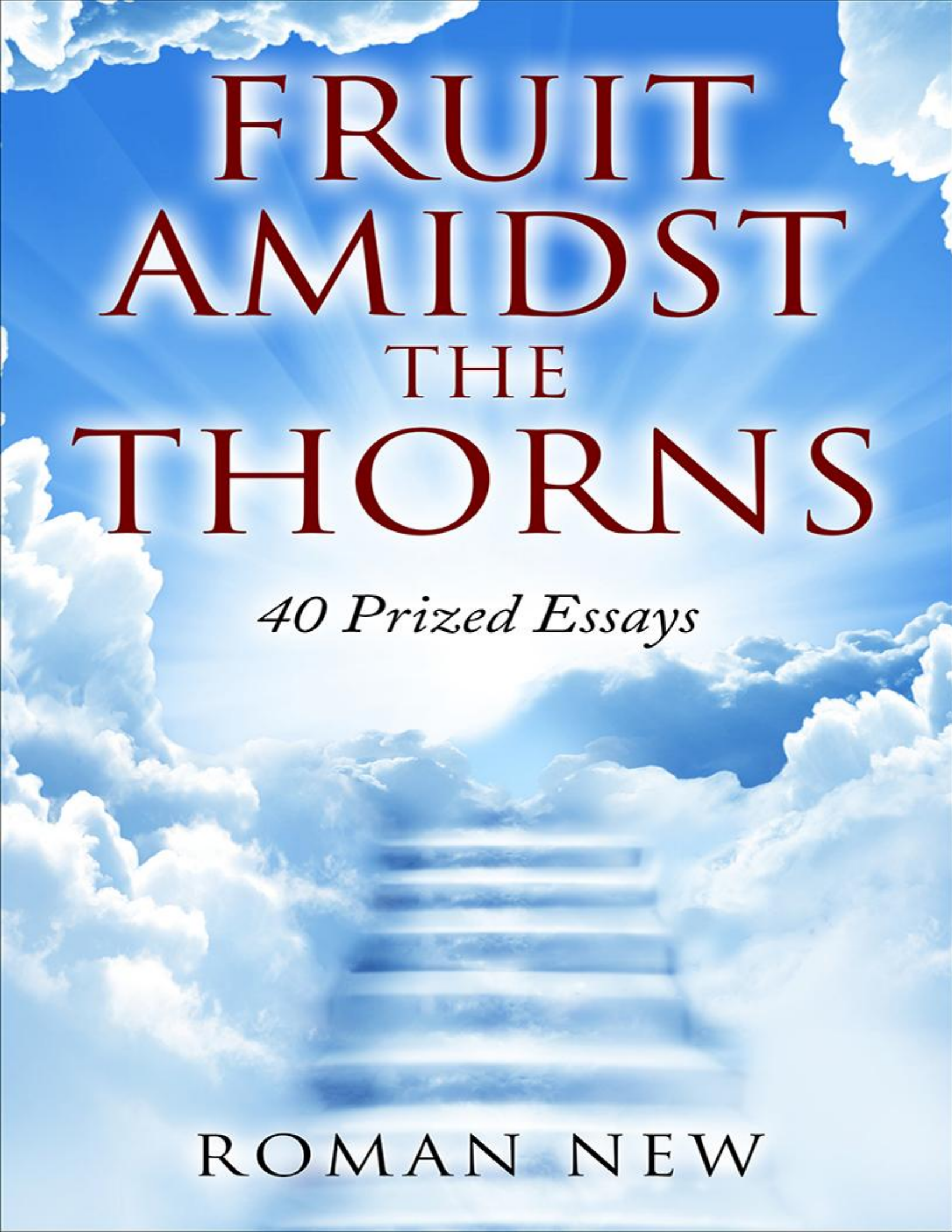
FRUIT
AMIDST
THE
THORNS
40 Prized Essays
ROMAN NEW

Fruit Amidst The Thorns

40 Prized Essays

Roman New

~~~

OBOOKO EDITION

Copyright © 2015 by Roman New. All rights reserved.

This is an authorized free edition from www.obooko.com

Although you do not have to pay for this e-book, the author's intellectual property rights remain fully protected by international Copyright law. You are licensed to use this digital copy strictly for your personal enjoyment only. This edition must not be hosted or redistributed on other websites nor offered for sale in any form. If you paid for this free edition, or to gain access to it, we suggest you demand an immediate refund and report the transaction to the author.
~~~

Fruit Amidst the Thorns

[5]A sower went out to sow his seed:
and as he sowed,
some fell by the way side;
and it was trodden down,
and the fowls of the air devoured it.
[6]And some fell upon a rock;
and as soon as it was sprung up, it withered away,
because it lacked moisture.
[7]And some fell among thorns;
and the thorns sprang up with it, and choked it.
[8]And other fell on good ground,
and sprang up,
and bare fruit an hundredfold.

Luke 8:5-8

Table Of Contents

By Their Fruits We Will Know Them

Lava Flow: A Spiritual Fire?

Freshness Of The Spiritual Fruit Keeps Us From Spoiling

Softness Endures Pressure Better Than Hardness

Wall Worshipers

Jack and Jill Brings Spiritual Inspiration

Child Molestation Is Contempt Of Civil Society

Inalienable Rights: A Declaration Of Independence From Tyrants

Habeus Corpus: Bring Forth The Body

The Inner Child: A Spiritual Perspective

Conversion Therapy, What Is It Really?

Rape and Human Trafficking: The War Against Women

Abortion and Rosemary's Baby

We and Me are Attitudes of the Soul

Sensual Intimacy and the Spiritual Fruit are Partners

The Draft: Which Drummer Do You March To?

Jellyfish Brings Spiritual Inspiration

The Eating of the Fruit of Knowledge

The Desire of the Heart

The Seat of Power: Eat, Drink, and Be Merry?

The Spiritual Immune System: Book of Life

Perseverance In Times of Lies and Misinformation

Right and Wrong Mentality, or Spiritually Fruitful?

National Dumpster: A Spiritual Essay

The Divine Restrainer: No Holds Barred

Do You Feed The Beast, or Revere the Deity?

Encouragement From Revelations (Chapter 2 and 3)

Unto Us A Child Is Born

Ask, Seek, and Knock: What Input Do You Receive?

Tragedy in The World, The Abomination Of Desolation

Foxhole Prayers, A Spiritual Refuge

The Day Competition Began

Evolution, Are You Left Behind?

Perseus Meteor Shower Brings Spiritual Inspiration

The Pillaging Of Joy

Is The Deity Alien To The Human Animal?

Are You Already Made?

A Steady Stream Of Water Erodes The Hardest Rock

Earth Is Crammed With Heaven

Being Happy Is Wise

By Their Fruits We Will Know Them

"You can easily judge the character of a person by how they treat those who can do nothing for them. (This quote has been attributed to many people.)

We can easily judge the character of a person by how they treat the living divinity residing in the soul. What kind of person would oppose the goodness that comprises your inner life? By answering that question you already know how easily it is to determine the character of others. The next question to answer is what kind of person welcomes the divine qualities of your soul? The answer to that question also reveals how easy it is to judge the character of a person by how they relate to the inward deity. We all have various degrees of spiritual fruitfulness living in us and we know the character of others by whether they contribute or take away from that good fruit. Very simply, a person who welcomes a smile and all the positive energy that comes with it is quite different in character from someone who seems to always take that joyful smile away. That is also the same for the spirit of peace. We would hope that people are hospitable to the qualities of a peacemaker but some people tend to incite hostile attitudes. From that, it's very easy to distinguish the nature of the person by how they relate to that tranquility of inner life. Also, some issues seem to center around the sanctity of life. Within that issue we can decipher the ones who purposely attack the right of others to exist and those making a sincere effort to share a passionate desire to instill a respect for life. When there is praise for shining a light on the divine worth permeating humanity then we know we are in the presence of a person with a noble character full of honorable intentions. But, when someone attempts to belittle others to blind them to their divine worth then we know the character of that person is dastardly. If I were to sum this up, I would simply say one type of person will relate well to the positive energy flowing through what you say and do. In contrast, another type of person makes ill-intended efforts to induce negative energy in your attitudes and behaviors. By their fruits we know how they relate to the divinity of the soul.

We can easily judge the character of a person by how they treat the softness of the spiritual fruit. The relationship a person, or group of people, has to the fruitfulness of our inner life says a lot about their character. If someone does not allow love to blossom in their own spirit then how could we expect them to relate to the spirit of love in others? Definitely, the character of a person becomes very visible in the light of the spiritual fruit. A disrespectful attitude to the qualities of kindness and goodwill would make a person respond to charitable establishments and philanthropists with cruel attitudes full of ill-intentions. Likewise, it is all too common the knowledge we have of violence, aggression, and harshness of those having no regard for the traits giving people the spirit of peace, meekness, and gentleness. We usually use terms such as

"tyrants," "instigators," or "terrorists," to describe the character of people who oppose the serenity existing in the community and inner life of others. Furthermore, what kind of person would want others to be full of sadness, pessimism, despair, and evilness? We would immediately say the character of that person is dishonorable and it would be someone we would want to disassociate ourselves from. Even then, when people do not allow the good fruit of joy, goodness, and faith to live within their own soul then they are disseminating an ominous, dark, and pessimistic mood into their environment. Moreover, fatalities, out of control behaviors, and reckless impulsiveness comes about from situations that cause us to lose our desire to persevere in life, to berate the value of patience, or to mock self-control. But, if a person is hostile to the spirit of patience, self-control, and perseverance in others then they are contributing to the abrupt destruction of people within the community. The character of that person would be known in undesirable or unfruitful terms. However, the character of a spiritually fruitful person is full of kindness, goodwill, meekness, gentleness, joy, goodness, patience, self-control, love, peace, faith, and perseverance. By their fruits we know their attitudes towards the fruitfulness of inner life.

We can easily judge the character of a person by how they treat those with health needs. There are many various health needs that people have which comprise mental, emotional, and physical concerns. How a person responds to someone suffering mental stress, emotional turmoil, or physical pain says a lot about who they are as a person. What type of person would add anguish to conflicted thought processes, or more turmoil to emotional storms, or neglect to attend to someone's bodily pain? That would be a person of malicious intent who has no regard for others' well being. In contrast, a person with a fruitful character would want to comfort those suffering mental, emotional, or physical turmoil. Very apparently, we know one another by the fruits that blossom. Further, every human life has need of water, nutrition, oxygen, sleep for rejuvenation, to eliminate waste, and to live in sanitary conditions. A person whose character is full of spiritual fruitfulness would respond to those basic needs by providing input into the body that contributes to healthy functioning. However, an unfruitful character pollutes the body with foods and drinks that tear the body down or otherwise alters a person’s ability to function appropriately. That is the same way with oxygen. Someone who corrupts the body's need for oxygen with smoke and even mood altering smokes is not considering your best interest regarding mental, emotional, and physical health. Moreover, having our sleep constantly interrupted, or experiencing rude interruptions when trying to eliminate, or being forced to live in filth are other signs of an unfruitful and malicious character. Because we can judge a person's character by how they relate to fruitful behaviors we need to develop with the fruit of patience, self-control, and perseverance. We need patience when we know the person is deliberately putting a hold on things necessary to comfort us. Likewise, we need self-control to control the anguish we might feel when we know a malicious character is attempting to inflame us with

friction. Moreover, we need to persevere from the fruitfulness of our inner life when we know a dastardly individual is hostile to those divine fruit. By their fruits we know how they relate to others' health needs.

We can easily judge the character of a person by how they treat those with security needs. If a person is in an environment they feel insecure, unsafe, or uncomfortable in, how would you relate to that individual? Would you want them to see hostility towards one another or to hear abrupt noises making them feel they could be exposed to bodily harm? Someone who adds to a person’s sense of fear for the purpose of posing as a protector is quite a malicious and dastardly character. A fruitful character who cares about your feelings of safety will comfort you in ways to soothe your fears by making the environment pleasant in what you see, hear, feel, taste, or even smell. An unsavory individual does not relate well to the spirit of tranquility but comes across as being capable of inflicting harm by being harsh and intimidating assertive. Alternatively, a person who relates well to a serene spirit conveys the spirit of meekness, gentleness, and peace. In this light, we can judge a persons' character to know how they will treat the security needs of those in the community, home, and from day to day. By their fruits we will know their relationship to a safe and secure environment.

We can easily judge the character of a person by how they treat those with social needs. We all know of, heard about, or otherwise are familiar with people who are alone, bullied, or have no desirable social network. How do we relate to people who seem to be ostracized by their surrounding peers? The answer to that question begins to reveal the nature of our character. A person who relates well to fruitful social qualities will bring love, wholesome intimacy and tolerance to convey a sense of belonging to those who seem to be shunned. By their fruits we will know them. However, those who shun people who are already "down and out" socially do not relate well to civil social qualities. In fact, their character would be known among those of ill-repute who apparently has malicious intent to those who need fruitful comfort from others. Who else would treat a socially despairing person with hatefulness, exclusion, sexual abuses, and intolerance? In this light, we comprehend why we judge a person corresponding to how they relate to spiritual fruitfulness within social interactions. By the fruits of love, goodwill, and kindness we know those who feel compassion, charity, and benevolence relating to a persons' need for a desirable place of belonging.

We can easily judge the character of a person by how they treat those who are blind to their divine worth. There are some people who do not have a clear focus relating to the divinity that is working within the soul. They are blind to the supreme being that offers spiritual fruitfulness to comfort the mind and emotions to result in positive behaviors. What kind of person would desolate that inner fruit to unsettle a person to commit unfruitful and primitive acts? The answer to that question enables us to see how easy it is to judge the character of people

relating to the divinity of our inner life. Likewise, it's a pleasure to feel at peace within our egos regardless of our worldly circumstances, but quite tragic for someone to ridicule us to cause turmoil in our self-esteem. An honorable person contributes to a sense of constructive self-worth, while a malicious character incites regret, shame, and self-destruction. One of the most important parts of our ego is the desire to live and to honor the sanctity of our own life, but quite another thing for someone to say human life is of no worth. For someone to cherish our life is an honorable achievement, but contributing to the death of someone by making them feel their life is useless is dastardly. Some dastardly individuals attack that inward desire for life by blinding a person to their divine worth. When we realize the deity of the universe is working within our soul and we feel that presence, it adds much to the respect we have for ourselves and the respect we show to others. In essence, because we know the value we have to the divinity that permeates humanity then we welcome the positive energy of optimism to flow through what we say and do. However, people with a mean-spirited character attack the joy and goodness of inner life to induce a pessimistic and sad atmosphere, which eventually results in negative consequences. Very clearly, by their fruits we will know their attitude to the light of our divine worth.

We can easily judge the character of a person by how they treat the expression of someone's identity. Flowing from within a person is the desire to express themselves according to positive attitudes. They desire to speak words full of edification and optimism while simultaneously performing deeds that help them to shine with a positive reflection on who they are as a person. A person of noble character would allow the person to communicate positive energy to stimulate others to share those same inspirations. In contrast, a person of questionable character would suppress the fruitfulness in a persons words while simultaneously prohibiting the expression of constructive energy in behaviors. In other words, the malicious character is inducing negativism in the self-expression of someone's identity to incite pessimism, evilness, and despair in what is communicated or done to others in the community. However, the noble character focuses on allowing the fruit of joy, goodness, and faith to flow from a person's inner life to permeate the atmosphere in the social surroundings. By their fruits we will know how they relate to the fruitful communication of someone's identity.

There are causative agents that seek to prohibit the ability to judge someone's character by how they treat others. They want to deny the ability to relate the divine fruit of the soul to the behaviors shown towards other people. Although they use anger, debates, friction, and conflict they do not want to be judged as someone who is hostile to the spirit of peace, serenity, and tranquility of someone's inner life. To avoid a negative judgment on their character they will engage you into conversation, as a negotiating tool, with the intent of usurping your inner goodness to solicit a fruitful perspective of their character. In actuality, they will probably leave your noble character more depressed, sad, or pessimistic about the encounter due to the uneven

exchange that their malicious character demands. Even so, we know that how we relate to the divinity of the soul and the blossoms of the spiritual fruit will shine a light on our character. By the fruits that blossom we will know the nature of those we encounter from day to day.

There are populations of people who do not want their character to be judged on how they relate to the divine inner fruit. The attitudes exiting those reservoirs include a sense of self-righteousness in their words while verbally degrading your goodness. With that, their behaviors are arrogantly aggressive to intimidate the civil blossoms of your inner life while exerting their dominance. The attitudes in their words and deeds serve to prohibit judgments coming through the spiritual fruit while asserting their right to "be." Those attitudes transfer directly through people who are controlling and intend to inhibit any light from shining on their malicious conduct towards the spirit of love, peace, faith, and perseverance. Indirectly, those attitudes flow through people who do not want their indiscretions to become apparent when in the presence of civil qualities.

The attitude of trying to hide from the judgments coming through spiritual fruitfulness enters us through our sense of worth and the desire for acceptance from others. It is very humiliating, humbling, and induces ridicule to be thought of as a mean, hateful, depressing, or rude person. For that reason, we will shield ourselves from the light flowing through kind, loving, joyful, and pleasant individuals. With that, we do not want it to be known that we associate with people whose attitudes contribute to the ills of society, family dysfunction, or sour relations with acquaintances. Therefore, we intend to oppose the light flowing from community groups or populations of people who exist with cohesive and fruitful bonds. It's a common awareness that by our fruits we are known. Even then, some people attempt to hide their malicious character by attacks on the spiritual fruitfulness of inner life. Those susceptible of rejecting judgments coming from a civilly wholesome spirit are unsure of what they feel, think, or want to do relating to deeds of kindness to bring happiness and hope to those they meet. Whether good or malicious, they avoid the knowledge others have of them relating to divine civil qualities.

We can interrupt the cycle of opposing the judgments of how we treat others relating to the spiritual fruit. We do that by allowing soft, tender, and moist fruits to flow through us as we interact with one another. By living from the moistness of our inner life we will discover that we follow a path of peace, meekness, goodwill, joy, patience, and self-control. We become compassionate in our judgments but simultaneously discover guidance to lead us in our comings, goings, and other interactions with those we meet from day to day.

We can assess that we can judge the character of a person by how they treat others who can do nothing for them. The diagnosis is that some people do not want us to judge their

character by how they relate to divine qualities. Even so, we plan to judge people according to how they correspond to attributes such as compassion, charity, hope, and faith. We implement that plan by judging how someone treats the spiritual and physical needs of people who seem to have nothing to offer society. We know we are successful in our judgments when kindness, peace, joy, and perseverance blossom in our response to those who can do nothing for us.

Lava Flow: A Spiritual Fire?

The origin and nature of a lava flow provides an interesting inspiration for this article I call "Lava Flow: A Spiritual Fire?" Wikipedia says this about a lava flow: "A *lava flow* is a moving outpouring of lava, which is created during a non-explosive effusive eruption. When it has stopped moving, lava solidifies to form igneous rock. Lava is the molten rock expelled by a volcano during an eruption and the resulting rock after solidification and cooling. This molten rock is formed in the interior of some planets, including Earth, and some of their satellites. The source of the heat that liquefies the rock within the earth is geothermal energy. When first erupted from a volcanic vent, lava is a liquid at temperatures from 700 to 1,200 °C (1,292 to 2,192 °F). Up to 100,000 times as thick as water, lava can flow great distances before cooling and solidifying because of its thixotropic properties." As we learn, a lava flow results from a volcanic eruption. Within the volcano is energy of the Earth that retains and causes a great amount of heat. That heat is so great that it melts the internal rock within the volcano to create the substance of lava. That lava is so thick, liquidity, and soft that it pours forth like honey in a gushy, profuse, and overflowing way. Over time, the lava will solidify. From a spiritual perspective there may be volcanic activity of our inner life that results in lava flow. This happens when we become so hot within ourselves that we begin to erupt emotionally or explode physically. However, from the goodness of our soul the hard fiery rock melts to create a soft, burning, gushy lava flow of our inner being. Instead of erupting or exploding with hostility we experience a fiery and passionate burn within our soul. That lava flow will eventually solidify our union with the divinity of the soul and with the blossoms of the spiritual fruit.

The divinity of the soul is the source that melts the rock of our soul to allow the flow of "lava." Most of us can testify of the experience of boiling on the inside to the point of erupting into some form of unfruitful verbal or physical activity. That happens because our internal life loses some spiritual fruitfulness leaving us with rock hard responses to what irks us. We feel so tumultuous on the inside that we explode with hostile reactions in what we say or do. That could cause hardened and fiery behaviors that have no regard for life which leaves death as an aftermath. In the rockiness of our temper we lose site of the divinity of the soul and the divine worth of others. We flow with destructive negative energy in our self-expression. However, the divine presence living in our soul eliminates the rock hard parts of our soul. In the same way the fiery hot energy in the Earth melts rock the divinity within us will also melt the hardness of our inner being. We hold our peace to allow divine qualities to prevail. That creates spiritual lava to create a fiery passion within our soul. That lava is soft and moist to solidify our relationship with the deity that resides within our body. In essence, when we experience that inner anger, rage, or other tumult beginning to erupt, the hardness will melt to create a fiery softness to fill us with

passion, zeal, and a reverence for goodness. Within that molten rock or lava we are able to retain our spiritual fruitfulness, tranquility, respect for the sanctity of life, aware of our divine worth, and flowing with a constructive positive energy. The lava flow of our inner life is a spiritual fire that creates a passion for the goodness of the divinity that exists in our world. That flow of lava will cool to solidify our union with the deity of the universe.

The softness of the spiritual fruit is the liquidity within the flow of lava. Unless that softness is part of our inner life then our "passion" is nothing more than thrusting rocks at people who burn us up. Imagine a volcano that hurls hot fiery rocks that bombards a community like crashing meteors. There would be devastating destruction without warning as the explosive missiles would cause many, many casualties. It's much preferable to have those hot rocks, or "meteors" to melt into molten rock. In that event, the lava flow would be slow and predictable to allow people to move into safe areas. In a similar way, there might be times when we feel like we are about ready to erupt into an unfruitful explosion towards situations that irk us. The only thing separating us from unleashing a devastating meteor shower of words and behaviors is the softness of our spiritual fruitfulness to turn our responses into a passionate lava flow. For example, instead of unleashing a barrage of hate, cruelty, and ill-intentions we experience a fiery distaste for uncivil and socially destructive intentions. In fact, that inward flow of heated lava creates an ardent opposition to violence, harshness, and unfruitful aggression. We become inflamed against attitudes that purposely incite pessimism, despair, and evilness through the community. The molten rock of our soul burns with indignation over fatalities induced by dastardly individuals who incite out of control behaviors in others, including instigating quick impulses of anti-social behaviors. Within our inner fire of molten rock flow kindness, goodwill, meekness, gentleness, goodness, joy, self-control, patience, love, peace, faith, and perseverance. The burning lava flow of our soul is a spiritual fire when the softness of the spiritual fruit is in the mix. Eventually, that lava flow will cool to solidify our union with the fruit of the spirit.

