

The
Winds
of the
Soul

~Heaven's First Voice To Us~



By

Dr. Gregory Cameron David Young, Ph.D.(Oxon.)

The Winds of the Soul—Heaven's First Voice To Us

by Dr. Gregory C.D.Young, Ph.D. (Oxon.)



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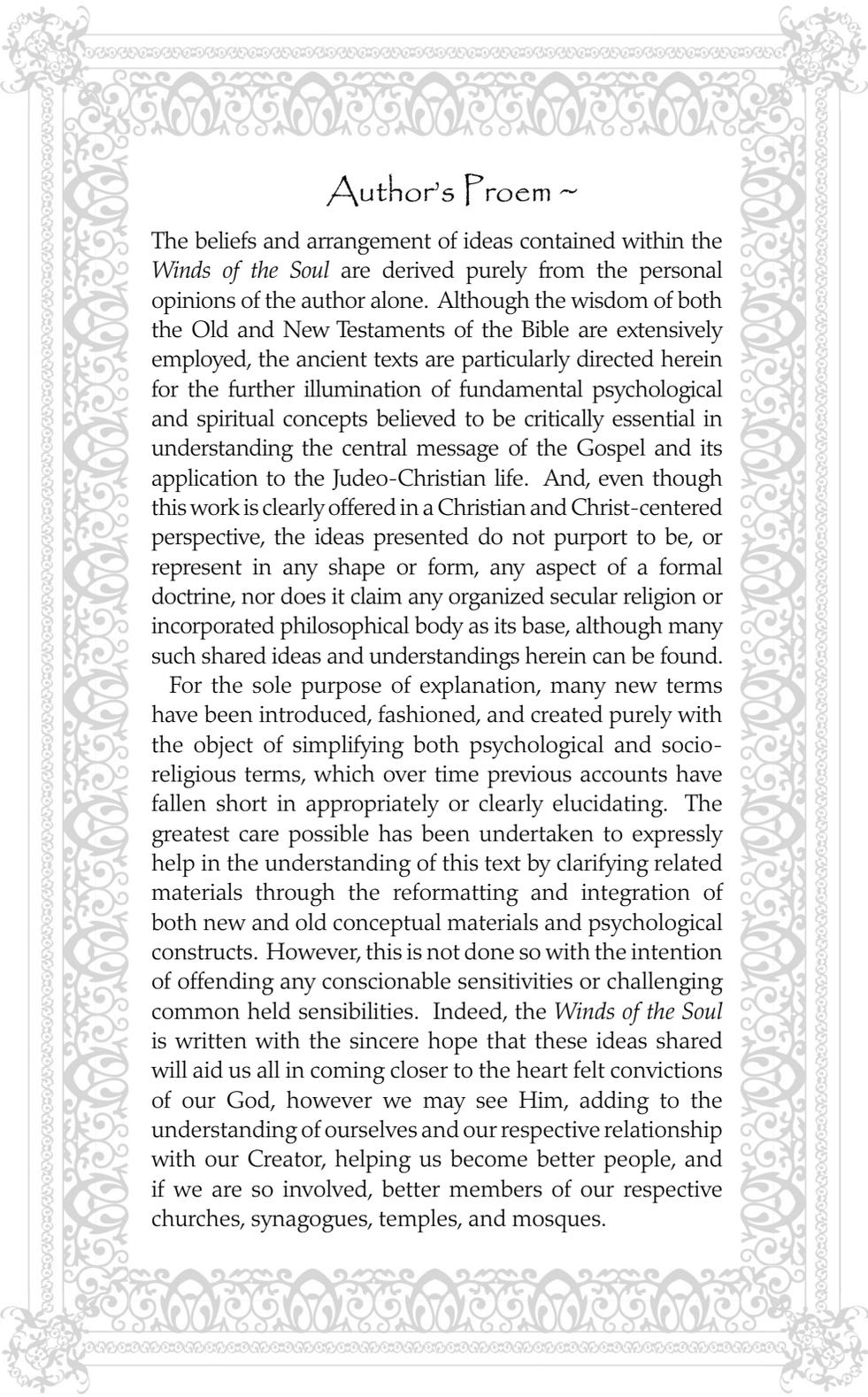
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Author's Proem ~

The beliefs and arrangement of ideas contained within the *Winds of the Soul* are derived purely from the personal opinions of the author alone. Although the wisdom of both the Old and New Testaments of the Bible are extensively employed, the ancient texts are particularly directed herein for the further illumination of fundamental psychological and spiritual concepts believed to be critically essential in understanding the central message of the Gospel and its application to the Judeo-Christian life. And, even though this work is clearly offered in a Christian and Christ-centered perspective, the ideas presented do not purport to be, or represent in any shape or form, any aspect of a formal doctrine, nor does it claim any organized secular religion or incorporated philosophical body as its base, although many such shared ideas and understandings herein can be found.

For the sole purpose of explanation, many new terms have been introduced, fashioned, and created purely with the object of simplifying both psychological and socio-religious terms, which over time previous accounts have fallen short in appropriately or clearly elucidating. The greatest care possible has been undertaken to expressly help in the understanding of this text by clarifying related materials through the reformatting and integration of both new and old conceptual materials and psychological constructs. However, this is not done so with the intention of offending any conscionable sensitivities or challenging common held sensibilities. Indeed, the *Winds of the Soul* is written with the sincere hope that these ideas shared will aid us all in coming closer to the heart felt convictions of our God, however we may see Him, adding to the understanding of ourselves and our respective relationship with our Creator, helping us become better people, and if we are so involved, better members of our respective churches, synagogues, temples, and mosques.





