for fotheraus noon stand.

Audrea

MY PHILOSOPHY.

I very much doubt that any person today could give an account of a philosophy of any depth which he could call 100% his own, since the definition of philosophy is: "independant thinking". Every person interested in philosophy will have read about or by one or more philosophers, and thus have been influenced by them. But to read volume after volume of philosophy, or even to be a professor in philosophy, does not mean that one is a philosopher. Only he is a philosopher who could write his own independant philosophy. - On the other hand one has to read a little philosophy to get the philosophical terms, or the material to work with, so that one can get into the philosophical way of thinking easier.

What I am concerned I have tried to limit my reading to a certain minimum in order to be least possible influenced by others. But I am not pretending to be giving an absolutely independant philosophical view tonight, or in other words: I am not pretending that the thoughts and ideas I shall express are all my own independant ones, although a great deal of them are. Some of them I came to independantly, but found them later more or less word by word on other philosophies, and some are undoubtedly a result of influence from other sources, and then mainly eastern culture, which in so many respects is superior to our western culture or philosophy.

But when I call it my philosophy, I do so because it is a philosophy which I have put together piece by piece, and which I not only regard as a philosophical theory with a logically comprehendable line with no apparent contradictions, but I am a firm believer in that philosophy, to the extent that I really believe it is true, and I have personally benefitted a great deal from it.

Now, why do people at all start to think along philosophical lines? What makes us think and wonder about the riddle of the universe, and about ourselves? Can there be any better reason that that it is because we do not know those things, and that in all of us an urge exists to find out the truth about everything concerning life, death, to find a foothold in our existance? A foothold which feels safe and which gives mental power and satisfaction, gives us authority in ourselves. All people are seekers in one way or the other, because no man or woman is free from problems, problems which very often are philosophical without the person realizing it himself or herself. And no man or woman can

honestly say that he or she is 100% happy. Many may be satisfied or content, or have periods of intense happines. We all probably have, but no one is really happy in the utmost meaning of that word.- All people seek happiness however, yet very few know how to define happiness or where to find it.

Our shortcoming here must mainly be due to the fact that neither do we know the resources that actually exist, nor do we know that which these resources are to be used upon, namely ourselves. In other words we don't usually appreciate what the universe is, and what we are ourselves. No wonder then that we err so terribly. On the other hand, if we did learn to know these factors, the universe and ourselves, or rather our position in that same universe, much, if not everything would be gained.

Let's then have a look at these things, for instance all these everydays things surrounding us. What aer they? What is actually this building which we are in now, what are actually all the tress, stones, grass, metals a.s.o.?- That we cannot directly say right away, but that does not mean that the battle is lost in the first round.- Men have watched all these things through ages, watched their physical appearances as well as their physical, chemical and mechanical reactions under different conditions. We have seen that those reactions have been very definite, and through experience we have been able to find a great number of the laws according to which these things react, so that we know that if one thing happened under certain conditions, the very same thing will happen again under the very same conditions.

But, that we to a great extent know, and can foretell these reactions does not prove that we know the essence or the truth about all those things. All that we know is how they appear to us, and how their reactions appear to us. That this appearence is the true picture, or represents reality, is not at all proven./- In fact it is very simple to prove that the way things appear to us is vastly different from what they really are in themselves.- The picture we get is based on our senses, or on our mind, which is 3-dimentionally based. But the senses are constantly betraying us by giving us a 3-dimentional, or socalled material picture, while the truth about all things is 4-dimentional. --- The reason why all our physical, chemical and mechanical laws hold true for us in our everydays affairs, is that the betrayal is constant. The senses always betray us in the same way, except for a psychological principle whose english term I do not quite know, but which translated from norwegian would be: The Biological Principle for Conveniance. My translation may be poor

and even misleading, but the function of that principle is that it affects the sensivity of our nerves in relation to physical stimuli from without, and is thus actually changing even the physical picture from the physical conditions actually present. This is very conveniant, as it enables us to recognize things which would otherwise be impossible to recognize from time to time, as their physical conditions vary so much. -- This principle is in itself a proof for the sensebetrayal. But to go deeper into the proof of my statement would lead too far in a short talk like this one, but if anyone wants to make a point of it, I shall only be glad to take it up in a discussion later on tonight.