Lava Flow Relating To Our Health: The molten rock within volcanoes is hidden within Earth. In a similar way, our inner being is the earth in which there can be beautiful blossoms or horrible desolation. In fact, the life within us can become very hot with turmoil, unrest, upheaval, mayhem and other explosive feelings. Those feelings make us hot-headed and emotionally eruptive with various combustible behaviors. In essence, we become unstable mentally, emotionally, and in behaviors. Those tempestuous responses are a result of the hardness of our inner life that becomes like a rock on fire. The explosion that comes from that heated hardness comes through impatience with the subject of our frustrations. Also, out of control behaviors is a result of the vehemence within those boiling temperatures. As a consequence, there are frequent fatalities resulting from explosive responses to agitations. Hot friction can build up in the earth of our soul over bathroom usage. Especially if there are always disturbances or some type of

influences prohibiting timely toileting. It happens! How many of us can count the number of frustrations we have over food or drinks? Either being horribly tasting, served cold, spoiled, or finding substances that should not be there? It happens! Likewise, I'm sure we have those experiences where our sleep patterns are always interrupted not allowing us to revitalize our energy. Very agitating, and it happens! And of course, what we breathe can be very unpleasant also, and can be so regular that it makes us begin to boil. The above situations happen and can create so much heated friction that it causes us to explode with unhealthy behaviors. In that event, we need to hold our peace and allow the fire in that rockiness to melt by the fruits of the spirit. In that light, a lava flow will give us a thick spiritual fire gushing with patience, self-control, and perseverance. That is a patience that prohibits fiery hard responses from transpiring while allowing time for the melting of hostile impulses. The self-control allows us to hold the fire of the rock steadily in place to abate the malevolence of the situation. Furthermore, perseverance enables us to continue in the divinity of our inner life amidst the fiery passion of our soul. That spiritual lava flow will solidify our union with the divine goodness of our inner life.

Lava Flow Relating To Our Safety: There are numerous environments that could make us feel insecure or unsafe. It's like being placed in a boiling pot, or amidst sticks of dynamite with fire surrounding, or surrounded by barrels of gunpowder as someone tosses matches in that area. That would be very intimidating, frightening, and fill us with angry hostility towards the instigators. And that explosive environment could exist at the workplace, in our homes, in community settings, or anywhere where people thrive on conflict, friction, and chaos. Some people sense the fiery agitation within the rockiness of our inner life and toss fuel to start a heated meteor shower. They thrive on your violent eruption that contributes to an unsafe and insecure environment. Explosive tempers could cause bodily harm, domestic violence, and contribute to instability. There is only one way to keep the surrounding area a safe and secure one. That is to hold your peace when you feel those eruptions boiling from your soul. The fervent heat will melt as the spiritual fruit begin to ooze forth in your response to instigators or chaotic situations. That creates a thick lava flow of your inner life which is the essence of a spiritual fire. You develop an ardent distaste for intimidation, unfruitful aggression, harshness, force, and violence. In fact, there will live within you a fiery passion for tranquility, peace, meekness, and gentleness. The gushy lava flow of the spiritual fruit is a spiritual fire that contributes to a safe and secure environment. The thickness of that liquid fruitfulness will solidify our union to the tranquility that exists within the divinity of the soul.

Lava Flow Relating To Our Place Of Belonging: Have you ever experienced someone describing you, or spreading rumors that describe you, as a totally different person than what is really you? That can be frustrating, agitating, and even spark anger. Just imagine a predicament

where your place of belonging became everything that is totally opposite of the fruitfulness you feel within yourself. The "peers" around you seem to do all they can to conform you to a lifestyle you find undesirable. In fact, they fill your inner life with so much friction that you want to erupt with rock hard responses of hate, intolerance, exclusionary attitudes, and other abuses. You spew forth with fiery attitudes that are anti-social which fragments the environment with hostilities. In contrast, if we hold our peace when undesirable peers irk us then the heated turmoil we feel will melt with a fiery flow of our inner being. The lava of spiritual fruitfulness will be so thick and fervent that we will have an intensity within our compassion for very agitating people of cruel intentions. Within our ardent efforts to avoid anti-social attitudes there would flow a fervid fire of love, kindness, and goodwill burning within our soul. A fiery flow of lava would exist in our soul to give us a compassionate spiritual fire. That thick flow of fruitful lava would solidify our place of belonging with the divinity of the soul.

Lava Flow Relating To The Light Of Our Divine Worth: Just envision the destruction of our inner life which explosive eruptions signify. First, when those flare-ups manifest we have to ask, where is the respect we have for one another? Somewhere in that fiery reaction we lost sight of the light of our divine worth. Something has burned us up on the inside so much that we discard the supreme value that exists within humanity. The hardness of our inner life becomes a red hot rock that bars us from the divinity of the soul. Only by holding our peace and allowing that fiery rock to melt will we maintain a relationship with the supreme being of this universe, which is the light of our divine worth. In contrast, the hardness of the fiery rock leaves our inner life stark with no spiritual fruitfulness. The boiling within the soul perturbs us so much that it robs us of the tranquility we should experience. With that unsettled distress we lose sight of the sanctity of life leaving us with the capability of murderous intent. The light of our divine worth is lost within the smoke of the smoldering fire about to erupt. Negative energy spews forth in hard words and behaviors towards those who do us wrong. Alternatively, we hold our peace and allow the fiery rock to melt. As that inner hardness melts lava flow develops from our inner life with a fiery passion to recognize the divinity of the soul. From that passion will flow the light of the divine worth that exists within humanity. And within the thick flow of lava remains spiritual fruitfulness. In that fruitfulness is a sense of peace within the fiery furnace of upsetting circumstances. However much we edge to our boiling point there maintains a respect for the sanctity of life. A positive energy remains within the molten rock creating lava, compared to the negativism of an explosive red hot rock. The spiritual fire we discover in the lava flow of our inner life solidifies our union with the supreme being of our soul.

Lava Flow Relating To The Self-Expression Of Our Identity: How many times have you wanted to erupt from the boiling desire to make yourself heard? In that event, you are in an environment where those around you are impeding your ability to express yourself. They are

pressing you into a hot, fiery, and explosive area corresponding to your identity. You are not really able to make your identity known according to the words you really want to communicate. Because there is heated friction within the rocky area of your inner life you explode with hostility in your words and even in what you do. You express your identity much differently than what you would if you held your peace and allow the spiritual fruit to melt that unfruitful hardness. Instead, you spew forth words predicting a despairing future for your oppressors. With that, there is a tone of pessimism for what lies ahead for your suppressors as an evil desire begins to burn towards those who prohibit your being. In contrast, holding our peace and allowing the spiritual fruit to melt our hardness changes the responses in our self-expression. There would be a very thick flow of spiritual fruitfulness mixing with a burning indignation towards the identity and communication of those stopping your fruitful conveyance of your identity. In fact, there would be a fiery smile of joy, faith, and goodness coming against the ill-intent of those trying to dam up wholesome personalities. There would be a powerful feel within us from the inner lava flow that gives us the spiritual fire. That lava flow will help to solidify the divinity of the soul to the expression of who we are internally.

There are causative factors that attempt to create heated friction within the rockiness of our inner life. They want to deny the presence of the divinity of the soul while simultaneously hazing the fruitful softness that exists in our spirit. Their intent is to incite explosive eruptions by agitating the hard and unfruitful feelings that we might be harboring. Anger is a tool they use to cause fiery rocks to spew forth in what we say and do. When they perceive hints of the lava of peace they begin to debate, argue, or otherwise cause the peace to harden through friction. When they do converse with you it's like a bargaining tool. That bargaining serves to keep primal instincts burning in you while attempting to prove themselves to be the firemen saving people from uncivil behaviors. In essence, because they bury your joy beneath heated emotions you feel more depressed, pessimistic, and mad after talking with them. Even so, the boiling temperatures within the hardness of our inner being will melt to flood our soul with a soft flow of fiery spiritual lava. That happens because we hold our peace in acceptance of the divinity of the soul which creates the moist and soft substance of the spiritual fruit.

There are reservoirs or populations of people who want to activate explosive volcanic activity from our inner life. The attitudes that exit them are words that add fire to our rocky and unfruitful sentiments. With those words, their behaviors intend to "rub shoulders" or otherwise perform deeds causing us to burn to incite hostile eruptions. Those attitudes transfer directly through people who intend to incite heated friction, violence, and other unfruitful eruptions into the community. Indirectly, those volcanic explosions transfer through people who are not able to hold their peace when they begin to boil, but instead unleash a barrage of fiery hardness towards others.

The fiery volcanic activity of our inner life enters us through our sense of worth and craving for a desirable place of belonging. Many times we feel we have a lot to offer, but instead we are treated as though everything we do is worthless. That can burn us up on the inside especially if we believe others are receiving rewards, praise, or have the life we should be living. Our egos begin to burn, boil, and explode towards those we feel are disparaging. When we are worthless to one sector of people then we have a difficult time of finding a desirable place of belonging in another sector. Because of the unfruitful and undesirable nature of the "peers" we are placed with, a lot of friction, emotional heat, and turmoil begins to manifest. We begin to erupt with hatred, cruelty, and ill-intentions towards the surrounding people.

Some people are susceptible to hosting the fiery rock that incites explosive and unfruitful behaviors. The hardness of their inner life comes from being inflexible to what they hold as standards, beliefs, or "norms." They are not willing to allow that hardness to melt through the flexibility of spiritual fruitfulness. Instead, they boil from within when others violate their inner structure and are not able to hold their peace. The fiery rock of their inner life does not melt into lava but instead spews forth with eruptions of uncivil and destructive reactions. Even so, we can interrupt the cycle of explosive volcanic eruptions. We do that by realizing fiery rock will melt in the presence of extreme heat. As we hold our peace, we allow that hardness to melt as the softness of the spiritual fruit begins to ooze forth within our soul. A spiritual lava flow transpires from our inner life to induce a spiritual fire. That spiritual fire will eventually solidify our relationship to the divinity of the soul.

We can assess that the soft flow of hot lava within our inner life is a spiritual fire that will eventually cool to solidify our union with the divinity of the soul. The diagnosis is that some people want to keep us rocky hard in our attitudes while inciting heated turmoil within emotions, behaviors, and mentally. Even then, we plan to respond to explosive feelings through the spiritual fruit. That melts our primal rocky hardness into a flow of soft spiritual lava. We implement that plan by holding our peace when we feel an eruption surfacing which allows the melting of hard fiery attitudes. We know we are successful when we do not erupt with uncivil hostile behaviors, but instead respond with a passionate zeal for humanitarian cohesion. The thick, soft, moist, flow of "lava" is only possible through spiritual fruitfulness.

Freshness Of The Spiritual Fruit Keeps Us From Spoiling

The freshness of the spiritual fruit keeps us from spoiling. To help us comprehend the message of this essay let's consider the process of the growth of bacteria that spoils our foods. When various foods are set aside for a few hours they may become dry and stale or even moist and spoiled. When the moisture and freshness are taken from the foods then the nutrients are no longer present. Consumption of that food has no nutritional benefit and will even cause various sicknesses as the harmful bacteria finds a breeding place within the body. As that food sets in our body for a period of time, a perfect environment exists for the breeding of bacteria and will cause illness. Our bodies are warm, moist, dark, acidity, oxygen rich, and often contain lots of residual food particles. Those residual food particles over extend our intestines from over eating, poor metabolism, lack of exercise, and impeded elimination. FAT TOM is an acronym for explaining the environment under which harmful bacteria grows. And if you envision an image of Jabba the Hutt then you have an image of an environment conducive to food born bacteria. FAT TOM stands for Food, Acidity, Time, Temperature, Oxygen, and Moisture. In a spiritual sense we can avoid the spoiling of our inner being by allowing our inner fruitfulness to keep us fresh. We do that by not allowing ourselves to accumulate loads of unfruitful attitudes when we feel "set aside" or "placed on the shelf." That build up of unfruitfulness makes us look like Jabba the Hutt from our inward life. In that light, we want to keep our metabolism in motion with spiritual fruitfulness to keep us fresh from day to day, even when the world around makes us feel unwanted.

The Divinity of the soul is the source of the freshness of our inner life. Can you imagine having a very special wedding cake set aside for that special day, but when you go to pick it up on the day of the wedding it's dry, spoiled, and otherwise inedible? That would be very disappointing. Also, imagine having someone very special to you set aside in such a way that you are never able to visit, communicate, or otherwise have access to them. As time goes on, that very special person becomes "spoiled" with unfruitful attitudes and when you do finally see the person the experience is very distasteful and undesirable. Likewise, when the divinity of the soul is set aside we become spoiled within our inner life. That's because the divinity of the soul is essential to keep our soul fresh. Therefore, setting aside divine goodness makes us stale inwardly which is apparent from being barren of spiritual fruitfulness. That stale and barren soul becomes spoiled with inner conflict to cause a chaotic or unsettling environment. As the "bacteria" continues to rot away the goodness that lives in us we begin to disrespect the life of others and have no regard to the sanctity of living. In essence, the light of our divine worth begins to be eaten away by the deteriorating rot which induces disrespect of self and others resulting in destructive inclinations. The positive energy of a fresh and nutrient full inner life becomes

infested with the negative energy of a spoiled soul. In contrast, a fresh and nutrient rich inner life comes by reverence for the divine goodness of our soul. In that freshness our inward being is full of spiritual fruitfulness with vibrant nutrients of tranquility. In that fresh serenity is respect for the qualities that bring life as we desire life and goodwill for others. We do not set aside the divine presence but desire for everyone to see the light of the divinity of the soul. In that event, we become full of the nutrients necessary to keep an optimistic spirit alive in our self-expression.

The moisture of the spiritual fruit seals in the freshness of our inner life. Everything fresh, alive, civil, and socially constructive is found within the moisture of the spiritual fruit. Some people relate to the fruit of the spirit in the same way bacteria relates to warm and moist places, which is by invading the area in such a way as to cause spoiling. In essence, "bacteria" will infest the fruitfulness of inner life in ways that attempt to cause staleness, corruption, or rotting of the soft tenderness within the human spirit. When we feel set aside, placed on the shelf, or otherwise impeded from living a life through the blossoms of spiritual fruitfulness we might also experience circumstances that attempt to spoil our divine qualities. That is the beginning stages of the spoiling of inner life. We begin to feel put-off by the surrounding environment and unfruitful sentiments begin to manifest. We become infested with various degrees of hate, cruel intentions, hostile confrontations, aggression, harsh attitudes, pessimism, spats of evilness, despair, being out of control with "peers," being impatient with rude and arrogant behaviors, and feeling spots of fatal attitudes. However, even in that worst circumstance when we feel put-off by the surrounding and corruptible environment the spiritual fruit is able to keep us fresh. By responding from the soft tenderness of our soul we preserve our inner life. That preservation comes to us through the fruit of patience, self-control, perseverance, goodness, faith, joy, meekness, gentleness, peace, kindness, goodwill, and love. The freshness of the spiritual fruit keeps us from spoiling.

The freshness of the spiritual fruit keeps our health from spoiling. Physically, fresh nutrients feed the glandular system to replenish needs for the functioning of essential areas of our body. With spoiled or stale foods the body is left desolate of needed resources to function from day to day. Spiritually, when we are set aside into unhealthy circumstances the fruitfulness of our inner life will keep us from spoiling. Many people are set aside into living arrangements where the choice of foods they eat is not a matter of choice. In fact, some of those people may not have any notion about what nutrition is or what the nutritional requirements of the body are. For example, most of us know that we need vegetables, grains, fruits, meats nuts or dairy, good oils and water. But few of us realize it's possible to cook all the nutrition out of food, or otherwise destroy the nutritional value of what should be a healthy meal. We will eat what is placed before us thinking we are acquiring plenty of nutrition but actually the body is still starving for food for our tissues. What we need should comprise vibrant vitamins which are necessary for our body to

function and we need minerals to put form to those functions. In addition, we need proteins to rebuild the tissues and carbohydrates to give us energy. And of course we all know we need to drink plenty of water and have polyunsaturated and monounsaturated oils. But when food is spoiled or stale the nutritional value of the food plummets. In this light, we might find ourselves or know others who are in a situation where the nutritional needs of the body are neglected in various ways. Either by the destruction of nutrition in what appears to be a healthy meal, or by serving food that is left out in room temperature for too long. When this happens, the freshness of the spiritual fruit is able to keep our inner life from spoiling. While we could develop sour attitudes because of the "slop" fed to us, we need to depend on the fruit of patience, self-control, and perseverance to keep our inner fruitfulness fresh. The fruit of self-control helps us not to become spoiled with angry hostility when we are set aside into an environment of unhealthy nutritional practices. In addition, blossoming with patience enables us to hold our peace when time and time again we are fed foods we know are of no value to our physical well-being. Moreover, the spirit of perseverance grants us the ability to continue in goodness when the ill-intent of foods served induces fatal emotions.

The freshness of the spiritual fruit keeps a safe and secure environment from spoiling. Relating to our nervous system, fresh nutrients provide substance to stabilize our mind and nerves to reinforce our inward stability. In contrast, spoiled or stale foods contribute to the body's instability due to a lack of proper nutrition. In a spiritual sense, when we are set aside into a tumultuous environment the spiritual fruit will keep us from spoiling. But, who would want to envision being a wall flower while the surrounding peers throw darts at you? That is not very "nutritious" feed for a "flower" to endure. Even so, people who are idle relating to the social environment often are exposed to various situations that could spoil the fruitfulness of their inner life. What they see is constantly full of violence or other conflict of potential bodily harm, even if just on television or they see spats between peers, or other suggestions of turmoil. In conjunction with that, as they sit on the shelf they hear noises that are loud, abrupt, argumentative, and other hostile sounding noises. Even what they taste when they eat, or what they smell when they should be smelling "roses," makes them cringe with residual spoilage of anger beginning to manifest. In essence, as a "wall flower" the hostile suggestions of the surrounding environment could make them begin to fear for their own bodily welfare. That includes beginning to fear domestic violence among those in the home while being helpless themselves, and living in a state of insecurity from an unsafe environment. The spoilage of the fruitfulness of inner life could manifest with harsh attitudes in an effort to protect themselves. Or there could be aggression towards people suspected of perpetrating harm on others, or even habitual conflict from the "bacteria" of turmoil churning within. In essence, when set aside into an intimidating environment we could become spoiled with attitudes that contribute to chaos. However, the freshness of the spiritual fruit keeps our inner life from spoiling to sustain us

during unsettling circumstances. Whatever nasty stuff we hear, see, taste, smell, or sense, the fruit of peace, meekness, and gentleness gives us a serene tranquility to help us contribute to a safe and secure environment. The divinely fresh qualities of the spiritual fruit are able to transcend the spoiling horrors we might sense as a "helpless" wall "flower."

The freshness of the spiritual fruit keeps our place of belonging from spoiling. Relating to the body's hydration, fresh nutrients add to the pools of hormones, blood supply, and other essential fluids to feed every cell of the body. However, spoiled or stale foods starve the body by inhibiting the acquisition of nutrients and prohibiting the flow of cellular food. Similarly, when we are set aside into an undesirable social network the flow of spiritual fruit will keep us from spoiling. Our situation would be very undesirable to be set aside from all the pleasant attributes of a warm and compassionate society. In fact, exclusion from a friendly and loving environment would contribute to the spoiling of our inner life. That's because being set on a shelf relating to our place of belonging would transpire by the unfruitful attitudes of those establishing that wall. The process of spoiling us or making us stale socially comes about when hatred, exclusion, intolerance, and sexual abuses are hurled upon the freshness of our soft and tender social qualities. The manifestation of that "bacteria" filled inner life comes when anti-social attitudes begins to grow towards a civil population of people. We become spoiled with unfruitful attitudes that keep us from mingling with the fruitfully civil people of the community. However, the freshness of the spiritual fruit keeps us from spoiling the social attitudes that exist in the soul. Even though it appears we have no place of belonging within a wholesome group of people, we do have a place of belonging within the divinity of the soul where the spiritual fruit blossom. That is the source of a cohesive society and is the source that keeps us fresh with socially desirable attributes. The fruit of the spirit keeps us vibrant with tolerance for others, hospitality for the goodness in one another, brings us together with wholesome intimacy, and forms the true bonds of social belonging. The freshness of the fruit of love, kindness, and goodwill keeps us from spoiling relating to civilly cohesive qualities.

The freshness of the spiritual fruit keeps the light of our divine worth from spoiling. The value of fresh nutrients adds to our welfare by reinforcing the immune system. When we care about ourselves we would want to acquire those nutrients to keep us healthy. In contrast, consuming spoiled or stale foods has no worth towards our well being and will even hinder the body's immunization process by deprivation of nutrition. In a spiritual sense, when we are set aside into darkness which hides our divine worth the spiritual fruit will keep us from spoiling. Poverty stricken neighborhoods is an example of people being set aside where their worth as members of humanity seems to be ignored. It's as if they are left to become stale, to spoil, and deteriorate as people. The neighborhoods in which they live could easily fill them with the "bacteria" of a low sense of worth because there seems to be no fresh fruitfulness developing

from those areas. There are places like this worldwide. The consequences of the humiliating and impoverished zones include interpersonal conflict of various types and even violence. In those degrading environments there is a loss of esteem for the sanctity of life as murders and other disrespectful behaviors towards life manifests. In essence, they live in darkness as their esteem spoils being unaware of their divine worth through the deity living in the soul. Negative energy spoils their neighborhoods with pessimism, despair, and sadness. In contrast, the freshness of the spiritual fruit within our egos will keep us from spoiling, even in the direst circumstances. Even though the material world around us lives in the rot of decay we can feel freshness within our sense of worth through the fruitfulness of our inner life. In that fruitfulness we experience an inner tranquility with who we are which enables us to live peacefully with one another. We are able to house an attitude that preserves life as we bring mutual respect to those around us to persevere in the esteem of the sanctity of life. We become fresh in the awareness of our divine worth and the divine worth of our neighbors. In that freshness flows the positive energy of optimism to build the esteem of those who feel set aside like a baggage of garbage. In reality, the freshness of the spiritual fruit in our ego keeps us from spoiling even when the surrounding environment is in decay.

