

DIVINE TRUTH

Pseudo Spirituality vs. True Spirituality

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Discover God's Universal Truth and Receive God's Love

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Preface

This is an independent project undertaken by me and is not associated with Jesus & Mary and the Divine Truth Organization.

This compilation is from two seminars delivered by Jesus (AJ Miller) and Mary Magdalene (Mary Luck) on the 9th & 10th of June 2012 in Sydney, Australia focusing on *Pseudo Spirituality* and *True Spirituality* from the Human Soul series.

In *Pseudo Spirituality*, Jesus and Mary describe the attributes and characteristics of pseudo spirituality. They contrast pseudo spirituality with true spirituality, and explain the importance of being able to recognise pseudo spirituality, so as to avoid being misled by false spiritual teachings.

In *True Spirituality*, Jesus and Mary describe the attributes and characteristics of true spirituality. They explain the importance of being able to recognise true spirituality, so as to be able to identify spiritual teachings that will be helpful for spiritual growth. This was the second of two seminars on this topic; the first is entitled “The Human Soul - Pseudo Spirituality”.

The seminars used for this compilation are:

- Pseudo-Spirituality P1 – [June 09, 2012](#)
- Pseudo-Spirituality P2 – [June 09, 2012](#)
- True Spirituality P1 – [June 10, 2012](#)
- True Spirituality P2 – [June 10, 2012](#)

To access the links for these seminars you can either go to the [Divine Truth](#) website ([divinetruth.com](#)) and click on downloads, click on event year, and scroll to the appropriate date to find the video from YouTube.

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Other than this Preface, I did not write any of the material in this book. All information came from the [Divine Truth](#) website ([divinetruth.com](#)).

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Contents

Preface	3
Pseudo Spirituality: Part 1	10
1. Introduction	10
1.1. Many forms of spirituality have been damaging on Earth	11
1.2. Possible emotional responses to the material being presented	11
1.3. Spirits influence us to keep certain belief systems	12
1.4. Possible emotional responses to the material being presented (continued)	15
2. True spirituality versus pseudo spirituality	16
2.1. Pseudo spirituality can create cynicism and disillusionment about all spirituality	17
3. Attributes of pseudo spirituality	18
3.1. Complex and requires intellectual reasoning	18
3.2. Promotes hierarchy	19
3.3. Illogical and doesn't make intellectual sense	21
3.4. Mystical, mysterious, flaky and irrelevant	23
3.5. Fake, promotes and loves the facade	24
3.6. Embellished, frilly, polished and marketed	25
3.7. Panders to fear and grief	27
4. The importance of recognising the attributes of pseudo spirituality	31
5. Attributes of pseudo spirituality (continued)	32
5.1. Lauds intellect and condemns emotion but also encourages emotion histrionics	32
5.2. Shallow, no one has to change	33
5.3. Self-righteous, self-glorifying and self-reliant	36
5.4. Metaphysical and physical emphasis	36
5.5. Exclusive, creates groups and cliques	37
5.6. Weak, light and airy, promotes indecision	38
6. True spirituality vs. pseudo spirituality (continued)	39

- 6.1. True spirituality can be embraced in a pseudo spiritual manner and vice versa 39**
- 7. Attributes of pseudo spirituality (continued)..... 41**
 - 7.1. Appeals to error, injury and addiction..... 41**
 - 7.2. Arrogant, denies true condition..... 43**
 - 7.3. Involves spirit interactions that give us the illusion that we’re more developed than we actually are 43**
 - 7.4. Appeals to the hearts of few but many follow 44**
 - 7.5. Pseudo spirituality exists in the spirit world as well as on Earth 48**
 - 7.6. Requires payment for services..... 49**
 - 7.7. Promotes self and ownership of knowledge 52**
 - 7.8. Gratifies the animal..... 53**
 - 7.9. Promotes appearance of love but fails under pressure 55**
 - 7.10. Promotes the appearance of truth but lies become exposed when investigated 55**
 - 7.11. Promotes the appearance of humility while fostering pride and arrogance 56**
- Pseudo Spirituality: Part 2..... 57**
- 8. Pseudo spirituality promotes façade and addiction, which attracts spirit influence 57**
 - 8.1. An example of sexual addictions 58**
- 9. Pseudo spirituality promotes addiction to metaphysical spiritual experiences..... 59**
 - 9.1. Going out of body and being over-cloaked 59**
 - 9.2. Recovering from being over-cloaked 61**
 - 9.3. An example of manic depression..... 62**
 - 9.4. An example of schizophrenia 63**
- 10. Spirits influence people on Earth energetically through addictions..... 64**
 - 10.1. An example of being “cheered up” by spirits..... 65**
- 11. Discerning and overcoming negative spirit influence 67**
 - 11.1. Becoming ethical 67**

11.2. Having personal integrity and using self-analysis to identify addictions	68
11.3. A hypothetical example of AJ having addictions with Mary	69
11.4. Not engaging in addictions overcomes negative spirit influence	70
12. Audience questions about spirit influence	71
12.1. An example of people looking glazed during conversations	71
12.2. An example of asking questions at seminars	71
12.3. An example of people looking glazed during conversations (continued)	72
12.4. Dealing with negative spirit influence by being ethical	73
12.5. An example of people giving their will away to “God” (continued) ..	74
12.6. An example of a woman who was healed from panic attacks resulting from spirit attack	77
13. Sexual addictions and pseudo spirituality	79
13.1. Sexual shame and guilt can lead to two types of sexual addictions found in pseudo spirituality	80
13.2. Other ways sexual addictions can play out in pseudo spirituality	84
14. Discerning true spirituality from pseudo spirituality	84
14.1. Identifying the soul reasons that attract us to pseudo spirituality ..	86
15. Audience questions	87
15.1. Spirit presence in the audience	88
15.2. God allows evil spirit influence as part of the gift of free will	88
15.3. Using our will in harmony with love creates happiness, but using it out of harmony with love creates unhappiness	88
15.4. Using our will to alleviate pain and suffering	89
16. Closing Words	91
True Spirituality: Part 1	92
1. Introduction	92
2. Attributes of true spirituality	92
2.1. Simple and easy to understand	93

2.2. Logical and makes sense93

2.3. Practical, realistic and based on scientific evidence94

2.4. Promotes sincere and genuine change, promotes self-honesty and allows mistakes94

2.5. Raw, stands on its own, unedited, messy and grows naturally95

2.6. Confronts fear, allows grief, allows all emotion96

2.7. Deep emotions, requires change99

2.8. Logical and emotional, supports and develops feelings, become more sensitive100

3. The importance of describing the attributes of true spirituality103

4. Attributes of true spirituality (continued)105

4.1. Emotionally real, honest, with integrity and personal responsibility105

4.2. Takes decisions and actions, allow experiments, loving and powerful106

4.3. Loving, truthful and irreversible change of the real person, actual feelings and emotions.....107

4.4. All inclusive, all special, accessible to all, non-hierarchical, desiring to give and share.....108

4.5. Unifies, draws all to self112

4.6. Appeals the hearts of all, but few are courageous enough to follow113

4.7. Confronts addictions, appeals to truth, love and humility, appeals to and desires investigation114

4.8. Encourages us to engage free will in a loving way116

4.9. Humble, self-reflective, admits to own faults, wanting to give and serve, altruistic116

4.10. God-reliant, wanting to know God’s Laws and Principles, placing and desiring God first.....120

4.11. Glorifies God, creates awareness of God122

4.12. Allowing of others’ opinions, no condescension or judgement, respect and compassion for others124

4.13. Down to earth, authentic, no ritual, forces the soul into reality	128
4.14. Gratifies the soul	130
4.15. Pleasurable, loves all	131
4.16. Feels better without spirit addictions, creates freedom from external influence.....	131
4.17. Free and a gift.....	134
4.18. Shares knowledge and serves	135
4.19. Walks the talk.....	135
True Spirituality: Part 2	136
5. Summary of the true spirituality discussion	136
6. God’s perspective of homosexuality.....	137
6.1. God creates souls with a range of masculinity and femininity	137
6.2. In our pure state we are only attracted to our soulmate	139
6.3. Soul incarnation.....	139
7. False teachings about Jesus	141
7.1. The book “Jesus lived in India”	141
7.2. Christianity and Buddhism	141
7.3. Taking personal responsibility in engaging a relationship with God	142
8. Determining spirit influence from a relationship with God.....	143
8.1. Forming addictions with spirits due to our impatience	144
8.2. Historically spirits have mislead many people and religions.....	145
8.3. Focusing on addictions	145
9. How to find our soulmate	146
9.1. Connecting truthfully with ourselves	148
9.2. Remove inter-gender barriers.....	149
9.3. Reasons why we feel drawn to people who may be our soulmate..	150
9.4. Working through emotional blockages to finding our soulmate.....	150
10. Connecting with our emotions.....	152
10.1. The benefits of water and water fasting	152

10.2. Working through blockages to emotion.....	153
10.3. Recognising our blockages to feeling emotion.....	155
11. Incarnation of the two soul halves	156
12. Closing Words.....	157
Appendix: The Human Soul – True Spirituality Seminar Outline	158
Resources	163

Pseudo Spirituality: Part 1

1. Introduction

Now today's format is probably going to be a little different than we're used to doing. How many of you have not been along to an event before that we've held? So a few of you, no worries, welcome.

Mary: Welcome.

It's lovely to meet you for the first time. I suppose we should introduce ourselves to your selves. I'm Alan Miller, this is Mary Luck.

Mary: Hi.

It's a lovely last name, Luck - she's so lucky. (Laughs) I'm Jesus and Mary is Mary Magdalene. Now those are claims that we're making which we don't enforce anybody in the group to believe or understand. But we've been presenting a lot of information over a period now of, for myself, nearly nine years now, that are all do with what I call Divine Truth. We don't expect anybody to donate any money to us, we do not expect anybody to even be involved in the presentation when they're here, but we do have a donation box up the back if you wish to donate some money. Everything that we do is for free, but obviously these venues cost money and the sound equipment costs money. Also the people who are helping us are all volunteering their time for free as well, so this is something we do as a gift to everyone when we're travelling.

We find that doing this is a really incredible experience for ourselves. We get to meet lots and lots of people who are interested in spirituality. In fact one of the things we'd like to discuss with you today is spirituality itself as a concept. We would like to separate forms of spirituality into two. So the talk we'd like to give today with your permission is part of The Human Soul series of talks, and we'd like today to call the talk Pseudo Spirituality. Tomorrow we'd like to call our talk True Spirituality.

We thought the best way to present the material, because there is a lot of material that we'd like to present, is first Mary will interview me about the subject and then what we'd like to do is open it up to the audience in the second half of our session today where you just barrage us with questions if that's okay with you, that you have about the topic Pseudo Spirituality.

Mary: All right, I've got some notes here that we've talked about beforehand so I'm just going to ask AJ some questions and guide our discussion through the topic, making sure we don't forget anything or

miss anything. We had an alternate title for this talk; do you remember what it was?

I can't quite remember. I think it was something to do with fake spirituality.

Mary:: It was, “Beware of Spiritual Claptrap.”

Oh that's right! (Laughs)

1.1. Many forms of spirituality have been damaging on Earth

“Beware of spiritual claptrap” because we feel quite strongly there are a lot of forms of spirituality on the planet today, which seem like spirituality, but in reality don't really have much of a positive effect on humanity. If you look at a lot of forms of spirituality historically, you can see that historically so-called spirituality has often caused a lot of damage to the planet and damage to humankind. A lot of wars have been caused by people who say that they are spiritual or who say they are interested in God, and a lot of pain and suffering has been the result of those particular conflicts.

We also see in families and in terms of society there is often quite a lot of heavy projection at the next generation of society to remain in the same place that the previous generation is in. Much of that pressure comes from religious pressure, to follow the same religion as your dad or mum followed, to follow the same belief systems that your dad and mum had.

So we see there are whole forms of spirituality on the planet that are actually preventing the planet from progressing forward. If you look all through the Dark Ages, there are whole forms of spirituality that stopped the planet from progressing forward with regard to the investigation of science. Many people who were scientifically inclined were placed in prison for most of their life in fact because of their investigations that conflicted with the different so-called spiritual views at the time. And we see this kind of forms of spirituality as quite damaging to society, quite damaging to the long-term benefit of societies' progression. So that's why we've called it spiritual clap trap. [00:17:02.01]

1.2. Possible emotional responses to the material being presented

Mary: Obviously from what you're saying there's a lot of that kind of spirituality existent in our lives even in our core belief systems, even if we're not aware of it. So for that reason, when we present this material it's

possible that people will go through a series of emotions. Could you talk to us about that?

1.2.1. Denial

Yes, I find that a lot of times when we present material that's a little confronting, there's usually denial initially that says, "Oh, well it's not that bad, things are not much of a problem, we have not that many problems on Earth with regard to this particular issue." The reality is that religious opposition and persecution are still one of the primary motivations of pain and suffering on the Earth. They're one of the primary creators of pain and suffering on the Earth. So from my perspective, I see denial as a very dangerous point of view, because if we stay in denial about what's actually happening on the Earth and what its underlying causes are we don't ever have a chance to change it, we don't ever have a chance to grow. So we need to stay away from denial really.

1.3. Spirits influence us to keep certain belief systems

Mary: Yep. And it's true as well, isn't it, that there are many spirits who are invested in us staying the same and they can keep us in a state of denial?

Yes, many people don't realise initially perhaps, but many people when they pass over into the spirit world, they hold onto their same set of belief systems that they had on the Earth. But not only do they hold onto those belief systems, they also then try to enforce or push those belief systems upon people on Earth from the spirit world. There's around 22 billion spirits in the spirit world that are earthbound. In other words, they still surround the Earth and influence what happens on the Earth to a large extent. These spirits have a large impact upon the belief systems and how fast we change our beliefs on the Earth. Because if you've got a whole heap of people around you who are trying to force you into having exactly the same belief as you currently have, that's a lot of pressure to not change.

This is what has happened over many, many centuries in society. Even like I said during the Dark Ages, you had all of these religious spirits who are in the spirit world, who were oppressing the scientists trying to prevent the scientists from investigating any forms of scientific truth because they felt that it would in some way come in opposition with their religious beliefs. So they oppress and cause other people to oppress those particular individuals. So yes there is quite a large amount of spirit influence as well to prevent us from examining true spirituality versus living in this pseudo spiritual belief system that is actually damaging, not only to our selves but also to society. [00:20:04.12]

1.3.1. An example of people from certain religions continuing their influence from the spirit world

Participant: Hi AJ, it occurred to me as you were speaking, I've always thought of spirit as being a one to one attachment. Spirit will talk to me; another spirit will talk to me. There are people that are trapped and from what you're saying there, pretty much holding on to their beliefs. I'm thinking well, if the Pope died, would he try and organise a whole bunch of bishops to act on us? In other words are they individuals on that side, or do they tend to create groups at that level to control us?

You've got to remember when a person passes over that they actually don't change their belief systems very much at all. So for the majority of people they retain exactly the belief systems that they had on Earth, and the only difference is they know they have passed, generally, and sometimes even that's not true because I've talked to spirits who are not even aware that they have passed yet. But most of them know they have passed and so they know they are now in a different dimensional existence, if you could call it that, but they have exactly the same belief systems and exactly the same purpose, exactly the same skills, exactly the same injured state as well. So if their desire on Earth was to control large groups of people into a certain form of religion then their desire once they pass into the spirit world will remain exactly the same as that. So they will still want to control large groups of people on Earth and in the spirit world into that religion.

So I've actually had conversations with spirits in the spirit world where many of them have been organisers of religion on Earth when they lived on Earth and they're still trying to organise the same religion in the spirit world. They have groups of spirits surrounding them who they try to keep under control with the same sets of beliefs and they are still trying to influence people on Earth with the same set of beliefs.

This is one of the impediments to our humanity growing. If we're going to grow as a race we need to have people who are willing to investigate all forms of scientific endeavour; not just the forms of scientific endeavour that certain religions approve of or certain types of belief systems approve of. We need to be able to have the freedom to use our will in a loving manner, to investigate everything. When we receive oppression, it is then very hard for us to then investigate things in a loving manner because we feel like we're going to get attacked and we're often afraid of being attacked and so therefore we shut down and we don't investigate.

So I feel having all of these groups organised in the spirit world, in the lower areas of the spirit world - they're not developed in love yet - and they're all still trying to maintain their control systems on the Earth in the same manner they were as when they lived on Earth, is one of the

main impediments actually of humanity changing and society changing into a more loving society. The problem with that is that many people on Earth feel very oppressed because of that.

1.3.2. It is difficult for spirits to influence us when we're in a state of love, truth and humility

Participant: Thank you very much for that, that's a great answer. One of the thoughts I have is, if an individual acts upon me, it's my energy against theirs. Am I now fighting a collated group, is their power as a group of people on me much greater than an individual in spirit?

Yes, the short answer I suppose to that is yes. Obviously whenever a group of people act upon an individual, the individual feels the group's power as stronger than their own. If you think about it on Earth, if you had a group of people all attacking you and saying you're doing the wrong thing, there's a higher likelihood of the average person just acceding to their will rather than following their own will, because of the potential for attack and abuse. In the spirit world there are groups of spirits who do the same thing. They gang up on a person and try to influence that person down a certain path.

Now the only exception to that, and this is one thing we'd like to discuss about real spirituality tomorrow, is that when we're in a state of love and truth and humility ourselves, it's very, very hard for even a group of people to have a powerful influence over us as an individual.

If you look historically at people who stand out in society over the last few thousand years, they've always been individuals who can cope with attack without changing their loving stance. For instance, in the last century, look at ones like Ghandi for example as a stand out individual. You can see that even though he was attacked by society, attacked by politicians and placed in prison on many occasions, he didn't change the way he acted because he was in a state of love, and truth and humility himself. Even though other people around him acted in certain ways, it didn't really affect him or change him into changing his position or opinions. This is the mark of a person who has courage enough to face their fears and still present the truth. That's what in the end I feel all of us need to be. We all need to be that.

Now if we are all that, if we are a person who has courage for truth, courage to stay in a place of love then it is very, very hard for any particular individual here on Earth or in the spirit world, to affect us negatively. So my recommendation is to always get into a stronger state of truth and love and humility yourself; once you do that it is very, very

hard for individuals either on Earth or in the spirit world to negatively influence you. [00:26:08.21]

Participant: Thank you very much.

Pleasure.

1.4. Possible emotional responses to the material being presented (continued)

Mary: Okay, before we launch into what is pseudo spirituality, just some other emotions that might come up for people, because obviously we might be challenging some beliefs that they hold quite dearly.

Most of the time when a belief is challenged, the first set of ideas or feelings that a person might have is denial, the denial type of feelings. They're the type of feelings, "Oh, I can't believe that's true. Nah, I don't think that's possible," without any investigation of whether it's true or not.

1.4.1. Anger, disengagement, condescension and grief

Mary: Also sometimes a disengagement or a condescension.

Yeah, so a condescending feeling is a way of protecting your own fear, if you like. Then often times we get angry as well. So anger is an indication that there is some fear underneath about that particular subject. Quite often when you're challenging belief systems the fear is, "Oh, I've spent twenty years formulating that belief system and now you're telling me that there's something wrong with it?" Well that's very difficult to face. And so for the majority of people they have a tendency to feel angry at first, rather than face their fear that maybe their belief system does have some logical issues with it or emotional issues with it that need to be addressed.

There may also at some point be some kind of grief that is associated with those particular things because if you've spent ten or twenty years of your life investigating all forms of belief systems where you've followed to a point, and you're now at a point where you feel fairly solid in your belief systems, and all of a sudden somebody coming along calling himself Jesus is confronting you on a lot of levels. Just the fact that he's calling himself that but also the fact that he's presenting some things that feel quite confronting that often results in a bit of anger and a bit of fear. Hence a feeling inside of a desire to attack.

Now obviously in our seminars, as you know Mary and I don't generally allow people who are angry with us to remain in our audience for too long, which is an issue of love of ourselves. We do all of these things for free, so we don't feel it's fair that we then get attacked by somebody who's come along sitting in a seat that we've paid for actually, or other people have paid for, for them, and then attacking us. But we do feel that sincere questioning is a very, very good thing. So we do need to question and we hope that our audience does that inside of themselves as well. Allow yourself the ability to question and don't worry about whether you feel like you were wrong or right or any of those kinds of things; if we just share the questions often lots of people not only in the audience but also in the world benefit from the questions.

2. True spirituality versus pseudo spirituality

Mary: Okay then, can we just then contrast; what is this idea of true spirituality versus pseudo spirituality.

Alright, well I would say true spirituality is the kind of spirituality that changes our heart, and causes us to become more loving, more truthful and more humble in all of our interactions in our day-to-day life. And in addition to that, it causes us to be able to connect with God and receive Love from God in such a way that it transforms the soul; not only in one moment in time but also transforms the soul continuously for the rest of our existence. So in other words it has this infinite character or nature to it. True spirituality allows us to continually change, continually evolve into a better being. And if I define better as a person who's more loving, more truthful, more humble, easier to get along with, more joyous, happier with their day-to-day life, happier in their relationships - that's true spirituality. And any form of investigation that enables that, I feel is a part of true spirituality.

Let's contrast that with pseudo spirituality. Pseudo spirituality is the spirituality you have when you don't have real spirituality.
[00:30:39.08]

Mary: What is that? Clayton's spirituality (Laughs)

What do we call it in Australia? Clayton's spirituality. (Laughs) It's the kind of spirituality that causes us to eventually put on a facade, that our heart really isn't changed that we don't become more loving in our day-to-day life, we just become more selective in our day-to-day life. We don't become more truthful, we just avoid untruthful situations and we don't become more humble, we don't look at ourselves very much, we look at everything else and what's wrong with the rest of society. In addition to that it stops us from having a relationship with people or certain types of

people, it causes barriers. It also stops us and prevents us from having a long term growing relationship with God, and as a result of that it causes us to go into stagnation.

So when a person is involved in pseudo spirituality, eventually they get to the point where it no longer feels that it satisfies them. So many in the audience may have noticed that with their investigation of spiritual matters, they've progressed to a certain point in a certain path and they've investigated it fully, and sometimes got fully involved in the entire thing and got to a point where you can feel, no, there's a lot wrong now. There's a lot wrong with where I'm going on this path now. Then you finish up stopping and then deciding, I've got to look for something else now. So you turn and look for something else instead. And that's a sign that that original thing that you were looking at was part of the pseudo spiritual movement, if you like. [00:32:15.17]

2.1. Pseudo spirituality can create cynicism and disillusionment about all spirituality

Mary: And we're saying that this pseudo spiritual movement is so rife on the planet, aren't we, and I feel that is because often it is quite scary for us to really look inside our heart and so the facade I know for myself becomes very attractive. If I could just think my way through this whole thing and be a better person, I wouldn't have to face how I am now. So I can see why that happens. But when we go down a path and we get basically to the end of it where we think we can't relate to this anymore, and we try another one and another one, and eventually it gets tiring. There's so much grief involved because you put your whole heart into it. I feel like there's pseudo spirituality and then there's a lot of cynicism about spirituality isn't there?

Yes, because what happens when we involve ourselves in the investigation of a pseudo spiritual path, we might have done it for ten or fifteen years, many of us have done it for whole lives to a certain point, and then all of a sudden it dawns upon you that there are whole areas that are wrong with it, then there's a tendency to become very cynical about all forms of spirituality. Both Mary and I have seen that many times, where people have come along to the sessions with so much cynicism because they've just spent their entire life looking at different areas of spirituality and then they've realised that there's always something wrong in the end. So in the end they start going well, "There's no point to examine or to look".

Participant: Is this the same with the spirits in the spirit world? Their beliefs around re-incarnation and being a Christian, and what happens when you get to the spirit world; that's why they stop the search once they get there?

Yes, that happens very much so. Many people would think on the Earth that once you entered the spirit world you'd have far more openness to search, but often times what happens is exactly the opposite of that. Let's say they were a Christian, and they've been involved in the Christian movement all of their life and they expect when they pass that they will be with Jesus in the heavens next to God. Then all of a sudden they pass over and they're not with Jesus in the heavens next to God. Many Christians then become very disillusioned with their entire belief system so they throw out everything. They think that none of it could have been true, and while there are bits and pieces of it true, they even throw out all those bits and pieces and make out that none of its true because they're so disillusioned with the fact that their belief system was not satisfied once they had passed. That applies to almost all forms of religion for people who pass.

There are many people who pass who have not yet embraced their true spirituality, which we'll talk more about tomorrow. So what they've done is they've lived their lives in a pseudo spiritual state with expectations about what would happen when they pass. Then, when they pass over, those expectations are not fulfilled and so they feel very disillusioned, they feel very angry and upset with their religion oftentimes. And as a result of that they attempt to influence people on the planet on the opposite direction that they themselves were involved in when they were on Earth. I've talked to many, many thousands of spirits who have been in that state. [00:35:54.05]

3. Attributes of pseudo spirituality

Mary: So maybe we could just move on to describe some of the hallmarks of pseudo spirituality, some of the things that we often see - the attributes if you like, of pseudo spiritual practice.

Yeah, that'll be good I think. We'll do them one at a time.

3.1. Complex and requires intellectual reasoning

Mary: The first thing on the list is that it's, "often complex and requires a lot of intellectual reasoning".

So this is one of the attributes of pseudo spirituality.

Mary: Has anyone been involved in a spiritual path that required a lot of head? Yep.

So tomorrow we'll present what the contrast is to this with true spirituality. If you look at a lot of pseudo spirituality on the planet, it requires you to nut it out like, "Oh, there's that and there's that". For example with a lot of the metaphysical stuff that you see presented, you've got to learn about the spirit body and you've got to learn about all of these so-called bodies that we have, and you've got to learn about how you can think a certain way and change you relationship between that and the body. Now, for the average two or three year old child, that's pretty difficult.

Mary: Yes.

My feelings are, that true spirituality is very different, because true spirituality will let the two or three year old child understand it.

Mary: Absolutely.

But pseudo spirituality needs an adult, sometimes with a degree, to understand. (Laughs) So we have to have a lot of intellectual reasoning, a lot of intellectual argumentation, a lot of philosophical reasoning, and often it's in disharmony with logic as well. So that's part of the problem. [00:37:49.21]

Mary: So why does that appeal to so many people? What are the emotions that drive us to think, "Yes, this must be spirituality"?

One of the primary emotions is the emotion of wanting things to be clever, so that then we can think we're clever. So if we believe a clever thing, then that makes us clever. And that comes from an unhealed emotion in us, where intellect is lauded as God basically. Inside of us we often feel that we're not clever enough when we look for belief systems like that. So we become addicted to clever belief systems that in the end we often find are not very logical and prevent our development actually.

3.2. Promotes hierarchy

Mary: Yeah and I suppose one of the other features we talked about was that it often promotes hierarchy in relationships, and that relates to that emotion as well, doesn't it? If we're used to feeling inadequate, or if we're used to not feeling clever, and then we engage in something that makes us feel clever but only with the people who "get it", then we're immediately setting up a hierarchy with other people, aren't we?

Yes and this is where we see a lot of pseudo spiritual forms on the planet require a guru to teach a disciple, the disciple then becomes a guru over a period of time and he teaches the next disciple. So you find in a lot of

Eastern forms of spirituality in particular where a person has a guru they connect with and it's looked down upon if they leave that guru to do their own investigation. If you look in the Christian religious form, you've often got the priest and the laity, the priesthood class and the laity - the people who the priests are meant to serve, but instead most of the time they finish up bossing them around. [00:40:08.05]

Mary: And even above the priests then we have bishops and archbishops.

Of course, you've got a hierarchy above that as well. And then often times with other religious forms, the Muslim religion and so forth, you have very similar levels of hierarchy. So anything that promotes hierarchy has to be questioned because in the end we are all equal; it would make sense, if we were created by a God, that we must all be God's children and so therefore we must all have an equal stance in God's Eyes. And if that's the case, then we've got to question all forms of hierarchy, in fact.

Now there's a difference between hierarchy and authority because obviously if we look at a normal society, there does need to be a degree of authority for a normal society to run in a manner that's loving, in particular. If love became the authority, if love and truth were the actual authority that we all had to abide by, then we'd have no problems and we wouldn't need a hierarchy at all, in fact. So the issue with hierarchy is all about pseudo spirituality.

Often you and I are accused of having a cult, which is one of the fears of society about hierarchy. The reality is, and anybody who knows us and who spends time with us, knows that we are not into hierarchy at all. We are not into controlling peoples' lives telling them what to do. All we do is just have discussions like this where people can make up their own mind and take what they wish or want from it and leave the rest as they will. They can also work on their own relationship with God; they don't need a mediator, so therefore they don't need somebody in a better position than themselves.

That being said, it is very handy at times having to learn from somebody who is obviously more of something. For example, if we go along to a university of some kind, we would expect the person who's teaching us at university to know more about the subject than we do, otherwise it's pointless going. It's the same when it comes to subjects related to spirituality. There are obviously people on the planet that would know more than other people do about that subject, and it is advisable to talk with them but not to worship them or laud them.

So it's really, we're talking here about the idea of status and someone having more worth than another because they are more developed in some way. [00:42:46.02]

Mary: So pseudo spirituality often promotes that underlying feeling.

It promotes the feeling of status, this idea that we're all equal, but some people are more equal than others. (Laughs) Which is that very communistic distortion that occurred to communism. So I feel that is a major mark again of spirituality that is going to be stagnant to human development.

3.3. Illogical and doesn't make intellectual sense

Mary: Yep, beautiful. Okay, so one of the other things we listed that you've touched on is that, "it's often illogical". So when we engage our logical mind, it often doesn't make a lot of sense.

Yeah, so pseudo spirituality is often illogical.

Mary: It doesn't make a lot of sense.

It doesn't make intellectual sense.

Mary: Yeah. When we engage our rational mind, often with spiritual movements we're asked to disengage our rational mind and just have faith. And really that's not a mark of true spirituality, is it?

Yes, and you see that in all forms of religion that are very prevalent on the planet. If again we look at the so-called Christian religion that's currently portrayed on the planet, we can see that they have this belief system of the Holy Trinity, which is God the Father, God the Son and God the Holy Ghost; all three being co-equal, co-eternal and also omniscient. Therefore they believe that Jesus is the same as God. Quite often one of the main attacks that I get from the media is that I'm claiming that I'm God. I've never claimed that at all and never will. I am not God, I'm just a person who's name is Jesus. And that's it. The reason why they believe that is because often in pseudo spirituality, mysticism is generally loved. So in other words, it's great when you've just got to have faith, and no logic and no intellectual sense because when someone says to you, "I can't see how that works", you can say "Oh I know, it's not understandable, nothing of God is understandable, so you've just got to take it by faith". It's a great way of avoiding lots of logical questions. So that's very good. [00:45:21.02]

Participant: How is it possible for pseudo spirituality to require intellectual reasoning and have no intellectual sense? Isn't that a contradiction?

No it's not actually. Because what happens is that they require intellectual reasoning with regard to understanding certain things metaphysically in a complex nature. But often when you examine the complex nature of the metaphysics, it hasn't got logical sense. So it requires a huge amount of intellect and philosophy to understand but in the end, once you get down to the nuts and bolts of it, it is not logical.

3.3.1. An example of spiritual healings of the spirit body

If I can give an example of this: in metaphysics, in a lot of so-called New Age spirituality today there is this concept that if you fix the spirit body's energy systems, then you automatically heal the physical body. That's the concept. What they do to fix the spirit body's energy systems is they generally get a person on a table, and they work on the spirit body of the individual with the aid of some spirits, but also with the aid of energy healing and different apparatus on Earth, and they get the spirit body into a state of what they call, "all of the chakras open". In other words a state of one, or oneness, they work on the spirit body.

Now, firstly to understand all of that is quite complicated, in terms of understanding how that works and so forth. But in the end it's not very logical, because what happens is usually that person walks out the door and then within a week gets their spirit body back into exactly the same state that it was the week before they went to the person who's the therapist. So from a logical perspective, while that work did have a temporary effect on the body and the spirit body of the individual, doing it obviously hasn't permanently solved the problem. So there's got to be something else going on. And they say, "Oh, it just means that you didn't engage the process intellectually and so forth," but even that doesn't make sense logically. Why do you have to engage something intellectually when your body is full of emotions and feelings? Surely it would also need your emotions and feelings to be involved in what happens.

So what I'm saying here is that pseudo spirituality involves a lot of complex intellectual reasoning, but the reasoning is not logical. When we start applying logic to the intellectual reasoning, we can start seeing where it falls down. That's basically what we're saying, so there isn't a contradiction between these two points, but it's great that you pointed that out because most people feel there is a contradiction between those two points. [00:48:04.12]

Mary: Other examples that come to mind are texts that are very intellect heavy like "A Course in Miracles" or the "Urantia Book", where reading them involves a lot of my intellectual attention. I think, "Okay, what does that mean? What does that mean? What does that mean?"

And I can read for half a day and then I sit down and I go, “But hang on, that doesn't make sense. Logically I don't understand how that helps me grow.”

So you often see this bombardment of complex intellectual reasoning, but when you really analyse it, simply, with logic, you often see that there are holes in it; there are holes in the arguments. And it's the holes that cause our soul to doubt. So whenever we see holes in things, we then go into doubt, which is understandable. We need to do that because obviously it's showing us that there's something wrong.