The Winds of the Soul

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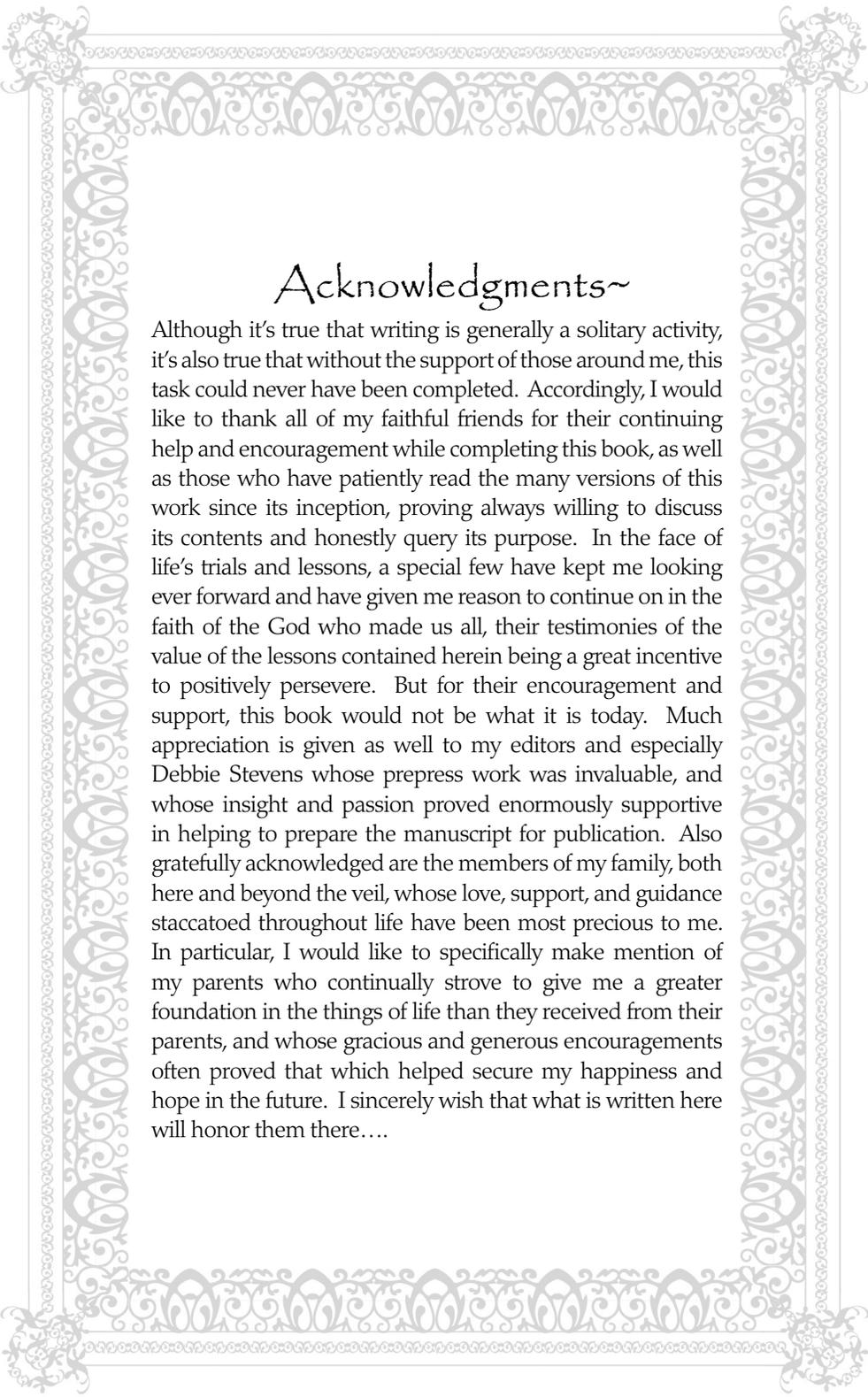
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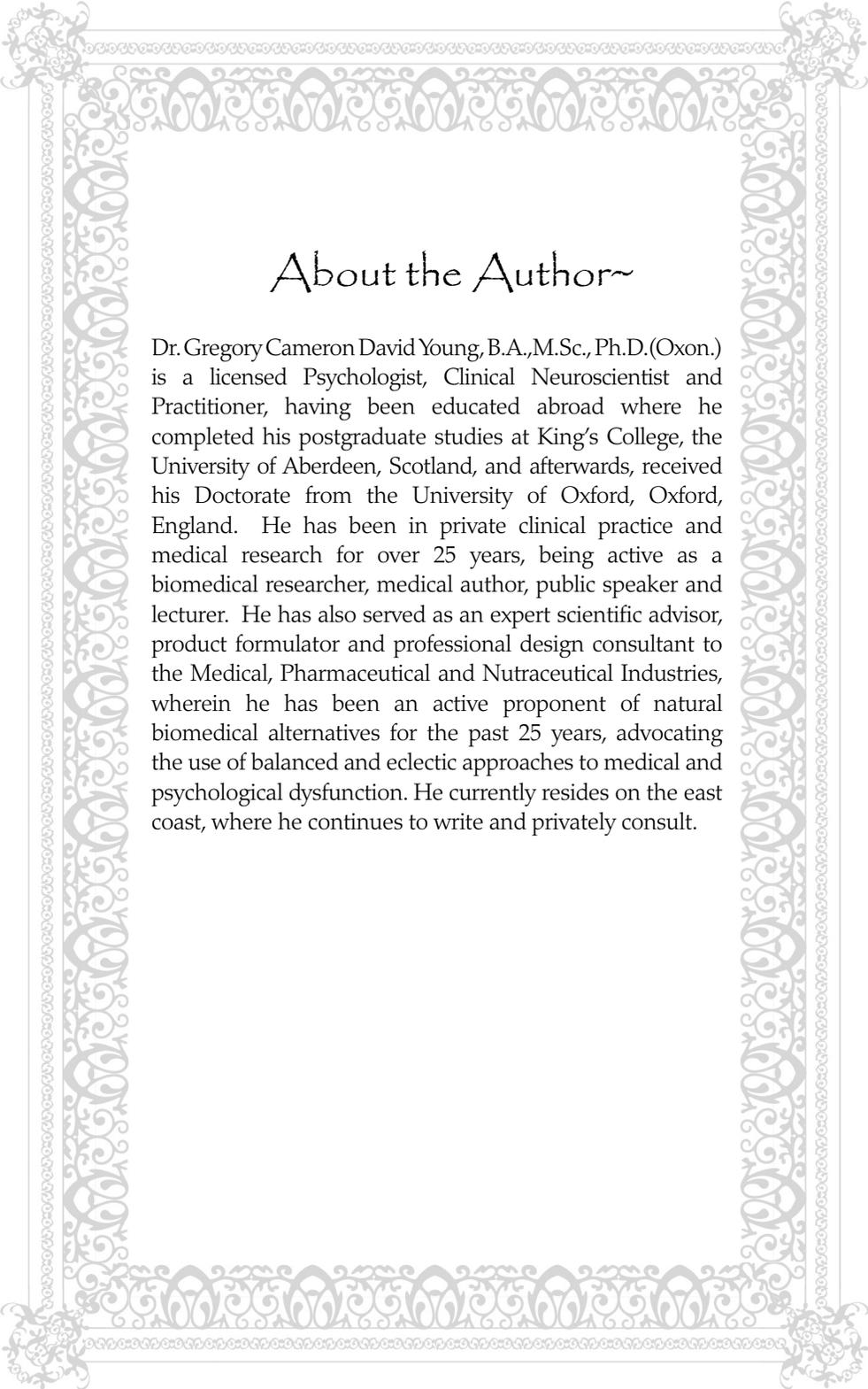
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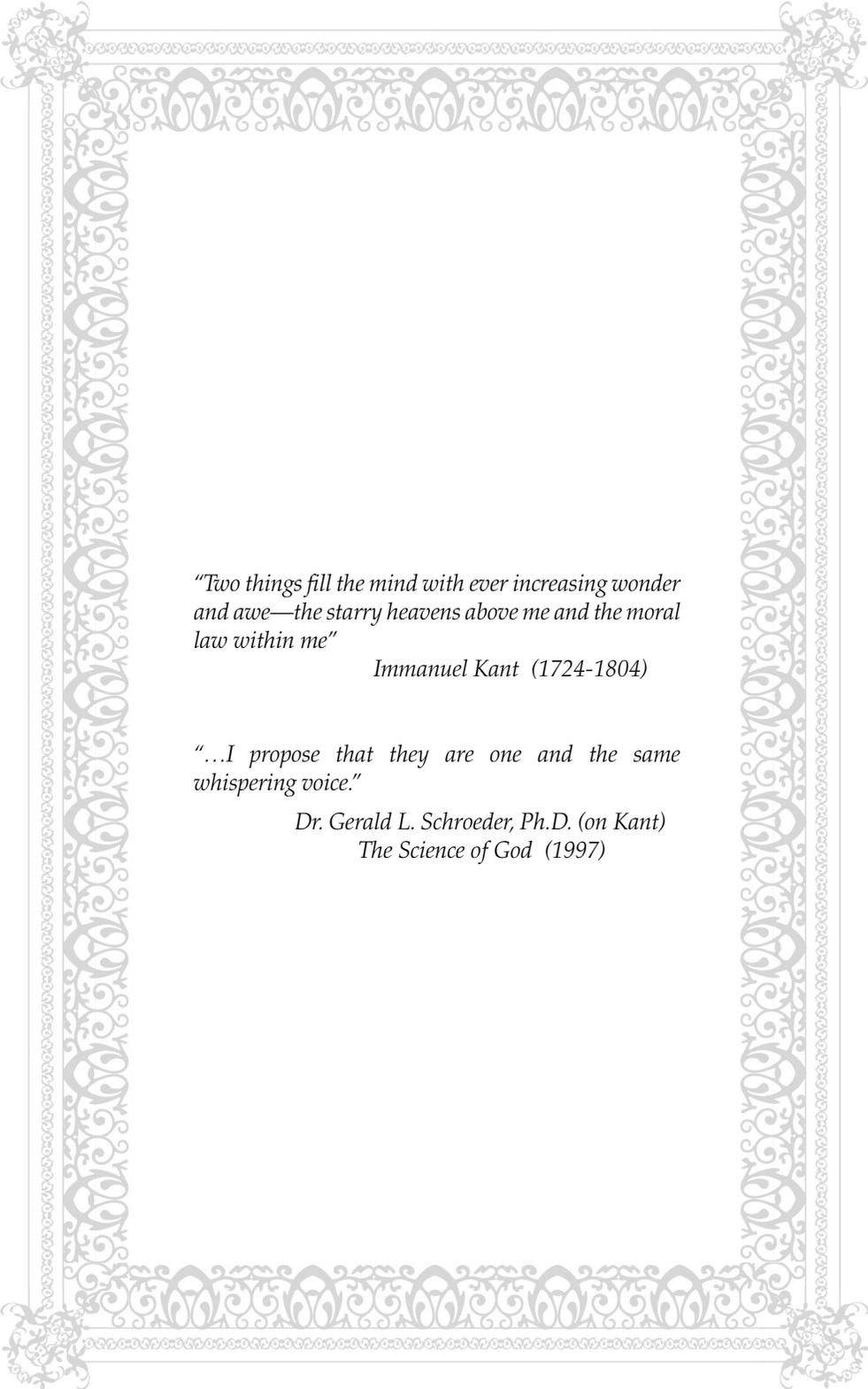
Acknowledgments~

Although it's true that writing is generally a solitary activity, it's also true that without the support of those around me, this task could never have been completed. Accordingly, I would like to thank all of my faithful friends for their continuing help and encouragement while completing this book, as well as those who have patiently read the many versions of this work since its inception, proving always willing to discuss its contents and honestly query its purpose. In the face of life's trials and lessons, a special few have kept me looking ever forward and have given me reason to continue on in the faith of the God who made us all, their testimonies of the value of the lessons contained herein being a great incentive to positively persevere. But for their encouragement and support, this book would not be what it is today. Much appreciation is given as well to my editors and especially Debbie Stevens whose prepress work was invaluable, and whose insight and passion proved enormously supportive in helping to prepare the manuscript for publication. Also gratefully acknowledged are the members of my family, both here and beyond the veil, whose love, support, and guidance staccatoed throughout life have been most precious to me. In particular, I would like to specifically make mention of my parents who continually strove to give me a greater foundation in the things of life than they received from their parents, and whose gracious and generous encouragements often proved that which helped secure my happiness and hope in the future. I sincerely wish that what is written here will honor them there....



About the Author~

Dr. Gregory Cameron David Young, B.A., M.Sc., Ph.D. (Oxon.) is a licensed Psychologist, Clinical Neuroscientist and Practitioner, having been educated abroad where he completed his postgraduate studies at King's College, the University of Aberdeen, Scotland, and afterwards, received his Doctorate from the University of Oxford, Oxford, England. He has been in private clinical practice and medical research for over 25 years, being active as a biomedical researcher, medical author, public speaker and lecturer. He has also served as an expert scientific advisor, product formulator and professional design consultant to the Medical, Pharmaceutical and Nutraceutical Industries, wherein he has been an active proponent of natural biomedical alternatives for the past 25 years, advocating the use of balanced and eclectic approaches to medical and psychological dysfunction. He currently resides on the east coast, where he continues to write and privately consult.