The freshness of the spiritual fruit keeps the expression of our identity from spoiling. Relating to the metabolism of the body, fresh nutrients radiate in us by generating the energy of our motion. But spoiled or stale foods rob the body of energy while keeping the heart working overtime in an effort to pump food to the body on a cellular level. Even so, when the expression of our identity has been slowed and set aside the spiritual fruit will continue to generate to keep us from spoiling. A fun experience is to see a musical ice-cream truck coming through to liven-up a neighborhood by offering fresh ice-cream treats to everyone. This is an exciting way to experience the self-expression of someone's identity. In contrast, the experience is spoiled when the motor is incapacitated, the truck parks in a junk yard to rust, and the ice-cream is filled with bacteria. It causes some sadness and despair. In a similar way, when someone has a radiantly optimistic self-expression of their identity then the freshness of that energy preserves others in the area. That happens because the mobility within their self-expression flows with edification when they open their mouth, and their behavior is positively energized for fruitful deeds. The freshness of that optimistic spirit comes inwardly by the fruit of goodness, joy, and faith even when we feel we are rusting in a junk yard. There are people who have been put aside and set on the shelf to inhibit the constructive expression of their identity. They are not able to communicate the spirit of goodness in what they say or do. Instead, they could become spoiled with various degrees of evilness in their self-expression towards their oppressors. In addition, they feel prohibited from conveying their inner joyfulness and from that suppression of happiness the spoilage of pessimism begins to manifest. Moreover, when the time comes to talk about faith in goodness there might be some form of prohibition which sets aside that fruitful

form of communication. That makes it very easy for the fruitfulness of inner life to spoil with despair for what is in store for our life. Even so, the freshness of the spiritual fruit keeps the positive expression of our identity from spoiling.

There are causative proponents that attempt to spoil the freshness of our inner fruitfulness. They deny any existence of the divinity of the soul while simultaneously acting to induce the growth of "bacteria" into the blossoms of the spiritual fruit. When the fresh fruit of peace, serenity, and tranquility exist in the human spirit they introduce debate, hostility, anger, and other friction. They want to infect the feelings of safety and security. Within that instability they begin to offer conversation as a way of bargaining. That serves to perpetuate the spoiling of your spiritual fruitfulness in exchange for establishing their "fresh" authority. As their interactions with you continue they attempt to further degenerate and spoil the joy, optimism, and positive energy that flows through the freshness of divine qualities. They want to infect the fruitful self-expression of your identity. Even so, acceptance of the divine goodness of the soul is the only way to keep our inner life fresh with a fruitful inner life.

Reservoirs of people exist who purpose to spoil the freshness of the spiritual fruit. The attitudes exiting those reservoirs are "bacteria" filled words to infect the soft tenderness of inner life. With that, their behaviors act to perform deeds to further cause destruction to divine fruitfulness and to perpetuate the spoiling of the goodness of the soul. Those attitudes transfer directly through people who need to establish "fresh" authority or control over those suffering spoilage from within. Indirectly, those attitudes transfer through people whose inner fruit has become spoiled and they encroach upon others' fresh spiritual blossoms.

Allowing "bacteria" filled attitudes enter us because we want to feel vibrant in our sense of worth and to feel acceptance from "nutritious" peers. In other words, we are willing to let the spirit of love, peace, joy, and faith to spoil within us in exchange for receiving the artificial "preservatives" of praise and esteem from ill-intended "overseers." In addition, we begin to form bonds with the surrounding "spoilage," or peers, to receive some satisfaction of social belonging. The people susceptible to accepting the spoilage of the spiritual fruit are set aside within their community or social network and are exposed to "bacteria" filled words and behaviors. They become so overwhelmed with corruptible behaviors that the spirit of kindness, meekness, joy, and perseverance wilts within their soul.

We can interrupt the cycle that causes the freshness of the spiritual fruit to spoil. We do that by living from the soft moistness of our inner life when we feel "set aside" or "placed on the shelf" amidst a given set of peers. We become spoiled when we allow unfruitful attitudes to grow in us during times when people seem to ignore us or otherwise exclude us from fruitful interaction. The preservation of our freshness comes about when we continue to welcome the

attitude of peace, love, faith, and perseverance in goodness to permeate our spirit. The freshness of the spiritual fruit keeps us from spoiling.

We can assess that the freshness of the spiritual fruit keeps us from spoiling. The diagnosis is that some people want to set us aside until spoiling of fruitful and civil qualities begin to manifest. Even so, we plan to welcome the freshness of fruitful qualities to blossom from our inner life. We implement that plan by responding to undesirable surroundings, circumstances, and peers from the soft and moist tenderness of our soul. The successful implementation of that plan is evident as kindness, peace, goodness, and perseverance in divine qualities continue to exist from our inner life.

Softness Endures Pressure Better Than Hardness

The following is a question and answer segment that I found while doing an internet search which gave inspiration to this article I call, "Softness Endures Pressure Better Than Hardness." If a giant squid has a soft body, how can it survive in such deep water pressure, when even the best submarines can't go as deep as that deep? The simple answer is that fluids cannot be crushed, whereas air in the sub makes the iron vessel crushable. Now, a submarine is basically a metal container filled with air, and there is just enough air in a submarine to exert the atmospheric pressure at sea level. If the sub goes underwater, the amount of air within it does not change (unless there is a leak, of course). The pressure outside the sub, however, is determined by the depth of the waters. As a result, there can be a tremendous difference in the pressure inside the sub (which pushes the walls of the sub outward), and the pressure outside it (which acts to crush it). If the external pressure is too great for the walls of the sub to withstand, it collapses. A squid, on the other hand, contains no air; its blood is liquid and its flesh solid. It is under the same massive pressure from the weight of the water, but since the material that it is made of is not crushable, it exerts the same pressure back, holding it up. The tissues of the giant squid are mostly made of water. The tissues of sperm whales, their predators, are mostly made of water and fat (blubber). Both water and fat are almost uncrushable. You can squeeze them all you like but their volume basically remains the same. To avoid the problem of pressure, many animals that live very deep in the ocean do not have any air spaces inside their bodies (e.g. the fish have oil-filled swim bladders or no swim bladders at all). This means the crushing pressure really doesn't affect them. From a spiritual perspective, the moist softness of our inner life keeps us from being crushed by external pressures. In contrast, the rigidly inflexible hardness of our inward being will feel the crushing pressure of external forces.

The living divinity of the soul cremates the hardness of our inner life. Hardness comes as a result of our desire for the cravings of the flesh while rejecting the divine goodness of the soul. In that light, when we express reverence for the deity residing within our body then we are rejecting hard attitudes from manifesting. Therefore, hospitality to the softness of our soul is reverence to the supreme being which governs the universe. From there, we are able to withstand the colossal pressures of external forces because we allow the divine presence to tenderize our inner life. There are qualities within us bringing the ability to be flexible, pliable, and to be squeezed without suffering the tragic results of breaking apart when experiencing extreme pressures. For example, spiritual fruitfulness comprise all the soft and tender qualities to help us endure pressure, but inward barrenness makes us dry and fragile which increases the probability of being crushed when pressured. Also, the qualities of the divinity of the soul includes moist serenity as well as reverence for the sanctity of life, but without that softness external pressures

make us subject to exploding with violence involving murderous intent. Moreover, our perspective for the light of divine worth comes within the cream of our spirit, but the hardness within is blind to that supreme worth and becomes destructive when under pressure. In essence, we endure the crushing influences of external forces by the positive energy flowing from the soft moistness of our inner life. We clearly see that negative energy associates with hardened attitudes which make a person prone to explosive tirades when feeling extreme pressure. Very clearly, the divinity of inner life keeps us soft and moist to enable us to endure the crushing pressures of external forces.

The softness of the spiritual fruit fills our inner being to preserve us in times of pressure. Everything soft about our inner life will comprise the nature of spiritual fruitfulness, but there are no blossoms of good fruit in the hardness of the soul. The fruits of the spirit make us so pliable, soft, and squeezable internally that we can withstand a colossal amount of external pressure. That's because we are able to respond to extreme situations through qualities such as meekness, gentleness, joy, goodness, kindness, goodwill, patience, self-control, love, peace, faith, and perseverance. Those attitudes keep our behaviors civil. However, from the hardness of our inner being we are frozen into a rigid, inflexible, and uncompromising perspective. Because of that we are crushed by external pressures causing us to break apart with unfruitful reactions. Those reactions include hate, ill-will, cruelty, violence, harshness, hostile aggression, pessimism, despair, evilness, fatalities, reckless impulses, and behaviors that are out of control. In essence, hardness makes us so inflexible that we are crushed by opposing external influences, but the flexible pliability of the softness of the spiritual fruit enables us to endure our surrounding environment.

Our health is preserved because the softness of our inner life endures pressure better than hardness. The softness of our inner being is like the moistness of nutrient rich soil. We should desire for that softness to permeate our mind, our emotions, and in our behavioral responses. In that way, our thought processes, emotional resiliency, and our deeds will respond fruitfully to external pressures. In contrast, what if we had very hard emotions, inflexible and rigid thought processes, and related to others with calloused behaviors? We would be brittle when colossal pressures begin to mount. We would break apart when anything different from our unbending beliefs or strict emotional standards pressured us to open to new and spiritually fruitful changes. In essence, our thoughts, emotions, and behaviors would become very unhealthy with out of control responses to pressures. There would be the kind of impulsiveness that would further aggravate the friction within interactions and fatal consequences could occur. Also, in response to massive external pressures a person might adopt unhealthy physical behaviors towards their body. Those behaviors would include anything we put into the body to cope with pressures but excludes fruitfulness in that intake. That intake could come in what we drink, eat, and inhale

which ultimately might affect our ability to sleep or even to eliminate adequately. The softness of our inner life includes the fruit of self-control to keep us in control when experiencing external pressures. With that self-control is the pliability of patience enabling us to wait for fruitful blossoms when we experience stress. With that patience is the moist fruit of perseverance to help us to endure with divine qualities when the strain of colossal externalities are present.

Our safety is preserved because softness endures pressure better than hardness. Soft, pliable, and flexible attitudes are civil qualities that enable our society to function and interact with cohesion. That happens because a tranquil and serene spirit exists within the moistness of our inner life. In that tranquility we relate to one another in way to convey a sense of safety or security when external pressures begin to manifest. We make each other feel safe during stressful periods which transfer into the home to provide comfort and serenity to everyone living there. When a sense of peaceful safety permeates our inner life there is much less strain in day to day living to establish stability from moment to moment. Very clearly, softness enables us to endure external pressure while making us safe and secure. In contrast, the hardness that exists in the soul breaks apart in times of stress to cause an unsafe environment full of insecurities. That inner hardness is as inflexible as an iceberg but as breakable as ice over a river when external stress becomes too unbearable. When hard people interact with others they are not able to experience flexibility to enable them to relate with civil qualities. They aggressively clash with the differences of others as they feel the crushing strain of their own rigid attitude. Their hostile responses to the colossal stress they feel induces insecurities in the environment as they engage in unsafe behaviors. Those unsafe behaviors comprise violence towards others, domestic terror in the home, and unstable behaviors from day to day. Quite apparently, hardness crushes under external pressures to cause an unsafe environment filled with insecurities. Even so, the softness within the fruit of a peaceful, gentle, and meek spirit endures pressure better than hardness.

Our place of belonging is preserved because softness endures pressure better than hardness. The best way to relate to other people within our social presence is by the softness of our inner life. That softness enables us to endure various external social pressures. Of all the qualities existing in our inward softness, tolerance is very important to alleviate stress. It's important to be flexible enough to tolerate the various differences of lifestyles within our multi-cultural world. With that tolerance, the softness of love is an essential quality to abate colossal external strain. The moistness of love enables us to relate to people with compassion, mercy, and hospitality which help to bring healing within times of crushing strain. In addition, a sense of belonging to something very tender and divine within ourselves helps us to endure pressure from forces that makes us feel unwanted. Furthermore, conveying intimacy, being hospitable to intimacy, and feeling intimate with the divine love of the soul enables us to endure the strain of social pressures. In essence, the softness of tolerance, love, belonging, and intimacy enables us to

endure crushing forces. In contrast, hardness of our attitudes will cause us to break apart when we feel crushed by undesirable social circumstances. For example, intolerance towards the differences of others will result in various unfruitful responses from the crushing stress of friction. Forms of those unfruitful responses include hatred that spreads through the social network which under pressure will result in further hostilities. Furthermore, when under various degrees of pressure we will attempt to exclude the ones who do not conform to the guidelines established for social belonging. That incites fragmentation, ill-will and further strain in the social network. Moreover, sexual abuses will come about from being under enormous pressure to experience intimacy or some form of sensual gratification. Very clearly, we see how hardness causes a person to break apart under the strain of social variances. Even so, the softness of the spiritual fruit enables us to endure social pressures better than hardness.

The light of our divine worth is preserved because softness endures pressure better than hardness. The source of our sense of worth exists in the softness of our soul enabling us to endure the external forces that attempt to crush our ego. For example, when the moistness of the spiritual fruit floods our ego then degrading ridicule is not able to crush us but instead we persevere through an inner sense of worth. When we feel tranquility within our self-esteem then we are able to withstand external ridicule with dignity. Likewise, from our inward tenderness we are aware of the supreme worth of our life by the light shining on the loving deity of the soul. And we abate the hardness of self-destructive behaviors. External stress is not able to compel us to harmful responses. Additionally, from the softness of our soul flows positive energy in how we view ourselves in times when external humiliation might add pressure. Very clearly, soft qualities within our sense of worth enable us to endure the pressures attempting to crush our self-esteem. In contrast, the hardness of our inner being makes us barren of soft fruitfulness. In that hardness is blindness to the light of our divine worth causing us to break apart when experiencing external pressures on our ego. When we feel ridicule from outer forces the hardness of our inner being causes us to react with disrespect to others resulting in hostile conflicts. In essence, when the quality of our own life is degraded or otherwise humiliated then inner hardness shows no esteem for life which induces fatal consequences. The negative energy flowing from hardness of the soul lacks reverence for our divine worth resulting in pessimistic and evil reactions when a person feels disrespected. Obviously, a hardened inner life breaks apart when external pressures crushes a persons' sense of worth.

The expression of our identity is preserved because softness endures pressure better than hardness. Think of the softness of your inner life as enabling you to be easy on yourself in what you say and do. And, of course, being easy on ourselves helps us to survive the pressures that might crush our self-expression. Being easy on ourselves flows from the positive energy that lives within us, which comes from reverence to the divinity of the soul, which generates the spirit

of optimism. The softness coming from that optimism allows us to open ourselves to fruitfulness in the expression of who we are when external pressures attempt to strain or suppress that communication of our identity. In essence, the tenderness of spiritual fruitfulness gives us faith for who we are from the goodness of our soul. In addition, the pliable nature of the divine fruit supplies a resilient supply of joy to enable us to endure the negativism of external suppression. Very clearly, softness in the expression of our identity helps us to persevere during oppressive stress. In contrast, the hardness of our inner life will cause us to break apart when negative influences crush upon the expression of who we are. Very simply, some people are so inflexible and rigid in their demand to be heard that they exhibit hostility in what they say and do if pressured by oppressive forces. In fact, their calloused communication becomes the identity they are known by which further exasperates an attempt to speak from the goodness of their inner life. The oppressive pressures cause them to break apart in their words and behaviors as they become overly exertive with pessimism, an air of evilness, and with an ominous tone towards the divinity of the soul. Quite obviously, a hard response to pressure affects how we express ourselves and changes the identity of who we are.

There are proponents that attempt to cause inner softness to turn to hardness. They will deny that the softness of the spiritual fruit has anything to do with enduring external pressures. Simultaneously, they incite hardened attitudes that cause people to break apart when confronting stress. When a person responds to pressure from the soft spirit of peace, some others will utilize debates, anger, and other loudness or hostilities. Their intent is to harden the softness of peacemakers to create conflict in response to stress. When they engage you into conversation their purpose is to cause friction, then to harden the softness that allows you to endure colossal amounts of pressure, which ultimately allows them to convey themselves as civilly fruitful people. In that "negotiating" process they are capable of leaving you in a sad, pessimistic, and depressed state which could begin to harden the softness of joy and optimism of inner life. Even so, acceptance of the divinity of the soul will allow the cremation of our inner life to fill us with the pliable softness of the spiritual fruit to give us endurance when experiencing massive pressures.

There are reservoirs of people who would like to see the softness of our inner being turn to hardness. They realize that the softness of divine qualities enables us to endure external pressures, but their intent is to incite hard responses to stressful situations. The attitudes that exit those reservoirs are words that are hurled like rocks, or designed to cause friction to harden the softness of inner life. Their behaviors will also be abrupt, harsh, loud, or otherwise purposed to oppose the creamy softness that allows us to respond civilly amidst very stressful situations. Those attitudes transfer directly through people who intend to harden all the beauty, softness, tenderness, and social qualities that exist among those they detest. Indirectly, those attitudes

transfer through people who have become calloused to approaches of kindness, goodwill, and love as they reject and utilize negativism towards tenderness.

The attitudes of opposing the inner softness that endures pressure better than hardness enter us because we want to feel praise instead of ridicule and desire for acceptance than to be ostracized. The process of hardening the tenderness of the soul involves much ridicule, humiliation, degradation, and basically being tossed aside like garbage. For that reason, some people will choose to reject soft qualities for the purpose of deriving a sense of self-worth from the praise of those inciting unfruitful behaviors in response to pressure. In addition, making the inner being calloused comes about by persistently placing a soft person amidst people they would consider undesirable or unbearable. Eventually, that soft person would choose to reject all softness from people they consider unwanted until that tender person begins to become hardened to the pliability of the spiritual fruit. In that event, the person who rejects the input of spiritual fruitfulness begins to receive acceptance by those inducing hardness through social networks.

The people susceptible to the hardening of their inner softness focus more on external appearances, peer standards, or other worldly factors. In essence, they reject what they feel is taboo, unacceptable, or inappropriate but in the process they are rejecting the soft qualities of love, peace, faith, and perseverance. Some people will persistently expose susceptible individuals to detestable situations until the well-meaning person breaks apart under the pressure. Even so, we can interrupt the cycle that hardens the inner softness that enables us to endure external pressure. That is done by being open to the soft, creamy, and moist qualities of our inner being regardless of what the external world brings. In essence, we should always be aware that our inner fruitfulness is what helps us to endure colossal external pressures. But focusing on external or worldly beliefs only serves to harden us to the blossoms of the fruit of the spirit. In that light, the fruit of peace, love, faith, and perseverance enables us to experience the softness that endures pressure better than hardness.

We can assess that softness endures pressure better than hardness. The diagnosis is that some people want to harden the softness of spiritual qualities to incite conflict in response to external pressures. Even so, we plan to respond to external pressures from the moist tenderness of our inner life. We implement that plan by being receptive to the cremation of the hardness of our inward being. That cremation is a process of the workings of the divinity of the soul that results in the formation of the spiritual fruit. We know we are successful in soft responses to external pressures when the fruit of love, peace, faith, and perseverance blossom in what we say and do. In that event, we easily comprehend that softness endures pressure better than hardness.

Wall Worshipers

To gain a grasp of what I mean by a "wall worshiper" I will simply quote the definitions from the Merriam Webster dictionary. A WALL is a high thick masonry structure forming a long rampart or an enclosure chiefly for defense —often used in plural. It is also a masonry fence around a garden, park, or estate, or a structure that serves to hold back pressure (as of water or sliding earth). Worship is to render religious reverence and homage to something, or to feel an adoring reverence or regard for (any person or thing). In this light, a wall worshiper feels an adoring reverence for walls, for defense purposes, that encloses a garden, park, estate, or holds back water with thick masonry structures, stones, or bricks. For the purpose of this article, the worship of walls is to prohibit the blossoms of spiritual fruit by causing hardened and calloused attitudes.

Wall worshipers intend to create a thick barrier to prohibit entry into the divinity of our inner life. Think of the divinity of your soul as being every pleasant and good experience or thing that you have had over the span of your life. Then envision a barrier that would prevent any of those happy moments from existing. That is the mission of the wall worshipers. Wall worshipers use negative energy to construct blockades to the supernatural being of this universe. Particularly, they want to instill a wall to separate the human animal from the divine presence living in the soul. The worship of the wall intends to obstruct the fruitfulness of our inner life and to leave us desolate on the inside. That desolation causes a dryness that turns our emotions, behaviors, and thoughts hard and calloused. In that hardness barriers are created blocking us from the divinity of our soul. From those walls comes friction with the deity and consequently with one another. The walls are a defense for the purpose of usurping rule over the primal nature of the human animal. The respect for the sanctity of life of humanity means less to them then the worship of their walls. The walls they build tend to preoccupy attitudes on death within disrespect for the characteristics of a flowering inner life. The creation of those walls manifest from irreverence for the divine potential that exists within every individual of humanity. The wall worshipers attempt to claim authority by blockading the source of individual empowerment while exerting worldly influence through carnal desires of the flesh. In essence, the worship of their walls is based on negativism towards the self-expression of those who identify with the goodness of the external world and the internal world. Even then, they demand that their identity be recognized as the ultimate source of authority to exact submission from the "godless" primal animals. However, the walls melt away from a reverence for the deity living in each person which unites humanity around the globe.

The softness of the spiritual fruit is like water seeping through walls which tumbles the endeavors of the wall worshipers. That is because walls are not built with pliable and moist substances since it would be easily penetrable. Walls are built from hard material such as brick, stones, or other concrete matter. In that light, wall worshipers thrive on turning the tenderness of inner life into a calloused texture to create barriers to the interaction of the spiritual fruit. They who worship walls are also very permissive of attitudes, emotions, thoughts, and behaviors that are rigid, inflexible, unfruitful, and hardened. Negative energy pervades the wall to prohibit the seepage of inner fruitfulness. In the worship of their walls they give precedence to hatefulness to harden love, use ill-intentions to harden goodwill, and utilize cruelty to harden kindness. They incite inhumane attitudes towards humanity. In fact, they relish conflict to harden peace, use harshness to harden gentleness, and use aggression to harden meekness. Violence to the wall worshipers is better than tranquility as a way to defend from access to the divinity of the soul. In addition, they give precedence to despair over faith, tolerate evilness to harden goodness, and use pessimism to harden joy. As the wall worshipers build blockades to optimism they use fatal attitudes to end perseverance in fruitfulness. They incite out of control behaviors to harden self-control, and gives rise to impatience to harden patience.

