

# OVERVIEW

## HOW WE CAN EXPERIENCE BETTER LIVES

### THE FREEDOM TO THINK AS WE DESIRE

The greatest privilege in life is that all persons are free to function as they choose. Although myriad actions are always possible, they can all be understood as either positive or negative. First, our individual lives and the world in general *appear* as though they are mired in distrust, fear, anxiety, diseases, confusion, and conflict (the negatives). Second, despite these appearances, deep inside we *actually live* in a world where all people have confidence in each other, feel certain that all is working out well, are being abundantly supplied with solutions for all desires and needs, have healthy bodies and minds, and are not prejudiced about personal differences (the positives).

These two possibilities of life--one harsh and without solace, the other assuring and our potential--are with us every moment. *We are always at liberty to live wholly in one or the other.* Why, then, do most of us persist in outwardly experiencing only the first actions, where we focus on appearances and express the dismal belief that life is hopeless? The answer is clear: both ways of living result from how we *perceive* the nature of our lives. By changing our perceptions, we change our lives and world.

Many persons have decided to be more positive and afterward thought that it is too difficult. The reason they have not

succeeded is that they have not perceived that they were already as good as their positive ideas. They were able to think these positive ideas because they already were positive, deep inside. The negative possibility about how we function is currently factual and has temporarily become reality for many people. However, it is a considerable concealment of the greater reality, which will ultimately displace it. The positive possibility, which clearly defines life in the most idealized way, describes who we know ourselves to be deep inside. Until we perceive who we are deep inside, we cannot achieve it outwardly.

How we perceive and think are therefore of essential value. Our generally known faculties for perception and thought are our use of the five senses, the logic of reasoning power, and our ability to feel our life experiences emotionally. What we do with each of them is indicative of where we are with our spirituality.

Our five senses can tell us some thing of what our *physical world is like*. Our logical reasoning can analyze that data, and our emotions can help us to discern it some more. Those who believe that this is all we need to know and consider in order to live well are expressing a philosophy that I am labeling the *third dimension*. The perspective of this book is that while knowing about the physical world in this way has values, we would be wise to discover metaphysical understandings and spiritual awarenesses in order to live better lives, and to be in greater harmony with one another and with our environment.

The third dimension is a viewpoint about how life *appears* to be. As we look at any object, anywhere, we first observe its three dimensions—length, width, and height—and the many shapes it takes. We do this because we have been taught to do it, because for many purposes it seems to be very practical, and because our abilities to experience the five physical senses are a source for sensual pleasure. Further, we live our lives on earth in physical bodies, so we would be lost without the ability to make our way around the third dimension, though some of us seem to spend all our time and energy just on the physical aspects of our journey. The natural sciences, such as physics, biology, or chemistry, are

a high form of third dimensional philosophy and inquiry, because science has developed the viewing of objects, or object-viewing, into a highly regularized and objective means of understanding the physical world.

The other way we have to understand the world and ourselves is through spirituality. Most of us are interested in developing our physical capacities, but take less interest in experiencing spiritual enrichment. However, **Something Greater** than we are, deep within us, is urging us to consider other dimensions of reality. This Greater Something wisely guides those who respond to Its inner prompting. Many persons do not feel this urge early in their lives. Some take many years to acknowledge Something Greater than themselves.

When we seek to understand the world through spirituality, we do so in a very different way than when we investigate it through physicality. We are wise when we view every so-called object as a manifestation of Spirit. When we judge people only by their physical appearances and their actions, we overlook their spiritual nature. When that happens, it is easier for people to treat their fellow human beings as mere objects that can be eliminated without remorse.

The purpose of the book is to assist persons in transcending object-viewing in their personal and spiritual lives. Object-viewing itself is not bad: there are many times when, engaging material objects, we need to know how to view objects and objectives for valued purposes. Otherwise, we tend to use object-viewing to make judgments about what we see, especially negative judgments about other people. Being judgmental alienates us from those around us and from ourselves. Persons who utilize spirituality to transcend object-viewing discover how to heal diseases and other disappointments by reflecting the true values which are the potential of everyone we meet. Until we transcend object viewing, we have missed or forgotten the magnificence of our potentiality.

This book will discuss how we can best understand *physicality* and *spirituality*, and how we can integrate them one

with the other. Some who live only in the physical world deride religion and spirituality as wishful thinking. Likewise, some devotees of religion and spirituality look down on the physical world, declaring that it is nothing more than an illusion. The viewpoint of this book is very different: we are wise to understand how we can experience both physicality and spirituality in ways that are highly beneficial. In short, to heal the divisions of the world and ourselves, we would do well to mend the rift between science and religion. We obtain the means to do that as we draw out the core value of religion, which is spirituality; that is, the natural sciences and spirituality have much in common. They both accept that everything happens through cause and effect. They both adhere to principles, which are more than belief systems. They are the result of using certain laws of nature over and over, because through them their expected manifestations will always occur.