Once we find the true spirituality, which I would call God's Spirituality, the way God created us to be; there should be no holes, and everything should be answered. It should be something that as we grow with it, the answers become even more fascinating but they build upon the previous answers. That would make sense if everything was logical and everything was simple to understand as the basic ground roots foundation, and then as we built on that foundation and gained more and more knowledge through a process, then that knowledge would just build on the foundation. We wouldn't have to throw out the foundation every time. And that's the difference between pseudo spirituality and true spirituality.

3.4. Mystical, mysterious, flaky and irrelevant

Mary: Yeah. Okay so next on our list we had, “mystical and mysterious, flaky and irrelevant”. (Laughs) I suppose I can relate some examples here for myself. Obviously I'm not the only woman on the planet claiming to be Mary Magdalene, and at times I get contacted by other women who are making such claims. Not to make a generalisation of all of them but some of them certainly are very invested in the mystical Earth mother womb thing that seems very mystical, mysterious and seems to hold deep meaning. But when I investigate, or engage a discussion, I find that a lot of what they're saying is just very pretty words, that's not based in a real practice in life or in a relationship with God.

And then when you engage them they often respond in rage, which is proof that they're not loving and is also proof that they're not very developed from a spiritual perspective.

Mary: And my feeling is that beautiful words become very irrelevant and quite flaky if they're not based in anything that means anything in our life.

Yes. So I feel there are a lot of forms of spirituality that have become so focused on the mysterious that everybody gets fascinated, because it's all mysterious. They get fascinated and involved in everything but after a

while, the mysterious also starts to turn you off as well. It starts to frustrate you; it feels like there are no answers to any question that you ask. It feels so difficult to understand again.

As a result what we often go through with a lot of these forms of investigation, is we investigate the mysterious and then because there's seemingly no real answer that makes any logical sense or emotional sense, we then finish up going, "Well, I don't know". It then causes us to go "well I don't know" about everything and to give up even investigating any further. I feel that is a major problem because the reality is true spirituality gives us answers; it gives us very clear answers and most of the time it gives us very simple answers about very complex matters. It also appeals to our soul so much because we are in the end - Razon's theorem is the theorem that most of our souls are built by, which is this whole idea that if it's the most simple explanation, then it's probably the truth. [00:52:32.14]

Mary: Yep. But I suppose, and this probably leads to another point, that many of us are addicted to mystery aren't we? We're addicted to the facade, and it seems like our whole world really loves bright shiny pretty things.

And it doesn't even matter if it has got any function. As long as it's pretty, it's great.

Mary: I'm thinking now of my earrings, but anyway. (Laughs) Because one of the points we've got here is that, "pseudo spirituality often appeals to the error within us". So if we're not wanting to confront the realness inside of us then, pseudo spirituality and all this mysticism and everything can become a great way of avoiding things, can't it?

Yep, in a very big way.

Mary: Our addictions and our injuries can be fed.

3.5. Fake, promotes and loves the facade

Mary: And that's the next point, which is, "fake, promotes and loves the facade".

Yes. So we're saying it's fake and it promotes and loves facade. Now the problem with our society generally is that it is fake and promotes facade. Because a lot of times, if you look at the general reasons why we do many things even in society, we do it because of how things look to other people. We even know ourselves many times that it's not really how we're portraying it, but the reality is it looks good to others and so we continue

to engage it because we then get their approval and their acceptance. And this is what is the underlying emotion driving this with pseudo spirituality. Because there is no true real heart change, then they have to fake a loving condition rather than actually be in a loving condition. So there's a big difference between those two states; faking a loving condition and being in a loving condition.

If we're truly in a loving condition, when we get under pressure our love does not change. When we're not in a loving condition and we're just in a fake condition, when we're put under pressure, how we respond changes, and it becomes less loving. This is a good indication that it's only a fake spirituality; it's not yet hit our heart, because when spirituality hits our heart, it changes our heart in such a way, where it's impossible for us to act in an unloving manner. This is why I find it interesting with those many people who email you about being Mary Magdalene, who often at the same time are abusive, swearing at you, and quite violent in their emails and to me that's a great indication - they're under pressure and look how they're acting now. And there is a problem there. [00:55:27.24]

Mary: Yeah, I find it bizarre to think that I exert any pressure, but anyway.

Their internal pressure is their fear that they might not be saying what is true. There's been many times when you've been put under pressure but you haven't acted in the same manner. So, where people have criticised you and said that you're definitely not Mary Magdalene, and that's fine, you've said, "That's okay, you're allowed to believe that," so that's fine. It's a totally different response, which is an indication of more real development than pseudo spiritual development.

Mary: Thanks, babe.

Not a problem. (Laughs)

A lot of people don't understand what kind of emails and stuff we receive and I feel a lot of times those heavy attacking emails that we receive are an immediate indication of the lack of real development in the heart of the people who are attacking.

3.6. Embellished, frilly, polished and marketed

Mary: Yeah. Okay, another thing we have got here is, "embellished, frilly, polished and marketed" (Laughs). We're really getting a visual image here. Who can think of one?

We came up with a lot of these when we were travelling to England, and we would have loved to have given this talk to an audience in England, but the majority of the audience in England were over-cloaked by spirits and none of the spirits would let us give the talk.

Mary: Yeah, it was quite intense.

So the spirits kept distracting us. So in the end we gave up the whole concept of being able to give the talk until another time when we had an audience that was a bit more open to the concepts.

Mary: Frilly, polished, and marketed. Now you and I are not opposed to things looking good, but we certainly don't have a smoke machine. (Laughs)

When our videos are edited they're not all prettied up. The polished and marketed is interesting because that's been part of religious life for many, many thousands of years. We often see ministers dressed in this garb, which is not only expensive, but also quite impractical at times and they're head to toe with it, which is an indication that they are the minister. In other words it separates them and it gives them status. We often see this in all forms of religion where there are these polished things.

I once went along to a New Age seminar of a person who is quite popular and world renowned, it was here in Sydney actually. She walked out onto the stage dressed in this white robe, and she stood up and she walked out onto the stage and she held her hands out like this (demonstrates holding arms straight out from his sides) and her robe was dressed like an angel and it made her look like an angel with wings and I thought, yep, that's a person who's into a form of that's frilly, polished and marketed. While that form of spirituality may initially feel attractive, it really is appealing to the eyes and it's also appealing to some underlying emotions within a person that things have to look good to actually be true. [00:58:46.03]

Mary: Do you think that's because inherently we know that God and spirituality should be beautiful, but we're just not willing to face how it is now. Do you think that's why it's so appealing to us?

Yes, I think that's part of it. I feel that it's more to do with our definition of what is beautiful. You see on Earth we don't necessarily see love as beautiful. We see love as weak. So when a person actually displays love, we don't necessarily notice them very much. In fact many people on Earth who display love are not noticed well at all. And many of the people who are not loving are well renowned on the planet and this is because we don't really respect love. We believe love is a weak quality to display, and I feel a lot of it's to do with that. We embellish it so that it looks good so that at least there's another attractor other than the love itself.

Mary: Yeah. I think that's been my thing before I started having memories. I was on this spiritual quest as well and I'd always get to a point where I'd think, "I can't feel love in this situation. It's all words and pretty and all of that but where is the love that's growing?" Because that was always the feeling for me.

And the reality is that true spirituality will always cause us to develop in love. We'll always become more loving. More loving in our relationships, more loving in our day-to-day life, more loving towards the environment and many other areas, which we'll list tomorrow.

3.7. Panders to fear and grief

Mary: Yeah. Okay the next one on the list is interesting; we said, "It panders to fear and grief". What do you mean by that?

When I say panders to it, what I mean is it tries to prevent both emotions. It tries to make both of those emotions go away rather than actually being felt. In other words, it panders to fear. Much of society is in fear about all sorts of things. The media are great at pandering to society's fear; they've learnt that the way to sell papers is to get the worst possible story you can, beat it up as much as you possibly can, cause everybody to be terrified and then they'll have lots of sales.

Mary: So there you're not saying it takes away peoples fear, it resonates with the fear in people.

It resonates with their fear and actually in a way it actually generates more fear. This is the trouble with pandering to fear; pandering to fear actually, usually causes an individual to grow in fear. If you look at most of the religious formats that are on the planet today, most of them cause people who are a part of that religion to actually have more fear rather than less. So for example, in the Christian religious forms there's a huge fear of God. Then you look at the Muslim religion, and there's a huge fear of God as well. So they're two big religions on the planet, close to one half of the world's population is governed by these two religious forms, and yet they both have a huge fear of God. And they pander to that fear; they inculcate this fear into their constituents, if you could call them constituents.

Mary: Followers, believers.

Believers, but not only that, they don't just state the truth; they present the truth in such a way as to modify behaviour, to push a person into a certain form of behaviour. The alternative is; growing forms of religion now on the planet are almost entirely the opposite of stating the truth,

which I still feel is pandering to fear. What they do is they try to avoid any subject that could cause anybody to feel afraid. So they avoid talking about what's happening to the Earth. In fact there's a general philosophy in the USA for example, when it comes to environmental discussion, that if you talk about the environment from the point of view of immediate impact, then you're going to have not very many people listen to you because they are mostly worried about their social and economic impact. So anything that causes people to fear immediate impact, they won't actually listen to.

So there are whole groups of religions as well on the planet, or forms of spiritual development, that try to avoid any confrontation of any fear.
[01:03:35.09]

Mary: So basically you're saying we're avoiding the confrontation of fear in both situations, aren't we? We're either saying, "Yes, be afraid, be afraid, be afraid, but never confront that fear or deny..."

Or release it.

Mary: Never release it or just deny, "La la la nothing's happening." (Mary puts her fingers in her ears)

Yeah, (AJ puts his fingers in his ears) "La la la la - that's not happening" (Laughter); head in the sand ostrich style, and that is also another way that many belief systems create this way, so that we can avoid the truth. And truth is sometimes going to be confronting, sometimes truth will cause us to feel afraid. Not because the truth is unloving, but because we have unloving belief systems inside of us that need to be released. So truth will always confront error, and will confront fear; it won't pander to it. But it also won't want the individual to stay in it either, so it doesn't try to manipulate the person with their fear.

The same applies to grief. I see the same happening with many forms of religion, and some belief systems are created to prevent you from even experiencing grief. Grief is a primary emotion that most people on the planet have that we need to release at some point because most of us have been treated badly at some point in our lives. As a result we need to release this grief, but a belief system that panders to our grief or supports our grief, in the sense that it wants us to be in grief or it wants us to completely avoid our grief - either one is going to be damaging. Also I feel it's another way of defining pseudo spirituality. It's not real; it's not going to change us if we stay in that state.

Mary: Yeah, because I suppose what I see in a lot of New Age, if I can call it that, or Eastern philosophy, is there's quite a lot of condescension regarding the expression of fear and grief. And then in things like Islam

and Christianity in many of those populations, there's a promotion of living in fear, even of each other at times, or of God, of different things, to maintain a sense of loss but never actually grieve.

Yes.

Mary: Or skip over grief in some pseudo kind of a way.

Yes. So people often end up with this very nostalgic viewpoint of their own religion. That's why many times they can't give it up for something that is more positive because they have this feeling of nostalgia, which is connected to their own grief that they can't give up their religion without having to lose something. And really what they end up losing is they'll have to grieve and then they'd be comfortable with change. But many are not comfortable with change as a result.

3.7.1. Reasons for resistance to grief in society

Participant: Why is grief so unattractive in our society when it does such good for us?

It's a very good question. The main reason why it's so unattractive, I believe, is for most people it's a painful emotion. I've often spoken with people, who've just had a loved one die for example, and we have so many complex belief systems about death, that most of us don't believe that a person who dies is still alive, so we feel like we've lost them forever. So this is an underlying emotion that exists in most people on the planet.

Now when we lose a loved one, we then start going through that emotion. But the rest of society has that emotion, and so what happens when they see a person going through the emotion they themselves have that they don't want to feel, is they'll then project at the individual that, "One week of grief is enough now, you've cried enough now, you've got to get on with your life." So I feel there is a lot of fear about feeling the emotions of grief. Many people believe that if they feel an emotion, they'll get caught up in it forever. The reality is quite the opposite, but many people believe they'll be caught forever if they feel an emotion. And so what they do is, they spend a lot of their life avoiding the emotion, or attempting to avoid the emotion. As a result of that society generally is attempting to avoid the emotion.

So it's been even very interesting when we've interacted with the media. We've had people of the media come and be present with their "secret cameras and hidden cameras" in an audience where everyone can see, and it's interesting as soon as I speak with a person in the audience and

they connect with some grief, they immediately hone the camera on the person. And then they talk and they say how bad it is that I've now caused the person to feel grief and there's this whole society concept that actually if you help a person connect with their grief, that you're somehow damaging them. So there are a lot of very damaging belief systems about grief. [01:08:45.15]

Mary: And also I think from my experience Yvette, and I think it's common for many people, is when we're young and we connect with and express our grief, because the adults around us are already in such a state of denial of their grief, or they're invested in us making them avoid their grief, it becomes threatening for them and they immediately want to shut us down. So we associate the experience of grief with punishment. Like, "Whoa, how's everyone going to react to me grieving now?" So there's a fear on top of just grieving.

3.7.2. An example of grieving for pets

Participant: I've noticed that it's okay to grieve for pets.

Mary: Yes.

I've noticed that, yes.

Participant: Why is that?

In fact, many people grieve for their pets, more than they grieve for people. (Laughs)

Participant: Maybe it allows them to then grieve for other things, under the disguise of grieving for pets.

Exactly. That's exactly what is happening. What happens is when we are attached to anything that there is more of a society allowance of us doing something about, it will have a lot of other emotions about other things but they'll be imposed upon the process that we're in. So what happens for many people is that there's a small trigger in their life, of something but because it connects to so many other things in their life, and they then connect to all of this heavy grief and they wonder, "Why am I crying so much?"

Mary: Also, people experience a sense of unconditional love from their pets that they often don't from others. So they're actually grieving the lack of love in their entire life when they lose this pet.

Often that's the case.

Mary: Because this pet's helping them avoid that.

4. The importance of recognising the attributes of pseudo spirituality

Alright, there's still another 20 or so attributes of pseudo spirituality to go.

Mary: Yep. There's lot's to go.

One of the things I'd like to point out with this discussion is if you add all of these things together, you can see what defines pseudo spirituality, and then what you can do is go, "Okay, anytime I see these particular things present in some form of spirituality, when I'm investigating it I've got to be careful with it because obviously it's potentially got some problems with it."

When we go through the list tomorrow and see the contrast between pseudo spirituality and true spirituality, you'll see greatly the difference between the two. And when we do that we'll create a similar list. Why we've done this is because what we're hopeful to do from this discussion is help a person not feel so confronted with how do they know what's right and how do they know what's wrong, how do they know what's worth investigating and how do they know what's not worth investigating? I feel it's quite easy to determine once you start looking at the qualities of fake stuff compared to true stuff. If you can compare the two you'll see there's a logical comparison that can be made and therefore you can utilise your time and effort investigating the things that are going to benefit you in the long run rather than not. [01:11:52.11]

Mary: Because really what we're saying is that everything that we're listing here inherent in it means that there's going to be limitation on how much our heart can change.

Yeah. At some point I'm going to have to cry, so if I'm not allowed to cry, then that's going to stagnate my development at some point.

So for example, if I'm not allowed to be emotional when I'm investigating spiritual matters - now if you look at it from the point of view that emotions come a lot from your heart - so if I'm not allowed to be emotional with regard to some form of spirituality, then that's going to prevent a whole side of my nature from ever being displayed while I'm in that form of spirituality. I'm not allowed to cry, I'm not allowed to laugh, and I'm not allowed to do all of these beautiful things that involve my feelings.

Then again if I've got a form of spirituality that has no intellectual development at all and has no logical sense to it and it's very, very complex and hard to understand... it needs to be logical. If it's not logical, then I go, "Well what's the point of believing something that makes no logical sense at all?"

So we can start adding together these different characteristics, if we're looking at spiritual things, we can come up with a list of what kind of hallmarks are there to the truth, in comparison to error? [01:13:27.24]

5. Attributes of pseudo spirituality (continued)

5.1. Lauds intellect and condemns emotion but also encourages emotion histrionics

Mary: So maybe just following on from what you've said, we could discuss two things that are common, not concurrently; one is that often pseudo spirituality “lauds the intellect and condemns feelings”; some forms follow that route. But then conversely, there are some forms that “are emotionally histrionic and enjoy fake expression”. So obviously these things aren't going to exist concurrently.

I was just wondering if everyone sees they might also seem contradictory? Pseudo spirituality often lauds the intellect. What I mean is basically worship intellect without examining emotion at all. So in other words a whole part of our being as a human being is that we are emotional, and a whole part of our being is shut down by that form of spirituality because we're promoting just the intellect only. True spirituality is going to promote both intellect and emotion, not be one or the other.

So the second point, encouraging emotion histrionics, is where the person is allowed to be as emotionally expressive as much as they like without any control or sense of understanding about what's causing their emotions, and there's no logic in any of their emotions either. That is also an indication of pseudo spirituality.

Mary: Has anyone ever been involved in a form of spirituality where emotions are promoted but it's quite histrionic? Yeah, a few people.

A lot of people run a mile from those forms of spirituality, yep. But a lot are very attracted to the forms that laud intellect and condemn emotion, where it's very intellectual. I've spoken to many ministers as you can imagine, and many of them I find almost completely detuned from their feelings on many discussions that I've had with them, where they have avoided any discussion about feeling at all, and they are just philosophical.

They're even philosophical about their own belief systems. They don't even know whether their own belief systems are true or not because they cannot feel whether they're true or not. They can't determine the truth very easily with just the intellect. The reality is you need your intellect and your emotions together to actually be able to determine truth or true spirituality.

5.2. Shallow, no one has to change

Mary: Okay. So another thing we've listed here is that "it's shallow and no one has to change".

Yes. Shallow, no one has to change and therefore of course no one does change.

Mary: I've had said to me many times, "It is okay darling, we're all perfect". That's quite a spiritual thing to say and I've gone, "No, I'm pretty sure I'm not perfect right now." "That's an illusion darling." (Laughs)

Feels pretty much true to me. (Laughs)

Mary: But I can see that actually negates me having to look at anything and change.

And it also negates you having to see whether you have any faults, whether you have any character flaws or faults that are unloving that you need to somehow correct. It helps you avoid the truth that we do need correction. If we've been brought up in environments that are unloving, we're going to have unloving feelings within us that we do need to correct and grow from. It's a very New Age concept to have this view point that we're all perfect already.

The reality is if we were all perfect already the world we live in would be perfect already. Logically, this is a logical statement - if we were all perfect already and we were all loving already, then the world we live in would be perfect already, and the world we live in would be loving already. We wouldn't even be sitting here having this chat, in fact. Because we'd be all out enjoying our loving life in our loving world, without even looking at anything more because we would already know what the truth is. [01:18:24.04]

I feel those kinds of forms of spirituality are highly delusional, in fact. Many times I'm called delusional but when I look at these forms of spirituality I go, "Wow there are highly delusional forms of spirituality." This belief that you're already perfect, before you're perfect, is a delusion.

Mary: You know; I feel it's the emotional kick back against people feeling so judged by things like Christian religion.

I agree.

Mary: And they don't want to feel the pain of that judgement. So then there's a complete flip-over which is, "there can be no judgement, we are all perfect" which is not logical.

No, and this is where I feel there is a misunderstanding of judgment. Judgment is an emotion directed at another individual where we are condemning them. So it's a feeling that we're projecting at a person. It's not a statement of truth. We can state the truth and not be judgemental at all. So I can state the truth, "I am not perfect". I can state that truth without judging the fact that I am not perfect, without condemning myself for not being perfect, and so forth. I can also make the statement that you're not perfect either, as a statement of truth, without judging the fact that you're not perfect or condemning you for not being perfect. This is where we need to have a focus on truth rather than judgement, but we also need to have a focus on understanding this point that true spirituality is going to change us. It is going to cause our life to be different because our life does need to change.

5.2.1. An example of world issues such as food distribution and refugees

Look at the world we live in - it is a mess. When we say a mess, let's look at what's actually happening. There are millions of children that die every year from starvation on a planet that's got plenty of food. Now that's not a very loving or a logical thing. So there's something wrong there, there's something causing that. There are whole nations of people who are gathered in refugee camps and no other nation will let them into their nation. So many nations in the world have total prosperity, like we do here, and yet we do not let all of the million people in the refugee camps on the border of, let's say Sudan, to actually come here. Why don't we do that? Because we're so afraid that somehow they're going to influence our life in such a way or it's going to reduce our quality of life in such a way. We've got so much food here that some years we burn it or we destroy it, and yet these other places on the planet are starving to death.

Now it's not logical. Obviously the forms of spirituality we're practicing haven't influenced our life enough to actually cause us to change on that particular thing.

Mary: Yeah, and this is the fear, isn't it? The fear that we're afraid to look at, that we're afraid to take responsibility, we're afraid to have to change and so pseudo spirituality becomes very attractive.

It becomes the norm and attractive, while real spirituality, the thing that is going to cause us to change and say, for example, "We're made of 15-16 million people now, so why don't we as a nation let another million people come in, it's not going to make much difference to how much space is available in Australia somewhere, and we help them through the process"? You imagine the amount of jobs that would be created through this process. Helping these people come in and acclimatise to a new country, a new way of life and we grow food for those people who we've invited into the country, we expect them to embrace our law systems, and if they don't then we do something about that in terms of correcting that. There's a whole series of things that would be created if we as a society embraced that. But we don't because we're afraid and we don't want to change.

Mary: That's right. Many times in the past I've had discussions with people who I would classify as being involved in pseudo spirituality because in my life I've been quite connected to these things of injustice and people in poverty around the planet and I've discussed with them my travels to different places and they've said things to me like, "Well, it's all just a mirror, it's all an illusion, those people can find God as much as we can find God."

Well if you try finding God while you're starving to death; it's pretty hard when the majority of your life you're just focused on getting enough water for the day and enough food for the day to actually contemplate anything else.

Mary: Survival. Yes, and what struck me was the callousness, the no heart connection to other human beings and this is where I got the, "Where's the love? This is supposed to be spiritual, and I can't feel the love." This is where it became flaky for me, that adjective we used before.

Also if you look at your own life, Mary, you lived in a refugee camp trying to help the effects of a problem and the effects were caused by most of the Western world living in pseudo spiritual land, in the sense that they all want to believe that they're loving but they all have the resources to have every single one of those refugees put somewhere, and yet we don't.

Mary: Yeah.

We just let them live there, thousands and thousands - how many people in one square acre of land?

Mary: The camp I lived in had twenty thousand people in one square kilometre. That was a small camp that I lived in.

Then you look at camps on the Sudanese border with millions of people on a few acres of land, it's just crazy what we do. And yet the developed Western world society believe that they are more loving and more developed, and yet if we were really more developed, we could not in our heart allow these things to continue. So that's an indication that perhaps we're not as developed as we believe we are.

5.3. Self-righteous, self-glorifying and self-reliant

Mary: Yeah. It helps us avoid responsibility and one of the points we've got here is that pseudo spirituality is often, “self-righteous, self-glorifying”, so it inflates the soul in denial and promotes self-interest. We've got, “self-righteous, self-glorifying and self-reliant” actually.

5.3.1. An example of Western societies exploiting other societies

So self-righteous in the sense that we believe that we're better than we really are. If you look at the actions of Western society towards other societies, our general action is to go and rape them. Not literally rape them, but we rape their land, we rape them of resources, we then condemn them for their response to that. Then we take the high and mighty position of, "Oh, we're developed and you're not". It's hypocritical and also very damaging to the rest of society.

This is why we have many countries in the world who feel quite antagonistic towards Western society, and there are many other countries in the world trying to be like western society, because we're constantly taking. Now if we're in a state of love - true development spiritually - we've got to ask ourselves, would we do that? Of course we wouldn't. We wouldn't destroy the resources of a country and of the people who need those resources, particularly when they have less than us already. It doesn't make any sense at all to do logically. It doesn't make any sense from an emotional perspective of love either. And so therefore whatever spiritual form we're involved in is not motivating enough of us to cause us to want to love somebody more, and even love people that we don't know.

5.4. Metaphysical and physical emphasis

Mary: Yeah. Okay, so what are the other things? We've got here, “an emphasis on the metaphysical and no soul condition improvement”.

Yeah, a metaphysical emphasis or physical emphasis. What we mean by that is that it focuses on either the physical body or the spirit body. It does not focus on the soul. When we say the soul, we're talking about the true

self that can change, that changes in its attitudes and its feelings. Pseudo spirituality doesn't focus very much on the true self that can change. It focuses on understanding all of the nuts and bolts of our body and all the nuts and bolts of our spirit body, how it all works. Those forms of spirituality, while they can have some kind of positive effect on our body and our spirit body, it's not going to change our soul. It's our soul that needs to change if the world's going to change. If the world's going to become more loving, we have to become more loving.

So we could almost say that a focus on metaphysics is like a distraction from the real issue. The real issues that we have on the planet are love, that's the real issue. There is a lack of love on the planet and you see the lack of love on the planet in relationships, and in relationships between nations. That is the real issue we have. We have that issue because we're not focused on developing true spirituality; we're not focused on love first, truth first, being humble to our own condition when we're not loving or truthful first. If we can focus on those things first, then we'll be able to change enough so that we become more loving. When we become more loving, a lot of our problems on the planet will just disappear.

Mary: That's right. We're ignoring that love actually governs the metaphysical and the physical. We've got it in the reverse order.

Exactly, we think somehow if we change the physical or the metaphysical that we will become more loving. It's the opposite way around; if we change the love, our body physically and metaphysically will be assisted through the process.

5.5. Exclusive, creates groups and cliques

Mary: Yeah. Okay another thing we had is pseudo spirituality is often, “exclusive and creates groups and cliques”.

We see this happening all the time and in fact we often get accused of it as well, again by the media. I find it quite interesting that we get accused of something that they themselves are doing. You often see this in day-to-day interaction where a person gets accused of something the other person who's accusing them actually does themselves.

With regard to exclusivity, obviously if a spiritual movement creates an exclusive group, then that group is not developed enough in love to accept that the rest of society who don't have their beliefs are just as acceptable as they themselves should be. So in other words there's no sense of equality inside of the group, but true spirituality will create equality. True spirituality will start seeing everyone, even people who do not have the same belief as us, as important to us as people who have the same beliefs.

So we won't finish up trying to separate ourselves from the people who do not believe the same things we do. We will in fact embrace all of society more, not less, if we had true spirituality.

5.6. Weak, light and airy, promotes indecision

Mary: Yep. Okay, another thing we have written here is that, “it often promotes indecision”. Can you talk about that a little bit? We've actually written, “Weak, light and airy - promotes indecision”.

I feel this aspect of pseudo spirituality comes from an emotional feeling many of us have that we don't want to make decisions. We like other people making decisions for us a lot of the time. And the reason why we do is we're afraid to make our own decisions because usually when we were children and we made our own decisions we got punished for them at some point. So what we learnt as we grew up is that it's better to delay decisions as long as possible. We become procrastinators when it comes to decisions. And so we then feel attracted to spiritual movements that allow us to have an indecisive viewpoint about everything. In other words while “there is no truth, there is just your truth” is a lovely concept, but it promotes indecision. It actually says right all of us are allowed to have a different idea about truth. [01:32:40.21]

The reality is we are all allowed to, but that doesn't change the fact that there is God's Truth and God would know the whole truth about something, and we have the ability to discover that whole truth if we wish. What it does is it promotes this attitude or scenario inside of us that, "I don't really care so much". So we start going down the track of going, "Yeah okay, they're allowed to do that and I'm allowed to do this and everything will be fine in the end".

I find that appeals to Australian society in particular because we in Australian society do have that laissez-faire type of attitude of what happens, happens and we'll all be right in the long run. "She'll be right in the long run." While it's a lovely way to live, society in the sense that it's very accepting, we also need to be careful with it.

Mary: Well, we can lose the compass of love, can't we?

We can lose love in it, yes. If we embrace love in it, that attitude is very loving. But if we lose the love in it, then all it does is we finish up sitting down on our backside for the rest of our life, not really coming to any firm decision about anything. Once we do that, we also stop acting; we also stop taking action because we're allowed to. That's what indecision allows us to do; it causes us to be able to avoid acting, and in particular, acting in harmony with love.

So when I see situations where it's quite obvious that everything's unloving, and I go, "Why is everyone acting like it's okay?" That's because of indecision most of the time, and indecision is often driven by this underlying fear that other people will attack us or other people will point out to us that we've done something wrong, which comes from our childhood of our parents doing the same thing every time we chose to do something that they didn't like.

6. True spirituality vs. pseudo spirituality (continued)

6.1. True spirituality can be embraced in a pseudo spiritual manner and vice versa

Mary: What occurs to me as you're talking about all of these things is that they're really things that relate to our own character and nature, aren't they? So, we can actually engage a spiritual quest from the standpoint of pseudo spirituality or true spirituality, can't we? If we hold onto things like fear and we don't want to confront them, even if we find something that might speak truth, if we engage it in the pseudo spiritual way, we can't actually grow.

No.

Mary: And I believe what we're teaching is true spirituality, but I do see some people engage in it in a way where they don't confront their fear, even though that's what we promote, and they still use the true terminology to feed the addictive state.

Yeah the reality is that a person can be presented with true spirituality but still within themselves decide to embrace it in a pseudo spiritual manner. Pseudo spirituality comes from our personal desires rather than from the actual teaching itself.

Mary: It's the qualities within our self which govern our spiritual path really in the end, isn't it?

Exactly.

Mary: It's not actually the path; it's the qualities we choose to foster in ourselves.

Yes, so true spirituality will actually embrace the qualities inside of ourselves rather than just talking about it without any true embracing of it. We need to understand that. [01:36:08.23]

Participant: I was wondering if it can work the opposite way around, because there are lots of spiritual movements and religions; can people be practicing true spirituality in those movements?

Mary: I feel so, yes.

That is definitely the case. Bear in mind in this discussion, when we talk about certain religious forms and generally what they do, we are not talking about the individuals in those religious groups because there are many individuals in those religious groups who are embracing spirituality in a true manner. You can see it changes their heart, you can see that it's changing their life, and even though some of the teachings may be out of harmony with logic or whatever, they personally themselves are changing. So I've seen many people be taught the truth and still embrace it in a pseudo spiritual manner, and I've seen many people taught error and embrace it in a truthful manner.

Mary: Embrace true spirituality.

Embrace it in a truly spiritual manner. In other words they have their heart changed as a result, into a more positive person as a result of that embracing of that truth. So in this discussion we are not condemning all these religious forms or movements. What we're saying is from an individual perspective, if we are involved in pseudo spirituality, it individually applies that we're involved in many of these things.

Tomorrow when we discuss true spirituality you will be able to see that many people in the same religions are embracing true spirituality because they are embracing their heart, their lives are changing, they're becoming more loving, they're becoming more sincere, their relationships are improving and so forth. So you can see there is a true change inside of themselves. So please remember in this discussion of pseudo spirituality versus true spirituality that we're talking about what happens inside of the individual not inside of society or groups collectively. Because what happens collectively is often very, very different to what happens to the individual. [01:38:15.06]

Mary: So we can see that collectively in some groups there are hallmarks of pseudo spiritual practice.

We know many people who we're teaching these things to are involved totally in pseudo spirituality still because their hearts are not changing, they're still talking the talk and not walking the walk, they're not embracing love, they're not becoming more loving. In fact some of them have become more unloving since we've known them. (Laughs) And that is because of some of their emotions being challenged that they're now

not allowing themselves to address in an appropriate manner and so forth.

Mary: And I would say certainly in my life I've had friendships with many Muslim women, Christian women or women involved in New Age practice who I felt reflected true spirituality: they had an emphasis on love and growing in that love.

It's a very good point, David. Yeah. I feel sometimes in a discussion like this we've got to be careful because there are generalisations we can make about certain belief systems in religious movements which are created by pseudo spiritual emotional reasons. But that doesn't mean that every single person involved in that particular belief system is a pseudo spiritual person because there're many people who are involved in all forms of religious expression and non-religious expression.

6.1.1. An example of scientists

Even many scientists I feel are quite spiritual in the sense of embracing things with passion and desire, looking for truth, looking for understanding, being humble to their mistakes. In fact many scientists are more humble to their own mistakes than many people in religions are. For that reason they might in fact be what we call an atheist, but the reality is that in a lot of ways, in their heart, they are more spiritual. There are many people on this planet who are much more loving because they are not in a religion, rather than because they are. Because they have worked out logically, it makes no sense to not be loving to them, and they have embraced love in a positive manner. So I feel they are more spiritual than people who are often involved in so called spiritual investigation.
[01:40:36.01]

7. Attributes of pseudo spirituality (continued)

7.1. Appeals to error, injury and addiction

Mary: Great. Okay so some other hallmarks that we've got here, that you've pretty much covered; pseudo spirituality, “appeals to error, injury and addiction”. So that's the different emotions that we've been talking about. So that's engaging in a practice that helps me live in addiction rather than confront it. Would you say that?