Only one thing will I mention now: The point where all our physical laws fall short, seem to fail, is in the question of the first cause. The 3-dimentional mind of ours, our carnal mind, requires a cause for everything, because it cannot grasp anything which is selfexisting and timeless, as long as it stays 3-dimentional. That is why all the efforts made by science to disprove religion or philosophy, or to build up one itself, based on socalled scientifically proved facts, have all been failures. They failed because their laws were based on senses, and thus only held true, as long as senses exsisted, which is limited to the physical death of person, while the question of philosophy dealt with eternity, beyond the earthly horizon.

However, Science does not try to disprove philosophy of religion any longer, because science has advanced so far that it has become more conscious of its limitations, and now works hand in hand with philosophy.

This then is where the 4th dimention comes into the picture, a fourth dimention which in fact is not a dimention to follow in addition to the 3 other dimensions, but which in a way is the 1st and only dimention there is, because in a way it comprises or cancels all the other dimentions, proves them eternally to be illusions.

The proof however, I cannot give you. Not because I do not know it myself, but because it is the kind of proof which cannot possibly be put into words, not at the present stage of human development anyway, and above all, it is a proof which no person can teach any other person. Each one has to prove it for himself. All that others can do is to point out the direction in which to go.

It is even difficult to define that new, and yet so old dimension I think the best definition is just to call it: "Universal thought", and then to try to explain what kind of a picture this dimension gives of the Universe, and man's position in that Universe, which I shall try.

First then : What do we understand by the Universe ?
The answer must be : The Universe is "everything that there is". This "Everuthingø that there is" is what the bible calls God, because God is not a person up above the clouds, as so many people seem to believe, or rather seem to think that Cristianity claims. The stiffened dogmatic forms and ceremonies of the Church is undoubtly partly responsible for that.

We may term this "everything that there is" whatever we wish :- "God" - "All that there is" - "Universal mind" - "Truth" - "Law of life" - "Nature" - "Force", or anything else. The main thing is that we grasp the essence of its existence, the reality.

What then is this reality? If everything that there is, is thought or mind, if everything belongs to one great mind, how then are the things which surrounds us to be understood, how is in other words matter to be understood? Does it not exist? The answer must be - Yes and No, Matter does exist, but not as matter in the general understanding, which means: Matter does not exist as something contrary to spirit or mind, but as an emanation of it, and is consequently subject to spiritual laws, in reality. When we say that matter exists, we are right, but when we say that the essence of matter is physical we are definitely wrong, because being only a three dimensial reflection or picture of the 4 dimensional Truth, physics or matter cannot itself be Truth. When we consider physical laws, regarding matter in our life, we are right, at least at our present stage of development, because those laws correspond to our senses, and to our human body, and they do no harm as long as we take them for what they are. But when we say that matter in reality is subject to physical or chemical laws and so on, - we are wrong, and our conception is an obstacle to Truth.

Now then, I have taken two terms into consideration, regarding the reality of the Universe, Namely : Universal mind being the sum total, or "Everything that there is", and it's grosser emanation: Matter. Is matter then the only emanation that the Universal mind has? No - one thing is to think, another is to achieve something by thought. The first manifests itself in a sort of wishful thinking, day dreaming, or not even that, but just a latent quality of thinking which means that it needs a force added to it in order to express itself. The other sort of thinking has that force in itself, which causes results. So there must obviously be a force, or energy in the Universe which added to the mere quality of thinking, to a sort of mind substance, gives results. These results manifest themselves upon matter. So we have three emanations in sum total:

Matter, which is a grosser emanation of force or energy, which again is a grosser emanation of mind substance, all three together being "everything there is" or the sum total.

