the basics such as shopping for groceries. As we shop for a car we look for something that will go beyond a day or two but for years to come. When it comes to money we want plenty to see us through the decades as we pay day to day expenses. When looking for employment we seek job security in preference to jobs that come and go. And with groceries we realize this daily need for a lifetime. The eternal spirit is part of our daily living and more than a discussion point about the afterlife. Imagine the horror of life without eternity permeating the spirit. A person selling a car would be unsympathetic if it quit running the next day. The scarcity of money would hinder future endeavors and abate optimism for tomorrow. Employers would hire based on short lived goals as they emphasize temporary or part time employment. And those selling groceries would not do so with the welfare of your health in their consideration. In this light, we see how the eternal spirit is a necessary element of life.

The eternal spirit is imparted to us by the living deity of our inner life. The spirit of eternity is not present in flesh and blood, carnal desires, or material possessions. Usually, when we think of eternal issues our mind automatically focuses on the possibility of life continuing beyond the grave, and living beyond the limits of the body. From our spirit we know eternity is greater than what we can see, touch, hear, smell, or taste. Even then, it's something we are continuously searching for day by day, as written in the opening paragraph. As we remain in touch with the divinity of our inner life the eternal spirit will be in everything we do. Signs of that eternity are the blossoms of the spiritual fruit flowing through us like the newness of spring every year. By that renewal we have the hope of eternity and an afterlife. We are granted tranquility as we reside in the divinity of the soul which guides us into the future towards a place of everlasting peace. The deity instills into us a sanctity for all life in hopes of one day living in perfect harmony with one another to preserve our existence and to hope for a place of belonging in the eternal city. Reverence for the living deity of our soul is the only source of our hope for longevity, progression, and eternity. Where the eternal spirit is there is positive energy in what we say and do. In contrast, disrespect for the universal deity is to discard the eternal spirit. The rewards of the spiritual fruit would not be in us, but desolation of everything that inspires eternity would transpire. Our existence would be as the extinction of fallen leaves on the autumn trees. Because of the lack of desire for longevity our spirit would be crunched with uncertainty, conflict, anger, and violence. The sanctity of life would abate into fatal interactions causing the fall of civil cohesion. The promise of the afterlife would disappear from the spirit due to rejection of the divinity of inner life. Without the eternal spirit we would exist in a malfunctioning world plagued with negative energy. Our eternal spirit is given to us as we honor the divine inner goodness of our soul.

The eternal spirit imparts the spiritual fruit, the same as a fruit tree imparts fruit. When someone cares for your welfare they convey the enduring qualities of patience, self-control, and

perseverance to contribute to your mental, emotional, and physical well-being. They refrain from non-eternal responses such as impatience, a quick temper, out of control actions, being reckless, or causing fatal despair. The eternal spirit envisions a whole, healthy, and divine body. Likewise, when eternity permeates the spirit there is the imparting of meek, gentle, and peaceable qualities. Those qualities provide longevity within the environment through tranquility, but non-eternal sentiments are harsh, aggressive, and violent. The eternal spirit envisions a serene and stable atmosphere for the time and place ahead. Adding to this, the attitude of everlasting life imparts the fruit of goodwill, kindness, and love to assist others in discovery of the "juice" that enables continuance through another day. Non-eternal attitudes are plagued with hatred, intolerance, ill intentions, and cruelty. The eternal spirit envisions the day when all creation comes together in the spirit of harmony. Also, within the attitude of eternity is the imparting of joy, goodness, and faith to share optimism for giving one another something to look forward to. Non-eternal attitudes manifest with evilness, are despairing, and pessimistic. The eternal spirit envisions the blissful day when everyone gathers within the positive energy of the universal deity.