Yeah. If we examine that more carefully, you can see that many times religious view points are established - and I'm now talking about the view point of the religion, not necessarily of the persons in the religion -

because of a collective emotional condition in the adherence to that particular religion.

7.1.1. An example of believing God is punishing and wrathful

For example there are many religions on this planet that believe that God is a powerful God of wrath who is going to at some point destroy the wicked. Many of you have probably been brought up in such religions when you were little. This is a belief system that appeals to error in this way; many of us have been hurt throughout our lives, and we want the people who hurt us to be punished. So we desire them to be punished because they hurt us. As a result of that we also do not wish to have to punish them ourselves. Often we're afraid of them, or we feel we can't punish them ourselves.

Mary: Or it wouldn't be loving.

Or it wouldn't be loving to punish them. So what we do is, we say, "Alright, let's make God do that for us." So we create a whole religious belief that God is going to come and punish any person that's wicked and inside of us it is, "Any person who's treated me badly is wicked (Laughs) and they're the persons that are going to get punished by God". This religious belief then becomes established as a doctrine that is then taught by that particular religion. And as I pointed out there are nearly three billion people on this planet who actually believe in that doctrine that there is a punishing God who will come and punish the wicked.

Now that belief, while it supports the emotional error, is not a truthful belief. Obviously from a logical perspective, God is far more loving than the best person who's loving on Earth. And if that's the case, then the best person who's loving on Earth doesn't want to kill the wicked, he wants the wicked to change, he wants the wicked to become more righteous, if we could use that term. So surely God would desire that to a greater extent than the best person on Earth who's loving would desire it?

So from a logical perspective, it's impossible that God could be a punishing God that's going to destroy the wicked. But because of this error that exists in us we want people to be punished for what they've done to us, that we believe is in error, we then want to believe that God is a punishing God. Because we want to believe it, when somebody comes along and presents that view point to us, we accept it, because we want to believe it. This is an example of belief systems that appeal to error. Instead of appealing to love and truth, they appeal to error. [01:44:08.24]

7.2. Arrogant, denies true condition

Mary: Yep. Okay, another one we've got here is, "arrogant, denies true self and true condition".

Yep. I think I've given quite a few examples of that really at this point, but if we look at the arrogance that many of us have, even in Western society towards other societies, we can see that that's an arrogant position. We come along and we destroy other societies through our actions and then we say to them, "Why haven't you got your act together?" after we've just come along and destroyed you. That is a very arrogant position, a very hypocritical position, and it demonstrates that as a society we don't have much true spirituality. If we look at it from an individual perspective it's like coming up to somebody, slapping them across the face and then saying, "Why are you angry?" (Laughs)

Mary: Yeah.

Because if we were really understanding of the situation we'd never slap them in the first place. This is what I feel we do with society. But we also do it in forms of spiritual development as well. We don't like to see ourselves as we truly are. That's the problem. We need to start seeing ourselves as we truly are and that means warts and all, as the saying goes here in Australia. So we need to see every flaw before we can change any flaw and so you're not going to change anything you can't see. We need to be able to see our true condition if we wish to change it. Now any form of spiritual development that lets us see our real condition better than we did yesterday is very positive to our development. Any form of spiritual development that causes us to remain blind to our true condition, or even become more blind than we were yesterday, that is very, very damaging to our spiritual development. [01:46:15.11]

7.3. Involves spirit interactions that give us the illusion that we're more developed than we actually are

Mary: Often in different forms of spirituality, we have interactions with spirits that can give us the illusion that we're more developed. I'm thinking now of people who are involved in healing; often there are loving spirits who come and assist with that healing, but the danger is that the person then perceives that's their own condition.

Yep. "I'm so loving I can heal you," when in reality they've got all these spirits around them healing the person despite their unloving condition.

Mary: Yeah. And that's another one of the points that we have here - that we often "feel good through spirit attachment".

There's a co-dependant relationship that can develop with spirits in pseudo spirituality.

Yeah and I think we need to talk about that as a major point when we get to that. There are probably two major points that we need to talk about; one is the major point about how spirits are involved in pseudo spirituality and how we involve them in that process. The second main point that we want to raise in this discussion today is how sexuality is also often involved, either in a suppressed manner or in an overt manner, in pseudo spirituality. So we need to discuss both of those points too because they are major hallmarks of something that doesn't change us but rather keeps us in a certain state.

7.4. Appeals to the hearts of few but many follow

Mary: Yeah. Okay, well we're nearly through this list. There's one here that is quite interesting. We've written, "it appeals to the hearts of few but many follow". What do you mean by this?

As we've pointed out pseudo spirituality often appeals to addictions, to false beliefs, to intellectual reasoning, often it is flawed, it often appeals to emotions within us that are out of harmony with love. For that reason, it can't appeal to the heart, it's got to appeal to something else.

Mary: So the heart representing our desires...

The heart representing our true self, our true being, our true soul-based passions and desires. So often what you find is that a person has to force themselves to go along to that particular spiritual path.

7.4.1. An example of church-based religions

And this is an illustration of what has happened in Australia; many Christians over the last century have become so tired of getting up Sunday morning and having to go to church. So what do we find now in Australia? There's probably less than five percent of the population who are involved in any form of church going activity because it hasn't appealed to their heart to go.

Mary: And there are a lot of evening services as well because of the morning part. (Laughs)

But even many of the churches, as we know, particularly the mainstream churches, have died off. And many of our churches are now halls or some are houses even. And the reason why is because it hasn't really appealed to the heart; you just felt like you had to go. So why did we go? We go

because we are so worried about perception, about what other people, our family, our friends or whatever will think of us; that's why we go. But it's not really in our heart. We go because of society pressure.

Mary: Yeah and that reminds me of a story that we heard recently. We had a couple who are in their late forties/fifties stay with us from Montreal. I'm not sure of the full history of this so don't quote me, but they were telling us about when they were kids, in Montreal, the church was massive and everyone went to church every Sunday. So there was huge societal pressure that they should all go. There came a point where there was a meeting about religion amongst all of these church groups in Montreal; they all got together and they all got straight with each other and went, "Yeah, we don't really believe it, yeah we don't really like it," and nobody went! I'm telling the story correctly, aren't I? And religion died in Montreal.

Yeah over a very short period of time, the religion died. Just in a very short period of time as a result.

Mary: So it obviously wasn't in their hearts, it was society-based.

It was just society pressure. This is where many follow because often times many follow a certain thing because of society pressure. As soon as you give up the society pressure, nobody bothers anymore. (Laughs) I love Australia because we've given up so much society pressure. [01:51:35.07]

Mary: It's not all gone.

There's hardly any society pressure, particularly when it comes to religion. So that means that everyone is free to do whatever they want on a Sunday which is fantastic.

Mary: Go surfing.

Yeah and some people are more religious going surfing than they are going to their religion. Often they sit there, out on the board, looking at the sun and the sea and having a feeling in their heart of appreciation for where they are.

Mary: Which could be truly spiritual.

Which is truly spiritual, in comparison to sitting in a hall where they resent everybody being present and their own presence, which is not very spiritual at all.

7.4.2. Different countries have different society-based emotions towards religion

Participant: Is that why it's so big in America? Is it just societal pressure?

There are a number of things that go on. Rather than talking about one country in particular, let's talk about countries generally. In every single country, there are generally quite a large number of what I would call society-based emotions, which are society belief systems caused by what happened multi generationally over a long period of time. These conditions often determine what happens in a particular country with regard to spiritual beliefs. This is why some countries are dominantly Christian and some countries are dominantly other forms of religion. However, if you look at some of the countries that are dominantly one form of religion you can see that many times the religion hasn't hit their heart.

So for example in America they're perfectly capable of pre-emptive strikes against other countries, for example, and the president who evokes those strikes was a Christian, a member of the Christian faith. That indicates how the religion has not yet changed them spiritually; it hasn't changed them in their heart. This is the problem for many countries; we have this sort of pseudo spirituality where we sort of separate spirituality from having any heart-based effect on our day-to-day life.

True spirituality is going to have an effect on every single aspect of our life; every single interaction we have with every single person. Every single interaction we have with every single creature is going to be changed by our embracing true spirituality. The problem is for the majority that we don't want to go to that extent of change in our life.

And so what we do is we love pseudo spirituality as a result because it causes us to still remain the same while still feeling like we're doing something different.

So, for example there is very little difference in emotions between the average Christian person in America and the average Muslim person in Iraq. There are very few emotional differences at the core level in terms of what they will allow or do under pressure. The reason why is because there is very little underlying true spirituality that would cause a change. Many of them ignore their own religions as a result, they ignore the basic tenants of truth as a result in their own religion, because they want to, and because it requires too much of them to do anything different than what they are currently doing. So I feel that is a big problem on the planet.

7.4.3. Being honest with ourselves about how loving we are

Imagine if we all just gave up any form of religion for a moment, and we all just decided that individually we were just going to be more loving and always truthful in our day-to-day life. Just imagine that we all did that. We would automatically be all more truly spiritual. Automatically. We wouldn't need a priest to tell us what to do, we wouldn't need a doctrine, we wouldn't need a faith; we wouldn't need any of those things to do this. We are totally capable of doing this as a society and individually; we are totally capable of doing this. It's just whether we want it badly enough or not. And for many of us we don't want it badly enough and that's why we don't do it. It's got nothing to do with the religion that we're in or the way of life we've embraced a lot of times. It's got everything to do with the fact that we are basically just a bit too selfish to change. We don't want to embrace love. That is a mark of pseudo spirituality. Pseudo spirituality is religious movements and groups that are being set up specifically to aid us holding on to those emotions, to help us avoid becoming more loving and becoming more truthful in our day-to-day life. [01:57:00.10]

Mary: But often at the same time promoting the facade of doing that.

So we make out that we're doing it.

Mary: And that to me is the key thing. It helps us avoid even more doing that, doesn't it? If we just sat with the truth of, "I don't actually want to change, I don't actually want to be more loving or truthful"...

Which we're allowed to do.

Mary: Yeah, but we'd actually be more closer to the truth of our own selfishness and our own fear.

And ironically being even more spiritual.

Mary: Exactly, rather than we are when we say, "Okay, I don't really want to change at a real level, I'm pretty afraid of that, or it's going to feel uncomfortable but I don't want to admit that to myself."

Or to anyone else. (Laughs)

Mary: "So I will engage in this other thing which helps me fill a void and feel like I'm actually an okay person or loving."

"My mum wants me to go to church on Sunday, so I go to church Sunday to please mum." But I'm not going to church Sunday because I actually feel like I believe in it or that I want to practice it or any of those kind of

things I just go because I want somebody else's approval. Those kinds of things we've got to give up if we want to be truly spiritual.

Sometimes the most down to earth bloke that I meet in Australia is far more truly spiritual than the most religious priest that I meet. Because the average "bloke" in Australia is often more truthful with me, more honest with me, more direct with me, more truthful about his true feelings about every single thing. He's a joy to speak with many times. In comparison to a man whose holding on to the facade, holding on to his image, holding onto this idea that he has about God that's totally incorrect and obviously false and illogical to hold on to. Often I find them quite hard to discuss any matter with as a result because you're not getting the real them, ever. You are just getting a facade for many. I don't know about the majority of you but, if you think about it, the majority of you feel attracted to people who are just real with you, aren't you? Generally? You like the people who are just really down to earth, basic people; they're the people you connect with. Why? Because they are more truly spiritual people than the person who puts on a facade and tries to make out things are better than they are and so forth. [01:59:20.16]

7.5. Pseudo spirituality exists in the spirit world as well as on Earth

Participant: Are there similar pseudo spiritual groups in the spirit world as there are on Earth? Or is it harder to maintain those beliefs in the spirit world?

No it's very, very easy to maintain in the spirit world if you want to, just like it is here on Earth. So there are many groups in the spirit world who believe themselves to be truly spiritual. I've had many of these groups come and have a chat with me at some point.

7.5.1. An example of Catholic priest spirits who wanted to kill AJ

There's one group I'd probably like to relate and it would have been five or four years ago now, I had a group of Catholic priests come and speak with me, only because they want me killed. That's the only reason why they wanted to come and speak with me. They came and spoke with me about all the bad things that I'm doing, and wrong things that I'm doing, and that they wanted me to die and they told me they were going to try to arrange that from the spirit world. I started talking to them about the Bible and the belief systems in the Bible that contain teachings about love and not attacking your fellow man and not wanting your fellow man to die and so forth, and they became enraged very, very quickly. They would not accept that they were just involved in a movement in the spirit world that

just wanted to control people on Earth and as a result they just ended up leaving the discussion. They just went, because they couldn't cope with the discussion any further.

Now many of them were popes from many centuries ago and many bishops and other priests who came to speak. There was a group of one and a half million of them who came to speak that day and they all had the same opinion. The opinion was that if they could kill some people on Earth who disagree with their religion that the world would be better off. That was their opinion. Obviously a very unloving position and obviously totally out of harmony with true spirituality but that's what they felt. At least they were truthful about it, which was great, but aside from that they had no desire to change.

Participant: May I add a point?

Sure.

Participant: Preached but not practiced.

Exactly. Many times many of the people who are involved in pseudo spirituality preach things that they personally do not practice. That is also a good sign.

If you're going to believe in the Bible, then practice it fully. And if you practice it fully, you would never go to war. If you practice the Bible fully, you would never go to war. If you practice the Bible fully you would never even attack another person. In fact, if you practice my words in the first century that are recorded in the Bible about anger, you would never even get angry with another person. If you really did it. I've had some emails that come from Christian people who are just swearing at me and angry with me because of my claim that I'm Jesus. And I write back to them, "But your Jesus said in this verse in the Bible, that even your anger is a sin". So there's a scripture in the Bible in Matthew that talks about how anger should be dealt with and it actually discusses it as a sin against another person. Usually I just get more anger back as a normal response. But that is a demonstration of how that particular individual is only involved in pseudo spirituality because if they were involved in true spirituality they wouldn't engage anger in that manner. [02:03:24.11]

7.6. Requires payment for services

Mary: Okay we've covered lots of them (points to list) but a couple here that we could probably group together "requires payment for services and promotes self and ownership of knowledge".

Payment for services in an interesting one, isn't it? How many religions do this and how many forms of spirituality do this - where you've got to have a lot of money before you can be involved with it? The truth is free. God gave the truth for free. The truth is not only free - it sets you free. That's the irony of truth. So everything should be available for free and as a gift. If we want to contribute to it then fine, it's up to you but it should be available as a gift. So all of these religions that pass a collection plate around expecting you to donate, they're out of harmony with love and truth. They're involved in a form of pseudo spirituality. [02:05:14.11]

Mary: Yeah, and I'm thinking about in the old days where you could buy one of your relatives out of purgatory and all those kind of things.

And you still can.

Mary: Can you? I thought that practice had passed.

In many countries it's still happening where you can buy out of purgatory. Luther formed his whole religion, the Lutheran religion, because he observed the Catholic religion fleecing the flock so much that he actually set up another religion, he thought at the time, that didn't fleece the flock so much and that didn't buy its way into different forms of spirituality. So even the reformists who were involved in the reformation of the Christian church were all really concerned about the fact that their forms of spirituality required payment for services.

7.6.1. An example of paying for church services or spiritual seminars

But if you look at it even today, you've still got to pay for a wedding in the average church. Why that is the case is anybody's guess. You've still got to pay for funeral services generally, why that's the case again is anybody's guess. And these are all basic things that happen to a person's life and yet you've still got to pay for them.

Now if the church was truly confident in its own truth, it would just allow people to do whatever they wanted with regard to donations and they would have enough money to survive. The problem is that with many forms of religion and many forms of spiritual movements, if you look at a lot of the New Age movements too, you have people travelling around and on a day like today they'd charge \$500 for two days or something like that. Only the people with that kind of money could come along to a session. That is obviously out of harmony with love and truth and it's also out of harmony with true spirituality. [02:07:10.16]

7.6.2. An example of forced morality or forced immorality

Participant: Thank you AJ and Mary. Just on that point, does that cover the point of doing good acts to get into heaven, so it's not just physical monetary? Like I have that belief that if you're a good girl you earn your place in heaven.

Yeah, and that being a "good girl" and a "good boy" is very much related to the same kind of feeling, which is you can earn your way. This is the trouble with requiring payment for services that sooner or later people think that they can earn their way into things, which is also not true.

So yeah I feel it's a big issue in most religious forms and most spiritual forms that we see on the planet. In fact most people who believe they're spiritual, one of the first things you can do is give up the request for the payment of your service and then see how spiritual you are because a lot of times you get nothing then and you start worrying. (Laughs) So it's a great way of confronting some emotion inside of us where we often always want payment, always want payment, always want payment for our service and therefore we start thinking that we've always got to give payment and we don't. The reality is if the truth appeals to the heart of an individual they will want to support it, that's the reality. If it doesn't then they won't want to. So let them do whatever they decide. True spirituality will let them do what they decide; pseudo spirituality will try to force them into a position.

Participant: And just further on that, I don't know if you're going to cover it within the sexuality talk, but what about forced morality? Like I've been involved in a lot of spiritual movements and I've gone from enforced morality, which is sort of like saying to people, don't eat chocolate, don't eat chocolate, and then that's all you can think about, particularly with regards to sex. And then there's the New Age movement where it's all good, it's all just sharing of love.

It's almost forced immorality. (Laughs)

Participant: It's forced immorality, yeah. Are you going to expand on that morality concept later?

Yes we are. We find this is a very interesting subject because when we were in England, for one of our talks we gave, a third of the audience was involved in what I would classify as forced immorality, and they were accepting that as spiritual development. In fact whenever a person who was a part of that movement felt there was something wrong, the others in that movement would say, "No you just can't have sex with everybody here because you've got a problem." So there was a forced immorality.

Mary: And a shaming.

A shaming of the person for not being immoral. So you have both; you have many religions trying to force morality and then you have also many forms of movements trying to force immorality. And either one is obviously a sign of pseudo spirituality. We will talk about that in a lot more detail after the break. We feel it's a major area that demonstrates a lack of understanding of even the human body, let alone life generally.

7.7. Promotes self and ownership of knowledge

If we look at this point here, pseudo spirituality promotes oneself and ownership of knowledge. You see people today are very protective about knowledge, have you noticed that? We have all these intellectual property rights and all these kind of things. If a person is truly spiritual they would share their knowledge willingly and openly without cost and without worry about other people and how they were going to treat that knowledge.

Now if you look at what actually happens many people on Earth who create spiritual forms of movement do not do that. They don't share their knowledge willingly and openly. Before I started travelling around I worked in the computer industry as a systems analyst, programmer and engineer and what I found was that many of my colleagues would refuse to share any knowledge they had ever gathered because they viewed it as their only source of income, whereas when I was with a client I would share everything I knew.

Now ironically, those people who shared less of their knowledge earned less money than I did. The reason why was because most of my clients realised my ability to share the knowledge, meant that they eventually could learn to do it themselves, and so they'd be willing to pay me more money as a result; because they would eventually be able to learn to do something themselves and therefore not need me at all. So I loved it when a client chose to take that route so instead of being reliant on me, they learnt to be self-reliant. As a result of that, I was well known for doing that and therefore could charge more money because I was in higher demand. Isn't that ironic? The very thing that caused them to be afraid was the very thing that also limited their income. [02:12:25.11]

Mary: Really though, you did that as a quality of love, that love would always seek to empower the other person in themselves.

Always, even if I'm in business or wherever I am. If I was in a business where I was making beautiful dishes, and people come along and asked

me for the recipe. I'd give it to them. Because I would think, "Of course, I can make different recipes, I'm an infinite creator here, I can make all sorts of things", and I wouldn't be holding on to the particular thing that I've created. Most people don't realise that when you holding on it's driven by fear of some kind, which is an indication that the truth about love, has not yet touched your heart.

7.8. Gratifies the animal

Mary: Our hearts, yeah. All right, a few more. We've got "gratifies the animal". Which is very heavy sounding. So we're not talking about our pets here. (Laughs)

We're talking about the fact that we have a physical body. Let's call that the animal form that's part of us as a human. It has its own urges and needs and desires and so forth. Now, often forms of religion are created just to satisfy those urges, needs and desires.

So for example the sexual desires that we have. Our sexual desires were created in a pure way to be used in a pure way, and we'll talk about that later. But we also have emotions in us that are part of the animal in the sense that we just feel enraged at times and we want to kill in that place. And often we see forms of religion, creating outlets for people to gratify the animal nature. So in other words you can't kill all your friends but you can certainly kill anybody who's of a different religion than you. Now that's an example of a religious teaching that gratifies the animal. That gratifies this sort of uncontrolled animalistic behaviour, which is obviously unloving and therefore not truly spiritual. We often see this happening where religious forms do gratify that part of ourselves.

We need to understand that this animal part of ourselves is a part of ourselves and it has been created completely in harmony with love and can be used completely in harmony with love but obviously when we're killing and harming other people, raping other people and all these other things we may end up doing or potentially doing. [02:15:09.13]

Mary: Even taking, is it just taking for our own physical...

Even taking, being selfish with other people. That's all a part of just gratifying this nature without actually using the love to determine what is the appropriate action that we should take here.

Participant: Would you give a positive example of our animal nature.

Yes, sexuality is another positive part of it. The reality is God created you with the vagina and me with a penis; all women with a vagina and all men

with a penis; that is generally the case. (Laughs) As a result of that God obviously had an intention that we use sexuality in a joyful manner to enhance our life. That is a part of gratifying that part of our nature. However, it has to be in harmony with the principles of love. When we get out of harmony with the principles of love with it, now we're not gratifying our nature but harming ourselves, or harming another. That's a very, very different part of our selves that does that, it's an injured part of ourselves; it's not part of what was originally created.

Mary: So, can we also relate that to things like taste and eating? Is that a part of our animal nature? This joy that we have at tasty food?

Yes. Do all of you enjoy tasty food? Yes, okay. If you eat to obesity can you see that that is gratifying the animal? Because in the end, you gratify the animal but you get larger and larger and larger and larger and eventually you get so large that you can't even move. There are some people who have become that large. Now if you get that large it's an indication that you're gratifying the animal without any form of control over the behaviour.

There are things that God has given us as gifts and we can use every one of these gifts in a manner that totally enhances our life completely, or we can use it as something that can destroy us even. Many people have died from sexual venereal diseases as a result of gratifying the animal without any form of control. [02:17:29.09]

Mary: And when you say control, I guess what I think about is there's two ways we can control. There's like the intellectual control and what Veronica was speaking about earlier, with forced morality.

Yeah and that's not the way I'm promoting.

Mary: No, but then love can control our actions can't it?

Exactly. So if we were truly loving and felt the love in our heart, we could not engage sexually with hundreds of different partners because we understand that there are diseases that result from such a thing, and also hurt feelings that result from such a thing, and we would need to address those particular things. Once we become in harmony with love, we would less likely be involved in those kind of behaviours.

It's the same with stealing, it's the same with smoking, it's the same with all other forms of behaviour we can engage in that have a form of unlovingness in them. So, with smoking, we're being unloving to ourselves, we're being unloving to our neighbour, if we develop in love further we would eventually not smoke. It doesn't mean that we would say to everyone, "Nobody who's a smoker should be here," because that would be

separating, which would also be a form of pseudo spirituality. We would embrace everybody who's doing whatever they're doing but what we would do is we'd help them come to terms with the fact that certain things are out of harmony with love and certain things are gratifying their animal nature and not gratifying the soul; they're not helping the soul.

Mary: And what you're saying here is that there are certain spiritual movements that are actually focused definitely on just gratifying the animal nature.

Definitely, and many spiritual movements that do that have finished up leading to suicide of groups of people; have finished up leading to mass orgies; leading to all sorts of forms of behaviour over the last thousands of years since religion has ever been established and they are all proving it hasn't touched their heart yet. That's all they're proving.

7.9. Promotes appearance of love but fails under pressure

Mary: Yeah. Okay well I think we've covered everything else. There are just four major statements that you've made at the end, “pseudo spirituality promotes the appearance of love but fails under pressure”, and you've spoken about that.

Yes, so in other words it makes everything look loving on the outside but when a bit of pressure comes along, like a war for example, or some other kind of pressure that's either external in nature or internal to the person's life, as soon as the pressure comes, love disappears. And that's an indication of pseudo spirituality. [02:19:55.03]

7.10. Promotes the appearance of truth but lies become exposed when investigated

Mary: “Promotes the appearance of truth but lies become exposed when investigated”.

Yes, so in other words on the outward side it looks like it's all truthful, but when you start involving the people with truth, inside the movement itself, it all disintegrates in terms of you start seeing lies and people lying to each other and so forth. True spirituality will always promote the truth and the people living in a truly spiritual state would always be living in the truth.

7.11. Promotes the appearance of humility while fostering pride and arrogance

Mary: Okay and, “promotes the appearance of humility while fostering pride and arrogance”.

Yeah so in other words we all make out that we're all modest and humble by putting on a facade but the reality is none of us are willing to look at ourselves and truly see our true nature. Whereas if we're truly spiritual we will want to see our true nature, we'll have joy when another person sees their true nature, no matter how bad it might look at the first look. We'll actually support them in their examination of themselves and of society generally.

Mary: And that's really the last point that we had, that “we need to be honest with ourselves”. That to progress towards God we must see what's really happening not what we want to be happening.

Yes.

Mary: Pseudo spirituality leads us to be misled, basically. It causes us to be misled spiritually.

Yes you know when we are focused only on what we want spirituality to be, we are going to be seduced by our own emotional condition and our own intellectual beliefs. With true spirituality, what we want is to be confronted, not to be supported necessarily. I mean supported in terms of a loving support, but we need to be emotionally confronted, and intellectually confronted because if we're going to as a society get into a more loving state, even a more developed state, we have to let go of what we currently have and embrace new technologies and new feelings, and new emotions, and new beliefs. We have to do that if we're going to progress as an entire society. And we can only do that if we're willing to give away the old, or at least build on the old. [02:22:17.09]

Pseudo Spirituality: Part 2

Alright, well let's proceed with our discussion about pseudo spirituality.

Mary: So there were two basic topics we want to talk about now, and the first one was how, “pseudo spirituality promotes spirit influence and over-cloaking”. So, what can you tell us about that?

8. Pseudo spirituality promotes façade and addiction, which attracts spirit influence

Well, if we look at it as a general introduction first, the problem with pseudo spirituality is that because there are so many addictions involved with pseudo spirituality, as a result there are a lot of spirits involved with pseudo spirituality as well. So spirits utilise the addictions of men and women in order to continue to have their own emotions met while they're on Earth or in the Earth state. And so we have a lot of what are called Earth bound spirits, which you've probably heard the term of.

These Earth bound spirits often influence people around the Earth to practice certain things from a religious perspective, or in the guise of a religion, in order for the people in the spirit world who have yet to resolve their unhealed emotional issues and their issues of being unloving, they finish up embracing the people on Earth and over-cloaking them or influencing them into a certain set of beliefs or practices. And perhaps what we need to do is illustrate that by going through them one by one and just illustrating to you how that happens. [00:02:23.03]

Mary: Yeah. So obviously pseudo spirituality promotes our facade and fake involvement and requires little knowledge of our real self.

Yes. So one of the first problems that we face is because pseudo spirituality promotes facade. Remember we can live in some kind of pseudo spirituality even if we're listening to truth, we can still live in that place; every time we are in a facade we're in a facade because we want certain addictions met. And spirits use addictions to control us.

**PSEUDO - SPIRITUALITY PROMOTES
FACADE ⇒ ADDICTION ⇒ ATTRACT SPIRITS**

Now since we're in the state where we want addictions met, that then attracts spirits who also want similar addictions met. As a result of that those spirits usually finish up either over-cloaking or influencing the person on Earth into supporting the addiction, whatever the addiction is.

So rather than confronting the addiction they support the addiction and as a result of that, we're not seeing our real self and unfortunately we've attracted now spirits who don't want us to ever be our real self. They want us to be what they want so that they get their addictions met through us.

So this is very, very similar to a person who's addicted to alcohol for example. If you have an addiction to alcohol, there'll be spirits who'll come in and influence that condition to be addicted to alcohol, and as a result those spirits can then get some of the alcohol needs that they have met through the relationship with you. And pseudo spirituality promotes this, in a lot of ways.

8.1. An example of sexual addictions

So let's look at some of the addictions that I might refer to. We see it happening a lot with sexual addictions. So there are whole forms of spirituality revolving around sexual addictions and having sexual addictions met. And when I say addictions, there's addiction on two sides; there's the addiction to having lots of sex with lots of different people, that's one side. Then there's the other addiction, which is having no sex with anyone, which is the other side, and they're both addictions. One we call abstinence or celibacy, and the other is promiscuity.

SEXUAL ⇒ CELIBACY
PROMISCUITY

So the addiction is for one or the other, and as a result, even if you're celibate you often have spirits who believe in no sex, not allowed to have sex for the rest of your life, for example feeling that's part of being holy. They're the ones who connect with you and cause the person to be celibate. And then you often have the flip side of that, which is spirits over-cloaking people and involving them in promiscuity in the form, or in the guise of spirituality.

And this is the trouble with pseudo spirituality because it promotes the facade it means that leads to addictions being met. The addictions cause the attraction and the attraction causes the spirit involvement in the spiritual form, and so we see that happening a lot. [00:06:20.22]

Mary: So there in those examples, we're defining addiction as something we do to avoid our emotional self, aren't we?

Yes, or something we do to avoid pain in our life.

9. Pseudo spirituality promotes addiction to metaphysical spiritual experiences

Mary: Yep, okay so following on from that we've said it, "promotes dependency on external spirit influences", and we actually desire spirits to provide energy and experiences for the purposes of comfort, reassurance or to feel good and whole.

Yes, so let's look at this. What happens then is we become sort of addicted to spiritual experiences; I put that in quotation marks "spiritual experiences."

9.1. Going out of body and being over-cloaked

So what often happens there is that for example, we see a lot of people that we meet who love going out of body on a frequent basis, because they get to travel the spirit world, or places in the spirit world and they get to have different experiences and so they go out of body purposefully. But often times they're going out of body on a regular basis to ignore their life on Earth or to get away from their life on Earth or to not be challenged by their life on Earth, or to have these joyful experiences that they cannot have on Earth. And as a result of that they become addicted to some metaphysical experiences, and unfortunately quite frequently spirits are interfering with these experiences or helping them have these experiences.

So they even start believing that they are a different person than they actually are. We've actually met people who have come to us and said, "I'm such and such and I lived 400 years ago" and we go, "No worries." And then we start talking to the spirit who's over-cloaking them and the spirit disconnects from the person and then the person sort of almost comes to their senses and sort of wakes up and they look at you in a dazed way and they go, "Who are you again?" Because it was the spirit who was actually interacting with you, and then when you interact with the spirit, the person disconnects and then all of a sudden the person is allowed to be themselves, and the spirit has gone away for a little while. We've often had those kinds of experiences. In fact that was our very first experience with you, Alex, wasn't it? (AJ referring to audience member) Yeah.

[00:09:13.10]

9.1.1. An example of people changing their name

Mary: We also meet a lot of people who've changed their name, hey? Often when they've had an intense spiritual experience and they've found their true soul name or they've been re-birthing, and this is the real them. And very often it's actually the spirit with them, a spirit who's come to

them in a time of stress or deep desire for change and avoidance of themselves.

Or a desire for their new pseudo spirituality life that they have.

Mary: Yes, that they skip over what's really there, and then they take on this name. Often those people are very challenged when we call them by their birth name, because obviously there's a lot of investment in this pseudo spiritual facade.

We've even found where we've started talking to the person about their birth name and why they felt that they needed to get rid of their birth name, and within a very short period of time they're already feeling the grief of their life when they were little. When they stay in their pseudo spiritual state and with their name that the spirit gave them, they manage to avoid all of the pain of that life that they had when they were little. And so we've actually found it very counter-productive for many of them to have changed their name.

If you ever do decide to change your name, make sure you're doing it to not avoid a whole group of emotions. Make sure the reason why you're doing it is pure rather than just a way to avoid things. Because if it's a choice to avoid, quite often a spirit comes along and tells you the name they have, and that causes a closer bond between you and that spirit, and that spirit then gets to direct your entire life. In fact we've met many, many hundreds and hundreds of people who their entire life is directed by spirits and they really do not have any will of their own as a result. [00:11:18.21]

9.1.2. An example of people giving their will away to "God"

Mary: And very often that happens even if they have a belief in God but they want to do God's Will? And so they open themselves and ask, "Okay God, what is your Will?" God's Will is that we find our own will and exercise our own personality on Earth. So very often spirits come along and go, "I'll tell you what to do", and people end up feeling like they're doing God's Will when actually it's a spirit. And it may be a spirit who believes they're guiding them in a positive way or it may be a spirit who's got some deeper darker intensions in order to get their addictions filled through this person.

So you'll find in pseudo spirituality many people have a spiritual experience and it's like they become a different person instantly. There are many documented cases of it. And like I said many hundreds of people we've met have gone through that experience. The problem with that experience is it's not a real change. It's not a soul-based change, it's not a

change inside of the person, it's just the person has often times wanted to get away from their life before it happened, and they just go away from their life and in comes a spirit, and that spirit guides the rest of their life. When you start talking to the individual, and talking to them about that potential truth to them, they are instantly enraged.