The higher phase of matter is, as I said, energy, or Universal force. This energy is a very strange thing. It is everywhere, cannot be seen, can only be felt. It is in the air, yet it is not the air. In its operation it eliminates time, distance and substance. In Sanskrit this energy is called Prana. Wherever there is life, Prana, or electricy, or ether, is. It is the energy that the soul uses, yet it is not the soul itself. It is the essence of life and can also be regarded as the breath of the Universe or the cause of light, which in many respects is identical to life. It plays an enormous role in the Universe, but all this is too far and too complicated to go into here now.

The first manifistation of God, or of "everything that there is" namely mind substance, can only be known to us by its results.

All this may seem very complicated, which of course it is, so I shall try to point out the relation between these three emanations of the Universal law or of God, the matter, the energy and the mind substance and also their differences.

First the relation:

Mind substance is that by which is set into operation the energy which causes matter to be in motion (or what has a result upon matter).

The differences are:

Matter is the thing that the soul uses to clothe itself with.

Energy. is that which the soul uses to act with.

Mind substance is what the soul uses to think with.

Now, since I mentioned the term soul, I suppose some of you will ask: what do I understand by soul. That of course no one can really tell, but if one could draw a more or lesstheoretical and logical conclusion from what I have just said, the soul must be something which is connected or related to all three emanations of the sum total, or the Universal thought, and must consequently be the Universal thought itself, or God. When we talk about our own soul it must refer to that part of the Universal mind which we represent, which, the Universal mind being uniform, must have the same qualities as the latter, or God. Really "our own" soul it would then become if we through realisation of our relation to Truth, give it individuality, which would remain efter our physical death, instead of melting into the Universal mind again, unrecognised by us.

I said that mind substance can only be known to us by its result. These results are thpughts, which is the only thing that we have or use, everything being dependant upon this, and emanating from it.

And each mind is in touch with other separated minds, and with the Universal mind, of which it forms a part.

The whole universe is simply one great wonderful, vibrating, thinking thing.

Thinking may vary, as it does in all embodyments, from the atom to the sun, but there is a university of mindsubstance of which we may use and control just as much as we desire - when we know how.

The old saying comes through : As a man thinketh so he is.

This is roughly, and very roughly indeed, the picture that the 4th dimension gives of the universe.

Now the question is : How does this universe work? What is happening? Along which line does this universal mind or law, act?

Again we can only know this by the results which we see. - It would be unforgiveably conceited to think that we know how the universal law works, the technique of it. But we can lnow some of its results. And these results proove that the universal law is a symbol of all that is harmony. Or rather, the universial law is in itself harmony, and it is beauty, because beauty lies in harmony and vice versa. And it works towards harmonious beauty which is perfection. And it is always working towards it in every little thing that happens. No thing that has ever happened or is ever going to happen has or will do so without it being led to a purpose of good for mankind as a whole, or for individuals. I am not saying that there is a sort of pre-destination. But I believe the system of truth is so that every bad or evil tendency, namely tendencies not in harmony with truth, will result in happenings that will reveal to us the truth about that tendency, and thus cancel it, if we are not too blind to see it. If we are, new troubles will occur until we do see the fact, or the truth abput that tendency, and what it leads to, and they won't stop until we take the consequence of our realisation.

Thus little by little, the causes of bad or evil are cancelled out, trhough bitter experience so to speak, which means that mankind is developed towards perfection, although the process is very, very slow and to us its methods often seem contrary to the purpose. But the purpose of good is ever present and ever governing the happenings. We do not see it usually, because we are blind and our horizon is narrow. Especially is it hard for us to see the meaning of the happenings at the time when they do happen. But often we are able to look back at events, and then see the line between them and the system that governs them. (Realize I am on a dangerous subject now.)