The eternal spirit teaches us about healthy practices to feed our hope for perpetual life. The realization of what nutrition comprises is given to us for the purpose of extending our existence. Everyone is aware of the food groups and the need to exercise. The food groups are to add a little more eternity to our future through grains, vegetables, fruits, dairy, meats and nuts, as well as some fats. We desire to prolong our life and know how. We even know why we eat, which is to acquire nutrients to add days to our life, not just for fleshly and temporary satisfaction. Those nutrients are vitamins, minerals, proteins, carbohydrates, fluids, and good oils. This knowledge flows from the eternal spirit to guide us into healthy lifestyles and into eternity. The spirit of eternity working in us even gives instruction on the importance of sleep, fresh air, and sanitation. Everyone knows how rapidly pollution deteriorates our progression. We really are fixated on everlasting life for everyday purposes. The essentials of the eternal spirit teach us how vital the aspects of mental, emotional, and physical health are. We need a sound mind, stable emotions, and physical strength to carry us through the day and far into the future. The hope is that in eternity we will have the perfect kind of body. By welcoming the hope of everlasting life we embody the spirit that compels us to healthy living. In contrast, discarding eternal essentials by scoffing at the belief in eternity affects our health negatively by thrusting us into the temporary attitudes of carnal and fleshy cravings. These are the people who treat their body like there is no tomorrow. They destroy themselves by having no self-control in consumption, and what they consume attacks the body not nourish it. The spirit void of eternity indulges in activity that adversely affects their intake of nutrients which disturbs their sleep cycle, desire for cleanliness, and they have a lack of concern for oxygen rich intake. They satisfy the flesh with junk foods, excessive alcohol consumption, or various forms of drugs. In some form, their life is out of control with impulsive behaviors that will eventually shut them out of the eternal quest for longevity. The eternal spirit imparts the fruit of self-control, patience, and perseverance to enable us to continue in life in a manner that contributes to a progressive civilization. By the eternal spirit we maintain the health of the body, the health of our society, and our spiritual health.

The essentials of the eternal spirit teach us ways to maintain our safety and security. Having our body ripped apart by bombs, shark attacks, or riddled with bullet holes is undesirable. We avoid those non-eternal events in our quest for everlasting life. Traumatic events oppose the spirit of eternity. In fact, we design our life around interventions to interrupt destructive cycles which



keeps us from extinction. In that light, it's comprehensible how the essentials of an eternal spirit bring us the fruit of meekness, gentleness, and peace to establish a safe and secure environment. In a similar way, we desire a place of residence that is safe, free of domestic abuses such as spousal violence, parent/ child conflict, and to be spared the perils of homelessness. The non-eternal nature of chaotic circumstances in our shelter is something we shun. The spirit of eternity gives us a yearning for longevity in our place of residence, and among those we share the abode with. We seek a home of perfect peace, tranquility, and serenity. In that event, the essentials of the eternal spirit is to establish stability in our day to day living by the blossoming of a meek and gentle spirit of peace. From the desire for life everlasting comes the spiritual fruit to establish an ensuring foundation of a safe and secure society.

The essentials of the eternal spirit coaches us into an enduring place of belonging. An observation easily made is that attitudes contrary to the eternal progression of society includes intolerance, hatred, inhumane exclusion of others, cruelty, ill-intentions, and sensual abuses. Those non-eternal attitudes will fragment and rip apart social functions due to opposition towards the desire for everlasting life. In this event, we do what we can to make a detour from antisocial sentiments to be in a place conducive to eternity, which consists of feelings that makes us feel like we belong. That enduring belonging includes the spirit of love, the sharing of sensual intimacy, kindness, tolerance of differences, and with abundant goodwill. The essentials of the eternal spirit will guide us to relationships that impart love, goodwill, and kindness. By the spirit of eternity working in us we share compassion with one another in anticipation of the day our fellowship is made perfect in harmony.