### **The Physical and Spiritual Dimensions**

In addition to the third dimension that we all live in, there are eight or more physical dimensions, which physicists are studying in order to discover more about reality. Many physicists have said the fourth dimension consists of time, or of viewing the space-time continuum. However, today physicists generally think that time is associated with a higher dimension, often spoken of as being the eleventh dimension. The fifth through tenth physical dimensions are spatial in nature, but they are too tiny to be seen by the naked eye. Nevertheless, they are real, and subatomic physicists are expecting to use them to observe subatomic *strings* (particle clusters) and thereby greatly increase their abilities to know how reality is constructed.

The consciousness of many persons is now ready to grasp that, just as there are higher numbered physical dimensions, there are spiritual dimensions containing unlimited resourcefulness. These spiritual dimensions are the core of reality, while the physical dimensions are their correlates. The spiritual dimensions

are experienced whenever persons open up to express spiritual healings that lift individuals out of alienation with reality. Spiritually-minded persons have experienced such healings for millennia, and are available to all of us.

We are all familiar with the lengths, widths, and heights of the third physical dimension. The third spiritual dimension seems very similar, except that the objects we view here concern outward trappings and wrappings. We tend to value these outward appearances more highly than the enrichment of the Spirits that express them. In other words, third dimensional spirituality focuses on the outward rules and rituals of religion, rather than on the spiritual meaning that underlies all religion.

Just as with the third physical dimension, there is nothing inherently wrong with having rules and rituals in religions. The fact is, however, that too many people focus on rules and dogma to the exclusion of pure spirituality. Some people use differences in religion to justify hating and even harming others, which actually contradicts the core beliefs of all religions, and of all spirituality.

Please understand that religions in general are not my cup of tea! Oh, I began there. However, I gradually became aware of a great difference between religions and spirituality. Religions sometimes express spirituality as their major interest, but most people look upon religion as though it is best grasped from physical interests. Religion can be experienced *either* through physical conceptions or spiritual ones. If the experiences of religion are more physical, they reflect the awareness that we have of the *third dimension*. If the experiences are more largely of spirituality, they reflect some awarenesses that arise from being conscious of the **Greater Spiritual Dimensions** (often referred to as **GSDs**). They are sources for living life from spiritual awarenesses that greatly empower us.

The most constructive experiences of religion are of a spiritual nature. However, when religion is based more on physicality, difficulties emerge. Most importantly, it would be wise for religions to teach their adherents that failure to follow

all or most of the rules and rituals should not cause them to feel guilt, remorse, self-condemnation, or unworthiness. It is true that we are wise to learn from our errors. However, *we do not learn from our mistakes by casting blame upon ourselves*. We learn through trusting something deep inside to guide us into better choices.

The fourth spiritual dimension of spirituality entails a shift in the way we view persons, things, and the environment. Rather than making objects important for our interests, in the fourth dimension we establish and seek objectives. Objectives are goals that lift our lives into more practical and beneficial actions. Those of us who express the fourth dimension value it because it has increased our opportunities to expand interests, prosper, and to discover inventive means for materially enriching our lives. However, some have greatly misused this awareness as an opportunity to control other persons. These people set and seek goals that harm others, sometimes grievously. For example, some use the goal-seeking nature of the fourth dimension to assemble groups of people to engage in criminal or terrorist activities.

We do not reach the Greater Spiritual Dimensions as long as material things are the prime interests that we seek. The **GSDs** are experienced as we release ourselves from pre-occupation with material goals and interests, from those things that concern outward appearances and things. They have their place in our lives to a degree. However, *we do best to most especially enjoy the practices of Self-reliance, harmony with others, virtue, integrity, peace of mind, kindness, and pursuing those other inward qualities which manifest high outward character*. If to have things is more essential than to grow a spiritually rich nature, we linger entirely in the third or sometimes in the fourth.

Most of us will live most of our lives in the third and fourth dimensions; nevertheless, frequently transcending those experiences is the way to increasingly unfold our real natures. We are all basically good persons, and to be aware of this natural state of Self-acceptance while often experiencing the Greater Spiritual Dimensions provides us with all we desire and need of

the riches of material things. As we spend more and more time in the Greater Spiritual Dimensions, we discover a happiness that exceeds anything we have known before. Right relationships and a great many of the things we enjoy are given to us as we live from the integrity that is naturally awaiting us in these magnificent Spiritual Dimensions.