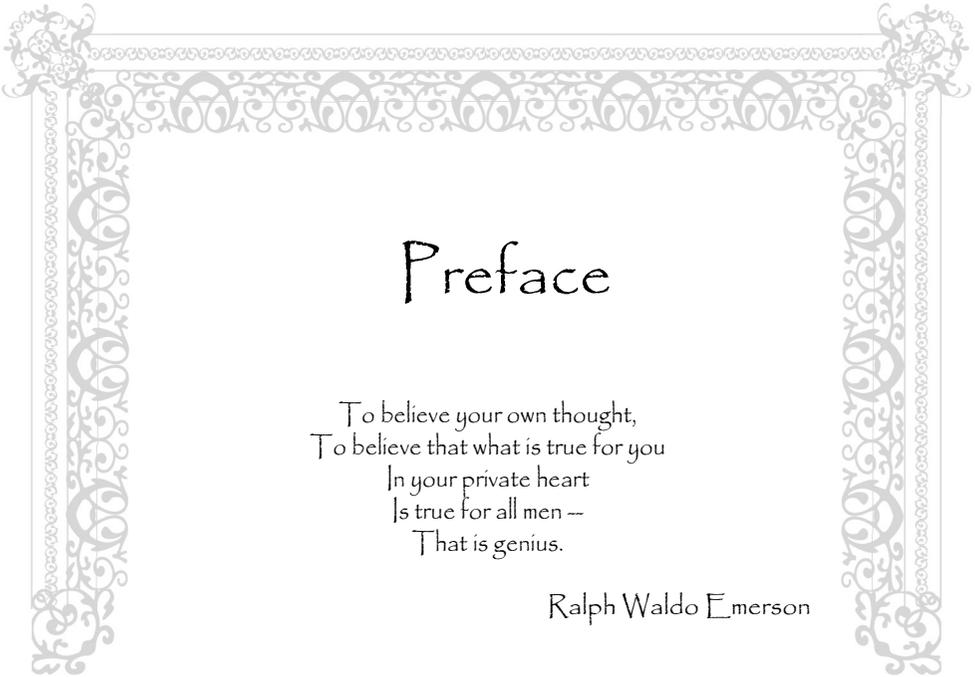


*“Two things fill the mind with ever increasing wonder
and awe—the starry heavens above me and the moral
law within me”*

Immanuel Kant (1724-1804)

*“...I propose that they are one and the same
whispering voice.”*

*Dr. Gerald L. Schroeder, Ph.D. (on Kant)
The Science of God (1997)*



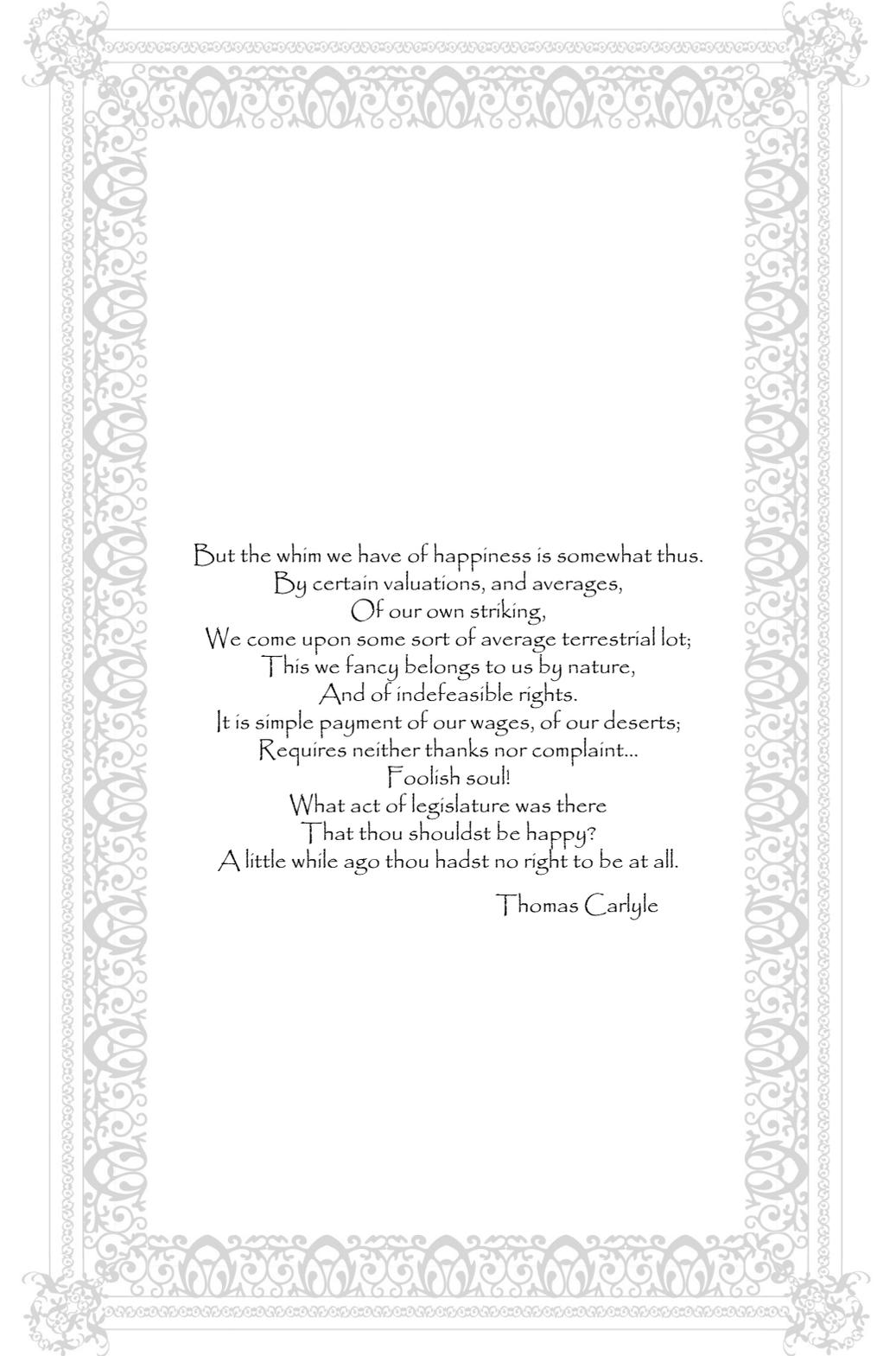
Preface

To believe your own thought,
To believe that what is true for you
In your private heart
Is true for all men --
That is genius.

Ralph Waldo Emerson

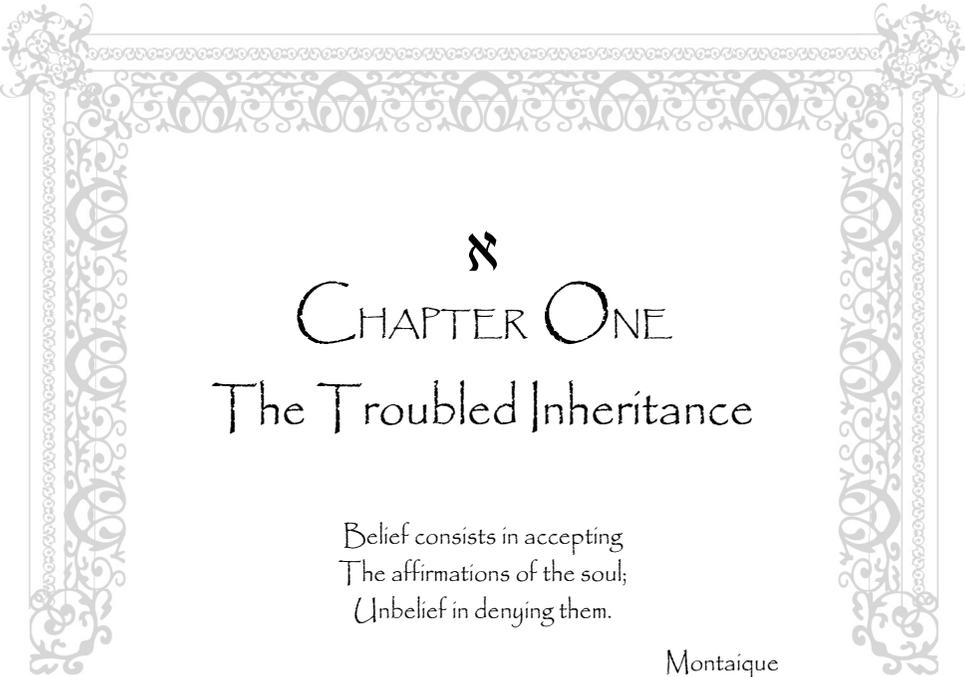
It has been said many times and in many places that we are all very much alone in this world. We are born alone and we die alone. We come in alone and we go out alone. A very sad commentary about life that seems to me upon reflection to be false and devastatingly misleading. It becomes misleading since it suggests that we can in no way relate to anything outside of us; that we cannot ever be at one with the company of life that surrounds us—as if we are eternally condemned to remain in a glass cage, forever separate, as we agonizingly watch the other children play without. How joyless. How desperately lonely. What a hellish view of life. Yet, perhaps because so many people verbalize its sentiment or because of historical and traditional endurance, it has become a powerfully depressing belief to which many people seem to cling. Whoever it was that originated the idea was no doubt hard hearted and frustratingly short sighted, slow of feeling, and blind to the truly beautiful besides.

The truth is that we are not really alone. Indeed, we may choose to be so if we wish, but we also have the power to embrace life and come to know it intimately. How close we are to approach *at-one-ment* with life is immediately dependent on how well we are acquainted with the inner world of our lives, that deeply mysterious realm which no one really talks about and no one ever explains. This inner world is a “place” that is ever present and immediate. It does not go away when we close our eyes or disappear when we blind ourselves in other ways. This inner world is the world of our “feelings.” And this is what this book is all about.



But the whim we have of happiness is somewhat thus.
By certain valuations, and averages,
Of our own striking,
We come upon some sort of average terrestrial lot;
This we fancy belongs to us by nature,
And of indefeasible rights.
It is simple payment of our wages, of our deserts;
Requires neither thanks nor complaint...
Foolish soul!
What act of legislature was there
That thou shouldst be happy?
A little while ago thou hadst no right to be at all.

Thomas Carlyle



⌘
CHAPTER ONE
The Troubled Inheritance

Belief consists in accepting
The affirmations of the soul;
Unbelief in denying them.

Montaique

 Introduction~

I believe that everyone wants to be “happy,” every one of us. That’s the basic assumption of this book. In fact, it seems to me that this notion of “happiness” is likely the most all encompassing, most all important quality of life we seek. However, I think that it’s also the most elusive, most ill-defined and least accomplished quality of life judging by where our world seems to be going.

Despite our varied views about what happiness is, there’s not a person among us who has ever wanted anything differently for themselves in the end, or basically wanted anything more, despite the means to secure that end appeared confused. No matter our peculiar and individual misunderstanding of it, no matter our cultural background or heritage, to be “happy” is a basic aspiration that all of us have deeply shared. Despite our misunderstandings and failed attempts of securing it, despite our misdirections and prejudices, happiness often remains elusive—a kind of common, generic desire that never grows old but grows ever more important as we grow older. From Aborigine and Bushman to the rich and royal, happiness, however tragically ill-defined, is a shared priority amongst us that cannot be ignored. No matter how conceived, happiness is something which most of us wish were a better part of our lives. It’s something most of us continue to try to stubbornly achieve over and over





again, no matter our failed histories. To some, that may sound somewhat presumptuous, to others, trite. But to me, the importance, if not sacredness, of “happiness” is self-evident.