The essentials of the eternal spirit shines a light on our divine worth. Being regarded as worthless, feeling no useful purpose, being unwanted, humiliated, ridiculed, slandered, and tossed aside as if into a trash pile is of the non-eternal. The spirit of everlasting life reveals to us the divinity of our inner life. This is a place where we discover continuance through a sense of divine purpose. We feel like we are valuable to humanity in our quest to impart the essentials of the eternal spirit. There is an awareness that we are wanted by the universal deity that lives through us with the promise of our immortality. Eternity is part of who we are when we give esteem to the divine goodness of our soul. Instead of humiliation there is humbleness, instead of ridicule there is esteem in our purpose, when slandered we know the detriment of the non-eternal source, and instead of being trashed we perceive the hopelessness of pessimism. Optimism is on the road of everlasting life. The light shining on our divine worth reveals the potential living in each person to foster mutual respect, inducing the eternal spirit. We esteem the essentials of eternity in one another by the blossoms of spiritual fruitfulness, tranquility, life, divine purpose, and positive energy. From the awareness of the divinity of our inner life, the essentials of the eternal spirit manifest to give esteem, respect, and mutual benefits from generation to generation and through eternity.

The essentials of the eternal spirit will mold our identity to shape who we are from day to day. Who we are formulates through what we believe, the words comprising our vocabulary, and the behaviors flowing from our inner compulsion. We express our identity through eternal or non-eternal values. To express the essentials of the eternal spirit it's necessary to be in touch with the deity of our inner life. That deity is the source of the spiritual fruit, and that fruit adjusts our self-expression to be compatible with the components of eternity. To believe in everlasting life is to communicate with goodness, joy, and faith. That instills an optimism into our spirit to make us

future oriented constructively. In contrast, a non-eternal frame of mind has no thought of or any sincerity in the elements coming from an attitude of eternity. Who they are and the identity they become known by comes about by their conveyance of despair, pessimism, and evilness. They oppose the goodness of inner life, and have little regard for the fruit of the spirit. Their beliefs and ways of life are destructive in what they say and do. They are non-eternal. The essentials of the eternal spirit molds our identity to make our self-expression relevant for the progression of our existence

We can assess that the eternal spirit provides an essential foundation for progressing constructively into the future. The diagnosis is that some people separate the spirit of eternity from carnal desires, and that results in destructive and short lived aspirations. Even so, we plan to welcome the essentials of the eternal spirit because it imparts the spiritual fruit. We implement that plan by being reverent to the divinity of our inner life, whereas we discover the momentum of eternity within soft, moist, and tender qualities. The success of that plan is known by the fruit of love, peace, faith, and perseverance that comes forth from the eternal spirit.

Some people are in denial about the essentials of the eternal spirit, and consequently are terminally ill with adverse effects from temporal yearnings. Their anger, frivolous debates, argumentative demeanor, and conflict attest to their lust for carnal gratification as they oppose the things coming from the spirit of eternity. They display their depression, sadness, and pessimism towards sentiments that are of the eternal spirit as they indulge in the non-eternal nature of fleshy gratification. The essence of their conversation, negotiation, or bargaining is to acquire more from the materialistic sector by relegating the essentials of everlasting life to a lesser role. Acceptance of the benefit of the eternal spirit is not in them, and they are not trustworthy for long term results.

There are reservoirs of people who reject the essentials of the eternal spirit as they live in the moment to gratify the physical desires of their carnality. The attitudes exiting them are seen in their self-expression which has no regard for future consequences. Their words are counter-productive to the fruit that gives hope for everlasting life. What they say is not conducive to the attitude of optimism for the days to come. The behaviors they exhibit interferes with the bridges, connections, or networks that would bring continuance to fruitful endeavors. Those attitudes transfer directly through people who have hostility towards the future of the community, workplace, school, individual, etc. Their non-eternal attitude is destructive. Indirectly, those attitudes transfer through people who become absorbed in temporary pleasure, are frustrated with society, become intolerant of people surrounding them, and respond combatively to the pessimism directed towards them. They have become alienated from the spirit of everlasting life.