Even wars are links in this development towards perfection, not because wars are necessary, or any good in themselves, which of course they are not, but because they are made inavitable by us and thus made necessary, and their necessity is that they have to be fought when such conditions are present that men really start a war, and they have to be won.- And the conditions that make people start wars are not really political, but mental conditions in each one of us, summed up and resulting or rather giving themselves expression in politics. And no nation can have ideal politics, no matter how much it tries, because none of us are ideal. If we were politics would be unnecessary. That is why we should always be prepared for war. That we didn't start this war, and possibly never would start any war, does not mean that we have not our share of the responsibility for this war. - I said: They have to be fought and they have to be won, But because the definition of fighting and of victory all through the ages has been strictly military and thus too narrow, very few wars, if any at all, have been won by any of the opponents

That a country A for instance wins a war against country B, does not necessarily mean that all the soldiers in country A belong to the winning side. And I believe that many soldiers in the defeated country will be on the winnig side, in reality. It is the personel bases that each soldiers has whether he gains or loses mentally, which determines which side he is belonging to. No war has ever been so simple that one could say that it was a war betwen angels and devils. And no war has ever been caused entirely by one man or a group of men, or even by a whole nation. Mankind as a whole is responsible for all wars, because they come to us as natural and logical result of all our misunderstandings, our errors, our blindness, our sleeping attitude and wrong ways of thinking, or in short, all those things which make us imperfect.

But they don't come as a sort of punishment as many people seem to believe, especially those belonging to the Christian churches, not because Christianity positively teaches it, but because the terms used in churches are so stiffened in form that they very easily are misunderstood by people. Fact is that so many Christian terms are stiffened into mere ceremony, and are expressed in such a mechanical way by many clergymen, that they give an entirely wrong or misunderstood picture, which usually is impressed upon people in childhood, when they are unable to think for themselves, (God, punishment, hell and heaven) and later they are often unable to free themselves from the impression they got in childhood.

The bad result is not entirely a fault on the clergymen however, but of all those who expect too much of them, because they forget that no man, being a clergyman or any other man, has ever been perfect, which means that not even a clergyman lives in a short of constant inspiration. And no one can then expect him to have inspiration every Sunday at 11 o'clock, and I do believe that to express religion you must have inspiration. A different matter altogether is that ther must be something wrong with the interpretation of Christianity in the church; all the fighting and quarreling between the different creeds seem to account for that.- But back to the question of punishment.

There is no such thing as punishment in the universe, and no rewards in the general meaning of those words. The universal law or God is fixed, unchangeable once forever, and from all times. That is why it is so just. All our troubles, the big ones and the small ones are logical results of our living in disharmony with that law, just like a rider, is bouncing and feeling uncomfortable when his movements do not correspond to, or are not in harmony with those of his horse. The horse does not punish the rider, it just carries on in its unchanging movement, and the rider feels an urge so to speak to find out but the truth about the movements of his horse, so that harmony may occur instead of the unhappiness which the uncomfortable feeling represents.

When the rider has found the rythm of his horse, and moves with it, is in harmony with it, he feels comfortable, or happy. Again it is not a reward for his horse, but merely the unchangeable fact that harmony rewards itself, that harmony is happiness, like harmony also is beauty.

Happiness is the logical result of living in harmony with the wonderful law of nature. That is why we ourselves are the only ones responsible for our own personal happiness, and it is also why happiness can never be found outside ourselves, why happiness can never be found in having so and so many cars or boats, or a private aeroplane, or going to the pictures or restaurants, so and so many times a week, or what else can be thought of of wordly pleasures.

Happiness is an entirely inside phenomena and can only be found and developed inside a person. I am not saying that all those worldly pleasures are evil in themselves, not at all. They can give great and harmless pleasures, but they are harmles only when the bases on which they are enjoyed is sound. In other words, those pleasures must be taken for what they are, and not overestimated. In fact, they give greater pleasure when rightly jugded than otherwise. It is a question of what has eternal reality or value, and what has not. If they exclude the

realisation of this they are unquestionably harmful.

Now, how can we realise it, how can we obtain the proper view of all these things? To answer that, we shall have to see what we ourselves actually are, and what our position is in the universe.