Yet, being so commonly all important, one would think that the “correct way” to happiness would be well-known and practiced by now, especially considering how long man’s desiring for it has been around. Surprisingly, regardless of our rather lengthy history in pursuit of happiness, the majority of us have not found a distinct and accurate method of “how to be happy.” We might have expected that man’s accumulated wisdom about the subject would have by now given us some clear direction. But it has not. We might have hoped that we would have at least learned from our mistakes, staying clear from all the erroneous paths to happiness over all these years. But we have not. Despite how long we have been at this, there still doesn’t seem to exist a clear consensus about how to be happy or how not to be. It doesn’t appear that any of us have any better understanding about the matter today than we did in the beginning. In fact, judging by the hit-and-miss actions of many of us, our view of happiness appears to have become more distorted over time. As such, corruption continues and the means to satisfy our changing views becomes perverted even further. No matter how misdirected and misguided our efforts are continually proven, we stubbornly practice the same old failed procedures of being happy over and over again. We seem enslaved to practice our “own way” of becoming happy, no matter our lack of success. Sadly, even though few of us came into this world with the direct intention of becoming unhappy or sad, so many of us are. And even though we’re generally not attracted to contention, misery, confusion, nor pain, these things appear to make up the majority of most of our lives.

It becomes increasingly obvious that none of us seems to have a clear or consistent understanding of what we have to “do” to be happy, or what “it” is that makes us happy, or what “it” is that will maintain the happiness we have. In fact, whenever we find ourselves in a position of happiness, we often wonder how on earth we ever got “there.” It’s such an unexpected and temporal thing for many of us, so difficult for most of us to hang on to. And then it’s usually over so quickly, like a burst of fireworks that suddenly fills the sky, surprising our eyes and disappearing before we’ve taken it all in. It all seems so very impermanent and gone before we realize it. We seem to be in the dark about the whole matter; there’s so much that we don’t understand.

Correspondingly, none of us seems to have a clear idea as to what to do when we’re not happy or what we should do to regain the happiness we’ve lost. We’ve all tried the supermarket methods of quick-fixes and the like, but none of them have ever worked. Subsequently, we begin to believe that happiness is a magical process, something unpredictable and unfathomable. When happiness is gone, we believe it’s gone forever unless someone has the “magic” to bring it back. And





then we commiserate that any happiness that is regained will never be the same, no matter how hard we try to make it like it used to be. We find that trying to replicate lost happiness seems like a good idea initially, but it just isn't that easy. No matter how exact we think we are being, our efforts alone prove incapable of giving us the same "buzz" and the same sort of satisfaction. We find ourselves at a loss as to how to accurately reproduce the process or understand how it came to be in the first place. Like a good pie crust that melts in the mouth, before our tastes can be fully satiated, happiness defies our full understanding, only tantalizing the taste buds for more flavor.

Come to think of it, in a strange sort of sense, our common experiences of happiness and flaky pie crust are more alike than they first appear. When they're both good, it's almost magical! And, similarly both have been hard to replicate and even harder to master. With pie crust, whatever recipe was used, a faithful reproduction is often difficult. No matter how sure we are of the ingredients, something still turns up wanting. No matter how sincere and practiced our efforts, it's never quite right, never quite the same. Something is still lacking, something still missing. Somehow, an important contributing factor remains yet to be defined. Similarly, those special factors that suddenly activate situations and circumstances and allow us to experience happiness are not often known either. As in the making of good pastry, the missing ingredients of happiness that turn everyday experiences into those which are passion filled, warm, and alive seem, in the end, frustratingly elusive for most of us.

The difficulty, of course, is in knowing what will actually "make" us happy, or that which will cause us to be "truly" and permanently happy. Despite our healthy individual differences, our individual understanding of what happiness really is has become increasingly ill-focused and badly defined. This is where the real problem starts. Not knowing what it is that we seek, we have lost the way to true happiness and forgotten the understanding as to how to make our own happiness endure. We are left instead with only the dismal guidance offered from unclear historical debates over the matter as our guide. Making things worse, a confusion of materials and social rewards compete with the notions of our heart, often substituting for them any "gusto" we find along the way. To be sure, without a clear understanding, we are vulnerable to almost anything promising us a quick fix.

There are a lot of magic recipes out there, a lot of people selling "happiness" in the world today. Through the recent years, we have been inundated with all sorts of "plans" for happiness. There are so many failed strategies and systems for living that it's difficult to count them all. Some are packaged as religions, some as new "pop" psychology movements, some as business fads and social trends, some as entertainment. Each





come and go with the decades. Each are dramatically orchestrated for our attention and attraction, the splendor and tinsel they offer soon fading. Collectively, these are the “happiness-mongers” selling their wares to any unwary individual who will give them the time of day. The fact that they know little about real happiness doesn’t seem to stop them from selling their notion of it. Either cloaking themselves with religious persuasion or feigned business expertise, there’s always some sort of angle about the matter they’re pushing. “Making people happy” becomes a blanket under which they rationalize their misguided deeds while continuing to break all the laws of Principle, justifying the legitimacy of their calling to themselves and others. Quite startling, their businesses appear to be growing. Despite the seemingly repetitive nature of their antics, the continual bombardment from the “happiness-vendors” endures. And even though they are like snake-oil salesman whose quackery is made from watered-down intoxicants that act to give us a quick “buzz” and little long lasting joy, we don’t seem to get enough of them. We welcome them each and every time they appear, applaud them, bequeath them money and honor, and give them anything else they’d like for the asking, including all of our trusted attention. No matter how crowded, there always appears to be more room for them at the table, as if somebody has been sending them invitations!

Some say being richer will make you happier. Some say being younger or at least being more beautiful will do it. Others want you to join their movement, club, or religion, asking you to quietly surrender the reins to your life so as to allow another to steer your course and make your decisions. They promise us that they’ll tell us the secret of happiness if only we would make a small “investment” or “donation” to their “cause.” Still others believe that you simply have to “busy” yourself. They’ll sell you all the plans you’ll ever need while occupying your time with just enough dribble and nonsense—kind of like summer camp—presumably so that you don’t have to think about how unhappy you really are in the process. Some even tell you that learning not to desire happiness will make you happy. Perhaps they think it will happen by default. Happiness is not only being marketed “wholesale” in this way, but retailed too! Breakfast cereals are now supposed to help us start out the day “happy,” while cheeseburgers and cola drinks are presumably to keep us contented the rest of the time. For more drastic fixes, more money, more cosmetics, more jewelry and clothes can help “make us over,” and thereby be supposedly happier. And of course there’s always that new car that will help set the tone right. In fact, “new” anything seems to make people forget their troubles for a while. Advertisers and retailers have known this for a long time. They thrive on our tendency to buy on impulse. Buy something.... Anything.... It doesn’t really matter what it is and it will make us happy, we’re told. Parenthetically, the words “more” and “new” and “happiness” seem to have become synonyms in our culture. A new credit





card, more credit, more success, a new house, a new job, a new baby or love interest, even a new wife or husband—anything to distract us, to give us more pleasure no matter how short lived, has sadly come to mean the thing called happiness for most people.

We're repeatedly sold this bill of goods. Around every corner there is always the promise of the "sure thing." The trouble is, none of them have ever worked. Each promising much but delivering little. Not one of them have made us happy. Although the happiness-merchants and pleasure-mongers themselves would never admit it, all of them have failed in making good on their promises. Yet, no sooner is one proven false, then ten more appear, all promising to be better, more "new" and "improved" than the last. Sounds kind of "commercial," doesn't it? When all that we were really interested in was buying a good laundry soap! And laundry soaps come and go, you know, just like all the promises of the happiness-merchants. All those promises come and go with the times. The trendy ones, the fashionable ones. You know the ones I'm talking about. And in time, no longer bright with promise, each "enlightened path" becomes a candidate for the junk pile. Despite this evidence, we seem to become ever more convinced that just one of these days we too will win the lottery of happiness and never have to be sad again. We never seem to tire but become addicted to the process instead. But win? We never do—only lose. As each plan successively fails, we find ourselves filing away the "junk" as we would the stuff in our attic or garage. Misbegotten pieces of memory shuffled to the side and ignored for the most part, never to be used again and embarrassingly discarded.

Ever wonder how we ever got mixed up in all of those ill-conceived "sure-things" in the first place? What is it that happened to us which led us so far astray or made our life suddenly so confusing and overwhelming? How many times have we all just thrown up our hands and said, "I've had it.... I just can't take it anymore!" How many times have we found ourselves uncomfortably failing, wondering how we ever got into such a mess? We don't intentionally wish to fail or be unhappy. So why is it that it becomes such a big part of our lives? How is it that something we want nothing to do with ends up being a major part of most our lives? I ask you, is this the way it should be? Shouldn't we all be more happy than unhappy over time? Shouldn't happiness be something that everyone can experience, something that none of us should lack? Shouldn't happiness be easy to understand and easier to keep in our life? Should happiness be such an elusive and temporal experience? Should happiness, in fact, be so difficult to find? And once tenuously grasped, should happiness then be so difficult to hold on to or possess? Does this make sense to you? It doesn't to me. Still, the understanding of what happiness "is" appears to have grown muddled and clouded amongst us!





I can't accept the notion that happiness is supposed to be so indefinable, "undetectable" and unknowable. That would be sadistic. And I don't believe that life is something which punishes us in such a way or takes joy in another's unhappiness. Although life may offer us disappointments, it's true, there's generally a purpose behind it when we look honestly enough for it. And it's not only by reason of disappointment that we are "unhappy." Although misfortune and unhappiness often accompany one another, we can't blame our unhappiness on our misfortunes, just as we can't derive an eternal or long lasting happiness because of our "successes" alone. Happiness must come from another source for it to be legitimate. Indeed, it is easily verified that true happiness leads to "fortune" and not the other way around. Accordingly, "misfortunes" do not cause "unhappiness." Rather, it's just the opposite. "Unhappiness" leads to misfortune, just as pride "goeth" before the fall.