So we've had so many conversations with people in that place who have gone from being nice and friendly and so called loving, one moment, until we start talking about this subject, about how a spirit is over-cloaking them and interfering with them, and instantly that spirit is so enraged, that the person themselves has forgotten any sense of spiritual development at all and any sense of development of love, and now they're just in a rageful anger with us, telling us how we're wrong and this and all these other things. And straight away you can feel the spirit in a space where its authority over the individual is being challenged, and as a result of that the spirit wants to prevent that from occurring.

So the problem with all forms of pseudo spirituality that involves spirit influence is that a lot of the times the spirit wants to maintain control over the individual, and they are perfectly happy with the individual giving up control of their own self to the spirit. And as soon as you start confronting that, that's a great sign, if anger is the response, that there's something major wrong here with their spiritual development. Because it should be love that is the response, and if you were falsely accused of something occurring and you're in a state of love, what would happen? You'd stay in a state of love, even if you're falsely accused. So the reality is many of these people get very angry very rapidly. It's like they have a Jekyll and Hyde personality almost. And that is actually the case; they have a spirit over-cloaked personality and their own personality that they switch between and many of them if they went to a doctor or something the doctor would say they were schizophrenic in their nature. And that's the reason why.

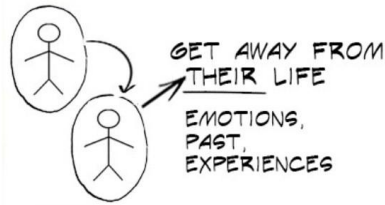
9.2. Recovering from being over-cloaked

Participant: How would you suggest someone who is in that state claims their own self again?

Good question. You have the person on Earth, and the spirit influence that's around them. The reason why that spirit can influence the person on Earth is because the person on Earth no longer wants to have control of their own life in some way so they already must have a feeling of wanting to get away from their life.

Mary: And by life you would include their emotional condition, their past, things that have happened to them in their past, their shame.

Including their emotions, their past, their experiences; they want to forget their experience.



Spirits can easily over-cloak people on Earth who want to get away from their life and their emotions

Now as soon as you have a strong desire inside of yourself to forget your own experiences and to reject your own past and to not deal with the emotions that are a part of your past, in other words to not remember them and actually process them and deal with them in a positive manner, you'll be very, very tempted to try to get away from your life. Most people don't want to get away from their life so much that they're willing to commit suicide, but they still want to get away from their life a lot. They don't like their life. Now, as soon as that happens, you are now inviting a person in the spirit world who would love to have your life, so that he or she can manipulate your life in some way to get their own addictions met. And that person will begin to have an influence over you, sometimes a very strong influence.

Now to reverse that situation, we have to go backwards as to why it happened, and why it happened was because we wanted to get away from our own life in the first place. So what we need to do is start embracing our own life and our own emotions and our own past and our own experiences. To do that we have to go through an emotional psychological process of embracing our life, the things that actually happened to us in our past, and work our way through them in an emotionally present manner. When we do that it is impossible for spirits to have a great deal of influence on us anymore. If we don't do that, then every time we desire to step away from our life again, the spirit can have influence on us again. Now if we're always stepping away from our life, the spirits can maintain almost total control over us. [00:18:03.18]

9.3. An example of manic depression

Now there are two primary forms of what are classified as mental illnesses that the majority of people have heard of, that are a part of these kinds of influences with spirits. The first one is called manic depression, which you would have heard of. It's a depression where you have very, very high highs, which are called highs, and very, very low lows. What's

happening there is when you go into a high state you are actually being spirit over-cloaked, usually by more than one spirit. They pump you with their energy and keep you awake as long as possible so that they can experience what they have missed out on experiencing on Earth for as long as possible. This is why many people in a high, spend a long time, usually 23 hours out of 24 awake, doing all sorts of things they would not normally do.

Now when spirits do this, they have an effect on your physical and spiritual bodies, so much that the physical and spiritual bodies start to be degraded in their condition and the spirit body in particular can no longer maintain its energy. As that degrades, eventually it gets to the point where the spirits can no longer manipulate the connection and the spirit connection breaks off. And that's when the person goes into a deep depression, which is where they would normally be, avoiding their day-to-day emotions.

Then once they recover from that physically and spiritually, they then start going back up again and then the spirits can influence them again and take them back up into a high and then they stay in the manic phase for a period. Then you have this fluctuating effect happening, and they are just spirits affecting the whole process.

In many religions a lot of people view that state as actually a good state. In many religions, particularly when you go to Africa or South America, they can see the difference in the over-cloaked state compared to the normal state and they call such a person a prophet. So they don't actually give it a name manic depression - they call it being a prophet. It's often the same state.

9.4. An example of schizophrenia

Another state that you would have heard of is schizophrenia. Schizophrenia is a state where a person is hearing voices constantly, and really what they're doing is they're hearing the voices of spirits talking to them constantly. Some of those spirits are what you would call malevolent, in fact the majority of them generally are, so they want the person to die or they want the person to do damaging things, or they want the person to do all sorts of other things. [00:21:22.17]

And then there are some that are benevolent but it's rare. There are some that are benevolent who want to help the person or so-called "help" the person. This kind of person generally switches between one state and the next or one spirit and the next sequentially and so therefore it's very difficult dealing with their day-to-day life. And often times you're dealing with a different person every time their character or personality switches; you're actually dealing with a different spirit in the spirit world. The key is

to address each spirit and work out why that spirit is attracted to the person. And once you've worked all those things out you can see what emotions that the person themselves on Earth is avoiding.

So whenever a person on Earth is avoiding something this causes a much greater attraction for spirit influences upon the person. So, pseudo spirituality promotes avoidance, it actually supports avoidance, it doesn't confront it. It supports addiction, avoidance and facade. Because of that reason, you often see many people who are involved in those forms of spirituality over-cloaked or severely influenced by spirits. You often can be talking to them one minute, and then it's like, "Who are you now? You're like a different person," talking to them the next minute. The primary reason why is during that time there was a transition of what spirit was controlling the person, or themselves controlling themselves and then a spirit controlling them. And you often see that relationship. [00:23:01.03]

10. Spirits influence people on Earth energetically through addictions

Participant: Hi, I'm just wondering do the spirits also, because they're pumping someone with energy, do they lose energy themselves?

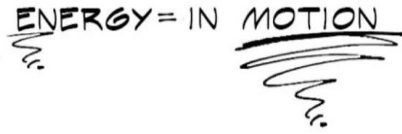
They do, yes, and eventually they cannot maintain the amount of energy they need to maintain to pump the person full of energy; so they then can no longer do it and they have to disconnect for a period of time but because their emotional addiction is to control the person to do certain things...

So let's say the spirit is missing out on sex in the spirit world, and they want to over-cloak a person on Earth who will engage freely in sex if they over-cloak them, then they over-cloak them, pump them full of the energy, help their sexual experiences until the person gets so exhausted that they can't even maintain their own body anymore and the spirit can't maintain the connection anymore. The spirit then disconnects and the person goes into a huge slump straight away, remembers what they've done, feels ashamed, feels even worse, and then the cycle continues because the person doesn't want to feel what they're feeling, and so they step away even further. As soon as they recover physically then the spirit over-cloaks them again.

Participant: So the main way they influence people is through this sort of energy? Like they're pumping energy or giving negative energy to make someone feel bad or...?

Well, let's define energy. What is emotion? Emotion is really energy "in motion". Many people have heard of that.

ENERGY = IN MOTION



So energy and emotion you could say is e-motion. The reality is that it's our emotional condition, our desire for certain emotions to be met that we're not willing to meet within ourselves or in a pure way; we just want the addiction met for that emotion any time from any person. And it's our addiction that creates or establishes the connection between a spirit who's willing to give us that addiction, that emotion we want, as long as we're willing to do what he or she wants. So there is an exchange where we are willing to do what he or she wants so that we get what we want. And that's what creates the over-cloaking or the spirit influence.

If you are not willing to exchange emotions with people, in any addictive manner - in other words I'm not willing to do something for you if I notice that you are in an addiction and want something from me in that addiction, and you are not willing to do something for me when I'm in an addiction, or you notice in me something that seems to be an addiction, then it's very difficult for us to give each other an exchange of emotions that would validate both of us. And it's exactly the same with our spirit friends. If we wish to give them something and we wish to receive something in return, then there's a high likelihood that we will be influenced. If we're unwilling to engage in energy or emotional exchange, then there's a very low likelihood of us being influenced by spirits no matter what condition we are in. [00:26:16.22]

Mary: That kind of links in with one of the other points that we said which is about threats and blackmail.

Yeah, so we need to speak a bit more about that.

10.1. An example of being “cheered up” by spirits

Participant: Hi, I was just wondering, I just recently had a memory of being a very young child and all the adults were projecting, “Hurry up and speak we're not interested in what you have to say.” My heart just sank and I felt so small, so insignificant and then a very clearly very “loving” voice said, “Don't worry, one day they'll listen to you”. And the emotion from the distress went straight into comfort and reassurance. Now that I'm focusing on that voice of the spirit, the "one day they'll listen to you"

was quite angry. To disconnect from that spirit I have to release that causal emotion, so there's still this spirit that's with me?

That's correct Laura, so what you need to do, the emotion that you didn't want to feel when you were a child, which is understandable because you were only a child, was this emotion that nobody wants to know you, nobody wants to care about what you were saying or feeling: that emotion. The spirit was willing to work on that emotion, to give you support and make you feel comforted, but the spirit wants to manipulate that emotion as well, wants to create the bond.

There are some spirits who are not like that; they are more benevolent and they're willing to say to you, "Somebody will listen to you in the future" without wanting something in return. But the problem is you've got to be able to feel the spirit to feel which kind of spirit it is, and for many of us we just want the addiction met, we don't really care.

Participant: So would there be an investment in the spirit of not wanting me to go to that causal emotion?

Definitely.

Participant: Because when I try to go to it, I feel pain but I don't feel emotion, I just feel pain.

Yes, every spirit that's in a co-dependent relationship with us doesn't want us to go to the emotion that will cause us to disconnect from the co-dependent relationship. Just the same as any person on Earth is.

Participant: And to deal with it, we use constant prayer of reliving that moment...?

Prayer, but also a desire to actually stop getting the addiction met, and to deal with or address the fear that you have that you'll never be loved. So, there has to be some kind of desire develop within the individual to overcome the emotion through a process of experiencing it before the spirit can disconnect. Because otherwise the desire in the person is, "Please, please give me the emotion, please give me the emotion", going around to everybody, and of course you'll have spirits attracted to you who'll be totally happy to give you the emotion you want, as long as they get something in return.

11. Discerning and overcoming negative spirit influence

Participant: Back onto the previous point you had, if none of us were living this joyful wonderful life that we should be living therefore we're all being over-cloaked, because as soon as we could release an emotion and get rid of that little bogeyman, "Oh gosh there's another one". So even though I've risen up, closer to the goal I've got a better bogeyman.

Better bogey man (Laughs). Not all spirit influence of course is malevolent.

Participant: Can you tell? Like have you got a test?

It's quite easy to tell, yes, because spirits who are friendly are not going to try to influence your will. Spirits who are malevolent always attempt to influence your will, when I say influence, they want to control your will in a negative direction. Spirits who are positive never want to control your will in any direction.

We've given talks about positive influence versus negative influences from the spirit world, but if you look at the two types of spirit influence, let's call it "bad", in terms of a simple explanation, and "good". "Good" meaning it's going to help your soul progress, going to help your soul grow; it's going to make you more loving, more truthful, more honest; all of those things. "Bad" meaning it's going to keep you stagnant, it's going to keep you in the same emotions, keep you in your addictions and all of those kinds of things. So that's the definition in this case. I'll just use those terms because it's simple and easier to write as well.

11.1. Becoming ethical

Now if we look at the type of influence, we don't have to progress very far in our spiritual development to release bad influences. There is only really one or two things we have to do. One is to become more ethical. So if we personally are ethical (and I've given a talk recently about ethics called "The Human Soul - Ethics and Morality"), we are more unwilling to live in unethical relationships with any person or spirit. We are willing to live in a loving way, in other words we are willing to give to others, but we're not willing to take from others unless they have a willingness to give, and also that it's in harmony with the principles of love.

So some people are willing to give but it's not in harmony with the principles of love. Some people want to give because they then get an addiction met, for example, if we're in ethical arrangements with people,

it's very, very hard for a negative individual, whether that person is on Earth or in the spirit world - it doesn't matter - to influence us in a negative direction. It's very difficult because that person has lost then all method of control. The way they control us is through our addictions not being ethical, and through our addictions being met in an unethical manner. [00:32:08.08]

11.2. Having personal integrity and using self-analysis to identify addictions

Mary: So would you say it's a willingness to compromise integrity?

Yes. That was the second thing I wanted to raise. If we have personal integrity and we know ourselves and we can feel yes, now I want something from that person and we notice that within ourselves, then that is the time it is very dangerous for us to be involved in an exchange of any type with any person, whether it's on Earth or in the spirit world. Because if we lack integrity, then any person who wants us to do something for them, all they need to do is feed us with our lack of integrity, whatever that demands and at the same time they can then give us what we demand as a result and we enter this bond if you like, or co-dependent addiction.

So are many of you au fait with, or understand about co-dependent addictions with relationships between people on Earth? Yep. So you'd understand that with a co-dependent addiction, one person has a need that the other person is willing to give. And then the other person has a need, which the opposite person is willing to give. And because the two are willing to supply each other's needs in a co-dependent manner it draws the relationship together. This is exactly the same with every spirit relationship.

So any spirit, who comes to us and influences us, is in a co-dependent addiction with us, in a co-dependent relationship. If we have ethics and integrity, it's very, very hard for any person to be in a co-dependent relationship with us because we refuse to be dependent on another person for what they give us emotionally. And if we refuse to do that then it's very, very difficult for any spirit to then influence me in a negative direction. To develop those two qualities of ethics and integrity is quite important within us: if we can develop those two qualities we can prevent any negative spirit influence from occurring in our life generally. And there have been many people we've known who have done that and disconnected from spirits over a period of time through that process.

Mary: AJ would you say that that requires a level of humility?

It requires self-analysis, doesn't it?

11.3. A hypothetical example of AJ having addictions with Mary

We need to look at ourselves and we go okay, "What do I want from Mary?" So I've got to look at myself and go, "What do I want from Mary? I want Mary to think I'm beautiful and nice and lovely and I want her to..." these are all the feelings I might want from her. And then okay, "What does Mary want from me? She wants to feel safe and secure and all those kinds of things", so as long as I make her feel safe and secure, she might give me the emotions I want.

Now most of the time we do that in a very unconscious manner but we still do it. Now if I'm willing to feel that Mary's actually feeling very unsafe, and if I make her feel safe, while that might be great, she might give me nice feelings as a result, I'm not helping her soul grow. So therefore it would be unethical for me to make her feel safe. She needs to go through whatever is making her feel unsafe. And if she goes through that she can then decide for herself whether she wants to give me any nice feelings or not, without it being a bartering system where I'm exchanging one feeling for another. [00:35:45.11]

Now if I have some ethics I'd go, "Okay, I know that I badly want this feeling from Mary, this feeling that I'm a nice fellow and I'm sexy and I'm gorgeous and she's into me and all that kind of stuff", and so I badly want that from her so I know that there must be some unhealed emotions inside of me that cause me to want that from her, that I need to heal. So rather than trying to get that from her, I need to heal that inside of me, I need to sort out why I have all those unhealed emotions inside of me.

So imagine if I healed that inside of myself, I will no longer feel like I need that from Mary. I will also no longer feel I need to give her emotions that make her feel safe and secure. Now if she does exactly the same thing, she no longer wants emotions from me that make her feel safe and secure, and she's no longer willing to barter with me sexually to get the feeling of being safe and secure, then we are now our true selves. Now if we come together it'll be based upon a desire for each other that's pure and not based on a co-dependent emotional addiction.

Now if Mary has passed, the situation is no different. I'm still on Earth and Mary's passed. If I have this emotion coming out of me that I want to be made to feel good and nice and gorgeous and sexy and all that kind of stuff and Mary's passed, and if she's willing to barter that for making her feel safe and secure, then she'll give me that emotion and I can give her the safe and secure emotion, and we'll still be in a co-dependent addiction. It makes no difference whether we're living on Earth, or whether one of us has passed, or whether both of us have passed. We are still going to have to

work our way through whether we're being loving or not with our addictions.

11.4. Not engaging in addictions overcomes negative spirit influence

Now pseudo spirituality says that, "Oh none of that matters." Pseudo spirituality says, "It's great to give a person what they want." There are even books written about this on Earth where there are different forms of love that we like. What's it called? "The Five Languages of Love." And sorry to the writer, but you're way off.

The languages of love are, "I want safety, when I get safety I feel loved". Well that's an addiction, that's not love. That's a desire for a certain addiction to be met. Now when you have healed every feeling of fear within yourself you'll automatically feel safe. So of course you won't at that point in time feel like you need the addiction of your safety being met right at that moment. So when a man comes along and he tries to make you feel safe, you'll go, "What are you doing that for?" (Laughs) "I want you to love me not make me feel safe, like, I'm already safe, I was safe before you come along, I'll be safe if you go, I'll be right." [00:38:49.18]

Mary: And it actually feels quite condescending then.

It feels condescending then; it's no longer co-dependent because I feel a repulsion now to any co-dependent addiction because I've healed the emotion inside of me. And that's how things happen with regard to spirits too. I can no longer be attracted to a spirit giving me an emotion once I've healed the emotion inside of myself, just like I can no longer be attracted to a person on Earth.

Mary: So really in answer to the gentleman's question, it's two parts. A willingness just to have personal integrity will reduce a lot, but then the full completion of it is when we've dealt with all the emotions. Is that what you're saying?

Yes, that's true. Obviously it's a growing process, we'll deal with one emotion, we'll deal with another emotion and as we deal with different emotions different spirits leave us and other ones come, but we only have to deal with a couple of different feelings; the ethics and integrity to stop engaging these spirits emotionally, and that can be done quite quickly. You can do that within a week in your life basically, to stop engaging the spirits. But for many people they want to engage the spirits, they want the feeling so badly that they're willing to engage anybody, let alone a spirit, so they do.

12. Audience questions about spirit influence

12.1. An example of people looking glazed during conversations

Participant: I've had many conversations with people where they have this blank look on their face for thirty seconds, as if they're really glazed. I always used to think before I found out about spirit attachment that they were just bored of what I was saying. So is a spirit coming in then and getting them to kind of switch out and is that because of something I've said to them?

Usually when people go glazed, there is generally one emotion primarily and that is whatever subject was being discussed before then, they don't want to be emotionally involved with. Now generally what happens is a person steps away from that discussion inside of themselves. Now at that point of time it depends on how mediumistic they are, as to whether a spirit will over-cloak them or they'll just be in a dazed state. It just depends completely on what their previous relationships with spirits has basically been. For some people their previous relationship hasn't been established, so they just stay in a dazed state until you've changed the subject. And once you've changed the subject, "Oh that's a subject I'm interested in", and away they engage again without there being too much spirit influence. [00:41:36.10]

If it's a person who's had a lot of spirit influence in their life and who's more mediumistic than that, then often times a spirit will come and engage that subject. So you'll see a small glazed period or a switch in the personality of the individual and then from that moment on when you're talking about the same subject the spirit's talking rather than the person. And then when you stop talking about that subject the spirit goes away because he's not interested in the next subject, and back comes the person. These kinds of transactions happen very, very frequently in our day-to-day life. The majority of you would be absolutely frightened out of your wits to know how often it happens in our day-to-day life. There's no need to be frightened though, it's just understanding what's going on emotionally inside of us that causes us to make the decisions that we make.

12.2. An example of asking questions at seminars

Mary: I see it often in audiences as well when there's a pressure behind the person to ask the question and I often feel like it's not the person who's got the question, there's a spirit going, "You've got to ask this now."

"You've got to ask this now; you've got to ask this now."

Mary: "I've got to know."

"I've got to put my hand up, I don't even want my hand up, I don't want my face on television, I don't want my face on the Internet, but I've got to put my hand up." It's like somebody is doing this to you almost: and a lot of that is connected with your own emotion too though because they can't do that with you without there being some kind of emotion inside of you.

Now sometimes the emotion is a good emotion, like an emotion where you want to help somebody is an emotion that's a positive emotion that loves. So you might feel the spirit with you, you might have met them in the sleep state, you might feel compassion for them in the sleep state, and so you want to help them and so you feel compelled to put up your hand and ask the question for them because of that love that you have for them. Or it could be a co-dependant addiction. The key is to be self-analytical; to be able to see what is going on inside of you, to what motivates the different things going on in terms of discussions and so forth.

[00:43:35.25]

12.3. An example of people looking glazed during conversations (continued)

Now when I say self-analytical, the fastest way to be self-analytical is to actually feel what you're feeling. So in other words you have a discussion with me and I'm feeling like, "Yeah I think I will engage Yvette on this discussion, it's a bit boring, this discussion but she seems to be a nice person so I'll engage her." Now am I really committed in the discussion? No. So if I were truly honest and loving, what would I say?

Participant: You're boring me. (Laughs)

Well I might not say it exactly like that if I'm loving. I might say, "I'm bored with this topic of discussion"

Mary: I'm not interested in this topic.

So it's not you're boring me, because you might be very interesting on other topics. (Laughter) It's just this particular topic I don't find much interest in. So if a person comes up to me now and speaks about what happened in rugby league last weekend, I'm not that attracted to that discussion. If they're talking about what happened in AFL last weekend then I'm a little more attracted to that subject, but it's still not very high on my list of priorities. And inside of any individual, because of our personality and nature, we have literally thousands of topics that may

interest us but also many thousands of topics that may bore us or we don't feel that interested in at the time, and the key is to be honest and truthful about that, so that the person then can choose do I want to engage them or not?

One of the most terrible things I find engaging any individual is just sitting back there going, "Yes, yes, yes," and inside there's the feeling you can feel from the person, they're not really interested, they don't really care, they're not engaged, they don't really want to be there. It's far better if they just say, "Look I don't want to talk about this". I'd go, "You beauty, let's play..." [00:45:31.10]

Mary: Let's play ping pong. (Laughter)

Yeah or let's do something different or not talk about it at all. The big issue that we have with most of our interactions is that we're not prepared to be honest, truthful and loving at the same time. And because we're not prepared to do that, this is what causes people to disengage from conversations, and that's what causes the blank looks on their faces. It's what causes spirits to also often be involved in conversations that the person does not want to be involved in. If we all just engage truthfully, then a lot of these things would never occur.

12.4. Dealing with negative spirit influence by being ethical

Participant: I think I'm finding it a bit overwhelming. The three points you said about dealing with the bad spirits, was something on ethics, integrity and self-analysis.

Yep. What I mean by ethical is; if I have a demand upon you that I am not willing to meet for myself, and I notice you have a demand upon me that you are not willing to meet for yourself, then we're both not being ethical in an interaction we're having. So if I'm not willing to do something for myself that I am willing to do for you, or wanting you to do for me, then I am not ethical. I am not having the same demand upon myself as I am upon you.

Now any time that happens in our life, we are actually placing ourselves in a position where other people can manipulate us. And as soon as another person can manipulate us we are now placing ourselves in danger. Whether that person is on Earth or not, is immaterial. They can be a spirit in the spirit world or a person on Earth, it doesn't matter.

We are placing ourselves in a position where we can be manipulated because we are not having the same demands upon another that we have upon ourselves. If we're ethical and we do have the same requirements of

ourselves as another, then there's a higher likelihood that we would never engage in addictive behaviour with other people, because we'd see, "Oh, I have a feeling in myself that I feel unloved." I wouldn't expect you to make me feel loved. I would actually firstly address the emotion inside of me why I'm unloved and I would work my way through that, which is a lot of grief involved generally with that. Once I come out the other side of that, now we can have an interaction where I'm not demanding something of you that was unethical. You don't have to make me feel loved in a transaction, that's the reality, and if I'm saying to you, you do from an emotional perspective, then I'm being unethical. [00:48:34.29]

So ethics is a very easy way of being able to separate yourself from spirit influence because most spirit influenced people are not being ethical with the spirit. And the spirit's not being ethical with them. So it's a very fast way of disconnecting yourself from spirit influence.

12.5. An example of people giving their will away to "God" (continued)

Participant: I just wanted to ask you before when you said if we're open to God's Will that's when spirits come in, rather than doing what we want to do.

Mary: Often yes, because God's Desire for us is that we discover ourselves. We're talking about pseudo spirituality versus true spirituality. Now in pseudo spirituality there's a lot of emphasis, as we've been talking about, on the facade and avoiding our real self. God created us with this beautiful personality when it's in harmony with love, so God's Desire for us is to discover ourselves. If that's damaged initially, to discover that damage and have the courage to release it, so that then we could be our true selves as God created us, which is a beautiful, unique personality with desires of their own that we can follow in harmony with love. So when we opt for God's Will, often we're in that indecision injury that AJ spoke of earlier. We say, "I don't know what to do, God could you tell me what to do," which is really actually us avoiding what's already inside of us.

Or avoiding making a decision for ourselves.

Mary: Yeah, so there's a lot of fear involved in that. God's Desire is that we confront our fear and discover ourselves and heal ourselves and then whatever we do with our will, will be loving. So that's why when we say, "God's Will" it's usually a huge injury and an avoidance and it's missing the mark of truth, which is; God wants us to know our own unique will in harmony with love because that's always going to serve ourselves, God

and everyone else, once we use our will in harmony with love. Is that clearer?

12.5.1. Recognising where spiritual advice is coming from and whether it's loving

Participant: So if you're indecisive and you asked something, you might talk to God. So would you just maybe get a feeling in your heart? I sometimes just get a message up here (points to head), but is that just maybe spirit telling me?

Mary: Yes.

Participant: A spirit telling me, whereas maybe I should be getting a feeling in my heart, which is more me.

Exactly.

Mary: Yeah, and it will require some self-analysis as well, so looking at your own feelings and being able to feel that spirit for you to be able to understand if that is actually a benevolent spirit - in other words someone who's guided by love, or someone who's guided by wanting you to stay in addiction and to create a co-dependence with them.

There's going to be no harm to your soul following the advice of somebody who's loving. There's going to be harm to your soul following the advice of somebody who's unloving. So the key is to remember that spirits can be either loving or unloving and we need to know the difference if we're going to follow their advice. So when somebody's there giving us some advice there's no harm in listening to the advice, the key is to ask ourselves whether the advice is loving or unloving.

Many of the schizophrenic people that I talked about earlier, get advice like, "Kill that person. Kill your self." Now that's very unloving advice and so therefore it would be very sad if the person engaged that unloving advice because it's going to harm their soul as well as the soul of the spirit who's giving them that advice. So it's far better if the person reflects and goes, okay, yes we need to work out whether this person is giving me loving advice or unloving advice. If they're giving me loving advice, it's my choice still to follow it or not. I'm allowed to choose, that's what free will is. Free will is the gift to choose what I desire to do. Whether it's loving or unloving I have that free will to choose which one I do. [00:52:56.18]

Mary: And the danger is, as you've correctly just thought of, when we think that it is me, which is my higher self, giving that advice, rather than being connected to ourselves and realising no that's somebody

else telling me; and pseudo spirituality encourages us not to examine that, it says yes, yes, yes that's your higher self, yes you know because it promotes an avoidance of our true feelings, our heart connection. So it's great that you're now thinking, "Hang on, who is that telling me that?"

It might be someone very friendly and is helping your life out, or it might be someone different to that, or it might be someone just feeding an addiction; the key is for you to make the choice about which one that is, and to follow the advice dependent upon what kind of person is giving the advice. If you went along to some kind of event where you notice every single person in the audience seemed to have a really terrible messed up life and their life was continuing to be really, really bad and they weren't happy at all, and then they were coming up to you to give you advice then you'd be going, "I don't know if I should follow this advice".

The problem with spirits doing it is that we believe that they've all somehow worked their life out when most of them have yet to have worked their life out - well most of the ones that are on Earth have yet to work their life out anyway. So we follow the advice of people in just as bad a condition as what I've just described without any consideration whatsoever as to what their condition is or what kind of advice they're giving. And that's a very harmful thing to do to our life and in the end we will be harmed by that choice and decision if we follow the advice of people we don't know and we don't know their condition. That's always going to harm us at some point.

So the key is to use your beautiful will, the gift that God has given you, to work out whether the person is loving or unloving or work out whether they're being truthful or not truthful. Decide for yourself, and once you decide for yourself you have the choice then to do whatever you wish.

The problem with pseudo spirituality is that often it encourages the abdication of the will. So in other words we give up our own will because we've got this person talking to us every day, saying this is what we should do, whom we believe is God. We have this friend of ours who when we first met him, he'd wake up every single morning, and he would say to himself, "Whatever you want me to do I will do today". Straight away he got a heap of messages about what he should do that day and he engaged every single one of those things that he could do that day, or he followed every single piece of advice he was given. And one of the first questions I asked him when we met was do you know who's giving you the advice? And he had no idea who was giving him the advice. If he could have seen the spirits who were giving the advice he would never have listened to their advice.

Now those spirits encouraged him to leave his family, which he now regrets. They were encouraging him to leave most of his friends, which he now regrets. They were actually encouraging him to actually die, which he started to recognise as well. Then he started realising that that group of spirits wasn't as nice as what he originally thought. He thought they were God. The voices were telling him that it was God talking to him and so forth but the advice was all sorts of very unloving advice so definitely not God giving unloving advice.

12.6. An example of a woman who was healed from panic attacks resulting from spirit attack

Participant: I suffered from nocturnal panic attacks and it took me eight long arduous years of research to find I was being attacked by spirit entities or energies. I found an esoteric healer and in one session I was released and I haven't had a panic attack since 2003. Can you tell me what he actually did because it just absolutely turned my life around? It was fantastic and I have the best life of anybody I know now. But prior to that I was going through absolute hell.

I can explain what happened certainly.

Participant: Oh good.

He probably is not aware of what happened actually himself, so it's good for you to know what actually happened. From quite a young age you had a spirit attached to you, who was attached to you and attracted to you because of fear; fear of things that happened in your childhood that she saw happen, and she had even worse things happen in her childhood. She was attracted to your fear and she would heighten your fear. The more I talk about it you'll find, you possibly in the end will even know her personality and so forth.

Now, what would happen at night times for you is that you would have these male spirits come along who would be attracted to the combination of your fears and attracted to her fear in particular. Then they would try to attack her through you or you via her, through the fear relationship that you had. As a result you were very, very frightened. You've been very frightened from a very young age, yes? Yes.



A woman had a female spirit attached to her due to similar fears, which attracted spirit attack from other spirits

Now what he did was he didn't get rid of those spirits. He helped her go. When she disconnected from you, you had only your fear again to deal with, rather than a combination of your and her fear. And also these spirits who were attacking were attracted to her primarily and her fear primarily, not necessarily to yours. And so for that reason you no longer feel that attack, and therefore no longer go into a panic. [00:59:34.01]

However can I point out one thing, you still have some childhood fear to deal with and while you have that childhood fear inside of you there is the potential of some other woman spirit who's afraid, coming and attaching herself to you in the future, and the same dynamic being set up again.



The woman had the attached spirit removed, but still has childhood fear to release that attracted the spirit attachment

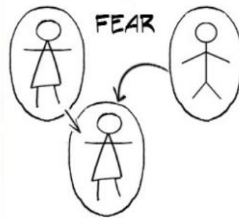
Now the reason why it hasn't happened for the last eight years is because once you released the connection, you are in less fear. As a result there are less spirits wanting to connect to you who are also in fear. As soon as the connection is severed, that's what has occurred. So what this esoteric healer did was help you disconnect from that spirit who was in fear, which is a lovely gift yes that the person gave you?

Participant: I've actually just written a book about it.

So that's what's happened to you in your life. Now, what would be even better though for yourself is to address the childhood fear that still remains within you. And the only way you are going to address that is by actually feeling it. Now a lot of people believe that if they feel it, they will

attract a bad spirit again; that is not the case. It's only if you deny it that you'll attract them again. The key is to feel it and release it and then it's gone from you for good and then from that moment on there is no chance of you ever being over-cloaked by another spirit.

The other thing the esoteric healer did for you though, which is perhaps less helpful, is that there is now a spirit who is a friend of the esoteric healer, who is now protecting you from being influenced by any fear-based spirit. So this friend of the esoteric healer feels he is doing you a favour and you believe he is of course, because he knows that you still have this childhood fear inside of you. So what he's trying to do is use his effort to prevent this influence from other spirits while you still have this fear within you.



The woman now has a male spirit protecting her from becoming attached to other women spirits in fear

Now if you allow yourself to release that fear, he won't need to be there anymore either. That's what's going on for you.

Participant: Thank you very much.

It's a pleasure. The reason why these kinds of events happen is because around many healers there are spirits who have a deep desire to help people on Earth but they're not sure how to do it. For many of them the way they do it is by protecting the person from other people they feel are the negative influences. So this spirit believes he is doing you a favour, but in the long run you're still going to have to deal with the fear, which has been there from a very young age through childhood events that you are aware of, yes? Okay, let's proceed now.

13. Sexual addictions and pseudo spirituality

We want to get onto the sexual addictions because it is a big part of what we notice in pseudo spirituality.