As I explained, God is "everything that there is", and this "everything that there is" is one big vbrating mind. Consequently, we, being something, must be a part of "everything that there is", a a part of God. And that is exactly what we are. We are parts of God, because we are something, and he is everything, we are God in human form to speak. Our real self, the essence of our existance, is a part of the universal thought or mind, a part of that perfect law of nature, and thought is all that we are, and yet, we are also a body. This real self of ours is what the psycologists call subconcious or super concious mind. It is in each one of us, and its qualities are Truth which is the same as God, it knows everything, and it forgets nothing.

Our human mind however being 3-dimensionally based, is not concious of this real self, and it is up to us to reveal it to our conciousness, little by little, towards perfection, like for instance Christ developed himself, so that his real self was expressed through him, thus expressing God, and enabling him to do all things.

We must work in the same direction, developing our human mind, which represents our individual personality. Our real self is perfect, and when we die physically, our real self remains, because nothing real can ever die or cease to exist. But if our human life has been a mere life in blood and flesh, without any understanding of the realities of life or truth, we are nothing more than this perfect self of ours, which has always been before our birth, and will always remain. We have added no personal individuality to this our real self, or, we have not taken possesion of it by making it a part of our concious self, we have not made our concious self real by enlightening it with reality, truth, so we remain unconcious of the perfection, we die while the everlasting real selfhood of ours melts into the universal mind again, so to speak where it came from when we were born.

On the other hand, if we do recognize the truth, we do add individually to our real self, we become concious of our real selves and remain individuals after our physical death.

Of course there is nothing contradictory in this, because according to what I said earlier, matter which our body is, is a grosser form of thought. And as Idea it neither ceases to exist nor changes, because it forms part of unchangeable truth. But as matter or in

physical appearance it changes very much, according to the treatment we give it, both when physically alive, and when dead, because as matter regarded, it is 3-dimensional and subject to 3-dimensional or physical laws. The truth it represents however through the fact that it forms part of the universial mind, is of absolutely no importance to our eternal individuality, because that truth is fixed, unchangeable, and it does not belong to our real self. As matter or physics it has no value to eternal individuality either, because physics has nothing to do with eternity. That is why physical death means so little.

But, and this is a big but, our concious self, our human mind, although it's essence has nothing to do with matter, yet still is 3-dimensional to start with, because it forms 3-dimensional pictures of matter and images is dependant upon our material body, because it resides in itself so to speak, and is a result of many of its functions. That is something which we have all experienced, that our physical state has a great effect upon our mind, and vice versa. That is why we should never neglect our body. We should not only stop it from degenerating physically, but we should positively build it up. It is not a matter of building up the body for the sake of having a fine body, but for the sake of our mind.

The old chinese culture expressed the importance of the human body beautifully when they said that: "the body is Temple of the living God", and is it not only reasonable that such a temple should be looked after, so it can have the best possible chanses of fulfilling its missions?

This is a point where certain western spiritual movements are wrong, because neither do they fully consider the importance of the body, nor do they understand how to build up or maintain a healthy body. Trying to improve themselves, they stick entirely to spiritual methods. But to try to improve oneself with mindpower alone, neglecting the body, can be compared with a carpenter who leaves his tools and lumber at home. Mind-power can indeed do almost anything, but it must be given the instrument and the material with which to work. Thought alone cannot keep a starving man from getting weak, nor can it maintains the health of a man whose diet omits certain important elements the body needs. The power within must be given the substance with which to build up a strong and capable body.

And this substance consists of 5 foods so to speak:
Solid food, liquid food, rest, breath and thought. If one is lacking, or is present in insufficient quantity, we will suffer both mentally and physically, but to go further into this would lead too far.

Now, what everything boils down to finally is - what should our aim be in life? The answer is that we should grasp that 4th dimension, because anyone grasping that dimension mentally, cannot help having faith in the law of nature, simply because that is the way the law works.

I suppose you won't believe that, and I cannot prove it to you. You will have to prove it to yourself.

Faith is the main thing in life. Not blind faith, but faith based on the proof of experience, not in the way of some sudden enlightment, or some great wonderful experience, but the experience from small minor things which are evident to those who look for them and which add up to a convincing proof, to faith. - Understanding (reason and logic, grasp the theory), belief (more reason and logic, believe that theory), faith (imagination, no logic, no reason).