And why is this so? Well, it's when we are in the absence of true happiness that we become numb and insensitive to our surroundings. It is this passive state of helplessness, a form of perceptual blindness that then potentiates many of our own misfortunes. Unhappiness actually breeds misfortune by creating the circumstance of chaos and insensitivity which allows it. Misfortune cannot by itself "cause" unhappiness. Put another way, unhappiness precedes misfortune, like the clouds do the rain. The subsequent state of blindness and narrowed perspective that results from our unhappiness foreshadows, if not portends, the possibilities of misfortune sure to follow. When we are in a state of unhappiness, we're undiscerning; and being so blind, we actually invite misperception, misjudgment and error, providing all the necessary constituents for misfortune to abound in our lives. In this light, unhappiness is simply a forerunner of misfortune. Perhaps this is where the notion of "when it rains—it pours" really comes from.

Thus, if we are without happiness in life, it's only because we've forgotten how to keep it, not necessarily because something outside of us has first caused it. When we've lost that "happiness," that light, we will begin to stumble into the paths of misfortune and confusion. Conversely, when we're truly happy (not vainly satisfied, nor accepting some temporal counterfeit—but truly happy), we are alert, present, discerning, sensitive, aware, and discriminating of our surroundings and experiences. Such a state or presence of mind, in turn, breeds the possibilities of fortunes to follow like the day follows the night. Perhaps this is why it is written, "Seek ye first the kingdom of Heaven and all else will be added unto you," or in other words (if you will allow the liberty), "Seek ye first the happiness of Heaven, and everything else will follow, as sure as the dawn does the night."

Happiness, we will learn, comes only from within. It's not created or caused by things from the "outside." It's not caused by gaining or





experiencing pleasure. It's not caused by a new car or new house, a new job, more money, more success and social standing or new relationships. It's real happiness that makes all other things new or appear new and undiscovered so that we will appreciate them as though they were new. True happiness is like the sun that warms the earth, causes the rains to fall and makes things to grow, and to grow beautifully in their respective order. True happiness causes fortune to shine upon us. True happiness never forces growth or profit from the ground. It never changes the natural and quiet order of things, but works without offense. It is true happiness that naturally opens our eyes and understanding to the fortunes and blessings we have been promised and, thereafter, allows the harvest to be realized. However, if we try instead to seek first for those things outside of us, desiring for them to make us happy (or feign a pseudo or false happiness so as to get gain), it's then that we disrupt the natural order of things, and, becoming blinded and narrowed of mind, subsequently lose the promise of fortunes that were previously ours.

This is an important thing to know. Losing the promises of fortunes and blessings of life is directly caused by first losing our position or state of happiness. Ironically, such a loss is often shamelessly reinforced through the passive and misinformed direction from others who teach us to simply accept the passing of happiness in our lives like the passing of the seasons and the coming of old age. This irritates me more than anything else! Let's consider this: Why do we all pray for our happiness to stay a little longer as a guest in our lives, but do nothing about "keeping" it there when it is there, only to become sad and confused when it unexpectedly leaves? Why do we learn to count our blessings, being thankful for the treasures of happiness we've been given, but do nothing about inviting the gift to continue to grace our lives? Why are we so passive and uncommitted about these matters? Why are we instead so superstitious as to why happiness appears to come and go with such frequency? Indeed, why are we afraid to honestly understand the true nature of happiness?

How can we let such a treasure slip through our lives without ever thinking about its genesis or beginnings? Instead of sadly surrendering to the passing of happiness, perhaps we should be more concerned with embracing it more fully so as to understand the means by which it can be invited to stay. Perhaps we should begin to study our happiness more seriously and learn what "it" is that is at its root instead of accepting the worldly notions of its unpredictability. If, indeed, happiness is so very important to us, we should treat it as the serious business that it is instead of taking its "happening" so very lightly. Maybe that's been part of the problem all along. In our carelessness and light mindedness, could it be that we have been inviting "unhappiness" continuously without knowing it? And in turn, have we unintentionally been forgetting to invite





“happiness” into our life? I think that’s part of the problem. So, maybe it’s time for us to learn something different. Rather than depending on the “world” as an Oracle for needed advice and direction, perhaps we should reset our compasses and strike out on a different course. After all, the world doesn’t seem to know what “happiness” is nor where it may be found. So, maybe it’s time for us to depend on something else, something that won’t let us down, something or some way which will always be there to help us—a way discarded by the world, a way that works, and a way that can be found within us all.

The Forgotten Cause of Happiness~

We need to know what “it” is that causes happiness. We need to understand what allows us to be happy and acts to sustain that happiness as well. Interestingly enough, the answer to these imperatives lies continually in front of us. The cause of happiness lies within the true experience of happiness itself. All we need to do, then, is to “slow it down” long enough to discover it. Happiness, you see, is an experience that seems to fleet by most quickly, and because it’s so “fast,” it seems hard to hold on to and examine. But there are some experiences of happiness which lend themselves more naturally to this type of slow-motion examination than others, experiences where the moment has been captured for us and captured well enough so that we may return to it time and time again for re-evaluation. For instance, photographs, pictures, still-lives, and drawings seem at times capable of catching the precious moments of happiness, recording them for our future reference and rediscovery. There are some in this category of experience that are quite precious to me for they convey ever so directly a level of happiness that draws my attention continually. I refer to the art of Norman Rockwell. One’s own personal view of happiness shouldn’t eclipse another’s, I suppose, but I personally enjoy his picture of it. You know the image: “Middle America,” tranquil and warm, and down-home wholesome, fair and unprejudiced, where little things mean a lot, and uniqueness is nurtured and prized.

Although a myriad of other examples could be used here to illustrate what I’m talking about, Rockwell’s drawings alone seem to convey most clearly and concisely that which may take longer to discover in other experiences of happiness. Captured and framed within these moments of life, something very special can be found. Within these pictures can be found the fountainhead of all happiness. Shared within these images, woven within their artistry and subject matter, is an attribute which is at the root of all happiness. Herein is portrayed an example of that ingredient that enables happiness to bloom. Here, smiling upon all those who know how





to observe, is the quiet yet profound breathing of “*Goodness*.” It is this “*Goodness*,” so subtly portrayed by the artist’s hands, that gives rise to our feelings of happiness and peace. Just like a photograph appears to “still” the thrumming of a hummingbird’s wings, so do Rockwell’s vignettes act to “still” the movements of *Goodness*, allowing our eyes further discovery of its beauty. It is to the quiet recognition of this *Goodness* that our hearts are attracted, upon which the colors of the artist’s palate seem even more contented to rest. Indeed, there’s something in all that quiet *Goodness* that speaks to my heart. I know it’s not for everyone, but I can’t help feel that within Rockwell’s art that particular sampling of “*Goodness*” speaks so widely and to so many. But whether we’re impressed with Rockwell, Claude Monet, Leonardo da Vinci, Michelangelo Buonarroti or someone else, it doesn’t matter. Wherever we find this pattern is okay. Here, within Rockwell’s art, we have simply found an example, a pattern, a template, a footprint to track. What matters is that in such experiences the cause of happiness can easily and succinctly be sampled. When *Goodness* is upon us, the true experience of happiness (however one person may wish to define it) is experienced. Since *Goodness* is that which allows our happiness to be felt, it is *Goodness* which should be sought for in all living.

Now let’s speak about this in more detail. Although it’s still true that each of us has our own picture of what happiness is and what it isn’t, it’s also true that the commonality of *Goodness* must be found somewhere in its precious experience for it to be truly legitimate. And though it may be true that happiness may indeed be different things for different people, each of us striving to be happy in our own way, if *Goodness* is not found to be a part of that particular “happiness,” then true happiness has not been experienced. The notion that one’s picture of happiness is no more valid than another’s is only true, then, when *Goodness* lies at its foundation. Most simply, if *Goodness* is not a part of our so called experience of happiness, then happy we are not. The pattern of *Goodness* must be present for our happiness to be “sound.” If we think we’re happy, but there is no *Goodness* to our movement, no pattern of *Goodness* to be found within our actions or thoughts, then true happiness is not being experienced—only its counterfeit. It is this factor, and this alone (the quality and substance of *Goodness*), which singularly allows and sustains any happiness we know. Without *Goodness*, there can be no lasting happiness. True happiness always displays *Goodness* at its root. *Goodness* is that which is necessary for happiness to be. It is *Goodness* that allows happiness to be sustained. In all that we do, while respecting our individual differences, *Goodness* is the fundamental and most important factor which brings forth happiness, no matter the medium of our experience. Therefore, when *Goodness* is found at the heart of things, true happiness is witnessed in abundance no matter our individual differences. Most simply, *Goodness* causes happiness.





Still, to many of us, this all may sound wistful and perhaps farfetched, something fictitious that Norman Rockwell would paint perhaps but nothing real and concrete. So it is that so many of us have forgotten about the strength of Goodness. We don't readily recognize how it is the source of all life or how it is the source of all happiness. We may not see how Goodness and happiness are so interrelated, the one being the cause of the other. Perhaps we've never been truly taught this. Yet, despite our lack of understanding about all these "connections," our happiness is still allowed us, derived from the amount of Goodness, albeit unknown, we allow in our lives. Where Goodness is found, so is the fruit of happiness. It is Goodness which creates the plethora of joyful experience we may witness. The two are directly affiliated and inseparably connected. Even though we may not fully appreciate this affinity, it is to "Goodness" to which we owe our thanks for happiness. Nothing else makes true happiness possible. No happiness could touch our lives, no passing blithe or joy could whisper to us, no recognition of peace, without there being some semblance of Goodness about us. Goodness is the sole progenitor of happiness, its parent and ever watchful keeper. Try as we might to follow some path other than Goodness, none will yield to us the promise of happiness or its experience. Absolutely none. No matter how unstylish and unpopular some may think this tenet to be, it is to Goodness, and to Goodness alone, that all our happiness is predicated.

Of course, true happiness has generally been experienced by most of us, but it often surprises us when we least expect it. We've all had this happen to us. We don't regularly anticipate it and its serendipitous arrival often occurs without warning. Yet, despite a lack of foreknowledge, such a happening is sacred. It's something that we learn to prize. In such an event, we all witness the specialness of our own vision of happiness. We all feel the wonder of this event within us, within our hearts. Such a happiness is felt deeply in everyone of us. But what we may not immediately recognize is that in the passing of those precious moments of happiness, the pattern of Goodness has come a little closer to us, having touched our hearts. Although not directly identifying its face nor accounting to us its peculiar fruit, "Goodness" has passed our way in the fleeting moment of our happiness. Again, we may be left without ever fully appreciating this. The footsteps of Goodness are not often recognized. But it is to Goodness that we owe our thanks nonetheless. Without it, true happiness would not be known, nor the sweet rest that it brings. There is a lesson here for us if we would only listen. It is Goodness that holds the hope of our restoration. It is it to which we should look and learn to embrace before misfortune falls our way again. It is to Goodness that we should first turn whenever we feel unhappy, looking for the Goodness which passed our way previously, learning to seek it and it alone before misfortune reminds us of our folly





again. Nonetheless, others still may wish to believe differently. And by the looks of it, many do just that.