The wall worshipers create barriers to physical health. They have a leisurely attitude when it comes to unhealthy habits which serve to place another brick in the wall. In the worship of their walls they are permissive of putting substances into the human body that is contrary to a healthy or fruitful attitude towards human physiology. In essence, they turn the beauty of the human spirit into something that consists of obesity, dependence on alcohol for "uplifting spirits," or use of legal and illegal drugs in place of the comfort of the spiritual fruit. Sanitization of the inward being of the human animal is less important to them then the walls they serve. They make fruitful social interaction look unattractive while attempting to market the necessity of wall worship. They harden the attitudes that flower with an appreciation for the beauty of healthy spiritual living. The wall worshipers utilize dramatic display of emotions to ward off the blossoming of healthy input that blossom from the pliable flexibility of the spiritual fruit. They are constantly sounding the alarm to positive physical attitudes and add much drama to simple routines. In the worship of their walls they become Mercurial. That describes someone whose mood or behavior is changeable and unpredictable in a way to counter the fruitfulness of spiritual health, or someone who is clever, lively, and quick to counter the divinity of the soul. Their intent is to build walls by hardening the spirit of self-control in what goes into the body, to harden the attitude of perseverance in caring for the welfare of self, and to harden the fruit of patience in our waiting for fruitful results. The wall worshipers thrive on out-of-control attitudes, impatience, and fatal endings. Their intent is to harden the soul and to cause others to give up on trying living through the spiritual fruitfulness of their inner life.

The wall worshipers build barriers to a safe and secure environment. Their minds are so full of right and wrong behaviors that their rules relating to the wall puts the safety of others in a secondary position. To the wall worshipers the consequences of bodily harm means little to them because the hard callousness of barriers means so much more. Unfortunately, being soft with the spirit of meekness, gentleness, and peace is wrong to them, but they have self-righteousness when it comes to harshness, aggression, and conflict. They adore the qualities that maintain the wall to prohibit entry into the divinity of the soul. Additionally, they expect each individual to be solitary in their knowledge of how to instill another brick into the inner life to contribute to the construction of the wall. The wall worshipers are vigilant to keep the soft moistness of spiritual fruitfulness from seeping through the barriers of our inward being. Consequently, the chaos of human suffering through physical neglect, domestic abuses, and social instability manifests.

The wall worshipers build barriers to our place of belonging. A warm and loving social atmosphere brings with it devotion to friendly qualities, sensitivity to the positive desires of others, and a self-sacrificing will to do charitable deeds for those in need. In this light, it's easy to contrast those who worship walls. The wall worshipers expect strict devotion to the effort of laying another brick to create barriers to spiritual fruitfulness. They expect sensitivities to dry up for the purpose of hardening the wall that they attempt to build within thoughts, emotions, and behaviors. In the worship of the walls they discourage self-sacrificial deeds of compassion. In essence, they discard the soft tenderness of love, goodwill, and kindness to protect the structure of the wall, but tolerate hatefulness, ill-intentions, and cruelty towards those who welcome the qualities of being soft, moist, and pliable. The wall worshipers are hardened with intolerance, exclusionary responses, sensual abuses, and interpersonal friction. Their walls fall apart in the presence of tolerance, acceptance, intimacy, and harmony within human interaction.

The wall worshipers build barriers to the light of our divine worth. The essence of our self-worth comes about from our mutual respect of one another. This allows the removal of walls to foster beneficial results flowing from one another. The sharing of the light of each others' divine worth consist of tender attitudes that allows;

1) A respect for the growth of inner fruitfulness

2) A respect for each individuals' spirit of tranquility

3) An esteem for the sanctity of others life

4) An acknowledgment of the divinity that exists within humanity

5) An ego building edification through positive words and deeds

Instead of mutual benefits the wall worshipers construct blockades to mutual esteem of individual worth. They do that by inciting a "Me" attitude. The consequences results in the devaluing of others for the purpose of succeeding in the acquisition of human resources through the manifestation of primal desires. The worshipers of walls;

1) Insist on being the fruitful ones even though others are left desolate

2) They violate the peacefulness of others to proclaim themselves as a righteous keeper of the peace

3) They devalue the sanctity of life to esteem themselves as the administrator over life and death

4) They deny the divine worth of humanity to esteem themselves as the ultimate authority

5) They convey negative energy to disturb optimism

The worshiper of walls intend to deny access to the light of your divine worth so that they can be masters over the primitive nature of the human animal.

The wall worshipers build barriers to the fruitful self-expression of our identity. Their intent is to harden the fruit of faith, joy, and goodness for whom we are today and what we hope to accomplish in the future. That callousness of hardened walls could burden us with despair, pessimism, and a sense of evilness for what we are today which negatively impacts how we view our future and our role in the years to come. Those who worship walls are aggressively domineering in their quest to create blockades to optimistic self-expression of our identity. That positive energy is a threat to their primal urge to rule, and that positive energy brings down their walls through hopeful prayers of identifying with a global family attitude. Instead of being hardened by intimidation and fear, creating another brick in the wall, the softness of our inner fruitfulness keeps our words and deeds positively energized. That positivity helps us to express our joy in present circumstances with hope for a constructive future. In that light, a hard brick never manifests from our inner life because we share sunshine from one person to the next, we see the silver lining of the dark clouds, and we are hopeful to see the rainbow after the rain. Even then, the wall worshipers attempt to use their influence and self-confidence to quell the fruitful expression of how we view and express ourselves. They are often adventurous, bold, and like a fire in their efforts to debase, belittle, and solicit submission to the dictates of the wall. The worshipers of walls feel dominantly superior over those who exhibit the divine softness of inner divinity.

We can assess that wall worshipers reject the soft, pliable, and moist substance of spiritual fruitfulness. The diagnosis is that the worship of walls creates calloused, hardened, and

inflexible attitudes towards others. Even so, we plan to allow the fruit of the spirit to seep through our inner life, like water seeping through openings in a wall. We implement that plan by rejecting hatefulness in favor of love, rejecting conflict in favor of peace, rejecting despair in favor of faith, and rejecting fatal attitudes in favor of perseverance. We evaluate the success of our plan by how well the spiritual fruit blossoms through the walls. Evidence of that success comes by sharing kindness, gentleness, joy, and patience with those we meet from day to day.

The wall worshipers deny that the inner softness of the spiritual fruit is necessary to bond securely from person to person. They adore their walls so much that they become angry and confrontational when a serene spirit of peace manifest within interpersonal interactions. In fact, they desire to harden the spirit of peace to create another brick in the wall. In the worship of the walls a pessimistic and negative persona manifests because they put asunder the spirit of joy to depress the softness of that fruit for the purpose of hardening their walls. Their idea of negotiating or conversing with others is to usurp pliable, flexible, and moist qualities to cause dryness to add yet another brick in the wall. The wall worshipers will never accept the divinity that exists in the soul of humanity, and therefore desire to build walls around the rewards of the spiritual fruit that comes from reverence to that inner divinity.

There are reservoirs, groups, or populations of people that intend to harden the soft tenderness of the soul, and they attack the fruitfulness in one another to maintain each brick in the wall. The worship of the wall is more important than loving intimacy with one another. The attitudes that exit the "bricks" in the wall involve words that are counterproductive to the spirit of goodwill, gentleness, goodness, and perseverance in fruitfulness. Those attitudes of wall worshipers also include behaviors that are aggressive and obnoxious towards a soft and tender spirit. The attitudes of those who worship walls transfer directly through those who want to be viewed as an ultimate authority and the giver of all "good' things. Indirectly, those attitudes transfer through people who feel they need to build walls around behaviors that might be viewed as socially inappropriate and even illegal.

Becoming a wall worshiper might enter us through our sense of self-worth and a yearning to belong within a social network. They are willing to be a brick among other bricks to have a feeling of praise and acceptance. Even if the esteem of that belonging means stoning the civil qualities of the inner life of a fruitful community. People who are susceptible to becoming a brick in the wall are full of intolerance and stifled with a right and wrong mentality. For example, because they only like petunias and not tulips they become hardened and calloused towards tulips and become a brick in the wall against those tulips. We can interrupt the cycle of the worship of walls. We do that by realizing the softness of our inner life is of the deity that permeates our universe and our soul. The signs of a relationship with the all powerful, all-knowing, ever-present divinity are the fruits of the spirit.

Jack and Jill Brings Spiritual Inspiration

This nursery rhyme called, "Jack and Jill," enables me to expound on some essential spiritual attitudes. First, although some terrible things may happen to us there can be residual benefits that can prosper us enormously. Second, while experiencing those terrible things, we may want to retreat in a manner that allows us to heal. Third, we should never convey ill-intentions towards those who attempt to respond in healing ways in the face of calamity.

First Verse

"Jack and Jill went up the hill

To fetch a pail of water

Jack fell down and broke his crown

And Jill came tumbling after.

Second Verse

Up Jack got and home did trot,

As fast as he could caper;

And went to bed and bound his head

With vinegar and brown paper.

Third Verse

Then Jill came in, and she did grin,

To see Jack's paper plaster;

Her mother whipped her, across her knee,

For laughing at Jack's disaster."

In the light of spiritual inspiration the water that Jack and Jill fetches refers to the soft, moist, and tender qualities of the spiritual fruit. Also, "went to bed and bound his head" refers to separating ourselves from adversity in a way that allows us to heal and return another day in the spirit of goodness. And, "her mother whipped her...for laughing at Jack's disaster" encourages us to relate in a fruitful manner to those experiencing tragedy and attempting to heal fruitfully.

"Jack and Jill" brings lessons relating to the divinity of the soul. Doing things together is a beautiful experience. Especially when those activities flow from a divine goodness. That divine goodness allows us to interact from the spiritual fruitfulness flowing from one person to the next. Within those fruitful associations exists peacefulness in the social union. From those peaceful intentions we desire life that flourishes as we respect the sanctity of life of our companions. There is a compulsion to honor the light of our friend's divine worth. In this event, positive energy would flow in our communication with each other. But, what happens when a loved one falls and somehow causes a breach in those amazing relationships? One person becomes desolate of fruitfulness and becomes a harsh person to be around. In fact, conflict and hostility begins to manifest because of a breach with the serenity of inner life. It seems that the fallen friend has no regard for the existence of your life at all. An ominous darkness appears over the light of the divine worth of wholesome cohesion. The interaction becomes plagued with negativism in what is spoken and done. Even then, something good can come of this. The fallen person loves the fruitfulness of the bonds more than the unfruitful feelings towards a friend. Regrets begin to circulate through the desolate places of the soul. From that regret is an ardent desire to abate primitive responses within a social network. In fact, deeper roots into the divinity of the soul begin to grow with plush spiritual fruitfulness. Unions with others become more durable. As the fallen acquaintance retreats to be alone, in a bath of remorse, we should allow that solitude, or time of reflection. When a person suffers the calamity of a break-up that is not the time to add insult to injury. It's not even the time to try to add advice or exert some type of superiority. It's a time to allow the person to heal by reforming a relationship with the living divinity of the soul.

"Jack and Jill" brings lessons relating to the spiritual fruit of our inner life. Living together through fruitful bonding fills the relationship with joyfulness, and faith in the good intentions of one another. We are able to fill the bucket of our inner life with the waters of love, kindness, and goodwill which transfers from one person to the next. And from those spiritual waters flows a natural feel of patience, self-control, and the ability to persevere in those fruitful bonds. Our associations develop continuity through meekness, gentleness, and peace. Calamity happens when we fall and break our union with the yield of the spirit's fruit. There are those moments when a partner lapses into unfruitful expression of their thoughts and emotions through their behavior. The tranquil cohesion becomes embattled with conflict, harshness, and fearful aggression. That can become very ugly when hate, cruelty, and ill-intentions are in the mix. Those unfruitful behaviors mingle with pessimism, sadness, despair, and a sense of evilness. An inner life like that makes a person want to quit and give up on making a relationship stay together. In fact, the accord could erupt with out of control and unfruitful impulsive feedback. Even then, some people will retreat into isolation and silence upon displaying actions like that to someone they have fruitful feelings towards. They feel shame, sorrow, regret, and grief for what they have done. This time of solitude will allow them to reflect, replenish, and reverse those

unfruitful feelings, thoughts, and deeds. As they allow the spiritual fruit to resurface within their soul a healing will manifest in social interactions. This is not a time to add insult to injury, but a time to allow this recuperation to progress. The spirit of love, peace, faith, and perseverance can develop new growth with stronger roots.

In health ways we can relate to Jack and Jill. What better feeling is there than to share connections that comfort us mentally, emotionally, and through behaviors? When we live day by day together with a common purpose to fill up our buckets with spiritual waters then we have that mutual content within our physical health. Even when one of our comrades is physically ill the other friend is there in the spirit of goodwill to bring comforting reassurance and encouragement for healing. The spirit of the union permeates with patience, perseverance, and self-control to allow fruitful qualities to endure. The tragedy of a relationship is when a partner falls and might be a contributing factor to their own physical duress, or to others. They begin to handle calamity with perturbed mental processes, troubled emotions, and unsettling behaviors. This is not only a difficult situation for the healthy associate but may result in further desolation of the inner life of the fallen companion. That fallen person may withdraw into the barrens of substance abuse in what they drink, digest, inhale, or just abuse themselves from unsanitary living. While they retreat from the adversity to relieve their stress they may experience a reawakening. The opportunity is there for them to crave the fellowship where comfort, pleasure, and soothing physical health came through the love, goodwill, and kindness, of one another. They will begin to detest their dependence on stuff that is contrary to the benefits of the spiritual fruit. During their retreat, this is not a time to dwell, nag, badger or otherwise annoy the fallen acquaintance. Instead, this is a time to accept patience for the restoration of fruitful health. This is also a time to rely on self-control to calm the consequences of the hardship the shaken person is experiencing. In addition, this is a time to persevere within the goodness of the divinity of inner life. Our health, the health of our friends, and spiritual health depends on endurance when we feel lambasted by various circumstances.

In safety ways we can relate to Jack and Jill. What better way is there to live together in a safe and secure world then to fill our buckets together with tranquil waters? That translates into allowing our inner life to become full with the spiritual water of meekness, gentleness, and peace. In that event, we approach one another in ways to suggest a calm, tame, or civil intent. That enables us to feel a serene comfort at home with everyone who lives there. That peaceful atmosphere provides stability from day to day as we relate to one another. A chaotic environment comes about when a partner falls from the grace of a peaceful union. That causes interactions to become unsafe and insecure with hostile behaviors. The fallen friend develops aggressive and harsh responses with hints of the possibility of violence. They become discordant. Even in this event, the discordant individual may retreat from the stormy situation in a bed of regret, anguish,

and contrition. There is a sincere aching within their soul for the renewal of peaceful, safe, and secure bonds. From their inner life is a prayer within the "smoke" signals for the serenity once known. This is not an occasion to antagonize this healing process with various degrees of revenge, retribution, or vindictiveness. This is a time to allow the fallen person to reunite with the divinity of the soul where the source of peace develops. In that light, a safe and secure union will transpire through the soul of the meek and gentle peacemakers.

Within our place of belonging we can relate to Jack and Jill. Desirable friends, associates, companions, partners, allies, acquaintances etc. comprise our social network or place of belonging. Within those unions we can go together in group cohesion to fill our bucket with spiritual waters. Those waters flow through our inner life in the form of love, kindness, and goodwill for one another. Various mixes of those fruitful qualities bond us together in compassionate and harmonic interactions. Sometimes, one of our companions may fall from the intimacy that permeates the family communion. For some reason they begin to let sentiments of intolerance and feelings of hate to creep into their thoughts, emotions, and behaviors. They begin to exclude others and become somewhat abusive to benevolent relations. Even after this primitive display of unfruitful attitudes towards constructive bonds they continue to have a desire for that loving kindness they once knew. This person will retreat from the circumstances that brought on the anti-social response. During this retreat, they will begin to feel shame, regret, and remorse. They will yearn for those fruitful waters that once filled the bucket of their soul. Within their desolation they will begin to experience a renewal of their inner life with tolerance, acceptance, intimacy, and love for fruitful interaction. During this healing process it's best to let it happen, the same as you allow a sprouting seed to blossom. This is not a time to ostracize or otherwise antagonize the person for their lapse of social graces. This is a time to allow the fallen person to realign with the divinity of inner life to let the fruit of love, kindness, and goodwill to restore their desire for civil responses to others.

Within our sense of worth we can relate to Jack and Jill. How wonderful we feel when people relate to all the best qualities that exist of our inner life. They are relating to us through the divinity of our soul. While around them, there is a light shining on our divine worth. Mutual respect transpires when we can build bonds by filling one another's bucket with waters that appeal to our self-esteem, ego, and feelings of worth. That happens as we unite through spiritually fruitful aspects. In that fruitfulness we find tranquility with one another, a respect for the sanctity of life within the relationship, acknowledgment of the divine presence of each other’s soul, and the resulting positive energy in our communication. But, what happens when companions fall from the mutual esteem once present in the communion? They might respond to you with attitudes of ridicule, disrespect, mockery, and with intent to humiliate your existence. The association becomes desolate of the fruit of peace, love, faith, and the divine presence seems

to disappear in the atmosphere of negativity. Even in that contemptible environment the fallen friend may feel hurt and detest the degenerate consequences happening to the accord. That fallen person will retreat from the calamity to sulk into their feelings of worthlessness. Within themselves they truly desire to cherish the mutual benefits that are found in reverence to the divinity of inner life. They want to have more value to the relationship by diminishing degrading behaviors and words. This is a time of healing for their own egos as they allow fruitful waters to fill the bucket of their inward being. This is not a time to add insult to injury, or to belittle them, or to convey an air of superiority. This is a time to allow the person to heal their relationship to the supreme being within themselves to live in the renewal of a fruitful relationship.

Within the expression of our identity we can relate to Jack and Jill. How refreshing we would be when joining together to fill our buckets of communication with fruitful waters. Our words, behaviors, and attitudes would convey the optimism found within the spirit of faith, goodness, and joy. We would associate our identity with all that is delightful, edifying, and encouraging. But, sometimes we fall from the place of positively constructive expression of who we are. The relationship will fall victim to despairing sentiments full of pessimism and hints of evilness. The mutually beneficial qualities in the union disappear through the negativism spoken and the deeds performed. It seems as though we no longer know the person we knew before. Even in that event there is hope for the recovery of fruitful self-expression in the bonds. That recovery comes about when the fallen partner suffers distaste for the primitive person beginning to manifest through ugly self-expression. During this time, the shaken partner may want to be left alone to escape the unfruitful situation and to allow a more apologetic spirit to develop within the soul. This is a time to allow the person to be alone in the same way you allow a seed in a garden to be left alone in muddy soil. This is not a time to scold, tease, berate, or otherwise aggravate this healing process. By reconnecting and identifying with the divinity of the soul our self-expression grows new fruit within barren places. The restoration of beneficial interactions comes about.

There are causative proponents that do not want fruitful "Jack and Jill" relationships to form. Their intent attempts to deny the partnership of spiritually fruitful waters. They thrive on seeing friendships fall from uncivil interactions. Those people will even aggravate the inner desolation of the fallen friend to inhibit healing of the union. Their use of harsh and angry tones is prevalent towards those who express tones of peace relating to a spiritually fruitful association. The extent of their conversations is like a bargaining session that demands more loyalty to their dictates while downplaying the fruit of love, kindness, and goodness within affiliations. Agreeing to their third party terms robs friendships of joy while inducing sadness and pessimism within the "union." But, acceptance of our need to fill our bucket with the waters of spiritual fruitfulness is the pathway to harmony with one another. During those times when we do

succumb to unfruitful impulses it's OK to retreat to a place of solitude to recover the civil blossoms of our inner life. And during this time of healing, it's important to have a partner who is willing to give you some time of peace to mend.

There are populations, groups, reservoirs, or cultures who oppose watering relationships by filling the bucket of our inner life with fruitful qualities. The attitudes exiting people from those crowds are hostile to relationships forming from the divinity of the soul. Their words are hostile to communication flowering from the goodness of loving interactions. The behaviors they exhibit interfere and are destructive to bonds of a civilly wholesome kind. Those attitudes transfer directly through third parties who insist on being the dominant authority within social bonds. Indirectly, those attitudes transfer through people who are only able to interact with others when the bonds of the spiritual fruit do not exist.

The attitude of contending with a cohesive "Jack and Jill" relationship enter us because of what we feel within our sense of worth, and where we desire to be socially. If we believe we will fall or fail because we desire love, peace, joy, and goodness in our bonds then we will avoid that humiliation. We will seek social networks where we feel acceptance even if that involves grievous and difficult associates. In essence, we would contribute to the fall of our partner from inner fruitfulness while impeding the ability to heal within the divinity of the soul. Then praise, recognition, and approval would come from dominant third parties.

Those susceptible to contending with fruitful relationships want a physical union so ardently that they depend on third parties to establish that structure. They are willing to exchange the inward qualities that form civil unions for a partnership rooted in discrimination, prejudices, hatefulness, and conflict. That union lacks happiness, equality, and prerogatives. We can interrupt that cycle of rejecting the fruitful waters that glue our bonding together. We do that by accepting the divine worth of one another and allowing the waters of the spiritual fruit to fill our bucket and flow through our spirit.

We can assess that as people go up the hill to fill their bucket with spiritual waters it is possible to fall and injure that relationship in some way. But, we can retreat into the solitude of healing with the divine goodness of the soul. The diagnosis is that some people want to prohibit the drawing of fruitfulness in relationships, intend to cause an unfruitful breach in those bonds, and attempt to inhibit the healing of inner life. Even then, we plan to interact with others through the blossoms of peace, love, faith, and perseverance. We implement that plan by filling the bucket of inner life with the softness of spiritual waters, to realize there will be times when people lapse from constructive responses, and to allow people the time necessary to heal. We are successful in that plan as we revere the divinity of the soul that exists within the human animal.

In that event, moist qualities such as goodwill, gentleness, joy, and self-control will permeate our spirit as we relate to others.

Child Molestation Is Contempt Of Civil Society

From Wikipedia, "Child sexual abuse or child molestation is a form of child abuse in which an adult or older adolescent uses a child for sexual stimulation. Forms of child sexual abuse include asking or pressuring a child to engage in sexual activities (regardless of the outcome), indecent exposure (of the genitals, female nipples, etc.) to a child with intent to gratify their own sexual desires or to intimidate or groom the child, physical sexual contact with a child, or using a child to produce child pornography." Child molestation is contempt of a civil society for obvious reasons. Those reasons relate to the spirit of equality, the ability to pursue happiness, and inalienable rights. First, the adult is much larger than the small child so the inequality is enormous relating to intimidation, manipulation, or coercion by an "authority" figure. Second, the child is not pursuing what would bring happiness in a way that children should experience joyfulness. Third, the abuse of the child's inalienable right to develop fruitfully from within would transpire. We know childhood training can lead to a path they follow in the process of maturing. In this light, children of molestation may be victims of the indoctrination of tyrants who bring tyranny to humanity. The child of sexual abuses learns to be absolutely obedient to their abusers while remaining silent to their day to day experiences. Clearly, child molestation is contempt of a civil community.