The attitudes contradicting the essentials of the eternal spirit enter us relating to our sense of worth, and desire for a place to belong. As we face ridicule, humiliation, disparagement, and slander we relinquish the vision we once held for the future in exchange for the praise coming through material rewards or pleasures of the flesh. We begin to form alliances with those who sacrifice the eternal spirit to establish a niche where we feel accepted. Those susceptible to discarding the spirit of everlasting life depend on their health, safety, social network, a sense of goodness, and positive sentiments to see them through each day. But, they become so dependent on others for those needs that they adopt the attitude of their provider, and simultaneously begin to disrespect the essentials of the eternal spirit. They receive according to the needs of the flesh but not in a way that adds longevity to their own wholesome desires. In essence, the fruitful spirit

wilts and the attitude towards divine goodness sours. They no longer espouse or express the essentials of eternal life.

We can interrupt the cycle of separating the eternal spirit from carnal desires by realizing the hope of everlasting life manifests in every enduring thing within civilization. From the foundations of buildings, to buying cars, and even in the search of employment the spirit of eternity is what calls for enduring structures, dependable cars, lifetime guarantees, and career placement. We discover the essentials of the eternal spirit from the divinity of our inner life, the source of the blossoms of the spiritual fruit. By the fruit of the spirit we are in touch with everlasting life, and thereby are able to interrupt destructive cycles.

## The Essentials of the Incarnation

The incarnation is easy to understand and made easier by a couple illustrations. When cocoa mixes with milk the ingredients become incarnate. Now, there is one single drink from two very different parts. Our carnal desires are like cocoa, and fruitful qualities are like the milk. When the two intertwine we develop civil qualities in our quest for flesh and blood cravings. Simply stated, instead of being violent offenders in society we become productive citizens. In a sense, we are seeing the process of incarnation when we witness eggs, milk, butter, and cake mix becoming so much a part of the other that individual ingredients disappear into a single texture. To be technical, the incarnation is a manifestation in bodily form that weaves into the flesh a deity, spirit, or abstract quality. For example, kindness manifest from our spirit by embodying the goodness that is in us. A person who is incarnate with kindness will show manifestations of that kindness in what they say and do. If you say that a person is the incarnation of something particular then they are typical of that quality. To separate carnal desires or material wants from the quality of kindness would be to incite cruelty in the acquisition of what we desire. This is how essential it is for allowing the divine fruit to permeate or carnality.

There is a living deity who has residence within us, and is the source of the essentials of the incarnation. That inner presence is very different from, even alien to, our flesh and blood body. We would be right to question the validity of becoming one and the same with the all-powerful, all-knowing, and ever-present deity. For sure, the supreme-being is sovereign and does not change our fleshy body into an unseen supernatural form. Even so, it is through the spirit that we have contact with the divine presence, and by the spirit we absorb divine qualities from the universal deity. As we accept, welcome, and praise the indwelling of the alien divinity we begin to experience inspiration, feel an inner power, and to sense others who are miles away. We sense others through social networks to compel our posts, and we do the same as we talk on phones. That is a taste of our limited carnal nature channeling the deity through the spirit. Whatever form the supreme-being really is, it works through our spirit to bypass the dead weight of the flesh. In our effort to absorb more of the supreme deity, we allow our carnal desires to diminish to give precedence to the spiritual dominion. In that event, we begin to crave an abundance of spiritual fruitfulness in the hope of channeling the universal deity. In that spiritual union we are given tranquility to calm the flesh to allow the spiritual realm to flow unencumbered. Because the universal deity is one, we strive to allow cohesion in our interactions which induces a respect for the sanctity of life. We learn of our divine worth to the supernatural being by the light shining through spiritual qualities. When we are married to the divine goodness of the soul positive energy permeates our spirit. In contrast, our carnal, materialistic, and fleshy nature impedes spiritual dominion over the body. In that event, we sever our union with the all-powerful, all-knowing, and ever-present deity. We become desolate of spiritual fruitfulness in favor of physical gratification. The conflict and strife caused by jammed spirituality interrupts the bond with the divine presence. We lose sight of harmonic relations due to the earthy nature of our flesh, and reverence for life fades as the spiritual fruit wilts. The lights become dark and we are not able to see our divine worth through spiritual dominion. As the hope of our incarnation with the divinity of our inner life disappears from our spirit, negative energy manifests. The essentials of incarnation require that we keep our spirit open to the universal deity by allowing spiritual fruitfulness to invade our carnal desires. The essentials of incarnation include the fruits of the

spirit, tranquility, reverence for life, living in the light of our divine worth, and allowing positive energies to prevail.