Mary: All right, so let's just go to pseudo spirituality “meets sexual addictions”. Pseudo spirituality looks for reasons and beliefs to hide

behind the sexual addiction rather than confront it and we've listed here two different ways that that can happen.

So let's go on to the examples and then we'll illustrate the point.

13.1. Sexual shame and guilt can lead to two types of sexual addictions found in pseudo spirituality

Mary: So when we have a lot of sexual shame for example, that's in us from childhood, and we don't want to confront the sexual shame that we're carrying, and we don't want to confront that terrible feeling inside of ourselves, we often promote sexual suppression and we choose a form of spirituality that is a vehicle for suppression.

So let's start with the emotion of sexual shame, or sometimes we feel it as sexual guilt, which often comes from the way in which our parents have treated us when we've touched ourselves sexually, or something like that when we're very young. We often get a lot of shame projected at us, and a lot of anger and rage projected at us as a child. So this sexual shame and guilt builds within us, and sometimes our parents already have it so then it causes us to already have it.

Now, which way do we respond to it? There's usually one of two different ways.

13.1.1. Sexual suppression

One way is to reject it completely and live a life of sexual suppression. Now if we choose to do that, we will choose a spiritual form or a spiritual process that actually helps us do that.

SEXUAL
SHAME
OR
GUILT } 1. REJECT COMPLETELY &
LIVE A LIFE OF SEXUAL
SUPPRESSION

Mary: That promotes that.

That promotes that. So it might promote celibacy for example. It might view all forms of sexuality as not being holy. We take on this sort of very what I suppose you could call a catholic view, which is that the priesthood is the holiest and the nuns are the holiest because they are the ones who don't have sex with anyone. We have a tendency then to take on that particular viewpoint, where we begin to live our own life in a similar

manner. So, in other words we don't wish to engage in relationships if they involve sex for example. So you have many people going down that track, of rejecting their sexuality completely, living a life of sexual suppression and choosing forms of beliefs that support their suppression.

Mary: So that would involve some kind of Eastern philosophies as well where desire is judged, would you say?

Yes, some types of Eastern philosophies actually believe in the suppression of all desire. In other words they believe that if you have desire you are yet to be spiritually developed. And there are many forms of Eastern religion that are based around this one premise, that desire causes all forms of problems. And I can't agree with it at all.

God created us to have desire; I just believe the desire must be addressed in a loving manner. Unfortunately many believe that suppression of all desire is the way to live your life and that often comes from deeper unhealed emotions about childhood events that have occurred to the individual. [01:07:23.17]

Participant: So that's also predominant within societies. For instance I've been involved in a yogic tradition and we were taught that you might have your householder phase where you raise your children, but then you would go off and you would leave your partner and you would go on your own spiritual journey. And that obviously appealed to me most recently because of all this shame and guilt of what I'd done in the past.

It also appeals for other emotional reasons beside sexual reasons.

Participant: So being special and...

Being special, also not wanting to be controlled by your love for another. Not wanting to feel the potential of rejection from love, the other person rejecting you, so we often reject other people before they will reject us. There are all sorts of emotional reasons why we will leave somebody that we've spent most of our life with, and not all of them are loving.

Participant: They're actually saying that in order to do certain higher spiritual practices that you can't be having sex, so that fits in with that obviously.

Exactly, and I disagree with that completely. God gave a woman a vagina and a man a penis, so that means from God's perspective having such organs are holy in themselves; is a holy creation in itself. Any type of religious belief or any type of spiritual belief or practice that promotes the misuse of them, or the complete non use of them, is in itself obviously

flawed. From a logical perspective it's flawed. So any type of practice that involves those types of things is flawed.

So whenever a religious person, or a person on a certain spiritual path promotes to us that to have a higher form of faith, or a higher form of spirituality, we must reject our sexuality, they are automatically out of harmony with logic but they are also automatically out of harmony with the creation of our own body. So therefore it can't be spiritual. I actually feel it's not spiritual. It's the complete opposite.

Mary: We talked about two different things. So we might be attracted to a path that promotes sexual suppression, or we will just judge sexuality as dirty, and celibacy as holy and pure, but we're still carrying that shame. And that shame might still manifest itself even, for example a priest who becomes engaged with paedophilia or a monk who lauds celibacy but is continually fighting his sexual desire, and they're judging it through their shame.

Yeah, and I've seen even people who are meant to be well developed on that path of sexual suppression, if we could call it that, such as the Dalai Lama; he has even commented that he often describes it as having "trouble" controlling his sexual urges. I don't think it's the trouble, the trouble is not recognising them as a part of his spiritual nature. Instead what he's doing is he's trying to deny them as a part of his spiritual nature, which is why we finish up having trouble with them.

Mary: Exactly, there's so much about sexuality.

So we need to understand that this sexual suppression as a form of spirituality is never going to enhance our life. It is never going to be completely successful in suppressing our nature, and there are many, many people who have discovered that in their life of course.

13.1.2. Sexual promiscuity

Mary: Okay, the converse thing that pseudo spirituality might do, rather than looking for reasons to suppress, or ways to suppress, is it looks for reasons and beliefs to help us to openly live in our sexual addiction.

REJECT COMPLETELY &
LIVE A LIFE OF SEXUAL
SUPPRESSION

DESIRE

OPENLY ACCEPT & PRACTICE
SEXUAL
PROMISCUITY

So this time, instead of rejecting completely and having a life of sexual suppression, we openly accept and practice sexual promiscuity.

Mary: And ironically this can be driven by exactly the same emotion, by the emotion of shame.

Exactly. It's the same emotion, just suppressed and controlled in a different way. So for example, if we have some sexual shame, we may want to actually overcome the shame by making out that we no longer have it. In other words, what we do is we get enraged about having shame and then in our rage we then carry out actions that cause us to make out that we're not affected by our shame. So we start convincing ourselves that promiscuity is fine by us, it doesn't have any effect on us, and all of those kinds of things. Then we'll be attracted to forms of spirituality that allow us to accept and openly practice sexual promiscuity. So we'll be very attracted to things like tantric sex practices for example.

Mary: And this idea of connecting to God during or through sex.

I keep reminding people that you cannot connect to God through sex. You connect to God through a relationship with God. You connect to your partner through sex. God doesn't want to have sex with you. God wants to have another relationship. God already has sex Herself, with Herself. She is one complete soul. She doesn't need you to have sex with. The reality is the soulmate relationship is the sexual relationship, the relationship between the two halves of the soul. So whenever we're involved in openly accepting and practicing sexual promiscuity, and then we choose a form of religion or a form of spiritual development that supports that behaviour, then we're actually choosing it out of an addiction that we're responding to in one way or the other.

So can you see how that affects our lives as well? There are many forms of spirituality on the planet about the complete denial of sexual experience, which have no logical sense whatsoever to them considering that we were built with sexual organs, and then there are also complete forms of spirituality, less popular on the planet, that embrace the sexual experience with anybody and anything almost. They of course also have issues with a very similar group of emotions. That's something we need to consider.

13.1.3. Sexual suppression (continued)

Mary: It's very sad isn't it, because when we do confront the injuries we have in our sexual selves, that sexual part of our nature, and we heal them, what I'm beginning to feel is that there's so much creativity locked up in that sexual part of ourselves. Obviously God created it to be a creative union, but also it feels like whole parts of my nature that are

creative are kind of squashed through me judging and being ashamed and trying to avoid this sexual side of myself. [01:15:09.10]

Yes, and if you think even from a historical perspective, many religions have condemned female sexuality in particular because they are so afraid of females having power over males. So what they do is establish another alternative and that is males having power over females, and so you see all the way through the Bible in both the Old Testament and the New Testament males exercising power over females because of females being viewed as the weaker sex or as being influential upon a male's sexuality, and therefore controlling a male's sexuality. I think it is actually Luther that said he wasn't in favour of women being present in masses, because they caused unholy erections in holy men, (Laughter). Which is a man not taking responsibility for his erection, is it not? (Laughs)

Mary: Even in the Islamic faith I know that I had friends who told me, "We need to cover ourselves because otherwise we're responsible for what the man would do."

It was the women's responsibility to control the man's sexual desire.

13.2. Other ways sexual addictions can play out in pseudo spirituality

Mary: This probably leads to one of the final points, and that was about when we're looking for sexual power or glory, or we are afraid of sexual power, we either wish to be dominated sexually or to dominate sexually, and we create pseudo spiritual practices or belief systems to support our sexual injury: for example, becoming a sexual healer in order to have sex with large numbers of men and women, being attracted to Eastern philosophies that promote sexual power; using spirituality to promote promiscuity, using spirituality to promote serial monogamy, allowing spirits to set up sexual liaisons and to be involved during the sex act, calling it sacred sexuality or sacred union but without involving development in love or a real connection to God.

14. Discerning true spirituality from pseudo spirituality

So I suppose this brings us to an introduction to tomorrow, just as a conclusion to today's talk, and that is having gone through quite a few hours of what pseudo spirituality is, what is real spirituality, what is true spirituality? Perhaps if we can go back to our original definition of true spirituality and if you can just have a think about what would be your

definition of true spirituality? If everything we've talked about today was pseudo spirituality, what makes up true spirituality? What are the underlying principles? We won't discuss it now; it's just an idea for you to think about overnight if you're going to come tomorrow. What is real spirituality, what is true spirituality, in contrast to what we've actually talked about today? [01:18:18.14]

The reason why we're raising these issues with you is that if we're able to determine the difference between pseudo spirituality and true spirituality in our day-to-day life, if we're able to determine the attributes and qualities of pseudo spirituality, and if we're able to determine the attributes and qualities of true spirituality, can you see that in your day-to-day life, whatever is happening, you'll be able to see what event relates to which type of spirituality quite easily? And therefore you'll be able to see what stuff you would like to investigate more fully, or what stuff you can quite easily leave alone without having to investigate at all if you don't want to.

If we can see quite clearly that something is pseudo spiritual, something is fake spiritual, then what's the point of investigating it if we're trying to become more loving, truthful, honest, caring human beings. There's not much point in investigating that form of spirituality. I don't agree with condemning other people for following that form of spirituality, but I do feel that we need to have our logic and emotions in check when we're examining the truth about different things.

And so once we understand the underlying characteristics and nature of each form of spirituality we can compare a lot of things that happen in our life and work out what's what quite easily, without having to go down the track of spending years embracing it and then realising that something's not right here. In other words, years of embracing a process that ends up in stagnation. We don't need to do that. We can embrace a process and we can just measure it against the principles or the characteristics of either type of spirituality and say well this is obviously pseudo spirituality because this is the kind of thing that happens with pseudo spirituality, or this is obviously true spirituality.

If we have a third box which is; "I don't know which one it falls under" obviously anything that we come up against will fall into one of those three boxes.

* PSEUDO SPIRITUALITY
 VS
 * TRUE SPIRITUALITY
 VS
 * DON'T KNOW

Now my suggestion is if it comes obviously under the first box, pseudo spirituality, then what's the point in spending much time on it? Acknowledge its existence, work out why it's there if you wish. But there's no need to spend a huge amount of time developing yourself in that form of spirituality. If it's obviously in the second box, true spirituality, then why not engage it? It's going to benefit your life, you're going to become more loving, and you're going to become more truthful. It's going to help your life, why not engage it? And if it's in the third box, don't know, then investigate it at least. Don't just write it off, but investigate it. Allow yourself to be open enough to make a mistake as well.

If you can do that with your life with regard to these forms of spirituality, you'll find very rapidly that you'll be able to determine the truth of different things. And in the end, isn't that what we want, most of us? Most of us do want to know the truth. We want to know: what is the truth of the universe, and what is the truth of things? And the fastest way to find it out is to know the characteristics of truth, versus the characteristics of error. And that's the whole reason why we've done the discussion that we've done today.

14.1. Identifying the soul reasons that attract us to pseudo spirituality

Participant: Is it possible that because of the eleven points, I think there were, there were so many emotional reasons that pulled us to the spiritual path that if we haven't released some emotional shift that we'll still be in pseudo spirituality approaching it, masking it as true spirituality? The awareness is one thing but we do have to release the emotions that drove us to pseudo spirituality because they are still in our soul.

Exactly.

Mary: And otherwise we'll be tempted to engage with a true spiritual practice in a pseudo spiritual way.

In other words we'll be tempted to go, "I know that I need to be more loving, so what I'll try to do is, I'll try to be more loving". Now love comes from your heart, you can't try to be more loving. You either are more loving or you aren't more loving. If you're not, there's something in your heart that's forcing you to not be, and you need to remove it from yourself before you will be.

This is where we need to start understanding our soul better. What psychologists often call the unconscious mind, I would actually classify as the soul. Often it's our soul that guides our actions and behaviour

without us even being aware intellectually of what we're doing. We feel drawn to do certain things without knowing why and without understanding why and we do them over and over again without even contemplating often times.

What we need to do instead is we need to become actually more loving, because if we become actually more loving, then the people around us have a chance to act more loving, actually. If they haven't got a model, then how can anybody become more loving? It's very, very difficult. So my suggestion is be a model of what it's like to be more loving but become more loving in a manner that's not driven by your mind, but actually comes from your heart, that comes from your feelings. Then you'll be in a place where you'll be practicing true spirituality no matter what you hear; whether you hear error or truth it doesn't really matter anymore.

Participant: And also when we start getting clear logically about what is true and what is pseudo and we act ethically with our clarity of logical truth, it can also break co-dependent relationships and addictions with spirits enabling the causal emotions easier access?

Yes very much so. For example, if I decide inside of myself that I'm not going to engage ethically in co-dependent relationships any more, and I'm going to notice when I've got an addiction that I want met by the other person, and instead of trying to get the addiction met I'm going to try to feel why I want the addiction met instead, then I have a higher likelihood of being truthfully spiritual. If I do the opposite, if I engage the addiction, no matter what form of spirituality I say I'm practicing, I'm probably going to be quite pseudo spiritual, quite fake in my spirituality, because my heart is not involved, my addictions are instead. That is what is the underlying reason why we have pseudo spiritual practices on the planet - because we want our addictions met.

15. Audience questions

Participant: I've got a two part question. The first is out of curiosity whether you see good spirits or bad spirits in this room today. And the second part of the question is if God is the creator of everything and is more loving than the most loving person on the planet, why do those evil spirits even exist? Why not just go?

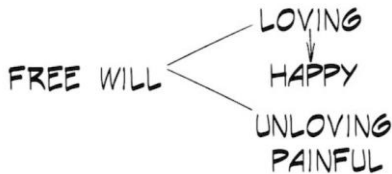
Yep. Good questions, both of them.

15.1. Spirit presence in the audience

Firstly yes there are both forms of spirits here present today. There are spirits who have a positive benevolent influence upon all of the members of the audience, and also there are a group of spirits here that are benevolent that are trying to help the other spirits as well. So there are very large groups of spirits here trying to do that. There is a second group of spirits who are the more malevolent spirits. It's very interesting today though because many of them have been malevolent but are listening to this discussion with an openness that they haven't had before. We've had many groups where we've had malevolent spirits come and instead of listening, they are very attacking and they try to disrupt the conversation. We haven't had many of those spirits here today, which is a great sign in the sense that it means many of them are wanting to learn rather than to attack.

15.2. God allows evil spirit influence as part of the gift of free will

In terms of why it happens is quite simple. If I can just explain why it happens. And the same question applies to why there be good people on Earth and why some people don't seem to be very good. It's exactly the same question with exactly the same answer. We all have the gift of will. We can use it in a loving direction, which will result in happy emotions or we can use it in an unloving direction, which will result in painful emotions.



15.3. Using our will in harmony with love creates happiness, but using it out of harmony with love creates unhappiness

Every single person in the spirit world who's in an unhappy place or an angry place or what we would call a malevolent place wants to attack. Every single person on Earth, who is in the same place, has at some stage in their past life, up till the present, used their will in an unloving direction which is causing them to feel a great deal of internal pain. People who's a much happier person in terms of a loving person, a happier person in the spirit world in particular, has used their will in a

loving direction, and therefore it results in a happier place. It's quite that simple, as are all truths. All truths are very, very simple.

So, what I get from that myself is, if I use my will, the gift that God's given me, this beautiful gift actually, that causes me to be a free sentient being, able to make choices, in a positive direction, the result for me and anybody around me is always going to be more happier than what it would have previously been. And because I'm a work in progress, it can be a slowly increasing ramp of happiness.

If I use my will in a direction that is unloving in its underlying premise, in other words I want to control, manipulate, demand, I want to push people around, get what I want, be selfish, all of those kind of unloving desires and emotions, in the end, sooner or later, I will arrive in a painful place, which will have a lot of painful emotions associated with it. Some of them will be anger, some of it will be grief, some of it will be terror and fear, and it's all because of my choices that I've personally made.

If I understand the power of my own will to create either a happy life or a painful life, then I will be a lot more circumspect about the decisions that I make in my life. And that is the secret, I feel, to part of true spirituality. True spirituality tells you the truth about what happens with your life in a very simple direct manner. If I choose loving actions, if I choose loving feelings, and if I choose to release from myself any unloving ones, I will as a result have a happier life and the people around me will have a happier life as a result. If I choose the opposite then the opposite result is definitely going to come. In the first century I called that, "you reap what you sow".

"REAP WHAT YOU SOW"

15.4. Using our will to alleviate pain and suffering

Mary: And AJ just for the benefit of those spirits that are here who have obviously used their will in an unloving way in the past, what's keeping them here, in this sense of denial or wanting to be attached to people is their avoidance of that truth, isn't it? So they actually have the opportunity now to use their will in a more loving way and confront that pain.

Yeah, but it's not just their avoidance of that truth. So let's say they have chosen an unloving and painful direction in the past, it's not just the avoidance of the truth, it's the avoidance of the painful emotions that result from that truth. So for the majority of us, what we do is we do some things in our lives that we're not that happy about, and we don't feel that good about, but we try to turn off our mind from thinking about

them. We don't actually, what I would classify as “repent” from them or change from them; we don't actually feel a change in us where we feel sorry that we've done those particular things enough to change our life.

For all of the spirits who are in a painful location and any person on Earth who is in a painful location too, what we need to do is allow ourselves to feel our emotions about our painful situation without acting upon our emotions in the painful situation. So in other words, if I feel anger, I feel the anger but I don't project that anger onto others. If I feel fear, then I feel my own fear without trying to get other people to share my fear. And if I have grief I cry, rather than wanting everybody else to cry with me, I cry because of my own feelings. If I do that I can get through every unloving painful event I've ever created and I can actually become a loving happy individual. You can transform your life through that process. That's all we need to do.

So we can choose at any moment in time to use our will to change our direction in our life and that's the beautiful gift God's also given us, this ability to change the direction of our life at any point in our life. If a person's in an unloving painful condition, they just need to understand that their will has been exercised up till now in a painful direction, out of harmony with love, so all they need to do is choose something different, choose a different process, choose a different path. You will reap what you sow though. If you're a farmer and you planted wheat, you wouldn't be sitting there waiting for the corn to grow, would you? Because wheat is what's going to come. If you point your will in an unloving direction, you can't then expect to have a heap of loving things happen to your life because that's just not going to happen the way God's created the universe. It will be unloving things that happen to our life.

Now it has to change, the thing is it can't change here, in our minds; it has to change here, in our heart. Remember pseudo spirituality causes us to think we can change intellectually without changing our heart. True spirituality will cause us to believe that we have to change the heart, we have to change our motivations, and we have to change our feelings and our emotions before we are actually going to change anything. Everything we attract is based around what's in our heart, not what's in our head. So we need to understand that and it's what's in our heart that needs to change.

So we need to change what we sow, beginning with our heart, our own heart has to change. Once we do that then we'll find ourselves having a happier life but it will be a progressive place. It can't be instantaneous because we have done things in the past often that are out of harmony with love, so we're going to have to work our way through those, and

slowly progress to the place where we're more loving and happier as result.

Mary: And even though it might seem difficult to understand that there's these negative influences around us here on Earth and where's the justice in that, it's actually a provision of God's Love that he's allowing, even after we pass, the opportunity to change and grow and He hasn't reduced our will in any way. Although there are more restrictions he places on us once we pass in terms of where we can go. [01:34:55.15]

And more restrictions that we've placed on ourselves, to be honest.

Mary: Yes, it's more relating to the choices we've used with our will while we're on Earth, but we're still granted that opportunity to use our will in harmony with love or in disharmony with love.

16. Closing Words

What we'd like to recommend today is to just have a think about the chat that we've had today and tomorrow if you could think about what you believe would be the signs of true spirituality. What are the characteristics and attributes that you would expect if you were thinking that something would be true? And have a think about that and if we can engage that in the discussion tomorrow for those of you who come, that would be wonderful.

Thanks for your time today guys and we look forward to catching those of you who want to come tomorrow, here tomorrow again.

Mary: Yeah thank you.

(Applause)

True Spirituality: Part 1

1. Introduction

What we have decided we will do today is, we would like to involve you a little more today in the discussion but we would also like to present a lot of the information we still wanted to present. So Mary is going to guide the discussion to a degree and I am going to be the scribe and write your comments up on the board and we will talk about the subject. The subject today is about; how do we know what true spirituality is? Yesterday we discussed “The Human Soul -Pseudo Spirituality”, and the qualities of pseudo spirituality. Today what we want to do is discuss the qualities of true spirituality, and how we can see what real spirituality is, in comparison to pseudo spirituality.

Mary: I'd love to hear from you guys, what you came up with, because you might have already covered our list.

So remember yesterday, we went through a list of different things that are...

Mary: The hallmark of pseudo spirituality.

The hallmark, or the signs or attributes, of pseudo spirituality. So what we would like to do (in this discussion) is contrast that with true spirituality, today.

2. Attributes of true spirituality

Mary: So does anyone have any ideas, what is a hallmark of true spirituality? Alex.

Participant: I just felt basically, very simply it's living in the soul as opposed to a lot of the things that were mentioned yesterday that were living in the mind, and living in the body, spirit body.

Mary: Avoiding the true self was a big thing we talked about a lot.

Participant: I guess to kind of cram it into one little box, it is like living in the soul. It involves a lot of things I guess.

So let's look at what it specifically involves though.

2.1. Simple and easy to understand

Can you remember yesterday we said that one of the hallmarks of pseudo spirituality is that it is very complicated; it has a lot of complex principles. So what do you feel a mark of true spirituality would be? Simplicity, so let's look at that one; it is easy to understand.

[00:02:59.04]

Mary: Something we mentioned yesterday was that a child should be able to understand this relationship we can have with God or how to grow spiritually.

So that is fairly obvious isn't it, that one? Perhaps if Mary lists the things that we listed yesterday.

2.2. Logical and makes sense

Mary: So the second hallmark we had of pseudo spirituality was that it is illogical and made little sense.

So what would be real spirituality, true spirituality? Logical – it has got to be logical, and it makes sense all the time. So as you would expect, with true spirituality, you should be able to build on top of it but the foundation still makes sense even after you build on top of it. So as you keep building, keep building, keep building, everything still makes sense; everything's still quite logical and makes sense.

If it is not logical then we have got to start questioning whether it means anything or not, because God gave us a brain and logic so that we could reason on matters. And it makes sense that God wants us to use our brain to a degree to reason out things, to work out whether things are logical or not logical, and so it makes sense that true spirituality would be logical.

And in fact this is one of the things I find that lot of men have with spirituality. A lot of men do not embrace the so called New Age spirituality or find it very attractive and one of the main reasons why is because a lot of New Age spirituality doesn't have much logic, and that is why a lot of men feel a bit turned off to it all. It goes into the mysticism, the angels, and all of those other things that seem to appeal to the emotions, but it doesn't go into much logical scientific sense. That is where it's very important to understand that the Truth will always go into scientific logical sense as well. It is going to be a mixture of both in fact. [00:05:32.02]

2.3. Practical, realistic and based on scientific evidence

Mary: That leads to the third point we had, which was pseudo spirituality is often mystical, mysterious, flaky and irrelevant.

So what is the opposite? Practical.

Mary: We can relate to it in day-to-day living.

So we can relate to it. What else is the opposite of mystical? Realistic and transparent. Any other ideas you could come up with there? Based on scientific evidence; evidence where we can at some point go through some kind of experiment and actually validate that it is true.

So the mark of true spirituality is that it would allow science to actually confront it and science would actually support it in the long run, whereas a good sign of pseudo spirituality is the more scientific investigation you put into it, the more it seems that it is not true. With true spirituality the more scientific investigation you put into it, the more we expose the truth of it, and so we discover more and more truth in that process. And that makes sense too doesn't it? If God is the Great Scientist of the universe, it would make sense that the more you investigate science, the more we would also discover about God and the more we could discover about God's Truths, so there is a logical sense in that. [00:07:24.03]

2.4. Promotes sincere and genuine change, promotes self-honesty and allows mistakes

Mary: Okay, the next one we talked about was that pseudo spirituality is often fake, and promotes and loves the facade.

So what would true spirituality do?

Participant: It would promote genuine change in the soul.

Yes so there has to be some genuine, sincere change, not flaky.

Participant: Allow you to be true to yourself.

Yes but the problem sometimes with being true to yourself is that you can be true to yourself and still be in a lot of error. So it would have to have a combination of things there; you would have to be able to be true to your feelings even if you know your feelings are in error.

Participant: I don't know if it fits here but inclusive, in that you feel that if you do have error, it is almost like you are allowed to have error.

You are allowed to make mistakes, yes. True spirituality allows mistakes.

Mary: And also the absence of judgement is really what you are saying as well. If we look at this, true spirituality is allowing of mistakes. If we are really focused on finding out the Truth, at some point, we are going to make a mistake. We are going to have to experiment with a lot of different things that might be in error before we actually find the truth. So the beauty of true spirituality is that it doesn't force people to believe things without there being evidence and it also allows people to make mistakes before they find out the truth. So they are not having to be forced into accepting something without there being evidence to support that particular thing.

Participant: By being accepting of who you are now as in not being in the facade. So I don't know how to describe that.

Yes so I feel that is a part of being genuine, really, where if you truly accept who you are right now, then you will always go through this process of letting yourself be yourself, even if others around you seem like they want to judge you. And even if within yourself has error, you would still be honest about the error. So could we say it is more a sort of like self-honesty.

2.5. Raw, stands on its own, unedited, messy and grows naturally

Mary: Next on the list was we often see pseudo spirituality as embellished, frilly, polished and marketed.

So what would be the opposite of embellished, marketed and polished?

Participant: It is really raw.

Raw, yes.

Participant: True spirituality, it stands on its own - it doesn't need people to promote it. It is true as it is.

Excellent yes. True spirituality stands on its own. It doesn't need people to embellish it, pretty it up, make it marketable, and make it a nice pretty picture, any of those kinds of things. It presents itself as it truly is every single time.

Mary: So would you call that unedited?

Yes true spirituality is unedited.

Participant: I was going to say, kind of messy. (Laughter) Like that is who you are, just messy. If you are in a mess, you are in a mess.

True spirituality allows a mess, doesn't it? You could say at the end of the day, all of God's systems create order, but we are allowed to be a mess, until we create order. We are not condemned for making messes either in our lives or in our day-to-day activities or anything like that. Although as we progress with true spirituality, we will become more orderly in the way we do things. [00:12:19.02]

Participant: True spirituality is kind of organic in its growth.

So it grows naturally, you could say?

Mary: So would you say once you are engaged in certain principles then true spirituality would continue to grow and develop, is that what you mean by organic?

What do you mean by organic, Matt?

Participant: I was more looking at, for instance, how a certain truth would grow on Earth rather than like as a movement.

Mary: As an individual?

Participant: Not so much as an individual but like within groups and things.

It will naturally expand without you having to force it to grow or even force its will upon another. So with a lot of religions historically the way they were expanded was they went to war with a place and colonised it and forced the religion down their throats and then it became a part of that society, whereas true spirituality would not use force to do that ever. It would never force itself upon another group of people.

2.6. Confronts fear, allows grief, allows all emotion

What's the next on the list?

Mary: The next one is that pseudo spirituality panders to fear and grief.

So what would be the opposite of, pandering to fear and grief?

Participant: Unconditional love.

Let's be more specific about what that does with regard to fear. How does that relate to fear? What would we say true spirituality does with fear?

Participant: Acceptance.

Does it accept fear?

Participant: No.

It drives out fear. So what could we say there - it confronts fear.

Participant: I was going to say true spirituality recognises fear for what it is, not as, an all-encompassing thing, but just as an emotion you need to release.

Exactly, it's just an emotion. Fear is false expectations appearing real and true spirituality recognises that, it doesn't honour fear. So quite often I see people still honouring fear and when I say honouring fear what I mean by that is they give you all the explanations in the world as to why they should still stay in fear, and true spirituality doesn't do that. It never allows excuses for fear so it doesn't allow you to keep on excusing your own fear all the time. True spirituality wants you to confront fear, it wants you to deal with fear and address it emotionally. That's good. Anything else? There was grief in there too wasn't there?

Mary: Yes.

So what does true spirituality do with grief? Any ideas? So true spirituality will allow grief? Grief is the healing emotion. Most people who are involved in some type of psychology would know that once you get to the grieving stage, that's when you get to the healing stage. So true spirituality would allow grief, it would not always be trying to shut down grief, always trying to make the grief go away, it would allow the grief so that the person fully experiences the grief and then they are over it.

Participant: Wouldn't true spirituality allow all emotions? Because some religions don't even allow joy, so there is joy somewhere in there as well, isn't there?

Yes true spirituality will allow all emotions but it will not pander to all emotions. Can you see the difference? So for example it will allow fear, but it will not pander to fear. So it will not respond to fear in a negative way, it will always respond in a loving manner. So true spirituality allows all emotion but it does not always embrace the emotion in the sense of following it to be truthful. True spirituality allows the emotion to be felt without pandering to the emotion, without living in the emotion in many cases.

So, for example if we are living in grief and ten years later we are still grieving and twenty years later we are still grieving, there is something

wrong, because true spirituality would heal us; if the grieving process was real, it should heal us. So if we are still grieving, twenty years later there is something wrong, there is some kind of unlovingness in there that has caused us to still grieve, twenty years later. We find that a lot of people feel quite confronted by that, the fact that you should, if you are following through on a truly spiritual path, emotionally get over things. Not intellectually, but emotionally, you will get through things, and develop true spirituality, that is a good mark of true spirituality when you can see somebody is getting through the grief they have, and getting through their shame, and not living in the shame.

I have known many people who have been involved in child abuse when they were young and many of them have gone to therapists and so forth for long periods of time, but they are still not over the grief of their child abuse, and that tells me that something is going wrong with the process because after a while, once we go through the proper process, we will definitely get over it completely. We will be able to even relate the whole event without grieving the events and without feeling any more emotion about the events. So we will remember the events without feeling the emotions. [00:18:41.18]

Participant: So is it really with true spirituality that joy is a natural progression, or a natural result?

I feel joy is going to be a natural result of true spirituality whereas the natural result of pseudo spirituality is often the opposite to that; a lot of difficult emotions, painful experiences, stagnation, a feeling of, “I can't really find any answer,” and so a feeling of hopelessness. A lot of those feelings are associated with what I would call pseudo spirituality.

Participant: Just on that one AJ, you are saying that it allows grief, and twenty years of grief is too long, but it doesn't have a time limit on how much grief you need to feel, does it?

No it doesn't have a time limit but the fact is that if we are not changing on a particular emotion, then we are not actually getting to the real emotion so there has got to be something else happening.

Participant: It wouldn't say you've got a week to feel the grief and you're done?

No true spirituality wouldn't do that; true spirituality wouldn't say you have got a week and then it should be over and done with, but it also wouldn't be five years later going, “Why are you still grieving about that?” There's something wrong if you're still grieving about that five years later, something is not coming out of you. There is some belief system that is out of harmony with truth inside of you, if you are still

grieving about exactly the same thing five years later, for example. And that applies even if there is a death of some kind, of a friend or a loved one. If we are still grieving it five years later, there has got to be some false belief that is driving the grief that you need to look at.

So for example, a lot of people grieve most of their life after they lose a loved one because they don't believe very strongly in any form of life after death. That is one of the main reasons why we grieve because we feel it is hopeless now, we have lost them forever, and that is a false belief too. False beliefs always create pain and if we are constantly grieving, then often it means that we are locked into a false belief and we do need to address that, we need to have a look at that belief. You see sometimes we prefer to have that belief than a different belief that would actually relieve us from all grief.

Participant: Just on that same point then, would it be right to say that true spirituality then gives us the tools and support that we need to manage these range of emotions?

Yes although I wouldn't say to manage them, it is more to release them. It is sort of like the desire to manage emotion comes very much from the intellect, whereas the desire to release them comes from this soul-based feeling that you can release them and be safe through the process of doing so. So I would say that true spirituality gives you the tools to be safe through the process of release of the emotions rather than sort of managing the emotions.

2.7. Deep emotions, requires change

Mary: Okay, relating to some of what you said yesterday, we said that pseudo spirituality is often shallow and no-one has to really change.

So what would true spirituality be if pseudo spirituality is shallow, not needing to change?

Participant: Go to quite a deep level and would require change.

Okay so it is going to go deep into your heart, deep inside of you emotionally, and true spirituality requires change.

Mary: So AJ would you say, just on this point, that it always causes change when we engage true spirituality? So once I engage this process of grieving with the tools that the other lady talked about, change will always happen even if I am not finished with the grieving. Is that a fair statement?