Our sense of what Goodness “is” and how it causes happiness seems to be on the decline. We are becoming increasingly more tolerant of “unfair” and “wrong.” As long as there is some short-term payoff in it, we don’t seem to mind putting aside or selling our morality, our tokens of intentions. Over time, Goodness has lost its fundamental value to our society. Many of us have since ignored the necessary understanding of the relationship between Goodness and happiness that exists. The world and what it espouses certainly doesn’t teach it anymore. A few years ago, a prominent TV newscaster presented a compelling story about how morally impoverished and decayed our nation has become, and most specifically, how twisted our role models are becoming, those to whom we all look for moral direction and confirmation. Many professional athletes, music and movie stars, politicians and other societal role models all confessed how doing something “wrong” was now considered to be okay, as long as you don’t get caught. Apparently, the world is now making heroes out of those who are “clever” enough to get away with it. And they all, with one accord, voiced the opinion that such action lead to “happiness.” Very disturbing, too, was the fact that the viewing public now accepts such double standards in their lives as well. We seem to have lost the spirit of desiring what is right and good. We now are more preoccupied with “getting what we want” no matter the moral cost of the “getting.”

Apparently, we have lost the understanding that without Goodness, true happiness is an impossibility. We have brushed aside the realization that the true virtue behind Goodness is that it allows us, and others who pass us on the way, to be truly happy. We no longer see this connection. Instead, happiness and Goodness are being explained as unrelated phenomenon, things which have no consequence to each other. The value in being “good,” or indeed what “it” means to be so, has been abandoned by our awareness. Accordingly, the strengths of Goodness are no longer touted or extolled. True to the findings of the TV program just mentioned, I’ve heard it said, too, that there’s no profit in “Goodness” anymore, that “being good gives you nothing in return—so why bother to try!” Today, one may even hear Goodness being spoken about as a “hang-up,” something which impedes progress and is “un-cool,” something which is no longer essential in the securing of happiness. Everywhere we turn, the merits of Goodness are being doubted, if not shouted down. Goodness is portrayed as something that is weak and inconsequential, whereas badness is alluring, attractive, strong, and is redefined as being “smart.” No one seems to want to face the peril this brings.

Much has been lost and forgotten. There is a famine in the land. A kind of famine that never before has been experienced. A famine, not of wheat or corn, but of Goodness and its teachings. This is a famine of the





most dangerous kind. For on other things we have now begun to feed. And of other things, we are now becoming. We are starving and we don't even know it. We stuff ourselves with the husks of corn, feeling falsely satisfied at best. We have learned to accept a measure of comfort without the sustenance of Goodness in our daily diet. Learning to live without Goodness, or the need of it, is a dangerous strategy. Subsequently, the wrong things are entering and finding space to live within our hearts. The wrong things are being reinforced within us, "badness," being redefined as being good, or in the least, "okay."

And with less and less frequency is Goodness taught amongst us. Some even treat it as a burlesque, making it a thing of ridicule and embarrassment. Those responsible for such impoverishment are many. Our families, our government, and our schools all act to diminish the importance of the teachings of Goodness. Nobody seems to see the value anymore. It has even become a matter that we feel uncomfortable in discussing. The dulling of our minds and hearts for the desiring of Goodness within our lives is a reality of great proportion, making us slowly insensitive to our own demise. We are told that our families are too busy, our schools and government are overworked, each noted to be preoccupied with outward compliance alone, the financial "bottom-line" and other respective meaningless measurements. Without admitting what they're doing, each attempts to justify the abandonment of the Principles of Goodness while blaming the other. Except for some rather recent obsequious and sycophantic attempts to restore our nation's moral standards, the teaching of Goodness as a necessary staple in our society has been slowly abandoned.

Even in some of our modern churches, synagogues, and mosques, the teaching of true Goodness has all but been forsaken. Although perhaps well intentioned in preaching about the Name of God, many religious institutions of our day seem to have forgotten what the "Name" actually means. Sadly, even these have been swayed from the truth of their calling. Quite interestingly too, Goodness seems to fall further from fashion the more they claim it as part of their personal and sovereign "territory." Indeed, we all know how many churches and spurious religious movements have long attempted to become "the" authority on morality and Goodness. Yet, instead of being the protector of Goodness amongst us, many of these have perhaps been the most guilty of driving the true teachings of Goodness from the heart of our society. In fact, it seems that nowhere have the true teachings of Goodness become more unclear, uncertain, and diluted than in these institutions themselves. Thus, they misused the positions given to them, proving that they are unwise stewards over the sacred things entrusted to them. Those with whom we thought the teachings of Goodness would be safe appear to be some of the worst offenders of its representation. Terribly ironic, isn't it?





It seems that the true beauty of Goodness has become lost to the vain and visionless. Even though these self-professed guardians have forever wished to make others believe that they are the experts, often calling for our submission and blind obedience, their understanding of Goodness has generally proved weak and inconsequential, incapable of saving even themselves. Most have only succeeded in misrepresenting and maligning the true meaning of Goodness, making it unattractive, unpalatable, distasteful, and unreachable for the masses. Can we really blame anybody for not being attracted to it after such denigration? I surely can't. Yet those who are guilty of such malignment continue to define Goodness by their outward behavior alone, thinking that their dramatic participation and "busyness" in church activities will in some way make them "good." In truth, all it really does is provide the means for their "hungry egos" to be fed, their behavior becoming a standard by which they gleefully condemn others who do not support them in their practice. For instance, how many times have we been told to "send money" to help in doing their idea of the "Lord's will" and then made to feel guilty if we don't? These are they who may say, "If you're not a participating member of my organization, church or religion than you're not good," or at least, "you're not as 'together,' 'right' or 'holy' as I am." Those who acclaim their self-defined Goodness only by reason of their religious membership and their religious "activity," instead of by any true understanding of the Principles of Goodness, have no basis to pretend a knowledge of same. These few give the religious organizations of this land a bad name.

These are the religious technocrats of which more will be spoken about later. But for now, it is clear that their bureaucratic, cold, and aloof acclamations are saliently unreasonable, and the fact that it is "unreasonable" by itself tells us that their pontifications cannot possibly be from God since He cannot possibly condone reasonless chatter. I doubt if God would sanction those who cling to unreasonableness to be the bearers of His Word. Can God still be "God" and be contrary to reason at the same time? Is God so arbitrary? I think not. In fact "reason" appears to be one of His most glorious attributes. Therefore, it seems to me that his chosen agents should bear the same affinity to reason that He does. That should at least be one of their hallmarks, shouldn't it? Yet, curiously, this characteristic is generally not found amongst them. Instead, a lack of good reason seems to abound. When we listen to their clamber, we are blatantly bombarded with their contradictions and misdirection, somehow lost and blurred within their affectation of God's message. How could anybody be attracted to such a cacophony of doctrinal disorder and mayhem? Who in their right mind would want to participate with such blatant unreasonableness and subsequent lack of Goodness? Choosing to turn away from these incorrect depictions of Goodness and holiness is more likely.





Nonetheless, despite the clarity of this argument, we may have all been beguiled by their orchestrations of power and sheer numbers of followers at some time or another. And even though their doctrine may render God “unreasonable,” we still bend to their social pressures to conform, rationalizing “God’s unreasonableness” away by calling it a “mystery of faith,” a mystery that, we are told, we just can’t understand “right now,” but must believe nonetheless to be “saved.” By the means of such a cover-up, we have only succeeded in damaging and insulting that which is true and good within ourselves as well as that which is in the Heavens above. By swallowing this lie, we slowly come to believe in a failed god, a god who is no longer as reasonable as we, a god who is no longer strong, even a god who is no longer “God.” Such a god is “crippled” and really hard to believe in or learn from, much less follow faithfully or seriously. The consequences don’t stop there either. With common sense out of the way, we begin to believe that true “Goodness” just doesn’t exist anymore, or perhaps never did. In our frustration and anger of the false teachings we’ve been “commanded” to accept, and the crippled god that is socially forced upon us, we abandon our quest for Goodness and begin to wander aimlessly down foreign paths. We begin to believe that Goodness is no longer a reality, and that happiness was never its posterity. By so doing we have become guilty of throwing the proverbial baby out with the bath water. And by these means, the greater harm is done. We have given up something precious and desirable solely by reason of the contradictory definitions, deceit, and discouragement received from others. Such is a fatal error.

Again, we find that these self-appointed “keepers” of religion, our modern-day scribes and Pharisees, far from succoring their flock, have instead kept their numbers away from drinking the promised “waters” of happiness. These seem to have now thoroughly infiltrated within many of our religious institutions. In fear of losing their social positions, prestige and power over others, they have discouraged the innocent from ever looking deeper into the development of their own joy or from ever looking any further into their own salvation. Boldly using the name of God, they use it vainly, for they themselves secretly purport to be the sole leaders and guides of their followings’ faith and seem unwilling to defer to a “higher source.” In order to give themselves further power and glory, they have slowly but incrementally diminished individual responsibilities, crippling their followers from independent action while promising that they will be taken care of. Filling their organizations with those who appear willing to follow their circus wherever it plays, they persecute others who are more independent and more truly “looking” and desiring of spiritual knowledge than themselves. Their actions attempt to mock and persecute the sincere and the righteous from believing in their dreams of Goodness and happiness any further. Far from encouraging others to be “faithful,”





their portrayal of religion actually turns people away from looking any further into the matter of their happiness, Goodness, and God.

Thankfully though, these few are not the authorities of God's Word they would have us believe. Following a prescription of rigid religious "activity" will not by itself lead one to happiness. Nor will mindless and blind obedience lead to eternal salvation or exaltation. Shucks, just think about it. Such mindless activity doesn't lead to any sort of intelligent happiness here, so what is it that makes us believe that somehow this way will work in the Heavens? It most certainly won't. Those that argue otherwise don't know the way to happiness or what causes it anymore than others in society today who forsake the study of Goodness in order to sell a counterfeit and lead as many as they can astray.