The spiritual fruit are the essentials of the incarnation. Even though equality with God is not something we should aspire to, the incarnation of the spiritual fruit within our spirit is imperative. It is a must. The universal deity utilizes our spirit to communicate with us, and the spiritual fruit is our reward for reverence to the goodness of our inner life. As we respect the divinity of the soul, the blossom of the spirit's fruit becomes evident in what we say and do. We embody the qualities of kindness, gentleness, patience, and joy; therefore we become those qualities in our spirit. In contrast, pushing aside the essentials of the incarnation is to allow carnal, materialistic, and cravings of the flesh to interfere with our union with the universal deity. But, the incarnation allows us to fulfill carnal desires by the guidance of the spiritual fruit, which is a gift from the alien deity. How could our fleshy nature understand community harmony except for goodwill, kindness, and love working in our spirit? Disrespect for the divinity of our inward life leaves us with little compassion in the spirit, and places us among the hateful, the cruel, and those of ill-intent. The Incarnation of fruitful qualities into our spirit is essential to guide us into tranquility within our environment. That tranquility can only manifest if we embody meekness, gentleness, and peace into our spirit. Otherwise, our compulsion is of raw fleshy impulses filled with aggressive domination, harshness, and violence. In that hostile environment our carnal existence would experience despair, hopelessness, pessimism, sadness, and evilness. That's because we refuse to honor the goodness in us, from where our spirit fills with the fruit of joy and faith. The supreme-being communicates with us by the essentials of the incarnation to guide us into the path of peace, faith, love, and perseverance. This is why our flesh and blood body must tolerate the life of the spirit by the qualities we refer to as the spiritual fruit, while refraining from seeking equality with God. That presence is alien to our carnality, but treats us well while we welcome fruitfulness into our spirit. In fact, to help us with our materialistic, carnal, and fleshy handicap comes the fruit of perseverance, patience, and self-control. Discarding those qualities from the spirit leaves our flesh with impatience, out of control behaviors, and subject to fatal consequences. Our earthly state would be very torturous except for the bypass of unnecessary suffering by the spirit, through the spiritual fruit. The essentials of the incarnation are the fruit of the spirit, and that fruit comes as a reward for our reverence to the goodness of our inner life.

Our health is maintained by the essentials of the incarnation. This is because our focus is on maintaining our spirit with healthy spiritual fruit instead of gratifying flesh and blood cravings with unhealthy habits. By the spirit, we are in touch with the fruit of self-control, patience, and perseverance; but our carnal nature becomes out of control, impatient, and prone to fatal consequences. As the essentials of the incarnation permeate our spirit, the flesh is in subjection to spiritual dominion. In other words, the spiritual fruit maintains the health of the body better than carnal behavior. This is a practical and very simple concept when comparing a healthy lifestyle to an unhealthy lifestyle. Through the spirit, we eat and drink in moderation and nutritiously to care for the physical body; but through the flesh we eat and drink in ways that disregards the welfare of the flesh. Likewise, by the essentials of the incarnation we care about the sanitation, rejuvenation, and clean air to contribute to a healthy body; but carnal cravings disregard spiritual concerns and will wallow in filth, abuse the body to exhaustion, and have little concern for what they inhale. Similarly, a materialistic viewpoint can cause disturbed emotions, mental vanquish, and unacceptable responses in the effort to have what a lack of money denies.

In contrast, when materialistic desires are under the dominion of a spirit full of spiritual fruit, then we continue to experience mental comfort, emotional pleasure, and behavioral control when material wants are beyond our reach. Even though we cannot be equal with God by having no health needs, we can experience the essentials of the incarnation that contributes to the welfare of our health. We do that by allowing the spiritual fruit to keep us healthy by putting the flesh under the dominion of the spirit.