Yes. The truth is, the grief will change you as you are releasing it. So you will be different, you will know you are different. Somebody can come up

to you six months later and go, "Boy, you feel different," and that is a good sign that you've made some change in your life when they can feel there is some positive differences in you and they haven't seen you for six months or twelve months. What happens many times with pseudo spirituality is you can meet the same person ten years later and they seem exactly the same as what they were ten years ago and that is not a very good sign if that is the case.

Okay what's next?

2.8. Logical and emotional, supports and develops feelings, become more sensitive

Mary: Okay next one. We had, and you've touched on this already, that pseudo spirituality is often intellectual and condemning of feelings.

Okay so what would true spirituality be?

Participant: Emotional.

Emotional, but not just emotional because we said earlier that true spirituality is also logical. So true spirituality has to be a combination of logic and emotion. So you could say true spirituality is logic and emotion and if pseudo spirituality condemns feelings, what would true spirituality do with feelings? It would allow them, support them.

Participant: It would just help develop feelings so you can understand you know what is true and what is not true.

Yes and it's a very important word to use - develops feelings. In other words true spirituality is you grow in your capacity to feel.

2.8.1. An example of becoming sensitive to world issues

In our day-to-day to life we get quite numb to things around us - this is one reason why things can happen over the other side of the world where people are dying by the millions and in our Western society we can look at it and go, "Oh yeah that is over there though," and that is an indication that there is some numbness in us about the pain of others. Whereas true spirituality would actually open us enough where we would feel, we would be able to sense that pain in others and want to do something about it inside of ourselves. In other words we become more sensitive to other people's pain and our own pain. So with true spirituality we become more sensitive. [00:25:40.00]

Mary: And on that point AJ, this is not on our list but it seems to me that true spirituality would inspire change in us in all spheres of our life, not just internal change but it would impact on how we would live our life and the way we would relate to other people.

Yes so true spirituality is not going to just affect how we relate to people, it will affect how we relate to things, how we relate to the environment, what we eat, what we drink, what we wear, everything will be changed because we have become more and more sensitive to what we are doing to the world around us.

2.8.2. An example of eating meat and using animal products

So I don't know about you, but have you ever tried to find a pair of vegan shoes? (Laughter)

Mary: Check his out, they are new, they are really good.

I found these in Melbourne. There is this little tiny shop in Melbourne that is a vegan shoe shop. It has just got this beautiful variety of really lovely shoes particularly for men actually, less so for women probably, the women designers perhaps need a bit of help. But the men's shoes are awesome, so I bought a few of those pairs. But it is very hard to find and the reason why is because we are all just so used to the killing of animals in order to provide things for us. So when we become more sensitive we are even more sensitive to animals and their welfare, and we are more sensitive to the environment around us.

Participant: So based upon what you have just said, to what degree is spirituality incompatible with the eating of animals and with capitalism as a whole?

Well I feel with the eating of animals, true spirituality is definitely totally incompatible with the eating of animals because if you look at it, it creates huge amounts of pain for those animals. It also creates a lot of pain for our environment and many people in the world are actually in pain as a result of our desire to eat animal-based food. It also takes about ten times the amount of energy, so it is not economical to eat animal-based food, so true spirituality is not really compatible with the eating of animal-based products.

2.8.3. An example of Capitalism

With regard to the second question, what was that again? Capitalism. Well obviously anything that focuses on money as the primary thing in which we run a society is going to be confronted by true spirituality.

Because in the end, if we were truly spiritual, we would not be putting money as our first requirement, or the financial economy as our first requirement, of anything occurring. And quite often myself and Mary have commented about this when we travel around because we notice, how they have people stopping people on the road while they are doing road works and quite often you have hundreds of cars all just sitting there engines ticking over. None of that really makes much sense for me from an economical perspective. I am saying a true economical perspective; if you just look at the money, it makes sense, but if you look at everything it doesn't make much sense. [00:29:02.18]

And if you look at what is happening in society today, particularly in Western society, we have such a strong focus on money being the primary thing that we have got to focus on, with any project, rather than whether it has the worth or the benefit to the population or not. So true spirituality would focus on benefit to the population and it would not care about the money. In fact it would understand that money is just a construct of man. We can print more money if we decided to, if we ran our economy differently we could easily have enough money to build all the things that we need and so my feelings are that true spirituality and capitalism are totally poles apart from each other.

Obviously though true spirituality does not attack anything either, so therefore true spirituality would not attack capitalism. What it would do is, it would actually help the capitalistic society to change to a more loving gift-based society. So it would not actually attack at all or go into protest about it, it would actually by the process of change happening in the individual, it will cause changes throughout the society.

So, for example, the more of us who live by giving gifts every single day, we just give gifts of our time and our energy and whatever the talents that we have, we give gifts to others, you imagine if there are ten people doing that and then those ten people will affect everybody they give a gift to. And if there were a thousand people doing it then it would be a much larger effect. If everyone in Sydney just gave gifts and there was no economy-based working system, but we all just gave gifts because we wanted to, then you just imagine what it would be like living in Sydney. You would not have this panic driving around everywhere because everyone would be in the process of wanting to give the gift of either their time or their energy or whatever particular strength or talent that they personally possess to another person. And because everyone wants to give the gift, in the end other people finish up giving the gift to you. But in a truly developed society there has got to be trust in that process and in our current society we do not have much trust and that is part of the problem.

So yes I feel in answer to the questions, true spirituality is not compatible with the eating of meat and definitely not compatible with capitalism either. We have to change the way we do things. [00:31:42.28]

3. The importance of describing the attributes of true spirituality

Participant: You urge us to embrace true spirituality, as far as I am concerned without explaining what constitutes true spirituality. Now surely there is a testable set of criteria that should define what constitutes true spirituality, but you are urging us, it seems now, into a process of transformational values, sensitivity and encouraging us to embrace that as the standard. Now there seems to be a very great flaw here in these two sets of values, could you explain it please?

Well firstly what I am doing is, rather than doing what you are suggesting, what I am saying is there are certain hallmarks of true spirituality. I am not actually saying what true spirituality is, at this point, because everything, that myself and Mary are trying to achieve, is to help people come to their own conclusions about what is true spirituality in terms of everything that you can look at on the planet in terms of investigation; what are the signs of the ones that are true and what are the signs that are the ones that are fake? And so when we are listing these things, we are focussed not on trying to define true spirituality, itself, but rather I am defining the characteristics of it, what kind of characteristics we would expect it to have.

Then what we are saying to yourselves as an audience is now that you can sort of see the characteristics, examine the world, look at the world itself as you see it and then see the things that have those characteristics and start using your own investigation and will to investigate that and find what true spirituality really is. So we are not wanting to define true spirituality here, what we are trying to do is to define its characteristics so that we can find true spirituality in the end or what is the Truth, in the end.

Participant: It does but it promotes the contradictoriness. “The good that I should I do not the evil that I should not that I find myself doing,” said St Paul. How do we know that we are embracing characteristics of what constitutes truth? How do we test it?

Well that is what we are going through here.

Participant: But these are simply characteristics you are raising now, which may or may not be true in the final analysis.

Well I would argue they are always true. So true spirituality will always stand on its own, true spirituality will always grow naturally, true spirituality will always be unedited. True spirituality will always confront fear; true spirituality will always allow emotion. I'm not saying what the truth is, what I'm saying is; this is what the truth should allow. [00:34:41.10]

Participant: If only you could determine what true spirituality is. You see even the business of fear, I mean...

Now I don't think you understand where I'm coming from.

Participant: No perhaps I don't, forgive me. I wasn't here yesterday so there is this antidote that you are using to disprove a set of pseudo spiritual gifts, the subject of your essay yesterday?

You were not here yesterday?

Participant: I wasn't, no, so I missed that part. But even confronting fear surely I raised the answer earlier, that truth drives out fear, it doesn't confront fear, it drives it out. Thereby you test its reality as with all real true spiritual gifts, they are testable. Come let us test all things, not some things, test all things. We don't live according to a relativity ethic where everything in our own eyes is relativised and therefore we can accept it as true or discard it if we don't approve, that is not true spirituality.

Mary: We agree completely.

I don't disagree with what you are saying at all. So I am not sure what the issue is for your self? [00:35:59.16]

Participant: The issue is the contradictoriness. But what constitutes in your eyes, truth? Love suffers long and is kind, it's not puffed up; this is love. It can be tested in the hard area of...

But that is what we have been talking about for the whole of the last two days.

Mary: That is actually one of the points that we have raised - that a true spiritual practice should be testable. You should be able to engage in it and test the truth of what it is teaching you through your own experience.

Participant: Well Pilate had these questions and he said contemptuously, "What is truth?" He didn't really want to know what truth was but it did affect his set of criteria.

Mary: Yes but we are people who are very engaged in desiring truth and testing it, yeah.

Okay can we proceed?

4. Attributes of true spirituality (continued)

4.1. Emotionally real, honest, with integrity and personal responsibility

Mary: Okay well we were talking about two forms of pseudo spirituality. Some are intellectual and condemn feelings. On the other side often we see paths that might be enjoying fake expression or histrionic emotional displays.

So I think we said emotionally histrionic was a mark of fake spirituality. In other words people faking their emotions, they were trying to make out that they feel love when they don't and you soon, through the process of interacting with them, can see that they don't feel much love when you interact with them. So this is where our emotional fakeness is often present in some forms of spirituality. So what would be the opposite of that? In terms of what would we expect true spirituality to be?

Participant: Just real.

So emotionally real?

Participant: Emotionally real, yes.

Yes. Emotionally real. Honest. True spirituality would want to confess our true feelings rather than what we believe everybody else wants to hear, wouldn't it?

Participant: I realise that it would require recognising your true soul condition. So in other words I am only going to be emotionally real, if I come from my true soul condition I guess. It is reflecting my true soul condition.

It is but you mentioned integrity. It would have some integrity to it.

Participant: Personal responsibility.

Personal responsibility, yes.

Participant: If its histrionics, it is generally probably condemning another person or being self-indulgent in some kind of way rather than responsible.

Yeah so true spirituality is not selfish or anything like that. Good.

Okay can we then proceed with the next one? [00:38:55.22]

4.2. Takes decisions and actions, allow experiments, loving and powerful

Mary: We had weak, light, airy, promotes indecision is and we talked a lot about this concept of indecision yesterday, this emotion around indecision that keeps us engaged in pseudo spirituality.

So what would real spirituality do there?

Participant: True spirituality will take action.

So with true spirituality you will make decisions and take action, the process won't be passive. It won't be just sitting down there and watching the world fall apart around you without wanting to do something to help the situation.

Participant: True spirituality allows you to make a wrong decision, to experiment.

So it allows experimentation, yes. But what kind of experiments? Does it allow you to experiment with things that are evil? (Laughs) What kind of experiment are we talking about?

Participant: Healthy and safe.

Right so how do we define healthy and safe though?

Participant: I was just going to say always loving.

So experimentation has to be loving, but then we have got to define what loving is.

Mary: Well something that accounts for personal responsibility, which you said in the previous point. So if I am engaging an experiment I am going to be responsible for the...

For the outcome?

Mary: For the outcome, for my intention those kinds of things, yes.

And obviously if I engage in experiments that I already know before I begin are actually going to cause pain to others, then you would have to question the validity of the experiment. So the experiments have to be undertaken with sincerity and some integrity. So if you are just undertaking an experiment just because you can, knowing that it might

and possibly will damage another person, then of course you would not engage that experiment if you were in a state of love. So what I find is that a lot of people believe that you can experiment and you can experiment with everything and anything, it doesn't matter what pain and everything it causes, and obviously that would not be true spirituality. [00:41:17.00]

Mary: Something that occurred to me as you were talking about the different systems is how powerful true spirituality is in that when we are engaged in true spirituality we are not going to be protesting or attacking other systems, but we are going to confront error if we are engaged. Our own personal change will confront things around us that are not truly spiritual.

Yes, so rather than attacking in a system that is in error, it will still confront it just by our being there; it will confront the system that is in error. So when we are in a state of love and truth ourselves, it automatically confronts the error in another without us having to attack them or without us having to judge them or any of the other things. Just by our living our life in harmony with truth and love the error is confronted in some way automatically. And that is what makes true spirituality powerful. We don't have to force change upon people because change will automatically happen through what they observe. And in fact if you look at it, forcing change on anybody does not really work, and it requires a lot of very unloving behaviour generally, even right down to the threat of murder before change can occur if you are trying to force it on somebody. It is far better to engage the person in a process where they desire change within themselves. And one way you can do that is by you changing and then showing them through your own actions without even talking, you don't have to even talk; you can show them through your own actions that your change will become attractive to them and so therefore they will feel drawn to make similar changes as a result of the attraction. [00:43:08.04]

4.3. Loving, truthful and irreversible change of the real person, actual feelings and emotions

Mary: Okay we talked about pseudo spirituality often being entranced by the metaphysical and having no improvement in soul condition.

So pseudo spirituality is entranced by the metaphysical, being focussed on the spirit body and how the spirit body works, and the chakras and all of those other things. While that is interesting information and we would never say to somebody don't investigate something that is

interesting, in the end, what would true spirituality be focussed on, in comparison to that? What is its point of focus?

Participant: Soul-based.

So when you say soul-based though, what are we talking about?

Participant: That's your feelings, emotions, desires, beliefs.

Right, so true spirituality is focused on change of the real person, isn't it?

Participant: The real you.

The real you, the actual feelings and emotions change and they become more loving and truthful and they become less demanding, less expecting, there will be less anger, less annoyance, less frustration and all of those different things as a result. But it is all from the feeling, it is not like you are trying to manufacture what is in your mind and change your actions; rather it is a sincere change where you automatically find yourself acting more lovingly without even having to try because you have removed from yourself the reasons why you were unloving before, whatever those reasons were.

Mary: And there's a key word that we have used to describe the hallmark of true spirituality in this regard, and it is irreversibly.

Yes, true spirituality results in irreversible change because obviously as you grow with true spirituality, there is a certain change that has occurred. Let us say you have released from yourself the rage that you used to have, you can put yourself in any situation and that rage will not be present anymore. No matter what anybody does to you, no matter what anybody says to you, no matter how much they want to damage you or to cause you pain, the rage still is not there anymore. And that is a good indication that you have undergone an irreversible change that no matter how bad the world around you gets towards you, you still have engaged this change in such a manner that you can't change back anymore, you can't change back to become more unloving again anymore. That's a good sign of true spirituality.

4.4. All inclusive, all special, accessible to all, non-hierarchical, desiring to give and share

Mary: We talked about pseudo spirituality often being exclusive and creating groups and cliques, and hierarchy was another thing we talked about yesterday as well.

So what is the opposite of this?

Participant: True spirituality would be all inclusive.

So true spirituality is all inclusive, yes.

Participant: There would be no specialness.

So when you say no specialness, all of us are special (laughs).

Participant: Oh okay. When one person seems to have been given a gift and they are special because they went through a process of... what's another word...

It would honour the gift of others, wouldn't it? So if I recognise that you have a great mathematical mind, let's say...

Participant: Oh, I'm talking about for lots of pseudo spiritual teachers if they write an autobiography they describe a moment of a gift that they got something that other people don't have. So it creates a specialness where you haven't got that, I've got that. So there is an automatic inequality.

But all of us do have individual gifts though; it is how we approach that gift with another. So true spirituality would be humble in the way that it approaches the gift with another and instead of saying, "I've got this and you haven't got it," and be condescending towards the other, it would say, "I've got this gift, if you want I can share it with you." [00:47:58.21]

Participant: And most authors they say have a moment of enlightenment, so it is more like a gift from God of them reaching a stage of enlightenment. So it creates the "I was given something and you haven't been given that" in terms of a supernatural spiritual experience where God selected them as a chosen one, but it's not that everyone can get it. So there is this dynamic of difference. I have been involved in that, which is probably why it is close to my heart.

Mary: It is the "I'm better than you" thing.

Participant: I'm better than you, yes.

And true spirituality is all really based around this underlying principle that we are all God's children and therefore all equal.

Participant: Yes equality.

So equality is a definite sign of true spirituality.

Participant: And also it is the opposite of the non-ownership. It is like it is accessible to everyone. Everyone has got open accessibility.

Yes true spirituality embraces accessibility to all, very good.

Participant: Yes I was just thinking it wouldn't actually require anyone to necessarily follow it to exist in a sense.

True spirituality can exist with nobody following it, is that what you're saying?

Participant: In a sense, yes. It can still be because everyone can be practising pseudo spirituality but because God exists, then it will still exist despite no one necessarily following it. It is the opposite of having groups; there would be no one in a sense, as an extreme.

Yeah as the very extreme, nobody can have it on Earth and yet it would still exist. Yes that's very true.

Participant: What's occurred to me from what you have been saying is that true spirituality is seeing everyone equal to ourselves, and we have a natural response to help one another not being self-centred; that to me is more a mark of true spirituality. And the other thing that you said that coupled with that is the desire to give; standing back from the self and giving to others seems to be more about true spirituality. Whereas yesterday you were talking about people holding the truth and being self-centred and self-orientated whereas spirituality is breaking those bonds and allowing people to receive the knowledge, the freedom, the ability to go out and find these things.

Yes so true spirituality is very sharing as well. Often you see little children not wanting to share, and as a parent when we see a child not wanting to share we are automatically confronted, we can see that's not a very loving space. When we are all sharing and I mean really all sharing, where even in the Western world we're really ready to share with everyone in other parts of the world, then once we're really sharing, we can now start to say we're now practising real spirituality or true spirituality by sharing. [00:51:09.27]

Participant: True spirituality is non-hierarchical.

Yes so could we explain more about that? Yesterday we talked about how generally with pseudo spirituality there is a hierarchy. There are the people who are more spiritual if you like and then there are people who are less spiritual. And then there are people who are not spiritual and the people who are more spiritual look down generally upon the people who are less spiritual, and you have this hierarchy. You see this hierarchy

developing in religions and you see it developing in many other walks of life too by the way - not just religions.

Participant: I like the distinction you made yesterday between hierarchy and authority, where the two are very, very different. Authority is sometimes necessary in society whereas hierarchy can be more condescending in nature and otherwise not necessary.

Exactly. Hierarchy is really saying I'm better than you. Authority is just saying no we all recognise that maybe love needs to be the authority. So therefore we can perhaps define in a society what is loving and then we all agree to conform to that viewpoint of love, which is accepting the authority of love. So that is very different than hierarchy. Hierarchy is where I am saying, "No I define what is loving and everybody else has to do what I want." [00:52:40.29]

Now you could look at the way we run most of our companies on the Earth, most of it is hierarchical. You have people in certain positions of power and authority and they express that through hierarchical systems. If you look at most religions on Earth they are also hierarchical in nature, and that's a mark that they are not really truly spiritual yet. And we're all in a process of change. So remember that when we make these comments that we're all able to change and so therefore these systems that we have made are able to change if we change.

Participant: It encourages participation and individual real self development.

Yes so in fact in a way it requires real development of the individual. So individuals have to change really. We can't expect everybody to go, "I'm just a member of this particular faith or I'm just a member of this particular political process" without us actually in our heart, if we're truly spiritual, changing in our heart with those particular things. So it's not just an idea or concept to us anymore. It's a bit like the old saying where you do whatever you want during the week but on Sunday you go to church and get forgiven. And that whole concept is really not a part of true spirituality because if you were truly spiritual you'd want to do what was loving all the way through the week and therefore you wouldn't need to be forgiven by the time you got to the weekend for very much at all, except for perhaps the mistakes that you made.

Mary: There was something else we had here, we talked about equality, but there is another quality of unifying people.

Participant: I was actually going to make the point, way back there when you were talking about equality, that we've all got a contribution to make and that we all have the gifts but it depends on how we use those

gifts. Quite often we say we're all equal therefore nobody should have authority over us but I'm making the point that people who use their gifts to the best for everybody else are worthy of respect and honouring. I think we forget that point that there are people who have gifts and they use them to the best of their ability, they are to be respected.

Yes so it's like if we're thinking from a musician's perspective, while all of us might be able to play the guitar let's say at some point in the future or even now, there will be some people that are so good at it that we would just love to go and listen to them for the whole day and there's other people that are going to be so bad at it that we're probably not going to want to listen to them at all. And there is a whole range in between. Now that doesn't mean that we're still not equal but it just means that we honour the gift of the person who obviously has developed that gift. And also if we were wanting to learn we'd obviously want to learn from that person who has the greater capacity to do that particular thing. So that would make sense, but that doesn't mean that we worship them, that doesn't mean that we then go down the track of saying that they are better than us and we try to do what they want us to do and all of those kind of things because that would then be worshiping of them rather than just respecting their gift that they have.

4.5. Unifies, draws all to self

Mary: We've said here that one of the hallmarks of true spirituality is that it unifies and it draws all to itself. Why would that be? How would that be?

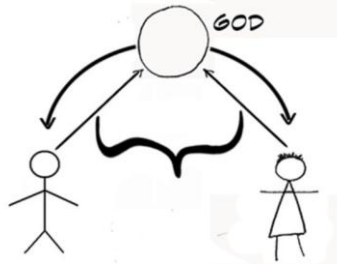
Participant: I was just thinking that because it promotes growth, where you don't grow as an individual despite others but rather grow more as a collective. So when someone grows it's part of that growth to want to actually help others to grow rather than just grow to be enlightened despite others and just want to be better than anyone else. So that unifies people.

Can I make a basic illustration? If this is God (AJ draws on the whiteboard) and here is me and here is Mary when we start off, and here's other people, like we're all very separate from each other and separate from God.

Mary: And we might have different feelings, beliefs, lifestyles all of those things.

As we absorb more of God's Truth and God's Love, obviously we're going to get closer to God. And as we get closer to God, what's happening here is the gap between ourselves is also closing so we are automatically

becoming closer to each other as that occurs. So the beauty of the true spirituality is that it's going to draw people together, it's going to unify rather than separate.



True spirituality draws people together as they grow towards God

Now when I say rather than separate, that's if two people embrace true spirituality it will draw those two people together. Now if one person embraces true spirituality, he or she will get closer to God and also feel closer to their neighbour or whoever that neighbour is. But if the other person is embracing pseudo spirituality it doesn't mean that they will feel closer to them. So it just depends whether we embrace it or not as to how close we will actually feel, but if we personally embrace true spirituality we will automatically feel much closer to other people around us. We'll feel more love, more compassion, more understanding, more kindness towards other people around us, not less. [0:59:03.22]

Mary: And if we all decide to respect the authority of love, even just to respect love as the authority, then naturally we're going to act in unison on different topics because we'll want to respect love in every situation.

Yes so even if you and I disagree on a certain matter, we will still be close enough to love each other even though we might disagree on a certain thing. We won't feel all angry and upset about the fact that the other person doesn't agree.

4.6. Appeals the hearts of all, but few are courageous enough to follow

Mary: Okay, yesterday we said an interesting thing, which was that pseudo spirituality appeals to the hearts of few but many follow.

And remember we said that quite often with pseudo spirituality you notice people living a certain life that's not really in their heart. Lots of people are doing it but if you ask them do they really believe it, a lot of them go, "No I don't really believe it, but my mum and dad are doing it so that's why I do it." Or, "My friends are doing it so that's why I do it." So

it's not really in their heart but they still follow it because of the collective pressure of the society around them, they still do it because of that. What does true spirituality do instead of that?

Participant: It appeals to just about everyone but it's a real challenge to follow, from personal experience.

Right so it has a soul appeal, it has appeal to the feelings.

Mary: So we could say it appeals to the hearts of nearly everyone.

Participant: Including all my friends - everyone's talking about emotions, they already want to know what I'm doing and how are you guys are. We were debating about it yesterday but it's like, "I think I'd like to come today but, no I'd rather do something else." It's appealing but it's a challenge.

So with true spirituality it appeals to the hearts of all generally when they hear it, if they're open enough to hear it, but few are courageous enough to follow it. Yes that is definitely a mark of true spirituality. And one of the reasons why of course is because it requires change and a lot of people are resistive to change, they don't want to change or they feel there's little point in change and so forth. So it's the narrow path, it's a narrow way and because it's narrow, few people actually follow it. Even if they do find it, few follow it.

So in the end we hope that it's the opposite of that, that everyone feels the appeal of it in their heart and then they also want to follow it. That would be a perfect world wouldn't it? If everyone wanted to embrace love, truth and humility and follow that. [01:01:59.16]

4.7. Confronts addictions, appeals to truth, love and humility, appeals to and desires investigation

Mary: Okay, yesterday we said pseudo spirituality appeals to error, injury and addictions.

So it appeals to error, injury and addictions. So what does true spirituality do?

Participant: It confronts all addiction.

So it confronts addictions. It doesn't allow people to justify their addictions, it's gets people to examine them and look at them and release them.

Mary: What does it appeal to? What does it lead you to look for in all situations?

Participant: It appeals to truth and love and humility.

Participant: It also appeals to investigation; it appeals to people with an inquiring mind.

It certainly does, it appeals to investigation and in fact allows investigation too, it doesn't condemn it.

Participant: Pretty much desires it really.

It desires it, that's a very good word; desires.

Participant: Because the truth will hold up no matter what, until truth changes and becomes something else.

Exactly. Many religions have this idea that if you investigate something outside of the boundaries of their particular tenants and their particular ideas, that they will excommunicate you from their religion. Now if it was a truth-based religion it wouldn't do that because it would allow and desire investigation because in the end it has enough confidence in the truth to know that it will always be exposed in the end. [01:04:03.15]

Participant: Would you say this because God's a dynamic being?

Yes and also a truthful one. So anything that God creates, God wants us to know what the truth is and God wants us to find it and once we have a desire to find it, a seeking attitude where if we keep on knocking and we keep on asking, we will get it. And this is a mark of a loving God actually that God will always give what we sincerely desire; if it's in harmony with love we will always receive. And that's something we need to always remember as well. So the true spirituality desires truth, that's a bit different than allows it - it desires it instead.

And a lot of times we think we desire truth but then when somebody tells us the truth about ourselves, (laughs) then we often don't desire it. So we would even need to desire the truth about ourselves, God's truth about ourselves, whatever that truth is. And it's like looking in the mirror and seeing ourselves, warts and all.

Participant: Cathy and I were talking last night about what you said yesterday - that we have to be true to ourselves. Pseudo spirituality allows you to come up with facades and if we put those facades up and we're not our true self, then God's not learning what it is because we're not being truthful entities to let God know what these expressions are through us.

Yes and I would actually say though that God does know who we truly are, but God's wanting us to know ourselves. And so therefore if we've got the facade up, God's going, "Well how can I interact with you with this facade? I can only interact with you at the true level that I know is there underneath all this facade, underneath all of this picture that you've built for yourself, because you can't cope with what I've created." So if you look at it from God's perspective, God's created a beautiful, perfect individual. What we've done is muddy the water with facade and it's not just ourselves that have done it, it's often how we were brought up, how we've lived in society and all these other things that have muddied the waters and therefore created the facade. But God wants to interact with the real person not with the person who's the facade; He wants to interact with the person behind the facade, the real individual. [01:06:38.27]

4.8. Encourages us to engage free will in a loving way

Mary: And I suppose that would be another hallmark of true spirituality; it would encourage us to engage our will so that we can just discover ourselves and God...

...in a loving way. So in other words if a person is engaging their will in an unloving manner, what would true spirituality do there? It would at least speak up wouldn't it? It would at least say, "Actually I feel that's an unloving thing that you've just done or just said or how you just treated me," or whatever. But on the reverse edge of that it would also say whenever we notice anybody being loving or we would always be encouraging other people to be loving and using their will in a loving way, they can do whatever they want as long as they use their will in a loving manner. So true spirituality would not try to control people's will, it would allow the freedom of expression of their will but it does stand up for it being in a loving manner. So in other words it does have something to say about whether it's loving or not.

4.9. Humble, self-reflective, admits to own faults, wanting to give and serve, altruistic

Mary: One of the things that we said yesterday was that pseudo spirituality is arrogant; it denies the true self and true condition, which you've already touched on in terms of an answer.

So what would be the opposite of arrogance and denying your true self?

Participant: Humble.

Humble.

Participant: And self-reflective.

Self-reflective, yes. It admits to its faults doesn't it?

Participant: Would it be also be selfless?

Selfless. In what way can we define selfless?

Participant: Not concentrating on yourself as we were saying before, to stand back and see others like yourself to help them to make space...

Yeah, can I define it as wanting to give?

Mary: Or leading us to serve, could we say that?

To give, wanting to serve.

Mary: We would still be in connection with our self though in our own desires. We'd still have a desire to care for ourselves as much as we do to care for others.

Because you wouldn't want to serve others to your own detriment because you know your own self degrades and then you can't serve anybody. So it will have that respect for your self still.

Participant: Yes I was thinking more like if I had a child and I'd like to give it the opportunity to learn not to hold it back.

Yes so you could say it is altruistic in the sense that it's always looking for what's going to benefit the other person not just itself. You know in today's society we see that most of the time we're just looking to benefit ourselves; how can we benefit ourselves? And yet with true spirituality we'd always be looking for how can we benefit everybody here, not just ourselves, and it even has a feeling of forgetting oneself to a large degree. It doesn't mean that you wouldn't care for yourself because you would still do that, but you forget yourself in the process and you're working for a greater good rather than just for your own good. [01:11:05.02]

4.9.1. Loving yourself as much as you love others

Participant: So I think Mary's touching upon it but could you expand on that concept of martyrdom because with most spirituality, particularly the female role, you seem to be a martyr and it's very good to put everyone else first and yourself last.

Yeah this whole idea that a good mother is a good martyr basically is certainly a...

Participant: I've been trying to put that into practice but there haven't been great results. (Laughs)

No there's not much good result from martyrdom. It is something that a lot of women are taught to be from a very young age, in terms of you've got to look after your family, feed yourself last and do all of these things. From God's perspective if we look at it, if you and I are equal then I should love you to the same extent as I love me. Is that not the case?

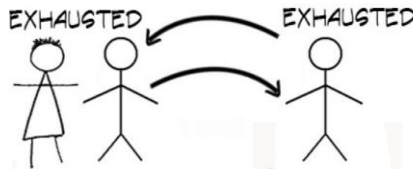
Participant: Like in the Bible love others as you love yourself - it's kind of assuming you love yourself.

Exactly. (Laughter)

Mary: It's a big assumption, yeah. (Laughter)

And many don't, I agree. But this is what we need to develop is if we are loving of others more than we love ourselves, we will eventually become exhausted, we'll eventually become so tired that we can't do anything. If we love ourselves more than we love others, then we will exhaust others.

So if you look at the process of exhaustion. So let's say I love others more than myself, I become exhausted. If I drag others into looking after me or loving me more than I love myself or more than I love them, then they will become exhausted. Either one is not loving.



Loving others more than ourselves leads to exhaustion

4.9.2. An example of parenting

Now if you apply that to a family with a mother then obviously you can see that a mother needs to love herself as much as she loves her children.

Participant: So does that tie in with self-responsibility?

Very much so. Very much so.

Mary: And it's difficult because we have so many different ideas about what it means to love oneself. For some of us it's, "I should get whatever I want all of the time" and...

And that's not loving yourself.

Mary: No.

And for some it's, "I should be able to give other people what they want all of the time," and that's not loving yourself either, or them. So the reality is if you look at a lot of our children in today's society, many of them grow up with very, very strong demands because their parents have taught them that their parents are going to love them more than they love themselves. As a result the children grow up believing that they should get everything they want to the parent's detriment. Now if a parent truly loved themselves they would not allow that kind of unloving behaviour to develop in their child.

Mary: Because also if they truly love their child, they wouldn't want to breed a sense of entitlement in their child because that will lead them to be an unloving person with everyone in their life.

And you see a lot of mothers doing this now with their children, where they allow their children to do everything and anything they want and allow them to yell and scream at them and demand everything from them, and all of these kinds of things without restraint. As a result of that, the mother just feels totally exhausted, which is the result of loving someone else or giving to someone else more than you're giving to yourself.

So if you truly love others, you would not engage that process with them, particularly if they were demanding, you would actually have to confront their demands at some point. So there needs to be balance, and with love there is always balance, there is an equality with it. Loving yourself as much as you love everyone around you.

So if I love myself I will be interested in my welfare, I will be concerned about taking responsibility and all of those kinds of things I will be. But if I love you as much as I love myself, I will do exactly those same things for you and I'll actually help you do the same thing for yourself. So martyrdom is not very, you could say, in alignment with true spirituality, it's not very truly spiritual at all. [01:15:46.16]

Mary: There's something else we said here just on that point. We've talked about wanting to be self-reflective and connect to the real self but what we're actually saying is that true spirituality requires a passion for the real self, a passionate desire for our real selves. So not just a begrudging admitting of who we are. (Laughter)

“Ten people last week told me that I’m something and I suppose I have to accept it.” It’s more like I want to know what I truly am, I want to understand my feelings properly and in particular I want to understand that so that I can become more loving, so that I can become less selfish, so that I can help others better. So it’s not driven by even a selfish motive that I am more loving than you and I can prove it sort of thing, it’s driven by a motivation of wanting to serve.