Moreover, all problems, disappointments, and struggles fall away from us as we first desire to express our inner treasures that are the potential of every person. It is then, that all the gifts of material basis naturally come to us in greater abundance than we need. Moreover, frequenting the Greater Spiritual Dimensions provides us with healing capacities for ourselves and others.

## **Spirituality and Religion**

In addition to how differently each dimension functions, there is a significant difference in what the two words *religion* and *spirituality* mean for us. Focusing on the authentic nature of religion, we find it to be an interest for living a spiritually motivated life. Yet, some of the most beneficial spiritual expressions do not exist in many religions. In today's world, all religious views include that we have all come from the same source, usually specified as God. Then why are there several thousand different belief systems of religions requiring persons to follow somewhat different sets of rules so as to have a favorable relationship with God or truth? And why do many of the spokespersons say they have the only correct way?

Dogmatic conceptions are mistakes when they forbid persons to think for themselves and to feel their own connections with the inner awareness that knows them best. Dogmas are largely constructed from physical considerations and often are used to try to get all persons functioning in the same way. *Spirituality means that all persons are both unique and wise as they find out for themselves their individual differences and pursue them.* This does not mean that anything goes. It means deep inside we all

have different interests to pursue. When we become true to ourselves, we discover we have individual missions.

In other words, it is legitimate to have different points of view, yet many of the dogmas are divisive and not essential. Although dogmas are attempts to explain how to live spiritually deepened lives, it would be good if divisive ones were weeded out. A better common ground from the core of religions could bring all religionists together.

Many readers will wonder about the words used in this book when referring to the *Greater Something* or *God*. While these do mean basically the same thing, there is a very important caveat: **It is not a God of judgment**, and those who are uncomfortable with the idea of “God,” may use any term they like. For example, one may call It “Something Greater,” the “Greater Something,” the “Higher power,” or the “Great Spirit.” For purposes of simplicity, for the larger part of this book, the term “Great Spirit” will be used. Use of the word “Spirit” emphasizes that spirituality is our primary interest. I was raised in a very religious family. However, I did not believe in God until I had grappled with the idea of God in my mid-teens, especially Its being specified as a judge. Any readers who may wonder about the existence or nature of God have my sympathy. We are all wise to believe that there is Something Greater than who we appear to be. The solution to what we decide to do with this interest is discovered deep within our sense of self.

Four intertwined ideas follow about how spirituality can assist everyone to know they are included with all others in the life everlasting, even if beliefs are different.

The first idea is to accept spirituality as a great resource in our lives. If religions would make dogma and ritual less important and spirituality more essential, a solution could be discovered for unity, camaraderie, and a growing harmony among all people. Many people dispense with dogmas and still live gracious spiritual lives. Others retain some dogmas, yet make spirituality a marvelous feature of their conduct, beliefs, and interests.



Secondly, to synthesize spirituality with the natural sciences can benefit us immeasurably. As people accept both what the natural sciences do and what the ideas of spirituality can achieve, problems are eradicated. The natural sciences and spirituality both work with principles bringing healing to most any disappointment. Together they can overcome diseases, wars, poverty, inequalities, environmental concerns, and all unreasonable degrees of stress. People work together cooperatively as they honor both of these two fields.

The third emphasis is about the **Greater Spiritual Dimensions**. The Greater Spiritual Dimensions are the fifth, the sixth, and so on. Without effort, healings of anything are manifested in them through brief departures from the third and fourth dimensions, which can be achieved by being true to selves, thus open to spirituality.

The fourth interest is about healings of diseases, relationships, poverty, and virtually any unfortunate condition. This includes both spiritual and physical means for overturning any disappointment or difficulty. Synthesizing the spiritual and physical means that any way we can experience healing is good. However, *every chapter reports one or more healings that have happened with ease through the Affirmative Prayers of spirituality.*

*As we develop interests in adding the fifth and higher dimensions of spirituality, all our experiences will provide healing properties of a magnitude beyond what a third and fourth dimension philosophy can accomplish. Even as we receive healings in the Greater Spiritual Dimensions, we can still live largely in the third and fourth dimensions. It is not an either/or proposition. We can enjoy ball games, music, the arts, sciences, commerce, politics, and much yet to come through inventiveness. Frequenting the **Greater Spiritual Dimensions** for healings is like taking mini-vacations that we will remember with fondness forever after. They may be brief sojourns from the third and fourth dimensions.*

At the beginning of every chapter, speak the first line to yourself and say it with confidence. Doing this begins or deepens the spiritual enrichment.