A safe and secure environment is established by the essentials of the incarnation. When we embody the fruit of meekness, gentleness, and peace then we become the essence of tranquility in our spirit; but our carnal nature is filled with harshness, aggression, and violence. The essentials of the incarnation put the chaotic nature of the flesh under the dominion of a fruitful spirit. Violence towards one another manifests over carnal quests, material wants, or fleshy lusts; but the incarnation puts violence in subjection to the spirit's fruit. Similarly, domestic abuses in our place of residence manifests from anguish, frustration, and restraints brought on by activity rooted in the flesh; but when the spiritual fruit permeates our spirit, domestic inconsistencies are brought under the dominion of the spirit's tranquility. Likewise, chaotic disturbances that destabilize our day to day activity may be the result of ill-intent from flesh and blood sources; but when the spirit is incarnate with peace, meekness, and gentleness then chaotic tendencies, and chaotic experiences are put under subjection by the serenity of a fruitful spirit. The essentials of the incarnation will moderate our carnality to gift us with a safe and secure environment.

A desirable place to belong comes by the essentials of the incarnation. When we embody the fruit of kindness, goodwill, and love then there is a manifestation from the spirit with the essence of harmonious social relations. The essentials of the incarnation gifts us with a spirit of tolerance towards physical differences, enables a spiritually sensual intimacy, makes us accepting of various genre of people, instills compassion for others, and allows the conveyance of love. We discover a warm and desirable place of belonging for the flesh when the spiritual fruit permeates the spirit. In contrast, our social world falls apart from a preoccupation with materialism, as carnal desires prevail, and physical conquests are rampant. Our carnality becomes entangled with hatred, cruelty, and ill-intent towards others over things, pleasures, and territory. There would be sexual coercion and violence, intolerance of physical differences, non-acceptance and discrimination of variances in attitudes, and exclusion of those not engaging in carnal quests. A place to belong in a materialistic and pleasure seeking environment would be undesirable, untrustworthy, selfish, and full of callousness. Only by the essentials of the incarnation will destructive social attitudes of our carnal nature be brought into subjection by the spirit's dominion through kindness, goodwill, and love.

The essentials of the incarnation will shine a light on our divine worth. That worth is seen in the spirit by the spiritual fruit, giving us tranquility, softness for the sanctity of life, and positive energy; but the physical flesh alone leaves our inner being desolated, conflicted, irreverent towards life, and plagued with negativity. When we allow the illumination of our divine worth to shine in the spirit, then we bring the worthless condition of our carnality into subjection to the spirit's dominion. In other words, whatever ridicule, humiliation, slander, or malice attacks our esteem, a fruitful spirit comforts our ego with a sense of divine purpose and value to humanity in service to the universal deity. Simply sharing a smile will accomplish all that. We learn to respect the spiritual qualities in one another to bring about mutual respect in our interactions. We are able to minimize the flaws and limitations of the physical body by focusing on the character

of a person's spiritual life. Instead of focusing on handicaps and limitations, we focus on the mutual benefits that we can offer one another through the light shining on our value to the universal deity. The essentials of the incarnation will enable us to discover worth in others regardless of carnal short falls.

Edifying expression of our identity comes by the essentials of the incarnation. We can express our identity through the spirit by the spiritual fruit, or express ourselves according to physical characteristics and carnal desires. The essentials of the incarnation will put carnal expression of our identity under subjection of spiritual dominion; but words and deeds of the flesh oppose spiritual qualities. Those of the incarnation identifies with spiritual concerns, those of the flesh identifies with the physical world. The ones focusing on the flesh are preoccupied with carnal characteristics and their self-expression is all about age, height, weight, eating, infirmities, hair, complexion, and non-eternal matters. They have a hefty dose of negativity, despair and pessimism with underlying hints of evil. These people will evade conversations that flow with words and behaviors that induce the essentials of the incarnation. In contrast, a spirit plush with spiritual fruit will focus their words and deeds on eternal values to edify one another with faith, joy, and goodness to inspire optimism, and to induce positive energy. Those embodying the essentials of the incarnation places carnal identification under submission to the identity within spiritual dominion.