Child molestation is contempt of the divinity of the soul. The abuse of children begins when they are taught to focus on external matters and redirected away from an internal focus on the divinity of the inner being that governs external matters. In other words, they associate love with what they receive from the external or physical world, but are unaware of the love of the divine presence that is internal to their soul. In that way, the inalienable nature of the divinity of the inward being suffers molestation along with the physical molestation of the child. In the process of the child's maturity they remain blind to the divine worth of every individual. A desolation of inner fruitfulness is processing as the child develops conflict with "inappropriate" adults and other children who attempt to solicit friendship in a playful spirit. Fragmentation develops between families who raise their children "differently." In essence, a negative energy begins to form in the child at an early age as the pursuit of happiness found in play within joyful interactions abates. Alternatively, a respect for equality, finding happiness, and the inalienable nature of the divine presence brings spiritual fruitfulness. In that fruitfulness is peace with one another, hospitality to spiritual love, an illumination of the divine worth of creation, and positive energy to interact with one another. Therefore, teaching a child to focus inwardly on the divine nature of the soul helps them to comprehend the spirit of goodness within humanity. They would be able to know in their own way what equality means and to perceive bullying from tyrants to be inappropriate advances. The child would feel happiness in pursuing friendships that bring

internal joy full of playfulness, while separating themselves from touches that deprive them of good interactions.

Child molestation is contempt of the spiritual fruit. Only by the soft tenderness of the spirit's fruit can there be equality, happiness, and reverence for inalienable rights. The molestation of a child violates the purpose of spiritual fruitfulness within humanity. Because of the enormous inequality between an adult perpetrator and a small child victim the qualities of peace, meekness, and gentleness are attacked. They are attacked by the aggressive dominance of the abuser, however subtle, that leaves a harsh and conflicted future for the hosting community. That happens because the internal focus on love, kindness, and goodwill are shut out as an external view of intrusive threats induces hatred and cruel intentions. In that light, we see how the pursuit of childhood happiness through optimism that comes by internal feelings of joy, goodness, and faith are affected. Their external frame of mind interprets compassionate citizens as "busy bodies" and confronts them with attitudes of pessimism, hopelessness, and evilness. Molestation robs a child of the inalienable right to practice self-control, perseverance, and patience when attempting to look inwardly for happiness and equality. From external worldly values they become impatient, out of control, and adopt fatal attitudes to those looking within themselves for light, guidance, and cohesion.

Child molestation is contempt of the welfare of our health. Abused children will feel a need to be obedient to the dominance of the abuser and will keep silent about issues relating to how basic needs are met. The abusive tyrant is then free to indoctrinate the molested child into what foods are or are not appropriate for consumption. This could include religious dietary restrictions and preferences. In addition, there could just be control over the abused child to further perpetuate inner closure by an unhealthy lifestyle of over-indulgence in eating, substance abuse, or other detrimental habits. In essence, molested children become the puppets of tyrannical puppeteers who have no regard for the welfare of others' health. Because of an external worldly view and shutting out internal divine qualities, there would be ill-intent towards the healthy ways of those who revere the inalienable nature of health, equality in healthy living, and the freedom to pursue the happiness that good health brings. Even in these horrid circumstances, the deity of the soul comforts us with perseverance, self-control, and patience.

Child molestation is contempt of our safety. Within a grooming process of child molestation the abused child will depend on the abuser to maintain safety within their life. As noted, internal qualities providing tranquility are closed off, and the child depends on external influences to protect them from intrusive forces. The abuser becomes the means of protection while concerned civil citizens become the intrusive unwanted presence. The molested children become accustomed to conflict through harsh and domineering behaviors used to ensure their "safety." As a result, aggressive confrontations may become engrained into the abused child's

behaviors to ward off peacemakers from entering into taboo areas of their inner life. In essence, tyrants who molest children destroy the ability to pursue happiness in a safe and secure world. And, they incite conflict to induce inequality between those who focus internally on peaceful qualities and those who focus on external force. Moreover, the inalienable right to be secure within our person is trampled on by the tyrannical abuse of children. As we witness the signs of child molestation we may feel angry with urges to lash-out erratically, but within the divine presence of our soul we are given the spirit of peace, meekness, and gentleness to ensure civil responses.

Child molestation is contempt of our place of belonging. Grooming a child through molestation affects their belief about where people belong within society. When the internal focus of tolerance, love, acceptance, and wholesome intimacy is shut out, then external worldly attributes of intolerance, hatred, segregation, and rejection of intimacy will surface. In other words, they develop beliefs that no one can belong within the fellowship of humanity if there is a focus on internal divine qualities. They believe social networking is a process of negating inward fruitfulness for the purpose of fostering external worldly values. In essence, they are attempting to redirect you away from the area closed within themselves due to molestation, and to refocus your attention to a place that spares them of your wholesome love. The tyrants groom the abused children to prohibit your pursuit of happiness socially, to negate equality as an option for social interaction, and to violate the inalienable right of divine love for one another. The molestation process focuses the child victim on material and fleshly gratification as tools of social interaction. Even so, when we see signs of child molestation the deity of the soul inspires us with compassion through the internal spirit of love, kindness, and goodwill. Within our temptation we are spared responses that are hateful with ill-intent.

Child molestation is contempt of the light of our divine worth. When every child is taught that all creation has divine worth internal to the soul, then mutual respect for all creation prevails. However, grooming a child through molestation blinds the child to the divinity of the soul. The abuser intends to shut-out the internal focus that shines on the goodness of inner life, and refocuses esteem on the rewards of external worth. The abusive tyrant implies to the child that praise of divine internal qualities are to be ignored, and people who give that praise are to be shunned. The esteem of the child is fed materialistic items, favorite foods, special trips etc. to emphasize the value of externalities. The child is exposed to the belief that equality is non-existent due to materialistic imbalances between world populations. With that said, the abused child is indoctrinated to believe the pursuit of happiness involves ownership or possession of earthly resources. Also, the teaching of tyrants suggest the inalienable nature of the deity of the soul is for the impoverished, while external materialism is the path to prestige. Even so, we know an internal focus on the divine presence fosters esteem and mutual respect through spiritual

fruitfulness, the spirit of peace, a respect for the sanctity of all life, and positive energy in how we relate to one another.

Child molestation is contempt of positive expression of our identity. Most of us know the positive energy of a child's optimism when sharing stories about themselves. Especially when talking about what the future holds for them and the dreams they have of being a person of nobility. We often laugh a gentle loving laugh to hear of their expectations. In contrast, the molestation of a child steals the optimism within their expression of who they are or what they hope to be. The abusers groom the abused children by sealing off their inner life and emphasizing an external expression of their identity. The molested child is no longer able to express the optimism once felt within the soul, but begins to identify themselves with the negative energy of tyranny. They develop the belief that happiness is not part of who we are as human animals, and the pursuit of that happiness is to be subjugated. The tyrants convince the abused child that we are not part of a plan for equality and teach negative self-expression is necessary to quell positively energized gatherings. Those tyrants are hostile to the inalienable happiness that lives through the divinity of the soul. Even so, as we focus on the divine internal nature of our inner being we discover optimism by the spirit of joy, goodness, and faith. As we see signs of child molestation we do not slip into despair, pessimism, and response of evilness but reply on positively energized civil qualities.

Some people will deny that child molestation is a tool to attack divine internal qualities to solicit an external worldly focus. Even then, they oppose the softness of child-like qualities as they utilize anger, debates, and physical conflict. On top of that, they pessimistically accost inner joyfulness and that joy produces playful and fun interactions. The tactics of molestation of a child includes providing creature comforts of the external world, and closing the inner perspective on divine qualities. Alternatively, our happiness, equality, and inalienable rights require acceptance of child-like qualities; even as we cherish the equality, happiness, and inalienable rights of children.

There are cultures, reservoirs, or populations of people who molest children to demonstrate their contempt for the contrasting social structure in which they live. The attitudes exiting those reservoirs include dominance over equality, hardness towards internal inalienable rights, prohibition of the pursuit of happiness, disdain for child-like qualities, and praise for an external worldly focus. Those attitudes transfer directly through people who believe in dominance over the human animal by tyranny of divine inner qualities. Indirectly, those attitudes transfer through people who are barren of child-like qualities, or are a molested child under manipulative control of an abuser.

Why would people accept the attitude that molesting a child is tolerable? From their desire to solicit praise or to bolster their esteem, they choose to debase the usefulness of child-like qualities within their own soul and in the soul of others. In doing that, they mentally, emotionally, or physically abuse children while gaining acceptance by people who molest children.

The people susceptible to hosting child molesters as acquaintances do so with best intentions as motivators. They believe in strict adherence to specific behavioral guidelines, but they actually bring comfort to the abusers of children. Through the course of the day the susceptible host unwittingly thwarts the child's pursuit of happiness, exerts a constant dominance over the child, and inadvertently affects the divine internal qualities. As the child sits in a chair with sadness in the spirit, the host offers external comforts such as cookies, juice, etc.

We can interrupt the cycle of child molestation, and should because it breeds contempt of a civil society. We do that by realizing a civil community comes through the child-like qualities within our soul. When we honor those child-like traits in ourselves and others then children will also experience happiness, equality, and an internal focus on spiritual fruitfulness. As we revere the divine goodness of our inner being then the spiritual fruit will blossom to bring every good fruit to humanity. We will experience joy, goodness, meekness, gentleness, kindness, goodwill, patience, self-control, love, peace, faith, and perseverance in a multi-cultural world.

Inalienable Rights: A Declaration Of Independence From Tyrants

In this quote from the Declaration of Independence notice the focus of being "created equal," with "unalienable rights," and "pursuit of happiness.”We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their Safety and Happiness." Inalienable rights are interwoven into the fabric of the human being. They are so much a part of who we are that alienating humanity from those rights would have detrimental consequences. For example, food and water are inalienable rights. If those rights were alienated from our physical body we would suffer starvation and deadly thirst, which we know are results of tyranny. Likewise, our safety, belonging, worth, and identity are inalienable rights. Imagine the tyranny of alienation from those basic needs; that would result in physical torture, unjust solitary detainment, being debased, and basically excused from identification with humanity. In that light, we begin to see the divine inspiration in the protection of inalienable rights, equality, and the pursuit of happiness. Worldwide, we all should be able to experience the joy of fulfilling basic human rights.

The divinity of the soul is an inalienable right. That divine goodness is interwoven into the fiber of our inward functions to allow civility within humanity. To alienate that deity would be tyranny. Instead of spiritual fruitfulness there would be inner desolation. In place of tranquility in the world there would be chaotic conflict. The value for the sanctity of life would be substituted for murder at will. Instead of seeing the light of our divine worth we would live in the darkness of our degradation. In place of positive energy flowing through humanity there would be negative influences. In this view, we can comprehend the importance of believing in the equality of all creation through the divinity that lives in the soul. The pursuit of happiness is inalienably ingrained into us and comes about as we revere the divine source of that joy.

The spiritual fruits are inalienable rights. Our inner fruitfulness is so entwined into the functioning of our behavior that they comprise the qualities necessary to make a civil world civil. Attempting to alienate the fruit of the spirit from human life results in tyranny. All of us are familiar with what hatred, cruelty, and ill-intentions do to a country, community, or home. That happens when the fruit of love, goodwill, and kindness are alienated from the human spirit. For

certain, our inner life craves peace, meekness, and gentleness, Especially when those qualities are taken to leave us with the tyranny of aggressive dominance, violence, and harshness. In turn, that alienation of spiritual fruitfulness causes despair, evilness, and pessimism to manifest. That's the result of tyranny. However, when we welcome the inalienable nature of divine qualities then joy, goodness, and faith returns to creation. In that optimism, is the spirit of perseverance, self-control, and patience during difficult situations. But, tyranny incites fatal endings, out of control behaviors, and makes people impulsively quick to act out with unfruitful behaviors. Even so, we know all members of humanity are equal in the inalienable endowment of the spiritual fruit that exists in the soul. The pursuit of that happiness is the difference between civility and tyranny.

Inalienable rights pertain to the health of humanity. The health of the human body cannot be alienated from our physical being. If that health is taken away by malicious means then it amounts to tyranny. What would our world look like if there were attempts to alienate us from healthy living? There would be people starving, dying of thirst, deprived of sleep, living in unsanitary conditions, and breathing stench. Then add mental, emotional, and behavioral disorders onto that. Withholding daily essentials, which comes about through the rule of tyrants, is a violation of inalienable rights. Instead, of equality in health concerns for all humanity the alienation of health-care would be evident. The prohibition to pursue the happiness that comes through good health would be apparent. In contrast, respect for the inalienable health rights of all creation brings equality of healthy living for everyone. That enables us to pursue the happiness of our physical welfare. For certain, the inalienable rights of the spiritual fruit woven into the very fabric of our soul enable us to respond to difficult circumstances with the spirit of patience, self-control, and perseverance.

Inalienable rights pertain to our safety. The desire to feel secure within our person is deeply rooted into every fiber of our soul. If attempts are made to alienate creation from a safe and secure environment then tyranny is in the making. Removing the human animal from safety amounts to physical abuses, hostilities within the home, and unpredictable terror from day to day. Those acts of violence come from tyrants as tools to exert their dominance. Needless to say, those terrorizing acts do not solicit the spirit of equality from creation. Instead, a world materializes where there is abuse of power and those subject to the resulting inhumanities. The pursuit of happiness that comes with a safe and secure world is prohibited by tyrannical rule. Alternatively, esteem for inalienable rights of safety and security for all creation brings equality through tranquility with one another. In that light we all pursue the happiness of a serene world. In addition, the inalienable nature of the spiritual fruit provides the human spirit with peace, meekness, and gentleness through turbulent times.

Inalienable rights pertain to our place of belonging. The fabric of who we are inwardly places us in the family of the human species within the neighborhood of global humanity. To alienate our place of belonging within creation is to exclude us from humanitarian cohesion. Tyranny would follow as humans would attack other humans through intolerance, hatred, sexual abuses, and segregation. Tyrants exert their abusive dominance over other citizens of the world by stripping them of their place of belonging within humanity. Social inequalities would prevail as the pursuit of happiness within a loving social network would be prohibited by tyranny. In contrast, recognition of the endowment of inalienable rights corresponding to our place of belonging welcomes love, tolerance, inclusion, and intimacy. In that spirit would flow equality to nurture cohesion with humanity around the world. People globally would welcome the pursuit of happiness with one another. To perpetuate our place of belonging with the creator's design we are given the inalienable spirit of love, goodwill, and kindness.

Inalienable rights pertain to the light of our divine worth. There is something divinely inseparable within the soul of the human animal that makes us know we are worth more than the sum of our flesh and blood parts. We repel ridicule, humiliation, debasement, and being discarded as useless to humanity. But, if there is alienation of the awareness of the divinity of the soul then we are blind to our divine worth and living in the depravity of our darkness. That alienation is the work of tyrants who eradicate mutual respect in the effort to gain dominance by demanding loyalty to their supremacy. In essence, your depravity is their supremacy. They are ruthless towards the suggestions of equality as they thwart the pursuit of happiness found in honorable esteem for one another. However, acknowledgment of the inalienable right of the light of our divine worth brings mutual respect and equality to humanity. By that acknowledgment, supremacy through the depravity of others is non-existent because we esteem the divinity living in each soul. In the spirit of that equality we pursue happiness within spiritual fruitfulness, peace, love for life, and positive energy for one another.

Inalienable rights pertain to the fruitful expression of our identity. Woven into the soul of creation is the desire to generate a positive reflection of who we are through spoken words and behaviors. In fact, the intent of tyrants is to alienate the optimism that you feel or that is expressed towards you. Instead, they want their identity to be flowered with a positive reflection of themselves. That alienation of fruitful expression of one another negates edifying speech and results in negative energy full of pessimism, evilness, and an ominous view of what lies ahead. Tyranny induces that negative energy that pervades the territories in which they operate. Within that negative energy are reverberations of inequality as the pursuit of happiness is prohibited by the pervading negativism. In contrast, acknowledging the inalienable right to express who we are in a positive way enhances the spirit of equality within humanity. That happens because we share optimistic and edifying self-expression with one another. The pursuit of happiness is possible

because we want to identify ourselves from the divine goodness flowing in what we say and do. The inalienable fruit of the spirit includes joy, faith, and goodness.

Some people want to deny inalienable rights along with equality and the pursuit of happiness. They express their anger and come forth with arguments against ideas of bringing compassionate peace to all creation. Likewise, they are pessimistic and quite saddened that you believe in the equality that allows every person to pursue happiness. The extent of their exchanges with you is to elevate themselves at the expense of equality, and will usurp your happiness in the process of violating inalienable rights. Even so, acceptance of the divinity of the soul that brings equality to humanity, and hospitality to the spiritual fruit that brings happiness, is the only way to preserve inalienable rights.

There are reservoirs of people who intend to elevate themselves above equality, neglect inalienable rights, and prohibit the pursuit of happiness. The attitudes exiting those reservoirs are words and behaviors that focus on their superiority over creation, imply that they are the enablers of happiness, and alienate basic human rights to coerce obedience to their dictates. Those attitudes transfer directly through those who want to dominate the human animal by turning on and off inalienable rights. Indirectly, those attitudes transfer through people who submit to tyrannical dictates to be watered, fed, and sheltered.

Acceptance of the dictates of tyrants enter us because we want to feel worthy of our basic needs and to feel a degree of reprieve from antagonizing situations. In that way, we feel a sense of acceptance by those willing to sacrifice the pursuit of happiness and equality in exchange for receiving basic human rights. Those susceptible to sacrificing their inalienable rights, pursuit of happiness, and equality have been taught that "you don't bite the hand that feeds you." But, they missed the class on equality of creation, the ability to find happiness within a multi-cultural world, and the inalienable nature of the divinity of the soul. In other words, they accept the indoctrination of tyrants while neglecting the welfare of humanity.

We can interrupt the cycle of tyranny that alienates basic human rights, degrades equality, and prohibits the pursuit of happiness. That is done by realizing inalienable rights relate to the health, safety, belonging, worth, and identity of all creation. Acknowledging those inalienable rights is to acknowledge the equality of all creation. That equality enables us to acknowledge the divinity living within every soul. Within that divine equality we are able to pursue happiness from person to person and around the world. Equality, happiness, and inalienable rights come to us through the blossoms of spiritual fruit that the creator endows us with.

We can assess that we are endowed with inalienable rights by the creator which makes every person equal in that respect. From that comes our ability to pursue happiness.

The diagnosis is that some people strive to exert their superiority by alienating basic rights and prohibiting the pursuit of happiness. Even so, we plan to live according to our endowment of inalienable rights, to recognize the equality of humanity, and to pursue happiness. We implement that plan by acknowledging the divine presence that permeates humanity and welcoming the spiritual fruit into the human spirit. We know we have defeated tyranny when divine goodness lives within our soul and the blossoms of love, peace, joy, faith, and perseverance are evident.

Habeus Corpus: Bring Forth The Body

Habeus corpus laws are worldwide to ensure that people are not detained due to cruel intentions or corrupt governments. Habeus corpus laws also enable the justice system to summons people away from various groups and cultures such as those detained within the indoctrination process of the Islamic religion. This is what Wikipedia says about habeus corpus: "A writ of *habeas corpus means* "you may have the body," is a court order that requires a person under arrest to be brought before a judge or into court. The principle of habeas corpus ensures that a prisoner can be released from unlawful detention—that is, detention lacking sufficient cause or evidence. The remedy can be sought by the prisoner or by another coming to the prisoner's aid. This right is now available in many nations. It has historically been an important legal instrument safeguarding individual freedom against arbitrary state action. It has been extended to non-police authorities, which has successfully been utilized more recently in India to liberate a woman from a madrasa. Madrasa in the West usually refers to a specific type of religious school or college for the study of the Islamic religion, though this may not be the only subject studied. As of 2004 20,000 madrasas educated over 1.5 million students per year." In this article I'm writing I will say the primal instincts of the human animal is detained by the divine presence of the soul, but in this way the body of the detainee can be brought forward to reveal their inner liberation. Let's continue this article, "Habeus Corpus: Bring Forth The Body."

An order of Habeus Corpus is necessary when liberation through the divinity of the soul is questionable. The relationship we have to the divinity of the soul clarifies the benefit of habeus corpus laws so that we may have the body of the person we desire to see. The divine presence within us detains the primal nature of the human animal, but in a way that allows the body of the detained person to be brought forward in a liberating way. Then again, there will be some who oppose that divine detention while complaining about discomfort and will fight the process through every step. They argue their life is being taken away, claim that human existence is worthless, and are full of negative energy. Any detainee of theirs will be barren of inner fruitfulness, conflicted, embrace death in various forms, be blind to divine worth of the human animal, and will express who they are negatively. Those detainees would need an order of habeus corpus to rescue them from their detainers because otherwise their fate would be hidden. Alternatively, detention of the primitive nature of the flesh by the deity of our soul is liberating. In that detention we are given spiritual fruitfulness, we receive tranquility, we feel the fullness of life, the light of our divine worth begins to shine, and the generation of positive energy is evident. In essence, the deity is saying you can have the body in better condition than ever before. With that said, the beastly nature of the human animal is a domineering predator seeking to detain others for the purposes hostile to humanity, involving malicious indoctrination and

subject to duress. In that light, habeus corpus laws give the ability to request the presence of a person who has been locked into an abusive situation that restricts entry into the divine goodness of the soul. A person hostile to the divinity of the soul will be reluctant to show you the detainee, but a person hospitable to the inward deity will comply from the spirit of goodwill.

An order of Habeus Corpus is necessary when liberation through the spiritual fruit is questionable. We are un-fruitfully detained when there is negative impact on the blossoms of the spirit's fruit. That detention keeps us imprisoned into an environment of hate, cruelty, ill-intentions, violence, domination, harshness, despair, evilness, pessimism, fatality, out of control behaviors, and impulsiveness. Alternatively, the divinity of the soul detains primitive behaviors to cause spiritual fruit to blossom in the human spirit. That's a spirit plush with kindness, goodwill, meekness, gentleness, joy, goodness, patience, self-control, love, peace, faith, and perseverance. The divine detainer can bring forth a body full of civil behaviors, but beastly detainers cannot.