4.10. God-reliant, wanting to know God’s Laws and Principles, placing and desiring God first

Mary: Okay we talked about pseudo spirituality being self-reliant and us becoming a law unto ourselves.

Okay so what’s the opposite of that?

Participant: Becoming God-reliant.

Okay, what does that mean?

Participant: Wanting to know God’s Laws and wanting to abide by God’s Laws and also respecting the authority of the country or the place in which we live as long as it doesn’t conflict with God’s Laws.

Yes so we’d want to know God’s Laws and Principles, so we’d want to try to discover them; we’d be prepared even to experiment to discover them. We’d be prepared to experiment to try to discover what God’s Laws are on any particular subject certainly. What else would we do? [01:17:49.02]

Participant: Maybe putting God first as well.

So we’d be putting God first. What does that mean?

Participant: All of the things that we’ve talked about. (Laughs)

Yeah I don’t feel it means denying oneself, no. I definitely don’t because to put God first I have to acknowledge myself, I have to acknowledge my desires, I have to know that one of my strongest desires is God first. So I have to know myself rather than deny myself.

Participant: Yeah, basically all the things that we’ve said - being completely humble and honest and developing a relationship with God, being open emotionally.

So we’re really needing to be open to God telling us things about ourselves.

Participant: The feedback.

Mary: And would you say as well when we put God first are you talking about as well desiring God?

Participant: Yes.

Mary: More than we desire other things?

Participant: Anything else, our addictions or anything else, it's desiring God and God's Love.

4.10.1. Learning God's Priorities through a relationship with God

Yes. So if you desire God first, what will happen to the rest of your desires? They'll be underneath that. So if you look at a priority list in our lives, what we'd have is God first and our relationship with God first, then you can see that everything else that we desire in our life would fall underneath that. Now in that relationship God will show us what is the correct priority of the rest of our life if we desire God first. So the correct priorities of the rest of our life will come about through that desire of that relationship. [01:19:46.16]

Mary: So how will that happen, babe? What is the actual dynamic that would occur?

Well every time that I have my priorities out of harmony with God's priorities for us, when I say God's priorities for us I mean the way that he created us to be, every time I put myself out of harmony with God's priorities, my relationship with God is not going to be as strong as if I pull my priority system into harmony with God's priorities. And so through that relationship God will teach me what's out of harmony with His Priorities and what's in harmony with His Priorities and therefore what is going to be in harmony with my complete happiness. Because remember that if we do exactly as God created us to be eventually, if that's what we personally desire to do in the end, we will actually be the happiest we can possibly be because that's what God created us to do.

So there's a lot in that and we could have a whole four hour discussion or more about that but we probably need to proceed.

4.10.2. Learning about love from God

Mary: We said pseudo is self-glorifying and promotes self-interest.

So what is the difference, what would true spirituality be?

Participant: I was about to mention that really recognising that we're children of God. If we believe that we're children of God and God loves us then He's wanting us to fulfil our desires with His aid. Because when I was doing the homework I thought well when I was a Christian all I wanted to do was find out what God's Will was for me and do it, and that had nothing to do with me. But now I realise that I need to be integrated with God, integrated mind, body and spirit with finding out every instant what God wants with me, not imposing on me.

Yeah I would even say that I'd probably define it even more closely than that. I would say, "what God wants us to do is to discover ourselves as God created us to be and then follow that with a passion". And when we do, we will actually be much more connected to God as a result and therefore have a stronger relationship with God. It's like a parent with a child. The parent doesn't force the child to decide what it wants. What the parent does is it tries to engage the child's will so the child discovers what it wants but wants things that are only loving. [01:22:53.17]

Mary: So it teaches about love.

So it teaches the child about love and that's what God is doing with us. So what God's attempting to do is teach us about love. Now these are all parts about love. Love is humble and it's self reflective and it's selfless, these are all parts of what love does. But if we think about it from a desire perspective, what God desires for us is that we discover our own desires that God has already inbuilt in us and we follow that with a passion in harmony with love. But God gives us the free will to do it out of harmony with love as well if that's what we want, understanding of course that pain will be the result if we follow that and pleasure will be the result if we follow it in harmony with love.

4.11. Glorifies God, creates awareness of God

Mary: Pseudo spirituality is self-glorifying, it promotes self-interest, and conversely true spirituality is God glorifying and creates an awareness of God.

Okay so it glorifies God and I feel too it also glorifies the gifts we see in other people.

4.11.1. Giving glory to God for unique attributes and characteristics in other people

So when I see a God given gift or talent being used in another person in a loving manner, I feel a strong desire to give glory to that, give glory to

God if you like, for me seeing that in another person because that is a part of God's creation in that person. And so it's a very powerful thing when we start to go away from self-glorification and focus on lauding and honouring what God has created in all of us. All of us have been created with different talents, different abilities, different beautiful characteristics that we need to see them and enjoy them in each other; we need to see them and not be competitive with them. We need to see them and enjoy them in our interactions with each other.

Participant: Yeah along the same lines I feel that glorifying all of us as God's Greatest Creation - it's that part of it. So we're all equal and we're all special and remember in His hierarchy we are His greatest creation.

Yeah and is there a hierarchy? I suppose in terms of animals and if you look at all of the creations of God, the human soul is the greatest of those creations. But in that human soul there is so much individualised characteristics right across the board that we can't actually say that one person is better than another because each singular individual has a unique characteristic and attribute inside of them somewhere, it's just a lot of times they haven't discovered it yet. But somewhere inside of them is a characteristic and attribute that nobody else has and this is a very powerful thing for us to start to discover in our interactions with people.

4.11.2. It is possible for man to be perfect, as God is

Participant: We're here to glorify God but yet we are blind and rebellious and sinful and therefore we're reaching to something that we can't define. Now He who is the source of all love chases us, whom he loveth. Now that's very painful, that is in my experience. I wonder if you'd care to comment on that where we don't glorify God, we love God, because He first loved us and we're putting therefore the cart before the horse in this respect.

What was your name, sorry?

Participant: John is my name. I'm a friend of David here. I spent many years in Papua New Guinea among cargo cults and sorcery and witchcraft. Very powerful spirituality if you like I was an administrator and so we've seen at the very root level of sorcery and witchcraft what these demonic spirits can do. They are real but I'm concerned about your Utopianism here, that we can determine the course of our responsiveness to the great source of love and that we thereby glorify Him. Are you not putting the cart before the horse? We are blind and rebellious.

I can't agree John. At our core level God created us without sin and we have chosen to sin so it's a choice that we made to act out of harmony with

love. If you remember the words in the Bible where Jesus said, "You must be perfect as your heavenly Father is perfect." Now if Jesus stated those words then he had a full intention that we're able to become perfect yes?

Participant: Well he said, "Be perfect as my father in heaven which is perfect."

I agree. I know what I said - I was there. (Laughter)

Participant: The commandment is, "Be ye perfect even as my Father who is in heaven is perfect." We are incapable. We are blind, blinkered, rebellious, and scornful, we need repentance.

I can't agree. Jesus wouldn't have said to be something that was impossible to be and so I can't agree that we were created rebellious, blind and scornful and sinful. I feel that's a very Christian viewpoint that is in mainstream Christianity but it is not what Jesus was reflecting. So when I spoke those words in the first century, "Be perfect as your heavenly Father is perfect," I meant that we are totally capable of being perfect and the reality is we are, but only if we choose to act in harmony with love will we be. And this where I feel this whole viewpoint in many religions (and it's not just in Christianity) - that God created a flawed being that then needs rescue from God through God's Acts is flawed and illogical because God created a perfect being that decided, using its own will, to become flawed and therefore it must decide using its own will to become perfect, and that's why those words were stated, to be perfect.

"BE PERFECT"

You can be perfect that is my belief and my belief is quite strong because I've seen people become perfect. So you can be perfect even coming from an imperfect state. You can make choices that cause you to become perfect but only by the heart changing; the heart has to change in order for somebody to become perfect. That's what I feel. [01:30:10.24]

What's the next point? Can we move on to the next one?

4.12. Allowing of others' opinions, no condescension or judgement, respect and compassion for others

Mary: Sure. Okay, pseudo spirituality is self-righteous and inflates the soul into denial.

Okay so let's have a look at that. What's the opposite of self-righteousness?

Participant: Self-loathing.

Could you not yell out please, John? We need it all on the microphone. So what is the opposite of self-righteous?

Participant: Would it be humble?

Yes but there is more to it than that isn't there? What is self-righteousness? Can you define self-righteousness?

Participant: Arrogance.

So arrogance is self-righteous.

Participant: Well a component of, I suppose.

Can you see that self-righteousness is sort of a feeling inside of yourself that you are more righteous than another?

Participant: Superiority.

Yes it's a feeling of superiority. So what would be the opposite of that? Not inferiority because that would be making somebody else superior. So what would be the opposite to this feeling of superiority?

Participant: A willingness to succumb to a new belief or a new way. So it's like a surrendering of a stance.

Can I give a bit more background info about self-righteousness? Usually self-righteousness comes into play when we believe we have the right viewpoint of something and so therefore we believe another person has the wrong viewpoint, and then what we do with that is we feel that we're superior to the other person because we have the right viewpoint. That's self-righteousness. So what would we do if we weren't self-righteous even when we knew we had the right viewpoint? There are times when you know that you have the truth and you have the right viewpoint inside of you, what would you do with that if you were not self-righteous?
[01:32:33.21]

Participant: You'd be allowing.

Okay, so you'd be allowing of...?

Participant: Of another - someone else to actually hold another viewpoint.

Yes.

Participant: Just to allow.

And so you wouldn't have a feeling of condescension towards the other person.

Participant: Yes.

So there'll be no feelings of condescension.

Participant: Can we sum it up as respecting the gift of free will of all others?

We would respect others, yes, and not just with their free will but whether they exercise their free will negatively or positively we would still respect them, yes. Anything else?

Participant: I guess you wouldn't talk about it so much, you'd just demonstrate it by the way that you're acting towards that person instead of telling them what you think is true despite what's going on because you're sensitive to what's happening.

Yes so you wouldn't feel anger or frustration or resentment towards a person, would you?

Participant: No.

For them not understanding your perspective or point of view. Good.

Participant: You might offer truth?

You'd still offer it, you would always offer it because that's a gift, isn't it? But you wouldn't expect the person to listen or take it or to act upon it. You wouldn't have a demanding attitude towards them. [01:34:17.07]

Participant: Just no judgement.

No judgement, yes. So if we define judgement, judgement is a feeling coming out of you that you're better than someone else. So you wouldn't have that feeling so there would be no judgement.

Participant: You would still have compassion for that person even if you didn't agree with their viewpoint.

Yes, so you would have compassion without condescension.

Mary: That wouldn't be all icky and condescending.

Yeah, that's right.

Participant: I find I've struggled with that myself personally and I've been working on it recently over the past few months. But what happened to me a lot in the past was if somebody didn't accept my viewpoint or agree with it, I would find myself getting frustrated or angry or upset with the fact that they couldn't see how right I was. (Laughter) And so to learn to let go of that has been an interesting experience.

Yes it's quite an emotional experience learning to let go of that because you've got to allow yourself to go through what the anger and frustration is all about. Usually you find out there are some fears in there, some childhood fears, and grief.

Mary: Ironically, it's often because we've been made to feel so silly when we were wrong about something so now we really need other people to validate that we're right.

But it's very powerful to give up that emotionally because then you can live the truth yourself without expecting anyone around to do that. So that then creates a desire in others to go, "Oh, what's going on for you? Why is this happening for you? You seem to be living a different life now." They ask more questions and therefore they're more open to actually hearing, by you releasing that particular emotional stance. [01:36:14.26]

Participant: I haven't heard the word ego mentioned at all.

I suppose that the way people on Earth use the word ego it's as a bit of a dirty word. In the higher spheres of the spirit world, ego just means the soul, the person's individual nature, which is what it comes from. But that's been transformed now on Earth into this idea that if you're egocentric then you're self-centric and so forth. And my feelings about ego are it would probably be more accurate, instead of calling it ego, to call it self-centeredness. And of course if we're self-centred we're out of harmony with love and therefore out of love with true spirituality. So if we use ego as that definition, it comes from a Greek word that hasn't got that definition though so that's the trouble sometimes - we can use words that have different definitions.

Have you noticed over the last hundred years even words in the English language have changed completely in their definition? Yeah, it's amazing how that happens over time.

4.13. Down to earth, authentic, no ritual, forces the soul into reality

Mary: Something else that we said on our list is that true spirituality is very down to earth. So rather than being self-righteous it's down to earth, and rather than inflating the soul in denial it actually forces the soul into reality.

Okay so down to earth. Authentic. [01:38:23.12]

Mary: It's more than that isn't it? It's really the lack of facade, its just being ourselves.

Being our authentic self, so true spirituality will encourage you to be your authentic self. It will be promoting your authentic self. It won't be encouraging you to maintain a facade so that everybody else likes you. I know with a lot of religions, and I've been in some of them myself, where you had to maintain a certain type of stance otherwise you would receive the direct condemnation of the rest of the group. And what that does is that it doesn't encourage you to be your authentic self, particularly in some areas. Whereas if true spirituality encourages you to be your authentic self, then it would be accepting of all of your flaws, when I say accepting it wouldn't expel you because you have those flaws.

4.13.1. Accepting people from all backgrounds

So in the first century I was well known for accepting prostitutes, people who were terrorists, people who were murderers, drug users and so forth into my company, just as I am now actually. (Laughter) Now that doesn't mean that I am any one of those things and that doesn't mean that all of you are those things either by the way. (Laughter) But if you accept people of all types who have all sorts of backgrounds and all sorts of things going on in their lives, then you have a great power to influence their life to change. If you already condemn them before you can engage them then how can they ever have the chance to go through the process of change? By rejecting people because of their way of life, we automatically prevent them from discovering truth. If we accept them and their way of life and discuss with them the truth, then now they have the ability to make choices and if they make what we believe is the wrong choice, we still wouldn't be self-righteous because we'd allow them to make their wrong choice and come back to us and say, "Ah I made the wrong choice." "Yeah I saw you do that actually." And we wouldn't condemn them for doing that, we'd say, "Well I've made many similar choices in my life as well and yes that's what happens until we learn. Then once we learn, we don't do that anymore." So we'd be far more authentic. [01:40:59.16]

What was the other thing that you said Mary?

4.13.2. True spirituality forces the soul into reality

Mary: Forces the soul into reality.

Yeah this is something that's really important. True spirituality forces, and I'm using that term for a reason, the soul into reality. What do you think we mean by that?

Participant: One of the things I was also going to say with the down to earth was, it doesn't require practices or techniques or prayer, or anything that induces an experience that's short lasting but doesn't create a change. A meditation or a prayer or Hail Mary or...

It does require prayer.

Participant: Oh in terms of, “Hail Mary full of grace”, and you say it 15 times with your rosary beads. (Laughs)

So in other words it doesn't require rote prayer.

Participant: Or ritual.

Ritual, yeah I agree. No ritual. So when people come over to my place they think they're coming over to have dinner with Jesus and they almost sit there with their hands held waiting for me to say a prayer but myself and Mary do not pray before a meal because we don't want it to be a ritual. The way I eat is my prayer. Do you understand what I mean by that? I eat with a passion. [01:42:25.20]

Mary: Who's ever eaten with AJ? He's pretty passionate, yes.

Those that have eaten with me know that I eat my food with a passion and if I really like it the prayer I'm saying is automatically there in the feelings. So it's the feeling that comes out of you towards God that's your prayer, not the words; it's the feeling. So when I sit down to eat a meal there's a chance when I'm eating this meal that I might not like it. So how can I pray about it yet? The way I look at it is while I'm eating it I'm going to be praying. My feelings are going to demonstrate my response to the meal and to the person as well who created the meal. I do say to people, “That's not very tasty,” if it's not very tasty. (Laughs)

Participant: I'm just looking at the forces on the soul so I guess what we're saying is that the soul can't but respond: the soul will always respond.

Exactly. The way God's created Her Universe is that eventually given eternity, our soul is going to respond to God at some point. Now we have a choice as to how long that point will be but eventually given eternity we're going to respond sooner or later because sooner or later if we don't respond, the pain of not responding is going to be so strong that we'll want to respond. And so the way God's created the universe is such that sooner or later our soul will eventually respond to love, it will eventually respond because without love it feels painful.

4.13.3. God has masculine and feminine qualities

Participant: I'm curious to know why you refer to God as Her in that sentence.

Because I'm trying to confront in all audiences this concept that God is just a He. There are very strong Christian and Muslim-based belief systems that have been around for thousands of years now that God is only a male or masculine in nature, but God is both masculine and feminine in nature. So for that reason I often use He or Her or Mum or Dad, Father or Mother interchangeably in my discussions with people.

In the first century I use to call God Daddy but if I called God Mummy (which I often also did, but that's not recorded in the Bible) often people would get very upset. And why do you think that is? Because it was a male dominated society, a very autocratic male dominated society.

Okay this whole idea that true spirituality grabs the soul basically and pushes it in a direction and as long as we engage the process, we'll go along with that direction. We can stop that at any point in time, but the longer we stop it the more pain we feel. So what's the point? We might as well continue going. And this is what we start feeling after a while, we - start feeling what's the point in delaying this process of feeling happier, what's the point of delaying this process of being more in harmony with love? And were there any more darling in that list? That's almost it wasn't it? [01:45:51.06]

4.14. Gratifies the soul

Mary: There are about five more things actually. Yesterday we said that pseudo spirituality gratifies the animal.

So what does true spirituality do? Gratifies the soul. The feelings inside of you are going to be truly satisfied if you embrace it.

Mary: And an interesting thing that we said yesterday was that the world is invested in staying addicted to pseudo spirituality because it helps all

participants to avoid their true selves, which comes from an emotion of fear which you've been talking about, but while at the same time helping participants maintain the delusion that they're spirituality progressive, which comes from a distortion of the pure desire to be spiritual creatures.

Yes so inside of our souls we all have this pure inbuilt desire to be spiritual creatures, we do. But pseudo spirituality says we can fake that. True spirituality says no you can't fake that, you've got to become more loving and it's got to actually happen, it's got to be real, that's what true spirituality does. Pseudo spirituality says no you can fake that, you can fake the gratification of the soul, and you can make out your soul's gratified even when it's not - that's pseudo spirituality.

4.15. Pleasurable, loves all

Mary: Okay we said pseudo spirituality is hurtful and loves only a few.

So what does true spirituality do? It's pleasurable and loves all. So when you notice any form of spiritual development that seems to attack a certain group or seems to be unloving towards a certain group of people, then you know it's not yet developed enough to become true spirituality, it's not yet developed enough to become all inclusive. It doesn't mean that it accepts error though. Can you see the difference? So true spirituality does not accept error in the sense that it doesn't accept error without saying something, but it does allow error. Can you see the difference? It doesn't attack error from the perspective of trying to destroy it because true spirituality doesn't try to destroy anything, but it does expose error, it does say, "No that is error", and it stands up for truth, that's what it does.

4.16. Feels better without spirit addictions, creates freedom from external influence

Mary: Okay in pseudo spirituality we feel good through spirit attachment.

Okay so what would true spirituality do with spirit attachment?

Participant: We feel a lot better without spirit attachment. So true spirituality feels much better.

Mary: And how do we feel good in true spiritual practice?

Without spirit addictions.

Mary: How do we feel good?

Participant: As we grow in love and feel our feelings so we get rid of the errors we naturally feel good. That's where the joy comes.

But what does it feel about spirit attachment?

Participant: You feel free from releasing the issues that you have.

Exactly. It creates a sense of freedom, yeah, freedom from external influence. In other words you can be the only person on the planet in a truly spiritual state and be okay and happy with that. So you feel totally free from anybody's external influence changing you to become like they are. All spirits are trying to do is externally influence us. So this beautiful thing about the true spirituality is that it frees us from external influences, you don't have to listen to a single person anymore because you're already listening to God and so therefore you're already in harmony with every single person. So you don't have to engage a process of hierarchy because you've already got the connection with the person who created you. [01:50:58.20]

Participant: I just thought you'd feel a sense of accomplishment because it's you that's doing it; it's not someone else influencing. So everything good that you create you feel good because it's like hey that was me, it wasn't some spirit or some other person.

Exactly, so you have a stronger sense that you are engaging your own desires and passions and that you have become more loving in that process without needing the assistance of others to do so. So while others may have assisted you and that's fine for others to assist you to become more loving, in the end you know you've made a change inside of yourself. So there is a sort of a sense of... pride's probably not the right word because in the English language pride means all sorts of things, but there's this sense of self-satisfaction that you gain from knowing that this desire to love came from within you and so the result will be inner peace and a sense of contentment as a result.

4.16.1. Growing through experiences with spirits

Participant: A question please AJ. I think I spent most of my life being over-cloaked by one or another or many and how can you tell that because I always felt a sense of freedom? I always felt gosh I'm learning, I'm good. But if I'm learning with someone else what's the difference? I mean they really are just me.

Well my suggestion is to listen to a series of talks I've recently given in England about spirit influence. There are positive spirits that influence and negative spirits that influence us. There were two talks that I gave to

a group of people in England and one was talking about guides and guardians and how they can positively influence us and teach us and they are great to gain the assistance of, whereas others are negative influences.

Now sometimes the negative influence feels positive because it meets our addictions, and this is where we've got to be honest with ourselves. So we've got to see whether it's an addiction that's causing us to be happy. So it's a bit like the smoker who gets his next cigarette, he feels happy once he's got it and he feels very unhappy when he hasn't got it. And we've got to work out whether that's why we're satisfied - because we're actually addicted or not - and that's where self-honesty comes in. This is where we need to look at ourselves really honestly and go is this an addiction or is this an actual satisfaction of my soul going on here? Which one is it? And that requires a lot of self-honesty and I think in that discussion I actually talked about the groups of spirits who influence us positively, benevolent spirits, and the groups of spirits who influence us negatively and how we can tell the difference between those two sets of influences. [01:53:44.03]

Mary: And just at the end there did you say that they really are you?

Participant: Well, yeah, that was really my question. So I was drinking for quite a while and quite heavily and my wife would say, "You change", and I'd go, "No I don't - it's me and I'm going through these emotional experiences now because I'm drinking," and it created problems in the marriage and I'm growing from it. Is that me growing, the entity that's with me that's growing through my experience or we're both growing?

Both.

Participant: Exactly so when you say that you can have this joy of you learning or you expressing something, I'm questioning no you don't - it's us. It's like a football team we've all got better because of the experience. (Laughter)

Yes I agree that because of the Law of Attraction and how it works, every single attraction that occurs, even our attractions with spirits, can have a very positive benefit to us even if the spirits that are attaching to us are negative in their nature. However, to have a positive benefit to us it has to be a choice within ourselves for it to be a positive benefit because we could actually choose to follow their negative nature and become worse as well. We could actually choose to take the negative course of action and actually degrade our condition. So from your perspective what you've done is you've chosen to take a positive course of action and therefore you've improved from the experience, even if the experience was with a negative spirit. [01:55:23.01]

Participant: Yeah, it's like a marriage; there are good days and bad days. (Laughter)

Yes but what I'm saying is that your attitude was one of trying to grow, of wanting positive growth.

Mary: Well it is now. In the past it wasn't was it?

Participant: I really think it was, I was growing because through drinking or smoking or whatever the item is you're generating that bad experience that you can learn from.

Exactly.

Participant: So that's a benefit having it.

But you don't need to have the bad experience in order to learn.

Participant: Oh when you're stupid you do. (Laughs)

Exactly. (Laughter) I agree with that.

Mary: But God didn't create any stupid creatures though.

Participant: We learnt it.

Yeah we learnt to become stupid. But the reality is that we only need to have that kind of learning when we're already resistive to the more gentle form of learning. I agree with that. And when you do that, because God's created a loving existence and a loving world, then yes you can benefit from the interaction you have if you choose for it to become a loving influence in your life.

Many do not though. Many choose to cause it to be an unloving experience and they have very, very negative responses to the same stimuli as a result. So it really gets down to our personal sincerity of do we wish to change and become more loving? So at some point in your personal life you had a personal sincerity to become more loving and that caused you or dragged you through these sometimes negative experiences and that is certainly positive in the end, it was a positive result I agree.

Okay what are the ones we've missed out there?

4.17. Free and a gift

Mary: Pseudo spirituality requires payment for all services and I think you have covered that.

So what does true spirituality do? It gives freely.

Mary: And we've said here without monetary demand but it's also without any sort of demand.

Without any demand, emotional or otherwise, yes. So it's a gift and we keep using that term gift in most of our presentations because we need to learn how to give, and it's about giving with no potential of anything coming back necessarily.

4.18. Shares knowledge and serves

Mary: Okay and finally I think you might have mentioned this one also. Pseudo spirituality promotes self and ownership of knowledge and I think you actually talked about this.

Yes in other words it shares knowledge.

Mary: It even promotes God and God's Truths doesn't it?

Yeah it serves. So in other words if I know something that you don't know, true spirituality would go, "I would love to share this with you if you're willing to hear it." A person who wants to own knowledge would go, "I'll share this with you as long as you pay me for it." Or, "I'll share this with you as long as you give me something in return for it."

Mary: Adulation.

Whether that's worship or adulation or honour or whatever that is, whereas a person who's truly spiritual will just share without expecting anything back at all.

4.19. Walks the talk

Mary: Okay and finally pseudo spirituality uses the words without substance. (Laughs) So true spirituality would walk the talk, yes? And all of us know what that means as a slogan. Some of us find that quite difficult to do but we all know what it means.

True Spirituality: Part 2

We've noted down the points of the rest of the discussion, which we will upload onto our website and you can download it as a PDF document. And we felt that because we only have about a half an hour left now of our time with you, that time would be better spent getting to know you a little better and answering some more individual questions that some of you may have here in Sydney that you'd like to have answered, so if we can focus on the people who live in Sydney if you would like to engage in that. If you would not like to engage that then we're perfectly happy to continue with our discussion. What would you prefer? You'd like some personal questions? Yes? Okay. Good-o.

5. Summary of the true spirituality discussion

Well if we can just summarise the true spirituality discussion, there are very easy and simple characteristics that we can measure with true spirituality and there are characteristics we can measure with pseudo spirituality. And if in your investigation in your day-to-day life just engage looking at everything that's so-called "spiritual" in the world that we have around us, and try to compare with the characteristics of either, whether they compare with the characteristics of pseudo spirituality or true spirituality, you will be left with the ability to decide what forms of investigation are the best forms of investigation to take for yourself. And you won't need anybody else saying to you, do this or do that, because you'll find that your own heart will be able to decide using those particular guidelines, you'll be able to decide for yourself what is the most loving way to proceed with your own spiritual development.

And that's what we would love to encourage you to do - to proceed with your own spiritual development, getting closer to God and looking at the different types of spirituality that you see around you and just asking yourself the question, does this fit into the line of what we know pseudo spirituality to be or does this fit into what we can see true, real spirituality to be? And we'd like to just encourage you to do that in your day-to-day lives as a form of personal investigation.

So that being said, let's finish that topic and proceed with answering anything you would like to ask for the next half an hour or so that we've got to answer any questions you have.

6. God's perspective of homosexuality

Participant: I've got a question about sexuality. In particular yesterday you mentioned several times that men have a penis and women have a vagina and God will want us to use those organs sexually, but when I was reflecting on that discussion afterwards it felt as if the implication was that homosexuality is not in line with spirituality or God's wishes. So I guess my first question is, is it? And the second question that follows that is you've mentioned the word "flaw" several times. In God's eyes is homosexuality a flaw in some people?

6.1. God creates souls with a range of masculinity and femininity

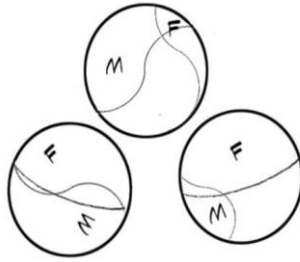
Okay firstly to answer the question we must understand the soul. If we understand the soul we will see that actually all souls that God has created separate into the two halves when they incarnate. Now each soul before separation has a percentage of masculinity and a percentage of femininity that is unique to itself. So some souls have more an even split of masculinity versus femininity and other souls have a much stronger split of masculinity than femininity and other souls have a much stronger femininity than masculinity. [00:04:55.22]

Mary: So that's inherent in their personality.

Inherent in their collective soul condition as a part of the personality of the soul itself.

Now these souls split in half when they incarnate. So imagine a soul that has more masculinity in it in terms of percentage, when it incarnates it splits in half and it's going to have a little bit of femininity in each half and dominantly masculinity in both halves.

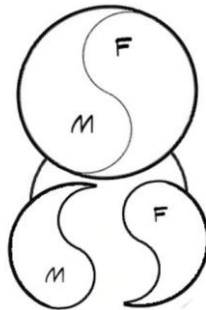
In the case of a soul that has more femininity in it overall, when it splits in half it will have dominant femininity in both halves and a little bit of masculinity in each half. For a soul with equal proportions of masculinity and femininity, when it splits in half, one half is going to be dominantly feminine and the other half will be dominantly masculine.



Souls with equal masculine and feminine qualities (left), dominant masculine qualities (top) and dominant feminine qualities (right) split into two halves during incarnation with different amounts of masculinity and femininity

Now it's the dominant sexual characteristic of the half of a soul that attracts the body that it enters. So in other words when a soul with equal masculinity and femininity splits, it will attract a male body on one half and a female body on the other. When a soul with dominant masculinity splits, it will attract a male body on one half and a male body on the other half. When a soul with dominant femininity splits, it will attract a female body on one half and a female on the other because of that being the dominant of each half of the soul.

That being the case, we really need to rename the term “homosexuality” to be called the soul's sexuality, the sexuality of each individual half of the soul. And in the case of a soul with equal masculinity and femininity you could say that it's heterosexual, where one half is female and the other half is male. In the case of a soul with dominant masculinity you could say it's homosexual, one half is male and the other half is male and in the case of a soul with dominant femininity one half is female and the other half female so therefore homosexual in nature. [00:06:57.04]



A soul with equal proportions of masculinity and femininity will split into a male and female half on incarnation

So I wouldn't call sexuality where a person is homosexual, bisexual or heterosexual. I'm only interested in one thing and that is what is the other half of the soul's attraction and what is the dominant characteristic inside of each part of the soul in terms of masculinity or femininity, because that's what determines the gender of the body.

That being the case you could say God has created homosexuality, so it can't be a flaw. Therefore I feel that any religion that portrays homosexuality as a flaw does not understand the creation of the soul.

6.2. In our pure state we are only attracted to our soulmate

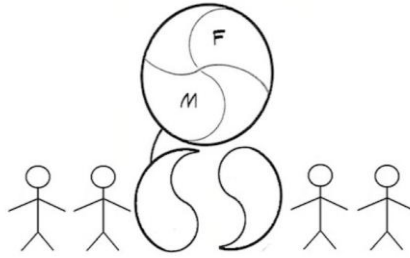
Mary: Isn't it also true though when we have a pure state of uninjured sexuality within us, the only sexual attraction we will have is for our soulmate. So it won't be for many men for me, it would be just for this one man. And if I were homosexual it wouldn't be for many women, it would just be for the woman who is my soulmate.

So you understand what Mary's saying there? When my soul incarnates it splits, so when my soul splits if I am in a pure state the only person that I will be attracted to from a sexual perspective anywhere in the universe is the other half of my soul. That's the only person I'll be attracted to. So if Mary found herself attracted to many men or I find myself attracted to many women sexually, then I'm yet to purify my connection with my own soul because once I purify my connection with my own soul, I will actually find only one person turns me on and it will be the other half of my soul. That will be the only person that will turn me on.

6.3. Soul incarnation

Participant: You mention the splitting and the incarnation of the soul. Can you explain that?

Sure it's a part of this discussion really. So there are three types of souls that I've described looking at the dominant sexuality characteristics. With incarnation it doesn't matter as to which type, but let's say in this case the soul has got a dominant masculine trait and a smaller feminine, and when it splits it splits in such a way that the masculine part is more dominant in both sides. [00:09:47.05]



A predominantly male soul will incarnate into two male halves with male bodies

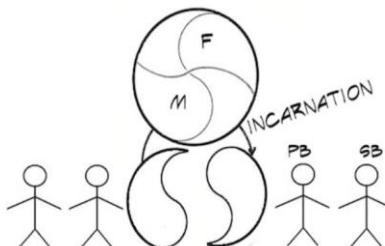
What will happen when I say it splits, when a couple get together, have sex and they produce a body for the soul to incarnate into, what happens is the soul itself splits into two halves and each half attracts two bodies; there are two bodies created at the moment of conception. And in the case of this one that I'm drawing now, both of these halves will be male bodies because masculinity is more dominant in the entire soul before it splits.

Now in this state (prior to incarnation) it doesn't know itself, it doesn't know anything about its life, it doesn't know who it is, it just incarnates. As soon as it incarnates, it starts experiencing, and as soon as it starts experiencing, it starts discovering itself. That's part of the process that God created for us to come to discover ourselves completely; and ourselves is not just our half; we also need to come to discover the other half of ourselves.

So the process where the soul now envelopes the two bodies that the parents have created for it is the process I call incarnation.

Mary: What are the two bodies babe?

The two bodies being the physical body and the spirit body. So you have two bodies. You've got a physical body and a spirit body and your half of the soul is connected to both of those bodies.