Therefore, let us be careful. As we become aware of their unreasonableness, false teachings, servile compulsive antics and the like, let us not continue to surrender our common sense to the pontifications of these few, albeit a growing number of, self-appointed individuals anymore. Yet, even though we may not directly be affiliated with the drama of their mistaken "religiosity," we are not truly removed from such socially persuasive powers until we begin to search afresh for Goodness ourselves. You see, except we are willing to continue such a search on our own, we indirectly support the antics of the counterfeiters and their blind religious activities further. Let us not surrender to such discouragement, apathy and vanity any longer. False teachings are just that, false. But, it doesn't mean that a true understanding of all of this doesn't exist. Just because one person's vain and improperly motivated attempt to find God fails, doesn't mean that another more properly motivated intention won't succeed....

As we said earlier, the infractions against Goodness are not only found within the religious institutions of our world. Far from it. The abandonment of the reality that Goodness causes happiness is found everywhere else amongst us. Some of the worst offenders are in public life. Some control the governing of this people, some control their education, while still others control their economies. Similarly, the misrepresentations of the teachings of Goodness can be seen throughout the media as well. Perhaps more brazenly, worsening our moral decline further or indeed speeding it along, are some of the inartistic endeavors of the major entertainment studios. Having been similarly seduced, many in the entertainment industry now only help to reinforce the "wrong," the mediocre, the plain and the boring as well. Entertainers and film-makers have much power to do good, but they too have been so careless in their calling. Just look around. Rarely is there a movie produced today which is akin to the classics of yesteryear. Rarely is there found today any interest in the teaching of Goodness through good sound story-telling. Films devoid of moral teaching are being made more often and for greater





profits. Movies built around sensation-seeking phenomenon and devoid of any clear moral lesson appear to be increasingly more popular forms of entertainment. Indeed, sensation-seeking itself seems to have usurped the need for a good story with moral fiber. So common are the trite formula action/adventure stories, comedies, romance novels, films and TV programs which seek to replicate emotional sensation alone, while investing little in plot or point to their pictures. Except to provide a means of escape and avoidance of life's responsibilities to their audiences, these do little good for the welfare of our hearts. In an attempt to find the magical, temporal recipe for success and profit, they repetitively copy superficial themes and story-lines, ignoring the necessity of Goodness and thus forsake the true foundation of any success. It's rare today to find a book, film, or TV program, which clearly teaches goodly Principle, or depicts a clearly embraced moral right, or sticks to a sense of goodly consistency without first selling out to the "fast-buck" of sensation-seeking.

Never is this made more plain than in Hollywood's blind attempts to recapture the elusive "sparkle" of the classics by remaking those films without an understanding of what caused the "sparkle" in the first place. Lacking any clear wisdom and understanding of the "magic" they wish to duplicate, their attempts only modernize the story line and its characters without any thought of including the notion or teaching of Goodness that made the classic a "classic" in the first place! The result is a dull and mindless counterfeit. What they continually ignore is that the significance and power of classical story lines owe their strength to the pattern of Goodness which was first carefully and beautifully woven into the foundation of their characters' persona and respected lives. It is this thread of Goodness that speaks to the heart of viewers more than anything else. But in their tired "remakes," the magical thread of Goodness is lost and discarded, being labeled as dated and unnecessary baggage. I think they've missed the mark entirely. Thus, no matter the strength of acting nor the expense of the production, their films remain impoverished and shallow. They settle for movies that are, at best, mediocre. Devoid of Goodness, they altogether miss the point of the original films.

Sadly, those responsible apparently have no understanding of what they've done, nor seemingly do the movie critics who find fault in every location except for where it is most important. They only prove, one and all, that they have no understanding of what the "sparkle" is. Their efforts to duplicate, or even understand the success of the classics, will never be fruitful. Try as they might, they will never find true success of producing a legitimate "classic." True entertainment cannot ignore the needed presence of Goodness. No matter how seemingly exact their remake turns out to be, without the measure of Goodness found within the original story, their reproduction remains unfaithful and incapable of arousing continuous





audience attraction. One wonders why they are so surprised when their films then show so poorly at the box office. If only they had not discarded Goodness. If only they could realize that it is the many facets of Goodness that attract their audiences and make the great “block-busters” they all wish for. Respecting this point alone would allow them sufficient success.

The late Movie Director, Frank Capra, understood this Principle better than most as is documented throughout his work, especially exemplified by his making of *“It happened One Night (1934), “Mr. Deeds Goes to Town (1936),” “Mr. Smith Goes to Washington (1939), “Meet John Doe (1941),” and “It’s a Wonderful Life (1946).”* He has left us a wonderful legacy. This thread of Goodness was also found in L. Frank Baum’s *“The Wizard of Oz (1900),”* which later became a film in 1939 and was loved around the world. And who wasn’t moved by Mary Chase’s delightful Pulitzer Prize winning Broadway play entitled *“Harvey,”* later becoming a film in 1950, whose entertaining characters were all infused with a wonderful touch of Heaven’s Goodness, especially the lead character of Mr. Elwood P. Dowd who, although introduced to us as perhaps being a little “touched” in the beginning of the story, proved to be the most gentle, pleasant, caring, “in touch” and sane person of anybody in town. One wonderful line in particular, which I believe demonstrates the sublime wisdom within the author’s heart, was Dowd’s classic reference to what prescription had served him best in life, commenting, *“My mother used to say to me, ‘Elwood’—she always called me Elwood—‘In this world, Elwood, you must be ohhh-so smart, or ohhh-so pleasant...’ For years I was smart... I recommend pleasant... and you may quote me.”* And more recently, a story in an enchanting film called *“Field of Dreams (1989),”* adopted from W. P. Kinsella’s book called *“Shoeless Joe,”* managed to make this connection with Goodness and hope beautifully clear as well—and consequently, it surely will become a classic over time.

Though perhaps not fully appreciated within our era, here within just these few stories mentioned, threads of Goodness were found not dangling or haphazardly thrown onto the canvas but precisely woven into a tapestry that proved irresistible to the viewing public. Nothing was phony, trite, nor faddish about any of these stories and films. They spoke about Goodness candidly. These were daring and sharing, because they revealed the truth of people and the power of Goodness that we all secretly hope will overcome the evil in the end. These stories and films show us how, though at times painful, Goodness may be embraced to see us through the darkest of times, and how from it alone do we garner true strength of character. They share with us our common hope and common story. And most importantly, these works of art showed us how to be happy, and how happiness can be within our every grasp if Goodness is at last embraced. That story line you could sell forever, over and over again, and still never repeat oneself or tell all there is to tell about Goodness. And because of the truth that such





stories would convey, one would never run out of an appreciative audience. Just think of all the hearts which could be touched....

Sure, it's difficult to create a story that classically unfolds a sacred Principle of Life, but it's not impossible. Yet, so many have given up their creativity and their attraction to Goodness, settling for a mindless array of soap-operatic gossip and pointless superficial characters; characters that are pumped up with tinsel and glitz but nonetheless remain shallow and empty as real or believable people. These individuals are found every night on our TVs. Being so prolific, these two-dimensional characters are held out to us as role models, and, because of their sheer numbers, to these we inadvertently look for instruction and understanding. We are subtly being doped, fed a diet of forgeries remiss of true Goodness, and in the process being told that such is goodly and desirable. Here are the husks of corn upon which we feed. Being fed with this nightmare of a dream, we remain hungry and unsatisfied. But the real tragedy is yet to come.

Except for some rare instances, today our entertainment industry portrays "real life" without a fundamental understanding of the reality of cause and effect. In their view, wrong and distorted actions never need to experience the appropriate consequence. It's as if Hollywood decided to re-write life's laws because it didn't neatly fit with their story line and scheduling priorities. Subsequently, "badness" is becoming more popular and triumphant; whereas "Goodness" is continually portrayed as being weaker and certainly the more unfashionable and childish. Just look around. According to Hollywood, "bad" is promptly rewarded while Goodness is sent to the end of the line. We are constantly seeing the "bad guys" get away with the crime, and the "good guys" are always losing. And if the good guys do win, they do so by forfeiting something moral and precious; some of them end up compromising so much that there is little distinction between themselves and the bad guys. If and when "good" is portrayed, it is done so pathetically and weakly—with a flurry of sycophantic appeal, contemptuous at best, and with such inaccuracy that it makes reason stare. Nobody seems to understand what Goodness is anymore despite their attempts to identify it. As a result, the "bad" guys do appear to be more entertaining, and "Goodness" becomes understood as just another synonym for stupid, impotent, and boring.

The consequences of being deluged with such a doctrine is easy to understand. Because this fantasy happens so frequently before our eyes, our understanding of life's real and natural consequences are undermined and diluted. We are progressively being led to believe that being "bad" allows one to get away with anything, that cutting corners is okay, that the ends justify the means. And over time, the bad guys have begun to be portrayed as a little more attractive and acceptable, a little more friendly, a little more okay. Burglars have become "cute;" white-collar crime enthusiasts are





“intelligent and clever;” adulterers are now “sexy and trendy.” We are being led to believe that you can do some very bad things “out there” but still be an okay person without the need of remorse, conscience, or repentance. In so doing, modern story lines today outrageously attempt to blend major inconsistencies and dispositional flaws within their characters, presumably to give them the depth of personality and interest they otherwise lack. We are subtly asked to believe that such inconsistencies will not lead to a diminution of happiness, and that “good” is boring and won’t sell, leaving us with the notion that doing “wrong” is okay.

Moreover, we are being asked to believe that by doing “wrong” we can actually “fill out” our own character with some attractive “pizzazz,” making us as colorful, powerful, and attractive as our societal role models appear to be on TV and in the movies. We are asked to receive such inconsistencies as being acceptably definitive of how we are all supposed to be; that in mirroring such conduct, we too will become as attractive, desirable, and happy as the characters portrayed. But such is utter nonsense. It’s just not possible in real life. Indeed, our own personal lives would teach us that when we abandon the basis of Goodness within us, there’s little if any chance for anything worthwhile to come from us unless repentance is undertaken. Thus, a character who does “bad things,” who shoots people and robs banks for instance, who lies and cheats on their spouse, or is dishonest in business, can’t really be a “peach of a guy” in all other respects, can he? Characters who have no moral fiber, or who sell out their morality for a quick profit, have little Goodness left within them, and in the full light of day become very unattractive. To represent them otherwise is total fiction. Again, in real life, it’s just isn’t feasible to do “trashy things” to everybody around us and remain desirable to others, least of all ourselves.