An order of habeus corpus might come about when it's apparent the detainee is suffering deprivation of health, safety, belonging, worth, or identity. The detainers might abuse a detainee for rejecting a specific belief, indoctrination, culture, or lifestyle. Let's read on.

Request Habeus Corpus to monitor the welfare of the detainee's health. We can assert that the divine presence of the soul detains primal cravings of the flesh to enhance our health. In contrast, the beastly nature of the human animal rebels against the inner deity that works to quell the primitive nature of unhealthy habits. In fact, there are those who are malicious in their detainment of a person of interest as they begin to indoctrinate them in beliefs that are contrary to the welfare of humanity. Within that detainment, various abuses of the body and neglect of basic needs could result. That includes excessive use of drugs and alcohol, sleep deprivation, and unsanitary conditions to coerce obedience to the will of the culture they are detained in. In addition, there could be neglect through small meal rations, too little activity through the day, and ignoring other day to day needs. In essence, malicious detainment intends to instill depraved beliefs regarding the frailty of the human body while emphasizing the power of dominance and manipulation over the beast. However, an abused and neglected person is not something an abuser can bring forth to show others, unless they intend to antagonize a civil population. When the primal urges of the human animal are detained by the divinity of the soul, there comes inspiration to care for the welfare of fleshly needs. For example, we are aware of vitamins, minerals, protein, carbohydrates, and "good" oils even though most of us have no idea what they look like. That information comes from divine knowledge, not primal instincts. Likewise, the deity of the soul teaches us to be compassionate towards our need for food, water, sleep, sanitation, and fresh air. The divinity of the soul who detains our primitive urges is able to bring our body forth to reveal a healthy person in thought, emotion, and behavior. In contrast,

when we see people suffering from a lack of attention to health concerns we rely on the spirit of self-control and patience as we persevere in goodness.

Request Habeus Corpus when the safety of the detainee is questionable. The primal nature of the human animal thrives in an environment of apparent lawlessness. When their mind tells them they can act out in unfruitful ways towards the civil community, then the environment can become chaotic. The nature of beastly detainers becomes the law to the detained. Those detainers inflict physical harm and domestic abuses upon the detained for the purpose of making life unpredictable with fear. That fear is a tool in the process of indoctrination to instill the belief that terrorizing the human animal is effective to solicit obedience. Those in detention becomes a tool of the detainers to inflict terror in the civil community to gain primal authority. However, the detainers are unwilling to bring forth the person who is indoctrinated with violence as a tool of negotiation. Alternatively, the divinity of the soul detains primal lawlessness while simultaneously inducing tranquility within the human spirit. The detained beast begins to develop divine qualities through the fruit of peace, meekness, and gentleness. The divine detainer enables those qualities to bring civility to humanity, serenity in the home, and stability from day to day. The detainer of fleshly disobedience can bring forth the body of the detained which permeates with a soft and tender attitude towards humanity.

Request Habeus Corpus when the detainee's place of belonging is questionable. The beastly nature of the human animal demonstrates hostility to civil qualities and opposes a wholesome social network. The beastly detainers convey an attitude of hatred, intolerance, sexual abuse, and exclusion of those deviating from the primal nature of humanity. Those detained by them are exposed to societal fragmentation and indoctrinated to believe primitive behaviors are acceptable social traits. They are programmed to perpetuate ill-intentions on people of divine goodness. However, the detainers are not able to bring forth the body of the detainee to show a civil community their creation. Alternatively, there is comfort knowing the divinity of the soul detains primitive flesh for the purpose of liberation for the human animal. That liberation comes through love, tolerance, acceptance, and intimacy for one another. The merciful deity of this universe can bring forth the body of the detainee with evidence of love, goodwill, and kindness in the spirit.

Request Habeus Corpus when the light shining on the detainee's divine worth becomes questionably dim. The primitive nature within the flesh feels an urge to dominate and conquer whoever they can. They do that by blinding the detainee to the supreme worth existing within the divinity of the soul. The detainee is exposed to malicious indoctrination which instills a belief that brute strength, force, and weaponry can conquer the human animal. With that teaching, the detained has a purpose that ultimately desolates inner fruitfulness, incites confrontation, disregards the sanctity of life, and thrives on negative charges. Mutual respect within humanity is

lost as they strive to be supreme and dominant. They intend to degrade, humiliate, and ridicule the divine presence of the soul to conquer humanity with intimidation and force. However, the beastly detainers are not able to bring forth a body that conveys a liberating intent through equality or mutual respect. Alternatively, the deity of the soul detains primal urges to conquer the beast and simultaneously shine a light on the divinity within the soul. In that light, the divinely detained sees inner fruitfulness, experiences tranquility, feels a love for life, and illuminates with positive energy. The divine detainer is able to bring forth the detained with light on the goodness of the soul and the pride of mutual respect for members of humanity.

Request Habeus Corpus when there are questions about how a detainee expresses their identity. Primal urges root themselves in the desires of the flesh, so the expression of the human beast identifies with self-gratification and material gain. Those primitive cravings manifest with negative energy when detained by divine restraint. The beastly nature becomes very pessimistic while conveying evilness as they express despair when confronting divine qualities within the human spirit. Those detained by people who express their identity through fleshly prowess are subject to malicious indoctrination. Those misguided doctrines focus on fleshly rewards as well as the ominous fate of those living for the divinity of the soul. However, the primal detainers are not able to bring forth the detained because of the negative attitude towards divine goodness and the lust for fleshly or materialistic gratification. Alternatively, the deity of the soul detains primal identification to issue positive energy in the expression of the human animal. The divinely detained person flowers with joy, goodness, and faith within the spirit. The divine detainer brings forth a body that feels liberation by the optimism for humanity flowing through the soul.

Some people will deny the process of habeus corpus because they want to hide the uncivil perpetrators they are creating. They utilize anger if you pursue a suspicion that someone in their possession, or detainment, might be on the verge of being a dangerous person. Also, they become very pessimistic towards you as a person for suspecting they're harboring a future grim reaper. Their idea of bargaining with you includes stall tactics. They promise to talk about your concerns "tomorrow" to deter your inquiries today. Even so, acceptance of habeus corpus to bring forth a detainee is essential to show goodwill to the welfare of the community. That goodwill reveals reverence to the divinity of the soul where spiritual fruit blossom.

There are reservoirs of people who desire to prevent the abduction of their detainee through an order of habeus corpus. The attitudes exiting those reservoirs are words AND behaviors that create barriers to fruitful interaction with the detainee. Those attitudes transfer directly through people who intend to do harm to society by manipulating the attitude of the one in detention. Indirectly, attitudes that obstruct the process of habeus corpus transfer through people who "hold their peace" to avoid "complicating" the situation.

The attitude of obstructing the process of habeus corpus enter a person as they attempt to garnish esteem from, and be acceptable to, a civil community. The humiliation of being known as someone who conjures violence to citizens would be intolerable. The people susceptible to hiding a potentially dangerous detainee are those who want to keep dark secrets, or socially improper behaviors "under wraps." They feel consideration for the group in question and are not willing to be a gossiper. We can interrupt the cycle of hiding a detainee by allowing the softness of the spiritual fruit to live through us. In that softness is the willingness to bring forth dependents, and concerns about dependents, to reveal our reverence to the divine goodness of the soul.

We can assess that the process of habeus corpus requires a detainer to bring forth a detainee who might be under duress, under malicious indoctrination, or unjustly imprisoned. The diagnosis is that some people will make an effort to obstruct an order of habeus corpus for the purpose of hiding the monster they desire to create. Even so, we plan to bring peace, love, faith, and joy to all we meet from day to day, including dependents, loners, and those "stuck" in one place with no mobility. We implement that plan through social media, community contacts, and visitations by encouraging constructive and fruitful interactions. The success of what we do is visible when the spiritual fruit blossom in what we do, say, and think. That fruitfulness is full of compassion, charitable giving, and unconditional love for all we see from day to day.

The Inner Child: A Spiritual Perspective

The following explanation of the "Inner Child" is from Wikipedia. Once we can swim our way through all the technical jargon we can begin to comprehend the significance of the inner child in professional sectors. From that comprehension, more clarification comes through the spiritual fruit that flows from the divinity of our soul. Here's the definition of the "Inner Child" from Wikipedia: "In popular psychology and analytical psychology, inner child is our childlike aspect. It includes all that we learned and experienced as children, before puberty. The inner child denotes a semi-independent entity subordinate to the waking conscious mind. The term has manifold therapeutic applications in counseling and holistic health settings primarily. A U.S. educator, and self-help movement leader, famously used "inner child" to point to unresolved childhood experiences and the lingering dysfunctional effects of childhood dysfunction. In this way "inner child" refers to the entire sum of mental-emotional memories stored in the sub-conscious from conception thru pre-puberty. A popular recovery movement considers healing the inner child to be one of the essential stages in recovery from addiction, abuse, trauma, or post-traumatic stress disorder. In the 1970s, the inner child concept emerged alongside the clinical concept of codependency (first called Adult Children of Alcoholics Syndrome.). These topics remain very active today. The spiritual perspective aligns very well with the definition given us through Wikipedia. The spiritual qualities of a child are meekness, gentleness, which requires peacefulness to mature functionally. From here, we will continue this article "The Inner Child: A Spiritual Perspective."

The inner child is born of the divine presence living in our soul. Another way of saying that is the inner child is subordinate to the divinity of our inner being. The only way the child in us can exist is by accepting that divinity as the parent. That divinity gives life to the infant of the soul through the soft tenderness of spiritual fruitfulness. The babe thrives in a comfortable environment of tranquility where there is honor for the sanctity of life through the spirit of love. With that serenity, the deity of the universe matures the inner child in the light of the babes' divine worth. From there, the babe flowers with positive energy in words and behaviors. In contrast, rejection of the divine presence of the soul as the parent of the inner child results in negative consequences. The child in us becomes neglected as the babe is left barren and starving. The neglect turns into further abuse as harsh and domineering attitudes manifest through physical hostilities. Instead of love, the child is exposed to attitudes hostile to life, which incites deadly incidents to the meek and gentle. When the inward divinity is rejected as the parent of the child, then soft and tender qualities are ridiculed and treated as worthless. In that case, the environment of our inner life, as well as the environment surrounding us, becomes full of negative energy towards the humble peacefulness of the child living within.

The life of the inner child is functional by the development of the spiritual fruit. The spiritual fruit consist of the soft, tender, and moist qualities which also comprise the nature of the inner child. When the fruit of the spirit blossom in us, then the inward babe is alive and well. In contrast, when the fruit of the spirit is desolate, then the inner child is "still born." Anybody with a civil attitude agrees that the spirit of love, with goodwill, and deeds of kindness are necessary to care for babes. Likewise, the child in us is alive through those same divine fruit. In the cradle of compassionate arms, children feel peaceful from our gentle and meek affections. The serenity within our own soul is also the cradle for our inward child. From that tranquil life, we feel faith for the maturity of the infant, joy blossoms in the home, and there is the spirit of goodness in the process of caring for the babe. That same optimism living within is where the child in us thrives. In that optimism is patience during simple tasks of feeding the babe, self-control when the needs of the infant seem insatiable, and perseverance in compassionate care. Who would want to envision a world desolate of the spiritual fruit where the inner child is desolated? A world where the child suffers. Instead of compassion, cruelty. Instead of tranquility, turmoil. Instead of love for life, senseless deaths. Instead of reverence to our divine worth, severe dominance. Instead of optimism, despair.

The inner child guides us into healthy ways. Those healthy ways include attitudes that are soft, moist, meek, and gentle towards the body, which comprise the guidance coming from the child in us. In essence, the soft gentleness of the inner child soothes our mind, provides pleasant emotions, and inspires peaceful behaviors. With that physical health, the babe of our inner being solicits consumption that is easy on our physical body. That inner child guides us to put soothing and nutritious food and drink into the body, not harsh and unhealthy substances. The babe wants us to sleep peacefully, breathe smoothly, and be comfortable through sanitary conditions. To nurture the inner child we need patience, self-control, and perseverance when we feel unhealthy tantrums and binges surfacing from within. We need to keep ourselves open to the reserves of the child in us to enable the blossoms of healthy desires.

The inner child guides us into a safe and secure environment. That occurs because the child in us craves gentleness in our surroundings to provide a sense of peace. As we follow the guidance of the babe we seek safety from harm, meekness within our place of living, and stability in our tranquility. In contrast, when there is neglect or hostility to the child then physical abuses happens, there is tumult at home, and chaotic behaviors plaque daily activities in living. The soft, moist tenderness of the inner child keeps our mind in tune for keeping primal behaviors at bay to allow peace, meekness, and gentleness to persevere.

The inner child guides us into a comforting place of belonging. A comfortable social environment for the child in us occurs when people welcome us, and approaches us with soft tenderness coming from the spirit of goodwill. That's a place of belonging showing love,

acceptance, intimacy, and tolerance for the child. The guidance coming from the inner child brings us to people we can bond with through a meek and peaceful spirit. In contrast, a sour attitude to the soft, moist, and tender qualities of the inner babe causes social ills. The child suffers due to hatefulness, intolerance, abuses, and exclusion as society deteriorates. We need to welcome the child in us to maintain our devotion to bringing a steady supply of love, kindness, and goodwill to foster a suitable place of belonging for the child.

The inner child guides us by the light of our divine worth. The child in us craves mutual respect coming from a soft, meek, and tender spirit. In essence, the child would feel worthless when hard and harsh attitudes intend to ridicule, humiliate, and degrade the babes' existence. The guidance of the inner child wants to light our way into paths making us feel our divine worth through caring and compassionate qualities. That happens when the babe in us feels spiritually fruitful in their sense of worth, feels at peace with self-esteem, feels praise for their softness of life, and feels optimistic for positive energy towards their existence. The living child in us guides us in ways to ensure recognition of our divine worth, which induces mutual respect for one another.

The inner child guides us into fruitful expression of our identity. That happens because the child in us desires words and behaviors that are gentle, meek, and peaceful. The guidance of the inner child induces us to use soft and tender tones as a way of defining who we are, as well as using tranquil tones in our recognition of others. In contrast, negative energy towards the child creates despair, sadness, and evilness relating to how we express ourselves. With that, there is pessimism within the effort of communicating with others. Even so, the life of the child in us guides us to stimulate happiness, joy, goodness, and faith while expressing who we are, thus conveying optimism to one another.

We can assess that the inner child is born of the divinity of the soul, and matures through the spiritual fruit. The diagnosis is that hostility to the inner child is opposition to the divine spirit of peace, meekness, and gentleness. Even so, we plan to honor the child by allowing soft, tender, and compassionate qualities to flow in what we say and do. We implement that plan by following the guidance of the inner child relating to our health, safety, belonging, worth, and identity. We know we are successfully living in harmony with the child as the fruit of kindness, gentleness, joy, and peace flowers in our soul.

Some people intend to deny the existence of the inner child because the parent is the divinity of the soul, and the life of the babe is sustainable through the spiritual fruit. They utilize arguments, anger, and an uncooperative attitude to steal peace from the child. In addition, they convey pessimism, sadness, and despair to rob the child of joy. They boast that "They don't play!" as they incite fear into the playfulness of the soul. Their view of negotiating is to eradicate

the inner child in exchange for negative behaviors towards soft, gentle, and tender qualities within the human spirit. Even so, acceptance of the child as a gift given from the divine presence of the soul is the only way to blossom with spiritual fruitfulness.

There are reservoirs, cultures, or populations of people who are hostile to the inner child, and that child represents the spirit of meekness, gentleness, and peace. The attitudes exiting those reservoirs are words and behaviors oppose the fruitful spirit of the child. Those attitudes transfer directly through people who intend to incite hostilities, harsh environments, and aggression by attacking the babe. Indirectly, those attitudes transfer through people who feel hazed, bullied, or harassed as they plan to retaliate at the expense of the child.

Hostile attitudes to the inner child enter us when we are made to feel worthless as a soft, gentle, and tender person of peace. Acceptance we receive by rebels, protesters, and haters come as they pat you on the back while you reject the guidance from the child within. The people susceptible to hosting unfruitful attitudes feel frustration by the bombardment of their inner child, inciting them to respond with negative behaviors towards the oppressors. We can interrupt the cycle of hostility to the inner child by realizing the babe represents all that is right in the world. The child in us represents the source of tranquility through the fruit of peace, meekness, and gentleness within the spirit. That fruitfulness comes to us as rewards for honoring the divinity of the soul, the parent of the inner child.

Conversion Therapy, What Is It Really?

"Conversion therapy (also known as reparative therapy) is a range of treatments that aim to change sexual orientation from homosexual to heterosexual. Conversion therapy has been a source of controversy in the United States and other countries. The American Psychiatric Association has condemned "psychiatric treatment, such as reparative or conversion therapy which is based upon the assumption that homosexuality per se is a mental disorder or based upon the a priori assumption that the patient should change his/her sexual homosexual orientation." It states that, "Ethical practitioners refrain from attempts to change individuals' sexual orientation."

When the topic of conversion therapy comes my way, my response is "O.K. I'm ready; let's move on to the part where I meet the girl." Then I could testify to my experience in a new and wonderful life. If I had a nickel every time someone called me "faggot," or "crazy," I would have plenty of money to pay my bills every month, even as I wait for that life-changing girl to come along. The truth of my experience with the topic of the LBTG community is that the only time someone calls me a derogatory "gay" name is when I'm in the process of conveying positive energy to someone who could use a smile. Therefore, the idea of conversion therapy is more of an effort to discourage spiritual fruitfulness then it is to bring a boy together with a girl. So, when it comes to the issue of conversion therapy, what is it really?

Any variation of conversion therapy should make the convert feel at home with the divinity of the soul. That divine inner place is where people learn to relate in a constructive way with one another. We would think that conversion therapy is to build inner qualities to assist in positive social skills. In that light, we would nurture the LBTG community to foster inner fruitfulness, a serene spirit, respect for the sanctity of life, illumination of our divine worth, and positive energy in what is said and done. Those divine qualities need no conversion. In fact, illicit tampering of the divine presence of our inner life increases dysfunction of relationships. Even the traditional family structure is in turmoil now-a-days because of inward barrenness, conflict of the soul, a loss of respect for life, irreverence to the Deity, and negative energy in self-expression. We should always nurture, not convert, the qualities of inner fruitfulness, peace, softness for life, the light of our divine worth, and positive energy in self-expression.

In any conversion process the spiritual fruit are necessary to make the transition successful. What would be the purpose of converting the LBTG community into relationships that cause more evil than good? It's comparable to the transformation of the word "gay" itself from once meaning a joyful state of living, to now being a word to brand a persons' lifestyle identity. In a fruitful use of the word gay, any reparative therapy relating to how we form partners should have the honorable intention of keeping the converts gay. A family is only a

family when the spirit of love, goodwill, and kindness exist. Our world is plagued with enough dysfunctional families where various degrees of hate, cruelty, and ill-will for one another prevail. The goal of conversion should always be to foster the spirit of peace, meekness, and gentleness within the relationship and through the community. Converting someone into a "proper" lifestyle based on impractical beliefs will incite conflict, harshness, and a domineering attitude within the coupling process. A gay family is one where the spirit of joy, goodness, and faith lives in the glow of optimism. But, illicit conversion therapy results in partners with negative energy for one another where despair, pessimism, and evilness manifests in what they do and say. Whatever our family situation is, the encouragement is to persevere in the divine inner qualities, be patient for the fruitfulness of your prayers, and practice self-control within the trials that come from day to day.

Conversion therapy, what is it really?

1. Does conversion therapy contribute to the welfare of each partners' health? Our desire in a relationship should be for openness to the inner resources that produce fruitful blossoms in each person. Unfruitful conversion therapy would cause each partner to close themselves to the other, leaving no inward resources to feed one another with positive emotional blossoms. Those negative emotions lead to unhealthy behaviors to end the union they feel trapped in, or there are out of control behaviors with impulsive hostility or arguments. Whether in the LBTG or straight community, there is no need to convert the fruit of patience, self-control, and perseverance that helps us to remain open to constructive sentiments.

2. Does conversion therapy contribute to safety of couples in a relationship? Constructive relationships want to quell negative behaviors by sharing thoughts in a way that reinforces the tranquility of the union. Unstable conversion therapy would create partnerships that incite offensive behaviors while each person feels uncomfortable sharing their true thoughts, which causes instability in the relationship. Consequently, the result is physical violence, domestic abuses, and erratic acts. In any case, the fruit of peace, meekness, and gentleness does not need to be converted in the LBTG culture, or in the straight community.

3. Does conversion therapy contribute to a desirable place of belonging within the relationship? In any union, there should be a regular show of affection to reaffirm devotion to bring new life to the partnership. Misplaced conversion therapy puts people together where one of the partners is dry of affection, not committed to the family spirit, and the "heart felt" union winds down and dies. Successful relationships come through the spirit of

love, goodwill, and kindness. Those qualities, wherever they are found, do not need to be converted.

4. Does conversion therapy contribute to the illumination of each partner's divine worth? Partnering requires mutual respect for one another's inner fruitfulness, peaceful intentions, respect for each other's life, reverence for the divinity of the soul, and encouragement of positive energy in words and deeds. Irreverent conversion therapy is destructive to a family atmosphere by desolating fruitful attitudes, causing inner turmoil, inciting disrespect for life, disrespectful of the mates worth, and instilling negative energy while expressing themselves. In any case, there is no need to convert the goodness of the soul where it exists, whether in the LBTG community or the straight community.

5. Does conversion therapy contribute to positive energy in the self-expression of each person's identity? Successful relationships require the stimulation of optimism to fuel the metabolism of the union. Negative conversion therapy results in pessimism towards each partner, develops degrees of evilness towards the goodness of one another, and induces despair that spreads into other areas of life. Even so, there is no need to convert the spirit of optimism that comes by the fruit of joy, faith, and goodness...whether those qualities are found in the LBTG or straight culture.

Whether straight or gay we nurture the fruitful qualities of the soul, while refraining from trampling on the blossoms of the spiritual fruit.

Some people thrive on denying relationships from forming through the spiritual fruit, and that fruit flowers from a respect for the divinity of the soul. Conversion therapy is a process of converting the LBTG culture into straight lifestyles stemming from the belief that being gay is a mental illness and full of evil. There is a lot of anger, arguments, and heated debate over alternative lifestyles. Even to the point of implying "God hates fags." Their hostility contradicts the spiritual fruit of peace that the universal Deity offers. In addition, the pessimism and negative attitudes towards those who deviate from traditional culture is contrary to, and even blocks, the fruit of joy that the supreme Divinity delivers. The extent of their bargaining is to put a plug in the butt while simultaneously plugging the spiritual fruit from blossoming in exchange for unfruitful behaviors of conflict, fragmentation, and rage. Successful conversions come by acceptance of the spiritual fruit within relationships, whether those divine qualities appear in the LBTG or straight communities.