Upon incarnation we attach to a physical body (PB) and a spirit body (SB)

What is your dominant sexual attraction? Male or female?

Participant: Male.

Male, so your soulmate is male and he will have two bodies. He's got a spirit body and a physical body and his half of the soul is connected to those two bodies. And eventually, once you work through the different emotional injuries that cause you to be separate, you will eventually draw each other into each other's lives and you will eventually connect. Then as you grow you will eventually become completely connected for the rest of your existence and you will not be involved sexually with any other person because no other sexual relationship will satisfy you in fact. [00:12:16.28]

7. False teachings about Jesus

7.1. The book “Jesus lived in India”

Participant: Have you read the book “Jesus Lived in India” and if so do you find any truth in it at all or is it all a whole lot of hocus pocus?

There's no truth in that at all, sorry.

Participant: Right, thank you.

There is a large school of thought that I lived in India because some of my teachings from the first century seemed to have Indian philosophies involved in them. The reality is I learnt all of the teachings that I gave in the first century from God, from my relationship with God and I actually didn't live anywhere other than Egypt or in Israel in the first century.

However, in my sleep state we can visit any place on Earth, as can you, and obviously in my sleep state I certainly have visited all places on Earth; even in my first incarnation in the first century I visited other locations. And sometimes that's what they were referring to, but I did not learn from any of those experiences the things that I learnt from my relationship with God.

7.2. Christianity and Buddhism

Participant: Yeah I just found it interesting that there are such a lot of similarities between Christianity and Buddhism, like the Ten Commandments and the precepts for Buddhism - maybe you could have learnt those from the Buddha, who knows.

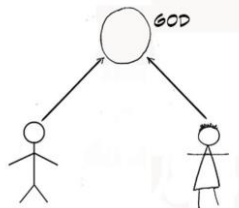
Yeah, the reality is that I also didn't learn from Judaism either. I felt quite differently in my connection with God than the laws of Judaism taught, just as I feel quite differently from what I learnt from God as to what I see in Buddhism and other religious formats. I feel the connection with God is where you learn everything, and that's the primary thing that I'm trying to teach, how to have a connection with God so that you can learn.

So what became Christianity was really a distortion of what I was trying to do because what I was trying to do was show people how to have a personal connection with God so that God could teach them individually, not make another whole set of rules that everyone had to follow and then cause it to become a religion as a result. That was not the underlying intention. Unfortunately, the way mankind is, they always want to make rules because rules simplify things to a degree because that means that we don't have to make decisions. [00:14:49.15]

So if society makes a rule for you, then your freedom of choice is taken away from you and for many of us we think that's a good thing because that means we're not having to make another choice. And so what we often do is we feel very attracted to religious formats that make rules so that we can avoid making our own choices and decisions and having to pay for them or enjoy them, one of the two. And my feelings are quite strong about that matter.

7.3. Taking personal responsibility in engaging a relationship with God

I feel we all need to take personal responsibility for the lack of love in our life or the amount of love in our life, for the lack of truth in our life or the amount of truth in our life and we need to engage this in a personal way with God and once we do that, we will learn very rapidly from God. And because God has all truth, you and I will eventually know the same thing. Because like I illustrated before, if you and I are working towards God, it makes sense that sooner or later we're going to have the same opinion on certain subjects, yes? Because we'll have God's opinion, not our own on all subjects.



Progressing towards God draws people closer together

And that's how I've always taught people to approach their life. I certainly never taught anybody to approach their life with treating me as their mediator or some kind of intermediary because I feel all we need to do is know how to have a relationship with God then we can engage that relationship. Once we can engage that relationship, God can teach us all things that we want to learn and it will depend totally on our desire as to how rapidly we learn that.

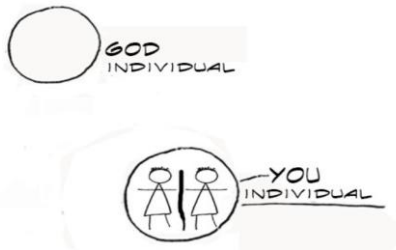
8. Determining spirit influence from a relationship with God

Participant: How do we know if our connection with God is spirit influenced or if it's real, if it's with God?

Good question. I've answered those questions quite a number of times particularly in these previous discussions that I've referred to, but if I can give a brief summary perhaps, it will help.

Imagine yourself for a moment. The real you is your soul and you have a physical body and a spirit body, which is connected to your physical body through a cord, and your soul actually envelops both bodies. Your soul controls both bodies, and the development of both bodies or the degradation of both bodies is controlled by the soul's condition. All of those things are controlled by the soul. So that's you, an individual.

Now imagine God as an individual, and I do believe God is an individual because I've tried to connect to God using other means other than viewing God to be an individual and never been able to have a connection. Through my history I've only had a connection with God by seeing God and feeling God as an individual. Once I've done that, I've received Divine Love from God through that process.



We, as an individual, can connect to God, who is an individual

8.1. Forming addictions with spirits due to our impatience

Now unfortunately for many of us, spirits who are passed over, people who have passed, sometimes get involved with our relationship. The reason why they do is because rather than patient, we are impatient. In other words we want immediate results. This is a factor of our day-to-day life generally. Now because we are impatient we are not prepared to go through a process many times that requires the refining of ourselves because this is what God is wanting us to do. He wants us to refine ourselves to become more loving and we're not willing to engage this process if it's a long winded process. We want it to be over in a week or a day would even be better, or an hour or two (Laughter) that would be really good. That's the way we see it many times.

And so what happens is when we start beginning this process of refinement, what we finish up doing is we finish up feeling impatient and we feel like we want immediate results and because of that emotion, this lack of patience, we often start then wanting an addictive relationship with God. You see we want God to respond to us when we want God. We don't want God when we don't want God. We don't want God to respond to us when we don't want Him to respond. We don't want God to tell us things we don't want to hear. We don't want God to cause us to feel things that we don't want to feel. We only want God to cause us to feel things that we do want to feel. So we've become very selective. These are our addictions.



We can form addictions with spirits rather than connecting to God because we are impatient in refining ourselves in our relationship with God

Now as soon as our addictions get projected towards God, God of course does not respond to addictions because God responds to the pure sincere individual. But who will respond to addictions? Many spirits who are in the spirit world who are in an addictive co-dependence, they will respond.

So the only real way to work through our stuff if you like, our collective emotional condition, is we need to firstly be focussed on refining ourselves. But one of the first things we need to focus on refining is our addictions because it's our addictions that cause us to connect to spirits rather than God and then accept what they are saying to us as God telling us things.

8.2. Historically spirits have mislead many people and religions

Now there are historically many, many people who have done this. In fact almost every religion that has ever begun on this planet has begun through this process. In other words the spirits who are in a certain place of addiction have told the person on Earth that they are God and then the person on Earth starts channelling all this religious information.

Now this happened to Moses, this happened to Mohammed, this happened to Buddha. The beginning of all religions has had this process where spirits in the spirit world have told the person a whole set of precepts or concepts or laws because the person doesn't want to deal with certain addictions they have. And yes, Mohammed did have some addictions and so did Buddha and so did these other people that you now know as major starters of religions.

And as a result of that God, the real individual God, missed out on declaring God's intentions for mankind's development. So instead what we've got on the Earth is a whole group of different types of religions that have all been started through this connection with spirits and that all began because of our impatience and our unwillingness to address our addictions. So even right down to the individual level it's the same problem. [00:22:32.07]

8.3. Focusing on addictions

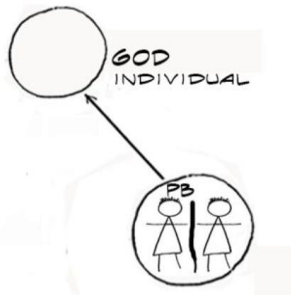
So when we're impatient and we're unwilling to address our addictions, we will attract spirits to us, guaranteed, who want to fulfil our addictions rather than we have to go through the sincere process of changing.

So what I'd recommend to people instead of doing that is to firstly focus on the addictions. And the beauty of addictions is they can be easily exposed because every time you get angry, every time you get frustrated, every time you get annoyed it's because an addiction is not being met. So every time one of those things happens you know, "Ah another addiction, now I've just got to find it. What is this other addiction?"



The more addictions we can remove from ourselves, the more patient we'll become and also the less attractions there will be to groups of spirits who are willing to fulfil our addictions. So then they will be removed from our life through a process and once they are removed from our life, now we can begin to have a straight or a connected feeling with God directly rather than having all of these connections with spirits that are around us.

And I see that as a primary thing that we need to go through. That's why Mary and I have often spoken to people about their addictions and fears and so forth because fears create addictions. We feel that is a primary reason why people get influenced by spirits rather than being influenced through their connection with God. [00:24:20.02]



When we no longer engage our addictions we can have a direct connection with God

Participant: I was going to say it's probably worth mentioning hurt because that feeling hurt shows an addiction.

Yeah the hurt feeling is usually actually covering a lot of anger so yes it's definitely related.

9. How to find our soulmate

Participant: Just two questions. The first one back to the subject of soulmates again. Would there be say a small list of telltales I guess as to

meeting your soulmate. I know we can ask God but I'm not exactly getting clear answers at the moment.

So you want telltales. (Laughter) Okay.

Participant: Well I believe I think I know some telltales but...

Who your soulmate is?

Participant: ...but I guess a little bit of reassurance maybe. (Laughs)

You want to be told yes or no? (Laughter)

Participant: Oh no, (Laughter) that would be too easy I think but...

Yes, yes (Laughs).

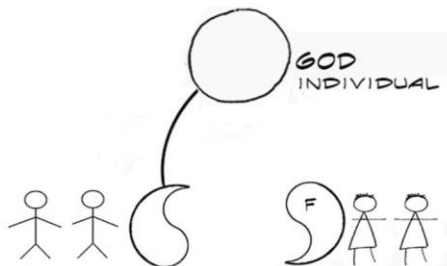
Mary: That's how God feels about it too.

God's very keen on you discovering your soulmate for a lot of reasons. Obviously your soulmate is the other half of yourself and so God's very keen to lead you to the other half of yourself. However in terms of telling a person who their soulmate is or telltale signs that somebody is a soulmate, it is far better to do this instead.

Here's you (AJ drawing on whiteboard) and in your case you've got a male body, so there's your male body. Your soulmate is... what's the gender you're attracted to primarily?

Participant: Female.

So your soulmate is obviously a woman, so there's her spirit body, there's her, somewhere in the universe.



God wishes us to find our soulmates

How do you get her? How do you get connected with her is the question really, isn't it? Now somebody coming along and telling you, "That

person's your soulmate," isn't really going to establish any connection, even if that person does know. And there are many people, spirits in the spirit world in particular, who do know who your soulmate is but if they told you, it wouldn't help you right? [00:26:28.15]

9.1. Connecting truthfully with ourselves

What is going to help you are two primary things. Firstly, connect truly with yourself. To have a relationship with you, your soulmate is going to have to connect to you. You're going to have to know yourself pretty well if that's going to ever happen. So you're going to have to be connected to you. That's means you're going to have to be connected to your desires, you're going to have to be connected to your longings, you're going to have to know yourself, you're going to have to know your errors, and you are going to have to heal yourself to know these things. Focus on that number one. So connecting to yourself and your desires.

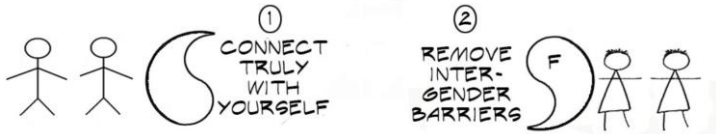
Now remember it's not just your errors you want to connect to because your errors eventually will disappear. You've got to connect to your desires because your desires that are harmonious with love, are your true self.

So if you are passionate about playing music for example, connect with that desire more fully because that is a part of your true nature. Don't expect anybody else to do it for you; you connect to it more fully. If you're an artist do the same. Whatever it is you're passionate about, if you are passionate about maths, connect to maths more fully. That's part of your desire. If you're passionate about science, connect to science more fully. [00:27:58.05]

These particular things will cause you to have a stronger connection with yourself. When you have a stronger connection with yourself, you are now open to connecting to the other half of yourself and you're actually helping the other half of yourself recognise you because if you're just in a facade, how can they recognise you? They can't. When they see you they'll walk past you in the street and go, "Oh yeah, there's another guy. Oh yeah Dave, he's pretty good looking, a rather good-looking guy," and might feel a little bit of interest but there's no real connection because they don't see the real you, they only see the facade; they only see the outward form. A soulmate relationship is about the soul, your feelings in your soul. So that's number one.

9.2. Remove inter-gender barriers

Number two is removing inter-gender barriers, which are all emotional. So how do you feel about your mum? How do you feel about your dad? What things happened as a child? How much do you want your mum to look after you? How much do you want your dad to look after you? These are all the things that you need to allow yourself to remove from yourself because if you keep them inside of yourself, you will have these barriers with the other half of yourself, particularly because the other half of yourself is a female you will have those barriers.



Even if you were in the same gender attraction you'll still have barriers if you don't remove the inter-gender emotional barriers that you have. So look at your addictions with people of specific gender. So what are your addictions to men? What are your addictions to women? Your addictions to men in your case will tell you all of the things you don't necessarily like about yourself or that you need from men that you're not willing to give yourself. And your addictions to women will tell you all the things you don't like about women or all the things you think you need from women and they need to be removed from yourself.

Now as you do that, you automatically become more and more and more open inside of your soul to the other half of yourself. No matter what condition she is in you'll become more and more open. And you'll get to the point where you'll recognise her and know her; you'll draw her into your life if you haven't already; you'll recognise her and she might not even recognise you at that point. But because you've healed a lot of these problems, you'll be able to still recognise her and engage her in a similar process without pushing her in that process. [00:30:37.26]

Now a lot of people want to know who their soulmate is so that they can avoid those two particular processes. (Laughter)

Mary: That's why God doesn't send you a telegram (Laughter) because he wants you to do those things.

9.3. Reasons why we feel drawn to people who may be our soulmate

Participant: Yeah I understand. I guess with my situation I think I've already met my soulmate and there are just a lot of things that happened during that time. It really sort of made me look back and go Jesus I think... oh sorry. (Laughter)

You can use my name to swear, that's fine. (Laughter)

Participant: Maybe that's actually what it was because a lot of the females I had in my life before that met my addictions very well. I was quite sexually promiscuous and found myself in a relationship where, because of complete changes really, in a lot of ways I felt that I knew that person from the minute that we met. I kind of tried to pull myself away from her because I'd just come out of a big relationship and I didn't want to go back into another one. But I found myself that I couldn't; it was just almost an impossibility to walk away.

There are only three options as to why we're drawn to another. One option is that we're in addiction still and they have very compatible addictions. The second option is that we are being influenced by spirits, who are overcloaking each of us, and who want us to have a relationship. And the third option is that we're soulmates. So it's one of those three options and we need to be in a position to be able to know which one. The only way we're going to get into a position to know which one is by connecting truthfully to ourselves and removing inter-gender barriers.

9.4. Working through emotional blockages to finding our soulmate

Now in the spirit world it's rare for people to actually recognise their soulmates until they're in the fifth sphere of their progression. And the reason why is it's in the fourth sphere of progression that you finish up removing a lot of the inter-gender emotional injuries that you carry from Earth and as a result of that you then can start to recognise your soulmate after that time.

Now for me, that took me nearly eight years of emotional work to get to the point where I could actually recognise my soulmate. So it took me eight years to recognise my soulmate and I feel a lot of people who say they know who their soulmate is still really don't know who their soulmate is many times because they're yet to go through this emotional work of connecting to themselves truthfully and removing inter-gender

barriers. They're yet to connect to their true passions and desires and they're yet to deal with their inter-gender emotional injuries.

If you look at your general life, you can see that your relationships with men and your relationships with women are confronting and for most people that's the case and these are great: this is great confrontation because what it does it causes you to work through these issues, if you embrace the process in a loving way you'll work through the issues.

So my suggestion is we do want to attract our soulmates. A soulmate relationship is the only forever based relationship we are ever going to have aside from our relationship with God and for that reason it's a very important relationship. It also is a great relationship in terms of fully embracing yourself because the other half of yourself is a part of who you are and it teaches a lot in this process, it's a fantastic process that God has created. The key is to not be impatient with it and then to start wanting spirits to tell you who your soulmate is and all of these kinds of things because what happens then is they'll start telling you things that are not true, many of them, and you'll get misled down this track rather than dealing with the real issues. So my suggestion always when it comes to soulmates is deal with the real issues.

Now many times in our travels we see soulmates because you get to a point in your own development where you can feel certain people are soulmates for certain. However, when those people come up and ask, "Are we soulmates?" or, "Is that person my soulmate?" we generally will say, "What do you feel? Have you dealt with these particular issues?" Because many times we see that people haven't dealt with these issues and they do have an underlying suspicion of who their soulmate is. But if you don't deal with those issues, it's going to be very, very hard for you to maintain a relationship once you meet anyway without dealing with these issues.

Participant: Yeah I think that would definitely be in my case for sure because it was impossible to maintain the relationship. But even if it's not, I still had the idea that those were the things that I really need to be working on.

Yeah, so focus on those things and in particular if your mum and dad are alive, engage the process of sorting through the issues that you have with them. Many people are not aware of their co-dependent addictions they have with their parents and we need to work through them to break down the barriers between ourselves and our other half, whether our other half is of the same gender or not.

10. Connecting with our emotions

10.1. The benefits of water and water fasting

Participant: Yeah thank you. My second question should be much quicker. Water fasting; is it very helpful for connecting in with your emotions?

Well the drinking of water is essential for the connection of your emotions. My spirit friends have often recommended to me to drink more than six litres of water every day and at the moment I probably manage about four litres of water a day. While we're travelling it's a bit hard because you have to stop every half an hour or fifteen minutes or something (Laughs). But you see emotion is conducted through water so the flow of emotion is certainly going to be assisted by the more that you drink. If you go onto water fasting, you've got to start asking yourself the question as to why, what's the underlying purpose? For a lot of people it's about punishment of themselves or restricting themselves from having something they enjoy. And we must come to understand that if we love ourselves, we are not going to do that to ourselves. So while it may have a temporary role in assisting us, we are far better off I feel to have a regular process where every single day we drink four to six litres of water.

Participant: I'm drinking about six to eight litres of water. I've been doing that for the last few months and I've tried water fasting for about four days recently and I guess I'm just wanting some confirmation to see if it actually is useful to do it every now and then because I have really struggled with connecting with emotions.

It will help you, but it will not help you as much as working through your barriers to connecting with your emotions will. So in other words...

Participant: Fears.

Yeah, working through your fears because it's always the fears that dictate everything. So it is far more powerful to address your fears and your addictions than it is to drink more water.

Participant: Yeah that makes sense.

However drinking more water will assist you to face your addictions and your fears.

Participant: So bring them all in together.

Yes.

Participant: Thank you.

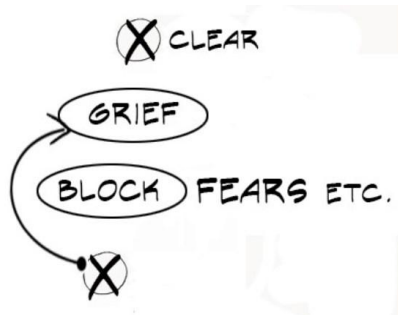
Mary: Often it's tempting to do something externally to force ourselves emotionally when in the end even if we achieve some connection with emotion by forcing ourselves through a situation or restricting something in our lives, in the end we're still left with the barrier that was there in the first place that we're going to have to get over every time. So I found it requires patience and often I get very impatient with myself, but it's more effective to actually sit with the resistance, sit with the fear and be real about it and know that I'm going to have to get through this if I want emotional freedom all of the time.

10.2. Working through blockages to emotion

So if we can illustrate that from a perspective of what it looks like, let's say here is the point where we've actually cleared of emotion, whatever the emotion is, and here is the point where we are right now. In between we have are our blocks to the dealing with the emotion.

Mary: So that's our false beliefs about what it is to be emotional, the fears that we have, what's going to happen when I'm emotional, how are people going to treat me when I'm emotional, I'm going to feel out of control when I'm emotional. All of those things.

And then here is the actual emotion that's going to heal us, which is always usually grief-related.

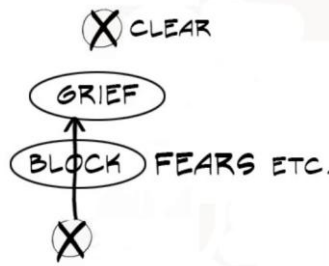


Often we try to skip around our blocks to experience our grief and clear our emotions

Now what the majority of us try to do is we try to do this - skip over the block to go straight to grief. Now you may be successful sometimes in doing this but the problem is, as Mary just said, the block remains. So that means that every single time you do it, you're going to have to do this skip over the block to get to grief, and that's going to get more and more difficult as time goes on. Some of the grief will come up but the real grief

that's covered by lots of blocks, the fears and the different addictions and so forth, are not going to be exposed. [00:40:09.16]

What we need to learn to do emotionally, and remember this is an emotional not an intellectual process, is we need to emotionally go through the block to get to the grief. And that's what most people get very frustrated with because the blocks are very difficult to emotionally go through, but we need to emotionally go through them to release them.



We need to feel through our blockages to get to our grief and clear our emotions

You see once we emotionally go through the block, it's like having the block no longer there. Once that occurs, what's natural will be immediate experience of the grief. And that's why it's so important to actually emotionally address the blockages.



Once we remove our blocks we will immediately experience our grief

Now the majority of people don't like doing that because it seems to be a slower process. However I put to you if you have the block there and you keep on going around it, you're never really getting to the full extent of the grief and so therefore this process while it might seem partially successful, in the long run it's going to result in longer processing because you've still got the blockages stopping the full grief from ever coming out. Once these blockages are released, and as Mary said they are fears, belief systems from our childhood that have entered us emotionally, all of those things, once we start knocking on their door and getting into those, now we'll be released from that blockage and so the underlying grief that's inside of us will just come out naturally.

So I don't get very stressed out about my processing at all in terms of what I do. All I do is I focus most of my attention not on the grief itself because at the moment I know I've got grief still inside of me to feel, I focus my intention on what am I blocking? What are the blocks to it? Because I know that once I get rid of the blocks, the grief will just flow out naturally. I don't have to worry about it happening; I don't have to force it to happen.

10.3. Recognising our blockages to feeling emotion

Participant: How do you recognise your blocks?

There are some great ways of recognising your blocks. Firstly every time you have anger, there is a block of some kind. Go and find what the addiction is because every time there is an addiction, there is a block and when we don't get our addiction met, we revert to anger. Every time we've experienced pleasure that seems to result from an addictive behaviour, that's also covering a block.



So I would examine that and all of these things cover our fears. So any time I recognise a fear within myself, I know that there's a block associated with it that's blocking something. [00:43:04.28]

So they are the emotions I focus myself on and the way you recognise your fears is every time you feel like you want to get away from something and every time you want to avoid something, there your fears are right there and we just need to recognise them. Every time that you feel a bit annoyed, a bit frustrated, a bit angry, there are your addictions right there. We just need to recognise them, that's the fastest way to actually recognise the blocks.

We need to feel them. So we have to feel our addiction. It's like a smoker sitting down and deciding he's going to feel the feeling that he has of wanting to have a cigarette. Instead of just getting up and having one, he's going to sit there and feel what it feels like to not have one. And he'll very rapidly get into some emotions if he does that.

And we need to do the same with all of our emotions; we need to feel the actual addictive emotion that we have. "I just badly, badly want that

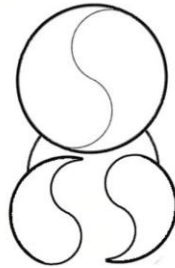
person to make me feel good." You feel it and you allow yourself to feel it and as you feel it you'll connect with why. When you connect with why, they'll be childhood issues related to that and then underneath that the grief is just sitting there waiting to just pop out whenever we allow ourselves to feel the block. So that would be my recommendation to most people.

Don't focus so much on the grief; focus more on the blocks to the grief because the grief will just come out of you automatically once there are no blocks to it doing so. Many of us are carrying around huge amounts of grief and it just needs the lid on the top of it to come off and it will just come out naturally. Just like it would have if we were a child; it would have come out naturally then if we were allowed to grieve, and it will when we're an adult as well. [00:45:03.08]

11. Incarnation of the two soul halves

Participant: Following on from some of the soulmate and soul separation questions, if say a soul's chosen to incarnate into a body and half of its going somewhere, when and where does the other half go? I mean how... is it all... you know linear in time, is it at the same time? I mean time, its different here than in other dimensions.

I understand the question. So the soul is complete before it incarnates, and when it incarnates it incarnates into two the halves.



The soul splits into two when it incarnates

There will be one half of the soul that incarnates first; it will usually be a half of the soul that is more what you would call investigative in its nature. So part of the personality gets split as well and the part that's more investigative in its nature will probably incarnate first. The other half will just follow around that half on the Earth plane. It then has a very strong desire to incarnate as well and it will just follow around the other half until nearby there is a couple who are having sex who draw this soul to them and it has to match personality. There are a lot of laws involved; it

has to match personality requirements that will trigger the emotions, the unhealed emotions, and the desires of the parents. So it has to match a lot of the parent's emotions and everything in terms of triggering them and affecting them. But there are a lot of laws involved, but rather than going into each individual law, it just follows the half of the soul around that's already incarnated until it finds an appropriate receptacle to incarnate to and then it does, and usually that happens within a few years. In extreme cases it might happen within twenty years of each other. [00:47:07.08]

Participant: Thank you.

12. Closing Words

We have to actually finish because otherwise we're going to get kicked out.

Thank you very much for your time today guys and we look forward to seeing you again at some point in the future. (Applause) Thank you.

Appendix: The Human Soul – True Spirituality Seminar Outline

Introduction

Discussions & Meetings With People

- Mary and I get to travel the world to discuss spiritual matters with groups and individuals
- True Spirituality supports the improvement of the soul's condition
- Many claim they are spiritual, but their life demonstrates the lack of True Spirituality

Alternate Title

- Embrace Spirituality That Makes Sense

What is True-Spirituality?

True Spirituality

- Is any form of spiritual development that changes the heart condition of the individual and causes us to develop more in love, truth and humility, and allows us to receive Divine Love from God, which transforms the soul without limit
- True Spirituality changes the core emotional self, and all actions that result from that change are natural and do not need to be forced or created by facade

True Spirituality vs Pseudo Spirituality

Attributes of True Spirituality

- Simple, easy to understand
- Logical, everything makes sense
- Grounded, relevant in day-to-day life
- Real, without facade
- Raw, unedited
- Confronts fears & grief
- Meaningful, always causes change
- Truly emotional
- Grounded in real feelings
- Powerful, always forces decisions
- Soul condition grows irreversibly
- Unifying, draws all to itself
- Appeals to the hearts of all, but few embrace

- Appeals to truth in all circumstances
- Humble, requires passion for true self
- Down to earth, forces the soul into reality
- Promotes equality in relationships
- God-reliant, accepts & trusts God's Laws
- God glorifying, creates awareness of God
- Challenges addictions
- Satisfies the soul
- Loving, brings love to all souls
- We feel good through Love, Truth & Humility
- Freely available without monetary demand
- Promotes God and God's Truths
- Has substance rather than just words
- Promotes love from the heart that never fails, that is courageous, strong
- Promotes truth in all circumstances and situations, that satisfies the soul's desire
- Promotes humility, and prevents pride and arrogance from ever developing

Attributes of Pseudo Spirituality

- Complex, requires intellectual concentration
- Illogical, little makes sense
- Mystical & mysterious, flaky & irrelevant
- Fake, promotes & loves facade
- Embellished, frilly, polished & marketed
- Panders to fear & grief
- Shallow, no-one has to change
- Intellectual, condemns feeling
- Emotionally histrionic, enjoys fake expression
- Weak, light & airy, promotes indecision
- Metaphysical, no soul condition improvement
- Exclusive, creates groups & cliques
- Appeals to the hearts of few, but many follow
- Appeals to error, injury & addictions
- Arrogant, denies true self & true condition
- Self-righteous, inflates the soul into denial
- Promotes hierarchy in relationships
- Self-reliant, we become a law unto ourselves
- Self-glorifying, promotes self interest
- Promotes addictions
- Gratifies the animal

- Hurtful, “loves” only a few
- We feel good through spirit attachment
- Requires payment for all services
- Promotes self & ownership of knowledge
- Uses the words without substance

Being Honest With Self

To know whether we are involved in True Spirituality, we need to truthfully examine the effects of the spirituality in our personal lives, and if the entire world embraced the form of spirituality, whether the entire world would benefit, or rather, degrade in its condition.

True Spirituality Promotes Free Will & Removes Spirit Influence

Attributes of True Spirituality

- Requires our real self involvement
- Requires & causes true soul development
- Exposes addictions to “fake” conditions, such as conditions assisted by spirits, conditions assisted by addictive emotional states, conditions of complete over-cloaking by spirit entities
- Helps us confront our emotional, sexual, and physical addictions, such as our addiction to power, control, glory, attention, approval, purpose, specialness, knowledgeable etc
- Removes dependency on external spiritual influences to feel good, or whole
- Exposes the bribery, threats, and blackmails that spirits use to keep us under their control and meet their desires and addictions. Exposes co-dependent relationships with spirit entities.
- Promotes connection to God directly without interference or intermediaries

Attributes of Pseudo Spirituality

- Promotes our facade & fake involvement, and requires little knowledge of our real self
- Promotes fake development of the physical or meta-physical, while generally ignoring the real soul condition
- Hides or promotes addictions to “fake” conditions, either hides external spirit entity involvement or loves and champions the metaphysical experience above the soul development in humility, truth and love
- Helps us hide or live in our emotional, sexual, and spiritual

addictions. Addicted to using spirits to make the individual feel good, powerful, special, sexual, whole, in control

- Promotes dependency on external spiritual influences & desires spirits to provide energy & experiences for the purpose of comfort & reassurance, to feel good or whole
- Helps us live in and avoid threats and blackmails by spirit entities, by encouraging the enjoyment of the co-dependent relationship with those spirit entities
- Promotes the interference of our relationship with God through having closer relationships with spirit entities and intermediaries

True Spirituality Heals Sexual Addictions

Attributes of True Spirituality

Looks for reasons and beliefs to expose the sexual addiction

- Eg. We want to confront our sexual shame, and feel it, so that we no longer feel sexual suppression, and we choose a form of spirituality that exposes sexual suppression.
- Eg. When want to confront our sexual addictions, we refuse to live in the sexual addictions and portraying ourselves to real, rather than a fake “holy and pure” facade

Looks for reasons and beliefs to help us expose our sexual addiction. Does not assist us to live in our sexual addictions.

- Eg. We do not use belief systems to promote sexually overt immoral unloving behaviour, and we choose a form of spirituality that is the vehicle that exposes sexual addiction without judgement

Demonstrates a desire to replace sexual injuries with pure sexual expression in harmony with God’s original intentions

- Eg. We are constantly looking towards God’s original intention in Her design of our body and soul when it comes to sexual expression, rather than using our beliefs to justify sexual expression that is harmful or unloving to ourselves or others

The World’s Aversion To True Spirituality

True Spirituality Requires:

- Requires humility and self-honesty
- Requires connection to emotion and feelings
- Requires love from the heart, not just from the mind, or from a facade
- Requires courage to go against the general attitude of the world as it currently is
- Requires confrontation of unhealed emotional conditions within the soul

- Requires confrontation of fear
- Requires our acceptance of God's Truth rather than our own

True Spirituality Satisfies:

- The soul's deepest and fundamental emotional desires and longings
- The mind's desire for logic, intellectual and philosophical simplicity
- The desire for a relationship with God (because a true relationship with God is obtained)
- The desire for a relationship with oneself (because we recognize and love our true self)
- The desire for a relationship with our soulmate (because she/he is the other half of ourselves)
- Every part of our life including our physical body, spiritual body, soul, relationships environment, and happiness all benefit and grow

Conclusion***If we are going to be truly spiritual:***

- We must grow in humility, love and truth
- Our heart must change, rather than just changing our actions with our mind or intellect
- Our feelings and emotions must change, rather than just forcing our actions
- Our actions will change and become completely natural rather than forced or façade based
- We will be able to receive Divine Love from God

Remember

True Spirituality is any form of spiritual development that changes the heart condition of the individual and causes them to develop more in love, truth and humility, and allows them to receive Divine Love from God, which transforms the soul without limit

Resources

For more information:

Divine Truth Website: divinetruth.com

Donate Divine Truth:

<https://www.divinetruth.com/sites/main/en/index.htm#donate.htm>

Divine Truth YouTube Channel:

<https://www.youtube.com/@Divinetruthmain>

Divine Truth FAQ YouTube:

<https://www.youtube.com/@divinetruthfaq/featured>

Divine Truth Clips YouTube:

<https://www.youtube.com/@Divinetruthclips/featured>

Divine Truth Events: <https://events.humanitix.com/host/divinetruth>

Mary's Blog: mary.divinetruth.com

eBooks by Divine Truth including eBooks translated into a variety of different languages:

<https://www.smashwords.com/profile/view/DivineTruth>

God's Way: <https://blog.godsway.net/>

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Reminder From Jesus & Mary

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