We can assess that the essentials of the incarnation are the spiritual fruit. The diagnosis is that desolation of the spirit's fruit leaves the physical body vulnerable to destruction. In this light, we plan to welcome the fruit of the spirit to facilitate the welfare of the flesh. We implement that plan by reverence to the divine goodness within, a place where soft, moist, and tender qualities exist. We evaluate the success of that plan by seeing the fruit of love, peace, faith, and perseverance having dominion over hatred, conflict, despair, and mortality.

Some people deny the essentials of the incarnation and are terminally ill with materialistic preoccupation, carnal quests, and fleshy lusts. They express angry disapproval of spiritual dominion over the flesh, and incite arguments and conflict to ward off peaceful intentions. The depression they convey is by design to show pessimism towards the taming of the flesh by the spirit of joy and optimism. The extent of their conversation comprises bargaining and negotiating for materialistic and physical pleasures in exchange for quelling the essentials of the incarnation. They have no intention of allowing the natural body to be under the dominion of a fruitful spirit. Even so, acceptance of the work that the deity is doing in us is to accept the spiritual fruit, and that fruit puts the negative aspects of the flesh under subjection to the spirit's dominion.

There are reservoirs, cultures, populations, or groups of people who instill disbelief in the need for the essentials of the incarnation, and instead they emphasize material wants, carnal quests, and fleshy desires. They compete against the divinity working in the soul of creation to coerce submission through the natural impulses of the physical body. The attitude that exit them are words and behaviors that are designed for the purpose of prohibiting the natural flesh from being brought under spiritual dominion, and do that by attempts to replace the spiritual with earthly pleasures, things, and accomplishments. What they say is to impede the spiritual fruit from flowing through thoughts, emotions, and behaviors while promising various resources of a tangible or physical kind. Their behaviors are similar in the intent to impede spiritual fruitfulness in the ownership of worldly possessions. They want to steal away your peace, love, faith, and perseverance by taking away materialistic items for the purpose of coercing your submission to

them as a sole provider of all needs. Those attitudes transfer directly through people who intend to desolate the essentials of the incarnation for the purpose of ruling over the natural flesh of humanity. Indirectly, opposing the incarnation transpires through people who succumb to the ownership of things, fleshly pleasures, and carnal quests.

Opposition to the essentials of the incarnation enters through our sense of worth and desire for a place of belonging. As the divine presence works within the body to create fruitful qualities there comes ridicule, slander, disparagement, humiliation, and all sorts of malicious intent to discourage the desire to be incarnate with the good fruit of inner life. Instead, a person will begin to accept the encouragement, praise, rewards, and esteem that comes through natural inclinations such as material needs, physical pleasures, and carnal ambitions. In that event, they find a place of belonging among those with worldly attitudes that focus on the physical nature of humanity while downplaying the need for kindness, gentleness, goodness, and patience. In others words, through the esteem of the flesh they enter into opposition with the essentials of the incarnation. They no longer welcome spiritual dominion over their carnality.

Some people are susceptible to allowing carnal desires to rule over the essentials of the incarnation. They focus on the needs of the physical body to live day by day, but are contrary to the fruit of goodwill, peace, joy, and self-control. Their demeanor makes them a difficult person to relate to, but they take pride in the ability to have worldly resources.

We can interrupt the cycle that impedes the embodiment of the essentials of the incarnation. That is done by realizing the undesirable qualities making life difficult can be put under subjection by spiritual dominion. In other words, when we embody the qualities of love, peace, faith, and perseverance then our spirit will manifest with feelings of comfort, hope, and endurance. As we welcome the soft and moist tenderness of our inner life we allow the universal deity to work in us. The result of the deity's work is the manifestation of the essentials of the incarnation.





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