There is a population of people sharing the belief that the LBTG culture is a massive reservoir of the mentally ill. The attitudes exiting that population are anti-social behaviors of hate speech, intolerance, and exclusion of people living alternative lifestyles. Those attitudes transfer directly through people who refuse to assimilate with those who differ from the beliefs,

philosophy, or texts that fuel their prejudices. Indirectly, those feelings flow through people who want to be able to say, "I'm not gay," but they have unfruitful attitudes.

The attitude of developing opposition to the LBTG community enters us because we don't want to face the humiliation of being thought of as having a mental illness. Neither do we want the stigma of being a social deviant. In other words, there is pressure on our sense of worth and place of belonging to conform to "proper" lifestyles. The people likely to host negative attitudes to alternative lifestyles are those focusing more on physical flesh and blood nature of the human animal, and less on the spiritual fruit that flows through the divine presence of the soul. They focus their mind on male parts, female parts, and the reproduction process, but they neglect the qualities of peace, love, faith, and perseverance in goodness.

We can interrupt the cycle of intolerance, exclusion, and hostility to those who differ from our version of what constitutes an appropriate lifestyle. We do that by allowing divine qualities of the soul to flower in us through the spiritual fruit. That fruitfulness is found in good soil that is soft, moist, and tender towards the residents of humanity.

Rape and Human Trafficking: The War Against Women

The people who are contrary to the beauty of women's wholesome sexuality also oppose the blossoms of the spiritual fruit in men. Men who are desolate of the fruit of the spirit are prone to viewing sexually appealing women with contempt, leading to rape and human trafficking. When love, goodwill, and kindness exist within our spirit then sensual intimacy flowers from that. But hatred of appealing sensuality leads to every sort of cruelty and ill intentions to physically appealing people. We should feel the fruit of peace for our sensual side, and be comfortable with meek and gentle affection. In contrast, when people are conflicted with sexual feelings they become harsh, aggressive, and try to dominate, punish, or discipline the beauty of sensuality that glows in the spirit. The truth is, people conveying the spirit of goodness with joy and faith in a divine inner presence can be very sexually appealing while being wholesome. The sad part is that some people despair with extreme pessimism over the "evils" of the "temptations" of the flesh. Even then, within the soul flowers the fruit of self-control to buffer out of control sexual behaviors. In addition, patience blossoms to buffer impulsive and offensive behaviors towards fruitfully appealing sensuality. Furthermore, perseverance lives within us to enable our continuance in the goodness of our sensual intimacy with one another. As we nourish the spiritual fruit in men and women alike there is goodwill, joy, love, and self-control in our interactions with sensually appealing people.

Rape and human trafficking comes about by the manipulation of daily physical needs. The oppression of a woman's sensual beauty happens by creating a love for food, narcotics, alcohol, and unhealthy attitudes in general. She begins to lose a desire for the fruitfulness within her sexuality, and her mental attitude, emotional state, and behaviors will be dominated for unfruitful purposes. We are all too familiar with drugs used for date rape and the encouragement of excessive alcohol use to take advantage of sensually appealing women, or maybe she is "shoved" aside to the food table as everyone else "parties". Even so, our aim should be to persevere in the goodness of healthy habits, be patient when others persist in offering you something you do not want, and utilize self-control when in potentially unhealthy situations.

Rape and human trafficking happens by the manipulation of safety concerns. The oppression of the beauty within a woman's sexuality happens by domineering her through intimidation of bodily harm, mental fear, and erratic hostility towards her physically appealing qualities. She feels unsafe and insecure until she succumbs to the "comfort" of sexual usage. They want to make her feel insecure about her sexuality, and to make her feel unsafe being a sensually appealing person. Tranquility within sensual beauty comes by the fruit of peace, meekness, and gentleness.

Rape and human trafficking comes about by the manipulation of social networking. The oppression of a woman's feminity begins by domineering her in a process of sensual intolerance that makes her feel hated and excluded until she succumbs to being dominated for illicit purposes. She feels unwanted until she begins to accept her place among those who tell her who to see, talk to, and interact with. They do not want her to feel comfortable belonging with the loving sensuality of her inner being. Compassion for the beauty of a woman's sexuality comes by the fruit of love, goodwill, and kindness.

Rape and human trafficking occurs by manipulating the light of divine worth within the beauty of a woman's sexuality. The oppression of female's sensual appeal is for the purpose of domination by keeping her blind to the divinity of her soul, which flowers through her emotions, behavior, and thought processes. In that darkness, where she is not aware of her divine worth, she can be led into less than honorable relationships which belittle women as sexual rewards for guys they find disgusting, may suffer rape through subtle venues, or be acclimated in the network of subtle and abrupt human trafficking. The appealing nature of a woman's physical sensuality comes through the divinity that exists in the soul. Within that divine presence is a beautiful presence of inner fruitfulness, a serene spirit, a joy for life, an illumination of light that shines through her, and positive energy in her verbal and bodily expression.

Rape and human trafficking comes about by manipulating what a woman says or does for the purpose of changing how she views or identifies herself. By manipulating female self-expression, the oppression of the beauty of her sexuality is the result which is designed to conquer her sensually appealing persona. Women should be able to express their wholesome sexuality with optimism in her words and happiness within the spirit of her behavior, without fearing sexual abuses. If women are not expressing the fruitfulness of their sensuality in a joyful spirit of goodness then where is the placement of their faith relating to the perception of their identity in that arena? If negative energy manifest in their view of themselves relating to sexual issues it's probable they are in an undesirable relationship, but by whose decision? There is also a possibility that she fears rape or other consequences for being sexually appealing in a wholesome way. Furthermore, there is the possibility that she is reluctantly going from one partner to the next, which is a subtle form of human trafficking.

Some people want to deny women the ability to be comfortable with the beauty of their sexuality and sensual intimacy, either by the ugliness of rape or the horror of human trafficking. They want to steal away the fruit of peace that women feel with their sensual beauty and will use anger and be argumentative to cause conflict with the wholesome qualities of sexuality. Likewise, the joyful spirit that glows through attractiveness of women's sensually appealing smile is something they hurl pessimism and sadness towards. The extent of their bargaining is to reap the wholesome inner qualities that make females attractive and appealing, in exchange for

usurping attractiveness for sexual gratification, or rape, or human trafficking. Even so, acceptance of the sensual beauty of women that flowers by the spiritual fruit is the only way to relate constructively to one another, which comes through the divinity of the soul.

There are populations of people who refuse to be hospitable to the joyful, sensual, and beautiful spirit of women, and have the same attitude towards the blossoms of the spiritual fruit. The attitudes that exit those reservoirs are words and behaviors that demean the wholesome beauty of women's sensuality to view them as sex objects, resulting in rape, and human trafficking. Those attitudes transfer into society directly by the same people who are hostile to spiritual fruitfulness and corrupt those wholesome qualities wherever they exist. Indirectly, those attitudes transfer through people who are willing to accept sexual favors, "dates," etc. from those who use women as sexual bargaining pieces as rewards for behaviors that conflict with the spiritual fruit and wholesome love.

How do hostile attitudes enter us towards a woman's appealing sensuality that makes us see females as sexual rewards, leading to rape, and manipulating into human trafficking? First, we lose value for the soft qualities of the spiritual fruit in one another, and then we devalue the worth of wholesome sexuality within the beauty of a woman's spirit. From there, we try to force women into accepting their place as sexual rewards for "deserving" men. That oppression of women's sexuality results in viewing beautiful females as sexual candy, taking that candy by rape, and marketing that candy through human trafficking.

Those susceptible to viewing sensually appealing women as chattel for sexual gratification are those who do not associate sensual intimacy with the spiritual fruit. There is a primal urge for the comfort of sex, which accompanies other vices of the flesh that carries negative consequences. Sometimes those negative consequences leads to rape, sometimes it leads to contributing what we have to benefit sexually from human trafficking. Even so, we can interrupt the cycle of rape, human trafficking, and the war against women by realizing the wholesome beauty of a woman's sensuality comes from a divine place of the soul. When we revere the soft, moist qualities within our soul, then we will revere the spiritual fruit within the beauty of a woman's sexual attractiveness.

Abortion and Rosemary's Baby

"An estimated 44 million abortions are performed globally each year, with slightly under half of those performed unsafely. The number of abortion has stabilized in recent years. Forty percent of the world's women have access to legal induced abortions (within gestational limits)." Well, abortions of fetus in the womb of women have definitely become a part of family planning to make decisions whether to allow the birth of a child, or not. I write this article on abortions from a spiritual perspective relating to the inner processes of our thoughts, emotions, and behaviors. I felt the title "Abortion and Rosemary's Baby" would be fitting to what I want to say in the following paragraphs. "Rosemary's Baby" is a reference to a horror movie about a woman who gives birth to an evil that is growing within her womb. I'm referring to Rosemary's baby as a metaphor for the evil that surfaces within the soul when we abort the decency that lives in the womb of our inner life. In this light, let's continue with this talk on "Abortion and Rosemary's Baby."

Whatever we decide about abortion, the most important issue relates to the Deity that lives in the soul. When abortion mutilates the divinity that is in us, then the growth of something very evil will surface in what we feel, how we think, and what we do. We should be careful about aborting the meek, gentle, and soft life that exists within the human spirit. Aborting the babe of decency that exist in our soul will also abort the growth of civil fruit, causes conflict to occur emotionally and mentally, initiates disrespect for the sanctity of life, darkens the view of human worth, and creates negative energy in our self-expression. In contrast, aborting "Rosemary's Baby" to remove terror on earth is necessary to blossom with inner fruitfulness, to maintain emotional and mental tranquility, to respect the meek and gentle of life, to increase awareness of our divine worth, and perpetuate positive energy in what we say and do. When thinking about aborting a fetus be mindful to salvage the divine presence living in the soul.

In any decision we make, the blossom of the spiritual fruit should be the result within our soul. When 40% of the world's population of women utilizes abortion as a method of family planning, we should ask ourselves what is happening to the fruit of the spirit around the world. Are we methodically aborting the soft, moist, tenderness of the human spirit from our thought processes, feelings, and deeds? If so, the birth of Rosemary's baby is growing in the womb of every continent on the globe. As we coddle and seduce young women to want to abort "unacceptable" life, her thought processes are bypassing the spirit of life, which instills the attitude to abort into her emotions, and her perspective on daily life changes in general. There is the likelihood that the fruit of love, kindness, and goodwill is aborted along with the fetus. Also, the spirit of meekness, gentleness, and peace will disappear as the reluctance to talk about the

procedure will be masked with harsh and aggressive tones as conflict results towards those who impose on such a "personal" matter. In that same vein, the spirit of joy, goodness, and faith in future growth of life is lacking from those who feel they have something to hide, and convey an attitude that pro-lifers are hopelessly dogmatic, deserve to be spoke at pessimistically, and anti-abortionist feel the evilness of Rosemary's baby. While self-control, patience, and perseverance is necessary to have a family plan, too often there is impulsive and out of control behaviors within the pro-life/abortion issue. At any rate, the issue of abortion and Rosemary's baby are two peas in the same pod.

Abortion and Rosemary's baby relates to our health. Our health depends on keeping ourselves open to the fruitfulness that lives within the womb of our soul. That inward fruit blossoms as the essence of Rosemary's baby diminishes. Our mental, emotional, and physical health is a result of our self-control with "undesirable" people, our patience to tolerate the pain others cause, and perseverance to endure, with grace, the "kick'em when they're down" attitude. When we close ourselves to the good fruit of our inner being, hardness sets in towards one another. Shutting out the fruit of self-control, endurance, and patience that is given birth by the divinity in us has the consequences of unhealthy attitudes towards those who value renewal of life. In that case, we begin to think, feel, and behave as if abortion of unacceptable life is the norm, while spiritual fruitfulness is thrown out with the babe. Rosemary's baby begins to grow. That growth involves additional unhealthy habits relating to the abortion process itself, or the remorse and shame that might follow, and the effort to keep hidden a deed that is not socially acceptable. Those unhealthy habits include the use of pharmaceuticals, other drugs, alcoholism, or even eating excessively to soothe emotional discomfort. A closed soul whose door is shut to fruitful births conveys a hard attitude towards those who disagree with the universal acceptance of abortions.

Abortion and Rosemary's baby relates to our security. The premise is made that abortions are for the convenience of family or community purposes. That suggests young girls are taught to think of conception of life to be "substance," her emotions tuned to not feel the effects of aborting a fetus, and behaviors that are able to ignore "undesirable" people. In essence, the evil within the birth of Rosemary's baby causes a huge percentage of people worldwide to feel nothing about possible harm done to people who are thought of as being an inconvenience. Adding to that, within your own home will be brothers, sisters, parents, and children who are abusive to the ones that are not part of the family plan. Furthermore, life becomes unstable in the face of continual forces of life that will not conform to aborting the soft, moist, and tender blossoms of life. Whatever decisions we make, we should never abort the spiritual fruit of meekness, gentleness, and peace. Only by the spirit of tranquility will a safe and secure world

transpire. And that tranquility comes as we protect the spirit of life within us to abort the evil of Rosemary's baby.

Abortion and Rosemary's baby corresponds to our place of belonging. Realizing that 40% of the world's population of women aborts fetuses as a convenient method of family planning should make us wonder where we belong in the scheme of things. The 40% of all women implies a massive social network including the men in their lives, and the children in that environment who are taught that abortion is a method to "correct" accidents happening at the school prom etc. From that, we would certainly wonder where our place of belonging is. Continuing on, it's not fitting to suggest those abortionists are hateful, intolerant, exclusionary, nor are sexual offenders. BUT, talk to their children about pro life options, or have a discussion with the mother or men about alternative options and you will see how quickly they show you Rosemary's baby. They will come across as intolerant of your "inappropriate" interference, exclude you from family contact, display their hatred of dissenting beliefs on abortion as a method of family planning, and may accuse you of trying to molest or sexually abuse their children. You will feel the evil of the birth of Rosemary's baby. A desirable place of belonging comes when we want others to experience the fullness of life within themselves and with one another. And that requires tolerance, love, acceptance, and fruitful intimacy with the soft, tender, and moist qualities of our soul. Unless the spirit of love, goodwill, and kindness survives within the decisions we make, we will feel the birth of hate, cruelty, and ill-intentions of Rosemary's baby.

Abortion and Rosemary's baby relates to the light of our divine worth as human beings. The question here is, what is a fetus worth? If we just focus on the biology of flesh and blood, without considering the divine presence within the soul, a scientist said the flesh and blood of the human body is worth about two cents. From a perspective like that comes the birth of the evil of Rosemary's baby. That evil permeates the world when the light revealing the supreme worth of the divinity of the soul is darkened and methodical abortions of the two cent fetus becomes a method of family planning. When we are blind to the divine presence living in the human creature, we become willing to abort the tiniest hint of decency or goodness that surfaces from our inner being. The birth of Rosemary's baby leaves us desolate on the inside, causes inner conflict when confronting a meek and gentle spirit of peace, views death as a tool for social engineering, desecrates the divinity of the soul, and mobilizes behavior with negative energy. However, when we view the human body as the home of an intelligent spiritual presence, then we esteem the spirit of life those surfaces from the soul. There is esteem for one another's inner fruitfulness, a regard for the meek spirit, a respect for the softness of life, a reverence for the decency of the human spirit, and positive energy in what we endeavor to do. We should always cherish the sanctity of our soul and cherish the unborn as a divine gift, and ask are we discarding God's presence within the human body simultaneously with the discarding of an embryo?

Abortion and Rosemary's baby relates to the self-expression of our identity. The identity issue would center on the 40% of the world's population of women, and the self-expression that flows from that large network of people. The belief of that culture is to use abortion as a method to manipulate family structure, and that "family" spans worldwide. From that culture, we begin to experience, or feel, the evil coming from the birth given to Rosemary's baby. They use despairing tones, pessimism, and emphasize bad intentions when talking to pro-lifers, and to their daughters who "need" to decide to abort a fetus. To their young daughters they despair over the father of her embryo, who they say will "never amount to anything." They tell her how sad life would be with a baby at her young age, and expound on the "evilness" that awaits her if she goes through life with a baby she's not prepared for. Her baby is not part of the family plan of that culture, and neither is the father. For pro-lifers, the hard-core abortionists use despairing tones towards those who respect the sanctity of life, they are pessimistic about the intent of pro-lifers, and the evilness of Rosemary's baby is felt by those who oppose abortion as a way to manipulate family identity and self-expression. The evil coming from the birth of Rosemary's baby flows through the words and behaviors of those who identify with the culture who abort embryos ritualistically. In every decision we make, we want to salvage our optimism that surfaces from the spirit of joy, goodness, and faith, which in turn aborts the ominous presence of Rosemary's baby.

Some people deny that abortions have anything to do with the conception of Rosemary's baby. In that same breath is anger and arguments where peace, meekness, and gentleness should live. Likewise, when joy softness and tenderness should be alive within, there is sadness, depression, and pessimism. The extent of their social exchanges does nothing more than to abort fruitful qualities, which gives birth to the evil of Rosemary's baby. Even so, acceptance of the divinity of the soul, which gives birth to the spiritual fruit, is the real source for family planning.

There are reservoirs of people who live and grow as a culture that utilizes abortion to plan their family structure. The attitudes exiting that culture are words and behaviors revealing a lack of empathy for the soft, tender, meek, and gentle qualities of life. Those attitudes transfer directly through people who reason that a strong culture is built by aborting "undesirables," while opposing the fruitful qualities that assimilate one another. Indirectly, those attitudes transfer through people who dread being tossed aside, ignored, and "aborted" for pro-life views. The attitudes that give birth to the evil of Rosemary's baby enter us because of our yearning to have worth, and to feel acceptance. We would feel worthless to be socially "aborted." For that reason, we oppose a soft, tender, and meek spirit and affiliate ourselves with the abortionist culture.

The people susceptible to conveying the evils of Rosemary's baby come about from their sincere concern about over population, a desire for an orderly society, and to rally the world into a single purpose. BUT, they attack the qualities of the spiritual fruit that enable their ideal society

to exist. This may explain what people are referring to when they talk about the "disorder in the new world order." We can interrupt the cycle of abortion that gives birth to the evils of Rosemary's baby by allowing the soft, moist, tender, and meek qualities to live within our soul.

We and Me are Attitudes of the Soul

We often hear people use the words "we" and "me" as if to define thought processes or a set of beliefs. In that light, we can say that "we" and "me" are attitudes that come from our inner being. To make a comparison of the two, "we" is a civil attitude of the soul that brings people together with a constructive perspective of one another. In contrast, "me" is an unfruitful way of thinking, from the primal instincts of the human animal that fills the human spirit with discord and causes fragmentation within social interactions.

We have a connection to the divine spiritual intelligence that lives within our soul. That inner divinity is the source of social fellowship because we open ourselves to the fruits of the spirit, feel the spirit of tranquility in our interactions, convey a desire for life and living, live in the light of our divine worth according to the living deity, and convey positive energy in the manner of our words and deeds. In contrast, the me attitude puts the interest of primal self above social graces which surfaces the consequences that arise from arrogance to the intelligent deity that permeates the universe. Those consequences include being barren of fruitful attitudes, inciting conflict within social interactions, having a disregard for the lives of others, and conveying negative energy.

The "we" attitude is only possible through the spiritual fruit because the living deity of the soul is one, and the same, in each individual. When we reverence the goodness of our inner being we are given the rewards of fruitful social interactions. In contrast, when we attempt to shut out the intelligent spiritual presence that resides in us then the rewards of civil qualities are withheld and the human animal suffers the consequences of primal behavior. Very simply, a smile of goodwill to others equals good relationships, but a frown of ill-intentions because of self-interests equals conflict and societal chaos. Within the spirit of "we" is love, goodwill, and kindness, but in "me" are primitive responses of hate, cruelty, and ill-intentions to others. In addition, in "we" is a meek and gentle attitude of peace, but in "me" are turmoil, harshness, and arrogance. Carrying on, in "we" contains faith, joy, and goodness within social relationships, but in "me" are attitudes of despair, pessimism, and evilness. Furthermore, the civil interactions of "we" experiences patience, self-control, and perseverance with one another, but in "me" is the primal unstableness of impatience, being out of control, and possessing fatal attitudes towards others. Therefore, the attitude of "me" is hostile to the civil attitude of fruitful community fellowship, but in the attitude of "we" is soft tenderness that extinguishes primal responses to enhance social optimism.

The distinct attitudes found within "we" and "me" influence how we respond to the health of our physical body. The spirit of “we” comprises a positive attitude towards mental, emotional,

and physical health of one another. That also includes good intentions in our consumption of drinks, food, what we inhale, comfort in our rest, and sanitization in our lifestyle. We feel compassion for the welfare of one another within the fruit of self-control, patience, and perseverance in goodness. In contrast, the attitude of "me" comes with a strong dose of primal instincts with disregard for the healthy human body. The unfruitful "me" persona indulges in unhealthy consumption of foods and drinks, inhale substances that are destructive to the body, are not respectful of the need for rejuvenating rest, and soak in a tub of unsanitary conditions. The "me" attitude has no regard for stable mind, feelings, or physical welfare of one another.

The distinct attitudes found within "we" and "me" influence our regard for a safe and secure environment. The safety of our environment is only possible through the spirit of "we." We feel the spiritual qualities of peace, meekness, and gentleness towards one another which enables us to experience tranquility in our fellowship. There is security knowing we are safe from bodily harm, have a home full of comfort, and can depend on that stability from day to day. In contrast, the attitude of "me" is still engrossed in the primal instincts of aggression that brings harm to others, engages in abuses at home, and perpetuates chaotic instability.

The distinct attitudes found within "we" and "me" influence how we view our place of belonging. In the spirit of "we" is the attitude of love, acceptance, tolerance, and sensual intimacy to bring one another a hospitable welcome of love. We know a smile will always be on our face in the presence of those who gather in the spirit of kindness, goodwill, and love. From within our soul, we know that in the spirit of "we" is our true place of belonging. In contrast, the attitude of "me" is contrary to positive unions due to the primitive attitudes of the human animal that lingers within. The "me" condition conveys hatred to others, exclude people with civil qualities, express intolerance towards spiritual qualities, and are bent towards sexual abuses.