Despite what the silver screen and popular novels may be telling us, our happiness will likely not stay with us for long if we continue to entertain some major inconsistencies in our life. When the priorities of certain Principles are forsaken in life, when we abandon our sense of what is right and decent, then it’s just not possible for us to experience anything like true happiness. If we forgo Principle and morality, and try to play on both sides of the track in life, it just doesn’t work. We will get burned. Although it’s true that all of us are to some degree inconsistent in our lives, it’s not true that our happiness will be preserved despite the inconsistencies we harbor. Life teaches us quite plainly that inconsistencies frustrate and obstruct happiness from occurring. Our own character flaws abruptly diminish how happy we can be. Instead, the more intelligently open and honest we are, the more happiness we may experience. Those that disrespect such a reality have yet to understand the connection between happiness and Goodness. They mistakenly see the two as being unrelated and separate. They are blind to the truth before them. Perhaps, that’s how





it has to be for them at this time. They look for happiness where the seeds of misery are sown, where quick success and fortune dwell alone. Only after long periods of probation may they finally learn that one all important lesson. Namely, to be happy and truly successful, one first must embrace Goodness, one must first become its student and apprentice. Happiness cannot be found without Goodness. Without such a foundation, there will be no fruit of happiness, no sweetness, no nurturance. Happiness cannot be found by any other means. Whenever we are truly happy, then, it is because we have knowingly (or unknowingly) stumbled across the path of Goodness upon our journey and found its unique rest. In anything in which we are truly happy, there is the Seed of Goodness found at its root. Thus, to believe that happiness is possible within a fictional character who has abandoned Goodness and causally shattered any common sense of what is real is ridiculous. So why portray something differently?

There's something very wrong about what's going on. The portrayal of clear-cut distinctions seems harder and harder to find. The differences between good and evil are becoming increasingly unclear and ambiguous. What is clearly right and wrong is becoming clouded. The world would have us believe that there is no more black and white, and there appears to be a lot more gray area out there today than there was yesterday. Truly, "all is not well in Zion." Our moral perceptual clarity is failing. We are faltering and becoming blinded by a society which rules between right and wrong by strength of numbers, or by what is popular, in vogue, or trendy rather than by strength of right. With such a clouded moral perspective, our ability to make the right decisions becomes impaired thereafter. Such an erosion is far more ruinous to our general well-being than the proliferation of sex and violence in the media, these of course being bad enough as they are. But the worst thing they do is to distract one from examining the more important underlying problem. Namely, the breeding of a moral apathy quite unlike the world has ever seen. Indeed, the kind of moral apathy that we're talking about here leads to, if not causes, all other difficulties that we experience. Once the teaching of Goodness is abandoned, the road becomes paved for all other forms of infractions and the atrophying of Goodness within our lives.

In such a vacuum, other false teachings arise and find root in our hearts and mind, furthering the confusion between good and evil. And so it continues. Today, good and evil are continually blended in a very disturbing manner. Indeed in our world, "evil" is now being called "good" and "good," "evil." Attempts to forge a counterfeit causality, namely that from mediocrity and badness can come happiness, have been successfully fooling millions upon millions of us for years. Where evil is notably present, it appears only as a tantalizing masquerade of Goodness, and in such a heinously abridged form, it begins to become more readily assimilated,





remaining uncontested by its victims. Thereafter, true Goodness is forgotten and abandoned, disallowed from growing and prospering simply because it is no longer given any space. Indeed, where wickedness is wrongly taken for “Goodness,” where unkindness, rigidity, and selfishness dwell unfettered, albeit under the cover of a lie, true happiness will never be found. When evil is allowed but not unmasked, it then assumes a place of prominence simply by its right to be.

If we don’t strike out on our own and seek a better path, we surrender ourselves to a world that is impoverished and dull of purpose, void of Goodness and understanding, and only darkly contemplated. A very troubled inheritance to pass on to our children, a world gutted of innocence, Goodness, and hope of purpose—a thing of no true value with the dreadful power of spreading its insensitivities and confusion to unsuspecting others. With such a bankrupt inheritance having now been fixed within a place of prominence, the understanding of Goodness and the all-important “desiring of it” become forgotten by our minds and hearts and lost to our children. Surely, if we have sense about us, we must see the need to avoid this at all costs.

The desensitization of Goodness amongst us is the fundamental reason for the downfall of all nations, of why countries and cultures come and go so quickly throughout history, and why we have become so lost ourselves. We seem to no longer desire Goodness or its affections and have forgotten its majesty as if in a faded dream. We have allowed the counterfeits of Goodness to reign within our hearts and minds in its stead without first even proving their foundation.

We’ve let our guard down. We have forgotten so much. We have all gone astray. We have been slowly but methodically conditioned to demand less and less from ourselves and others, letting others take the reigns of our life while learning to settle for less than we would have originally asked. By so doing, we allow evil to remain hidden within our flocks, grazing among our vulnerable parts, pushing the rightful heirs to life from the choice feeding ground, leaving no place for the Goodness of our original dreams to dwell. And so will these many wolves, masquerading themselves as sheep and remaining hidden from view until challenged, slowly and under cover of darkness bleed our lives dry.

No wonder we feel let down and wounded. No wonder we feel that our dreams and hopes of such a perfect “place” or “way of being” have become impossible. No wonder true happiness has become more and more difficult to find. No wonder so many of us have begun to disbelieve in its very existence. Through the process of time and through years of having been bled, we have not received the true riches and intended inheritance of our forbearers. Instead, we have fed with dwindling satisfaction upon a troubled inheritance not fit for cattle. Somehow our understanding of





Goodness has been withheld from us, or so tragically maligned that we no longer seek for it as the treasure it is. Somehow we've become lost in our journey through this life and now just aimlessly wander through our lives without direction or purpose. We desperately need to find our way again, and very soon, or there won't be much of us left to build upon.

But where do we find Goodness and happiness in this changing world of ours? To what do we look? To what or to whom do we listen? Listening to others hasn't seemed to work thus far. Look at the mess we're in because of it. Unfortunately, most of us have been taught that the notion of true Goodness disappears as we grow older, becoming more relative and undefined as do our fanciful dreams of youth, making the need for direction even the more important. In fact, the idea of Goodness for many of us is now a fictional phenomenon and happiness just a childish dream—things that just don't exist anymore.

Nonetheless, I don't believe any of it. I don't believe that Goodness is dead. I believe that true happiness is possible. Despite the fact that the way to achieve it has been lost to many of us, it can be regained if we know where to look. Goodness is alive and eternal. The fruits of happiness can be tasted again. These things will never lose their brilliance, nor their passion. Within the pages that follow, we will be introduced again to a friend of ours which perhaps has been forgotten to some degree. A friend who will help in the rekindling of our dreams and the redefining of our purpose as well as the courage and strength to live by its direction.

An Abundance of the Outer World~

Despite the fact that much of what we could have inherited and known regarding the "way to happiness" has been lost by the world, it having become abused and twisted to suit its own end, another form of inheritance has thankfully remained intact for our use and benefit. Thousands of years of accumulated knowledge, skill, and understanding of our "outer world" remain awaiting our assimilation. Because of this continuing bounty, we are made recipients of a marvelous array of artistic, scientific, and technological splendor. Indeed, our material inheritance is staggering. And to the technological wisdom of our forefathers we learn to additionally build ever faster, bigger, and allegedly better. Accordingly, we quickly learn to fill our homes with gadgets and tools that are proffered to make our lives easier while adorning ourselves with art and fashion unlike any generation before our time. All of this we do without shock or concern, without amazement or awe. We learn to accept all the riches and benefits as if it is the most natural thing in the world. Yet, most of us do not appreciate the understanding that had to be amassed, the foundation of work that





needed to be completed, the inventions and shared wisdom that needed to be accepted before our modern world could exist.

Nonetheless, we inherit all of this simply by taking our first breath in this world. We acquire all the rights and privileges to this technological base simply by being born without ever having to earn it. Everything is “given” to us in the state of its art. Nothing has to be re-invented. Nothing has to be rewritten. That which has been invented and tried, refined and “perfected,” accumulated and treasured is available to us upon immediate request. It’s all free. Amazingly free. We are invited to slip into the technological world with little difficulty or bewilderment. Everything is made “easy,” “instant,” and “ready to use” without the need of refresher courses and the like. For instance, we are not asked to re-invent the wheel or the internal combustion engine when we come of age to drive. Without needing any kind of understanding about what is under the hood, we simply take the position behind the wheel, turn the key, and we’re off. Similarly, we can ride in trains and fly in planes without even an obligation of understanding how they work. Even if we wish to learn more about the technological splendor that is available to us, what took man thousands of years to understand, we may learn in a few short years without all the pain of labor, cost, and frustration that exploration and experimentation brought our predecessors. Our external world is given to us in a rich and flowering state, promising increasing definition and refinement, ready to be picked as easily as fruit off a tree. Again, we become candidates for this inheritance simply by being born. And upon being born, we soon learn of the most prized possession the external world offers. I speak of the grand gift and treasure of language.

Recall that as infants, we are initially vulnerable and weak. We must rely upon others to teach us, to feed us and care for us in ways that we are not able to do so for ourselves. We don’t even know how to begin to understand our world, much less communicate with others in it. As infants, we are continually grasping for some initial means to begin our understanding of the complexities we face. We attempt to communicate with others at every turn. We try to alert another about our physiological needs such as hunger, warmth, sleep, and other bodily functions. To add more to our plates, we’re also trying to make sense out of the world beyond our crib and our mother’s arms. There is so much that needs to be understood, so much information that needs to be processed, so much that demands attention. Without our ability to communicate, all of that would prove to be impossible to master.

Communication becomes a skill which is primordial for our development. We learn through trial and error that language is the best possible means to establish such communication. Indeed, language is the first and foremost marvel from which we benefit of the external world. It is now, and was to