How then can you prove it to yourself, what is the method? The church would say by prayer. That is fair enough, but what is prayer? Prayer is no wishful thinking or dreaming, and no asking for something to be given to us. Prayer is as far as I can see, correct thinking. It is thinking along philosophical or religious lines, thinking based on honest and earnest desire to know the riddle of the universe, of God. It is the constant seeking for truth, the wanting to know and feel truth and to go after it. And when you do know it, it is to live the solution, to have absolute faith in it, when this honest, earnest seeking condition is present, the answer is bound to come. That is one of the principles of nature. In other words, we should all be a bit of a philosopher , more interested in the questions of philosophy. We should seek truth, not wishfully, but active.

Does this mean a dark life full of thinking and worrying? Not al all. It means a very full and rich life, because we are constantly freeing ourselves from fear and illusions. Yet it will undoubtedly in most cases mean a lot of worrying and thinking in the beginning. But that is necessary to start with. All beginning is difficult, this one not least, and it will undoubtedly lead to considerably more worrying than the usual easygoing life, where your problems count but little consciously because you don't bother. May be the thinking will even give a sort of depressing feeling to start with, because you don't seem to get anywhere. But that is only to start with, and only proves how important it is to start solving your problems.

All people have problems, which must be solved if happiness shall be found. But to solve the problem is not to put it aside, and not worry about it, it is not to hide from it and pretend it is not there. Problems have to be solved positively. The only can one be free men. And belive me, the best solution to mos problems is that most problems are not problems at all. We are ourselves creating our problems because of our too limited view, because we don't know everything, and yet it holds true what they said about hiding from our problems, because if we do hide from them, by just disregarding them, they are still existing in our imagination, making us their slaves. Our elimination of problems must be based on personal conviction that the problems should and can be eliminated. Without this conviction any action which we undertake, and which is absolutely in harmony with Truth, but which we undertake on account of an unsolved problem, will definitely harm us mentally.

Our mental fundament or basis is what decides whether an action shall harm us or not, even if action itself may be harmless. Or in other words: of two people doing the very same and correct thing, but of whom one is doing it without knowing positively that he is acting correct, butrather is disregarding a prejudice against it, because he prefers not to bother, prefers the easygoing life, and the other one is acting according to positive conviction that he is right, the first one harms himself, the other one gains, although the action was the very same one.

The point is to free ourselves from all problems by solving them. That is the only way to be free. A free political system does not make people free, democracy is a free system, but are we free? No, we are slaves of ourselves, and will remain so until we do something to free ourselves, and we who live in democracies have a chance to do that.

Be free, and be happy! Live fully and get everything you can out of life, by seing the Truth in everything , like an artist sees beauty in what he does. Don't worry when you don't succeed in living up to your ideal. In fact, don't build up an ideal, beyond the one to improve. We are not perfect, and have to accept that fact. So how could we possibly live up to something ideal?.- If we did succeed in living up to our ideal, there must be something wrong with that same ideal.

Why not count the improvements we actually do accomplish, instead of worrying about those we have not accomplished yet?

To live really is a sort of art. An artist sees beauty where others don't. So does a man who live really and fully. He sees beauty and Truth in Life itself. It is the Truth itself which appeals to the real artist and it gives him great happiness at the moment of inspiration. But few artists are philosophers, so they often lack stability. They are subject to violent impressions, and live in violent ups and downs.

Philosophy however, stabilisss a person, gives him authority in himself, and it also makes him an artist, gives him an artists view of beauty and Truth. Philosophy teaches us the art of living. That is why philosophy is most important, much more than any material or technical knowledge, and yet the material or technical knowledge or in other words: science is a great help to real philosophy. It is highly inspiring, revealing.

We should all be philosophers, so that all our ~~knowledge~~ other knowledge could get the right background and serve the purpose of good.

---oooOOOooo---