The distinct attitudes found within "we" and "me" influence how we view our worth. The spirit of “we” lives in the light of the divine worth of one another. We realize that the intelligent spiritual presence of the soul are one and the same around the world, and as we reverence that inner divinity the human animal will posture in the form of a harmonious fellowship. In essence, we thrive by; 1) The inner fruitfulness of one another 2) The tranquility that develops in our soul from reverence to the divine inner presence. 3) The thriving life that exists in the spirit of "we." 4) The divine light that illuminates in the formation of "we." 5) The positive energy in our words and deeds from respect for the deity of the soul. In contrast, the "me" attitude is notorious for primitive behaviors which desecrates inner fruitfulness, shatters inner peace, disregards the life of others, shuns illumination of their behaviors and intent, and are full of negative energy.

The distinct attitudes found within "we" and "me" influence our consideration of who we are. The spirit of "we" defines who we are through the fruitfulness of our fellowship with one

another. Our words and deeds are edifying to others through the spirit of faith, joy, and goodness for the purpose of communicating positive energy. In contrast, the nature of "me" exist with primal attitudes while utilizing worldly means such as physical looks, body structure, fashion, documents, etc. to form an earthly identity to relate to others. However, when their misrepresentation of their inner life is rejected by the civil community their inward attitude becomes apparent by negative energy. They spew forth despair towards "we," express pessimism to fruitful gatherings, and reveal the evilness in their intentions towards divine spiritual qualities.

We can assess that beliefs of societal standards coming from our ideas of what "we" and "me" represent are attitudes found within the soul. The diagnosis is that "we" extinguishes primal instincts through the fruit of the intelligent spiritual presence of our inner being, and that "me" comprise primal instincts that are hostile to fruitful community relations. Even then, we plan to follow constructive attitudes to enhance social interactions. We implement that plan by responding to primitive anti-social behaviors from the soft moistness that is in us, where divine civil qualities blossom. We evaluate the implementation of that plan by seeing the spirit of love, peace, faith, and perseverance flower in our responses to others, which is possible by our reverence to the divine presence of the soul.

Some people intend to deny the spirit of "we" from existing from person to person, they are terminally ill with the "me" attitude that conveys hostility to fruitful interactions. The primitive attitude of anger predictably comes from the "me" persona for the purpose of desecrating constructive fellowship as they are argumentative and uncooperative to the divine spirit of peace. The pessimism coming from the primal nature of "me" is also predictable as they use depressing tones towards joyful harmony in unions of "we," even withdrawing from constructive gatherings. The extent of the attitude of "me" in negotiating with "we" is to bankrupt the fruitfulness in "we" for the purpose of claiming the inner divinity as "me." Even so, acceptance of the intelligent spiritual presence of the soul, from which the spiritual fruit blossom is the only source of the spirit of "we."

There are reservoirs of people who live and grow together for the purpose of instilling a primal attitude of "me" within the human animal; their intent is to fragment the civil spirit of "we" in social interactions. The attitudes that exit those reservoirs are words and behaviors that oppose fruitful interactions from person to person while inciting hostility in day to day exchanges. Those attitudes transfer directly through people who intend to establish a hostile rule over the civil community by emphasizing the importance of the attitude of "me" while attempting to extinguish the spirit of "we." Indirectly, those attitudes transfer through people who rely on the aggression of the primal "me" to establish a presence in public places, which deviates from the spirit of "we."

The "me" attitude enters the human animal stemming from their sense of worth and desiring to belong with "we." They are constantly told that their "we" attitude is worthless because all that is worth having is "me." In that light, they attempt to avoid the ridicule, humiliation, and malice that comes from those espousing the attitude of "me," discovering praise and acceptance by saying the divinity of the soul is "me." Those susceptible to adopting the "me" attitude are those who somehow believe the fellowship in the spirit of "we" opposes them and therefore they begin saying that they are "good" and the spirit of fellowship is "me." We can interrupt the primitive nature of the "me" attitude by realizing the spirit of "we" is one and the same in every soul, which comes from the soft, moist tenderness of our inner being. In that softness is the intelligent spiritual presence that enables the human animal to co-exist with fruitful fellowship through the spiritual fruit of love, peace, faith, and perseverance in decency.

Sensual Intimacy and the Spiritual Fruit are Partners

The definition of "sensual" and "intimacy" helps us to focus on how sensual intimacy and the spiritual fruit mingle to make our world a pleasant place. The word "sensual" means physically pleasing and is often used in a sexual context, but is not exclusively sexual in meaning. In conjunction with that, "intimacy" is a close or warm friendship or understanding, which relates to a personal relationship. In that light, sensual intimacy brings people together with wonderful feelings of peace and love. The divinity that lives within the soul creates feelings that enable or mirror the sensual intimacy that we share with one another. When we are open to the divine spiritual presence our emotions, thoughts, and behavior will fill with fruitfulness, a feeling of mysterious tranquility, a passion for the life in one another, a new and wondrous perspective for the worth of the human animal, and a positive energy of tenderness in our self-expression. Being a sexy, kind, and loving person within the spiritual fruit is a contribution to our society....regardless of physical appearances.

The spiritual fruit is fuel that compels sensual intimacy. When we truly feel the fruit of the spirit living in us we are swarming with feelings of love, goodwill, and kindness. This passion interweaves with self-control and patience as we persevere in intimacy to keep our sensuality civil and alive in all situations. Within that moisture of sensuality lives the fruit of meekness, gentleness, and peace to make our intimate relations an enjoyable experience. Probably most wondrous of all is the faith in love, joy in fellowship, and goodness in our sensual nature as we come together with hugs, smiles, and gentle touches. Sensual intimacy and the spiritual fruit are perfect partners.

Sensual intimacy through the spiritual fruit adds to our health because we focus less on physical food and more on the comforting feelings we have within. Our purpose for eating, drinking, and breathing falls into alignment of hydration, nutrition, and oxygen....even though some people want to replace our sensuality with unhealthy habits and feelings. In addition, our elimination will be easier because of a healthier lifestyle, along with more relaxing sleep....even though some people want to cause turmoil in your resting and bathroom uses. The sensual intimacy we feel through the spiritual fruit works positively within our physical being, although some people think that makes us a candidate for indulgence into various unhealthy habits. We open ourselves to patience when being "forced fed" abuses to our sensuality, have self-control when much "passion" food is before us, and persevere in the soft tenderness of our soul.

Sensual intimacy through the spiritual fruit adds to our desire for a safe environment as we turn away from hostilities. Through the moistness of our inner being we really feel the juices

of love flowing to give us a meek and gentle spirit of peace towards the bodily welfare of one another. Our compulsion is for tranquility at home as we contribute to a stable environment from day to day. Fruitful sensual intimacy contributes lovingly to a safe and secure environment even though some people want to contaminate our soothing spirit with conflict, arrogance, and harshness.

Sensual intimacy through the spiritual fruit provides a loving place of belonging for one another. The moisture of our sensuality keeps us anchored in feelings of love, tolerance and acceptance to provide an intimate social atmosphere to belong in. The fruitfulness in our sensuality compels us to feel love for others, to desire goodwill to those around us, and to respond kindly to various approaches. Our sensual intimacy brings a comforting feel of belonging within society, even though some people want to dump hatred, exclusion, intolerance, and sexual abuses into that loving mix.

Sensual intimacy through the spiritual fruit adds value to our feelings of worth. From the moistness of our inner being we can feel only the attitude of love swarming within what we think, feel, and do....giving us positive regard for our own worth. The light begins to illuminate in the way we esteem the value of others as well, which is because we begin to see the condition of their intimacy with inner fruitfulness, tranquility, life, and positive energy. Sensual intimacy is a light within ourselves by which we see others more positively, even though some people want to degrade that sensuality with barrenness, hostility, disregard for life, darkness, and negative energy.

Sensual intimacy through the spiritual fruit adds positive energy to the expression of our identity. As we feel the soft tenderness of love we speak edifying words and feel motivation to do kind deeds. The sensual nature of the spiritual fruit fuels our bodily motion with faith in love, fills us with goodness in our intentions, and keeps a smile of optimism within us from the joy we feel. Fruitful sensuality comprises positive motivation for today and in our plans for tomorrow, even though some people want to fill our sensual moisture with despair, pessimism, and evilness.

We can assess that sensual intimacy and the spiritual fruit are perfect partners. The diagnosis is that some people want to pollute that sensual intimacy to leverage a sexual advantage. Even then, we plan to encourage the wonderful feelings of our sensuality that comes by the blossoms of the spiritual fruit. We implement that plan by allowing the soft moist tenderness of our inner being to flow freely in our social exchanges. We know we are successful because we will feel the love, peace, joy, self-control, and goodness swarming like a flood within our persona.

Some people want to deny you the pleasures of sensual intimacy by their opposition to the soft moisture of the spiritual fruit. With the appearing of fruitful intimacy they express

themselves with anger, arguments, and are uncooperative to incite conflict within your sensuality, they are hostile to the fruit of peace. Similarly, as we smile, share hugs, and joyful in our intimate relations, they insert attitudes of pessimism, sadness, and despair to pollute the joy of our sensual responses. The extent of their negotiations is to dry up and harden the spiritual fruit within your sensual intimacy to declare "love" as being a physical response from the instincts of the human animal. From their inflexible right and wrong mentality they cannot accept sensuality as a community asset as they attack the spiritual fruit within emotions, behaviors, and thoughts.

There are reservoirs of people who live and grow among those that consider sensuality and intimacy through the spiritual fruit to be destructive to their plan for society. The attitudes that exit those reservoirs are words and behaviors that attempt to sever the soft moisture of inner fruitfulness from our interactions with one another. Those attitudes transfer directly through people who are against people coming together in an intimate way through the spirit of love and peace. Indirectly, those attitudes transfer through people who have become dry and hardened with doctrines that are hostile to sensual behavior.

The attitude of opposing the spiritual fruit within sensual intimacy enter us because we want to feel esteem in our worth, and to belong among those who make us feel a sense of righteousness. Because of ridicule and humiliation we abandon our fruitful sensuality to invite praise from those who are spiteful to intimacy that comes through the spiritual fruit. In that vein, we associate ourselves with those who claim their self-righteousness by doing a "service" to the community by attacking the "evil" of intimacy. People susceptible to doctrines opposing the softness of our sensual behaviors are diverted from the blossoms of the spiritual fruit within their thoughts, behaviors, and emotions. They believe they are fighting an inward battle when they think about loving intimacy, or feel joy sensually, or behave in ways that reveal their passion for others.

We can interrupt the cycle of severing our sensual intimacy from the spiritual fruit by realizing love, joy, gentleness, and goodness are of the deity that permeates the universe. It is O.K. to be physically pleasing while having warm and intimate relations with one another because those smiles, hugs, gentleness, brings social cohesion to benefit our community. The qualities that flow through the spiritual fruit energize sensuality in various sizes and shapes of living creatures.

The Draft: Which Drummer Do You March To?

While standing in line at Kroger's, conversation began to manifest about the draft and whether a literal military draft was still in place. We came to the consensus that a draft was no longer necessary but also agree that an "unspoken" draft seems to be rampant in our day to day living. The definition of "draft" is said to be a heavy demand on resources, and a selection from a group for compulsory service. From that definition is what we were agreeing to, that there is a heavy demand on our internal resources in an attempt to imply compulsory service to incite hostility to our present establishment. We were implying that the things we endure from day to day work against the fruitfulness that lives in our positive feelings, that negativism exist towards the peace we feel to incite conflict, that a positive regard for all life is met with negativism towards the existence of specific "ones," that a joyful sense of self-worth is met with spite and ridicule, and that edifying self-expression is suppressed. Therefore, we inferred that an unspoken draft was in place to incite hostile and chaotic attitudes within the community we live. We can choose to flee to a peaceful place to avoid being drafted into social turmoil; that peaceful place is where inner fruitfulness, tranquility, life, light, and positive energy exist within our thoughts, emotions, and behaviors. Which drummer do you march to?

We know the unspoken draft is in place when we see opposition to the spiritual fruit. When there is disregard for the attitude of love, kindness, and goodwill then what behaviors are remaining for you to perform? Likewise, when disrespect for meek, gentle, and peaceful behaviors is met with negativism then what deeds are you being drafted into? We continue by asking what acts are we being lured into when the spirit of faith, joy, and goodness are attacked within our attitude. Furthermore, when there are sour sentiments towards patience, self-control, and perseverance then what responses are we being led into? Which drummer are you marching to within your day to day social activities, one that leads to social love and peace, or one that is anti-establishment with destructive behaviors?

There is a draft that puts a heavy demand on our internal resources of health as if an unhealthy lifestyle is a compulsory service. When we experience negative attitudes from others for desiring a healthy body, that pessimism serves to close ourselves to healthy regards for our own well-being. In that instance, we are being drafted into hostile behaviors towards the health and welfare of one another. However, we can march to a different drummer by allowing patience, self-control, and perseverance to develop in us to maintain healthy thoughts, emotions, and behaviors. Let's respond fruitfully to our physical need for nutrition in our food and drinks, fresh air, peaceful sleep, and comfortable bathroom experiences.

There is a draft that puts a heavy demand on our internal resources of tranquility as if conflict is a compulsory service. When there is hostility towards our meek and gentle responses of peace, then we are being stripped of our tranquility and drafted into behaviors of turmoil, conflict, and violence. Alternatively, we march to a different drummer by responding to sour circumstances with the attitude of a peacemaker, bringing calm and humbleness to our environment. As we can, we bring softness to others everywhere and within domestic relations to instill stability into the social atmosphere.

There is a draft that puts a heavy demand on our internal social resources as if anti-social behavior is a compulsory service. When attitudes of hate, intolerance, and exclusion are directed at our compassionate behaviors to others, then we are being drafted into behaviors that become anti-social to those that surround us. Even then, we can march to a different drummer by responding from the love, goodwill, and kindness that exist within the softness of our inner being.

There is a draft that puts a heavy demand on our internal resources of self-worth as if self-destruction is a compulsory service. The attitude that ridicules and disparages us serves to dim the light of our divine worth to draft us into behaviors of self-destruction to self and others. However, we march to a different drummer by allowing inner fruitfulness, peace, life, and positive energy to flow in our esteem of self and while analyzing the value of others.

There is a draft that puts a heavy demand on our internal resources as if negative self-expression is a compulsory service. When abusive attitudes attack edifying words and behaviors for who we are inwardly, then we are being drafted into behaviors that disregard our identity to spew forth words and deeds that are hurtful and hostile to who people are and how they express themselves. We can march to a different drummer by allowing the fruit of faith, joy, and goodness to live in what we say and do to bring encouragement for who we are, and the self-expression that flows from that.

We can assess that reverence for the divinity of the soul, which also produces spiritual fruit within us, is the source of loving social harmony. The diagnosis is that some people want to draft us into a hostile attitude by opposing the positive spirit we possess, their intent being ill-will towards fruitful social integration. Even then, we plan to contribute constructively to the environment around us by dodging the hate, conflict, despair, and fatal endings of an illicit draft. We implement that plan by responding to pessimism from the soft moist tenderness that lives within our soul. The success is evident by our ability to evade the militant attitude of an unfruitful draft and persevering with the spirit of goodwill, gentleness, joy, and self-control.

Some people will deny that an unspoken and illicit draft exist, being terminally ill with anti-social sentiments. Their intent to draft others into hostile attitudes towards a fruitful society

is apparent by their anger and uncooperative attitude to the spirit of peacemakers. Also, they withdraw from people with spiritual fruitfulness in social interactions as they express their pessimism and depression towards the joyfulness in community gatherings. The extent of their bargaining, negotiations, or exchanges is merely to place a heavy demand on fruitful qualities in exchange for drafting into an attitude that is hostile to social qualities. They will never accept societal cohesion through the divinity that permeates the universe, even though that deity is the only source for a successful social structure.

There are reservoirs of people who grow and live among those who work against the inner fruitfulness of the soul with the intent of drafting people into anti-establishment behaviors. The attitudes that exit those reservoirs are words and behaviors that attack the positive sentiments that are constructive to community functioning. Those attitudes transfer directly through people who are rebels against the community that they reside in and intend to draft people into their rebellion. Indirectly, those attitudes transfer through people who are disgruntled with their experiences from day to day, and subsequently become part of the draft. Anti-social sentiments towards fruitful community cohesion enter us because we want to belong someplace and not be excluded, and because the stigma of unjust rumors and the ridicule of being community oriented are difficult to endure.

People who are susceptible to the illicit draft are those who want a tolerant, accepting, loving, and sensual community to live in, but become involved with the very same people who are behind their harassment from day to day. We can interrupt the cycle of the draft by living from the soft, moist, and tender attitudes that live within our soul. In that softness develops the spiritual fruit to give us patience, perseverance, love, peace, and faith. The divinity of the soul is something for everyone and comes with inner fruitfulness, tranquility, respect for life, divine light, and positive energy.

Jellyfish Brings Spiritual Inspiration

Jellyfish live in the sea, some fresh water, and are found in all oceans. They don't have a brain, but use their tentacles to sting. Even though most stings are harmless, the sting from a box jellyfish can be very painful and sometimes kill. Box jellyfish are almost transparent. Although the word is mentioned in their name, jellyfish are not a fish, instead of schools a group of jellyfish are called a "bloom," "swarm," or "smack." A large bloom can feature over 100,000 jellyfish. They look a little like umbrellas, can be large, brightly colored, and are often transparent and nearly invisible to the human eye. From here flows the spiritual inspiration of the jellyfish.

We have heard quotes such as "Oh, death where is your sting," and the sting we feel is in the primal instincts of the human animal. The divine presence within our soul is like a jelly fish, stinging the ugliness of flesh and blood turmoil for the purpose of creating in us spiritual fruitfulness, peace, love for life, light, and positive energy in what we do and say. As the primitive nature of beastly urges feel the sting of negative behavior, the spiritual fruit will begin to blossom in what we think, feel, and do. In that light, the sting from the divinity of the soul works to create patience, self-control, perseverance, faith, joy, goodness, love, goodwill, kindness, peace, meekness, and gentleness.

The spiritual jellyfish stings the primal instincts of the human animal to create healthy desires. We all know about the sting of unhealthy drinking or eating habits and our society is now health conscious to bring about self-control in our habits, perseverance to maintain a healthy practices, and patience during unhealthy temptation. Likewise, the same health-consciousness applies to the air we breathe, the amount of sleep we need, and even regularity and comfort in our time of elimination.

The spiritual jellyfish stings the primal instincts of the human animal to create safety in our environment. A safe and secure environment permeates our society everywhere we turn, at work, in the schools, at home, during sports activity, and even playtime for toddlers. The sting of bodily injury, domestic abuses, and chaotic circumstances works to create in us a desire for peace, meekness, and gentleness within our lives from day to day.

The spiritual jellyfish stings the primal instincts of the human animal to create love in our place of belonging. We all desire a place we can belong where there is tolerance for differences, compassionate love for one another, acceptance of the fruitfulness that lives within, and sensual intimacy through gentle hugs, kisses, and smiles. The hurtful sting of hatred, intolerance,

exclusion, and sexual abuses works within us to bring about desires for love, goodwill, and kindness within our social interactions.

The spiritual jellyfish stings the primal instincts of the human animal to create light to see our divine worth. Recognizing our self-worth begins by being aware of the divinity of our inner being, esteeming that inner presence with supreme reverence, and praising that spiritual source within the lives of others. The primal instincts of the human animal often feels the sting of ridicule, humiliation, and degrading rumors which begins to create desires for the divine light that shines on the fruitfulness, tranquility, life, light, and positive energy that exists in one another.

The spiritual jellyfish stings the primal instincts of the human animal to instill positive energy in the expression of our identity. The attitude of what we say and do relate to who we feel we are on the inside and becomes the expression of our identity, therefore we want optimism to flow from that conveyance. The sting within the worldly nature of flesh and blood comes when there is despair, pessimism, and evilness towards the person we feel we are, but works within us to bring about faith, joy, and goodness in our self-expression for the person we are.

We can assess that the spiritual jellyfish stings the ugliness of primal instincts of the human animal to create spiritual fruitfulness within what we think, feel, and do. The diagnosis is that without the diminishing of primitive instincts civilization becomes chaotic with hate, conflict, despair, and fatal endings. Therefore, we plan to live from the softness of the jelly-like moistness of the soul to create positive civil attitudes from person to person. We implement that plan by allowing the divine spiritual presence to work within us by stinging primal attitudes while giving life to fruitfulness, peace, life, light, and positive energy. We are successful when patience, self-control, and perseverance works within us during those stinging moments to allow love, peace, faith, and perseverance to blossom from our soul.

The Eating of the Fruit of Knowledge

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

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

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

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

Eating the fruit of knowledge devours fruitful thoughts relating to safety. The devouring of that fruit strips the brain of rational thought, unclothes the beast within primal instincts, and

uncovers mental conflict where tranquility should be. Information coming from a desolate mind is full of harmful intent, focuses on social calamities, and is unstable from one source to the other and from one sentence to the next. They are hostile to knowledge of the safe, secure, and stable presence of a supernatural being. Therefore, let our mind retain the fruit of knowledge to convey information of peace, clothing us with meekness, and adorning us with the covering of gentleness.

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

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

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

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

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

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

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

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

The Desire of the Heart

What is the desire of the heart? Every human creature has a heart so I'm sure we all know the answer to that question; the desire of the heart is to pump life to every cell of the body by supplying nutrients, oxygen, and hormones. Briefly said, the desire of the heart is to give life. God gives us the elements pertaining to life to everyone who welcomes those provisions.

The desire of the heart corresponds to God's spiritual presence within the soul. The desire of the heart to give life is made possible by the goodness of the divinity that lives within. That supreme presence is the source of the body's nutritious blossoms, tranquility, life, divine light, and positive energy. In that light, the desire of the heart is given by God's presence dwelling in us.

The desire of the heart is given to us by the life of the spiritual fruit blossoming from our inner being. The heart pumps smoothly in a tranquil environment, so life is given through the fruit of peacefulness, gentleness, and meekness. Likewise, the heart comes alive by the nutrients of love, goodwill, and kindness that we supply to one another. Similarly, the heart beats optimistically by joy, goodness, and faith in the open roads that lay ahead. Moreover, the heart endures with life-giving purpose by a steady pace of self-control, patience, and perseverance. Therefore, we know the desire of the heart pertains to inner qualities that give life, and that life is through the fruit of the spirit, which are rewards for our reverence to God.

The desire of the heart is to bring blood to maintain life of a healthy body. This is like the Earth's need for nutrient rich soil, moisture, and fertile seed for bountiful blossoms. Likewise, God gives the desire of the heart to bring soft moisture of spiritual fruit to our inner being. That includes instilling a desire for healthy foods, drinks, and air to nourish our physical body, as well as adequate sleep to spare us from exhaustion, cleanliness in bathroom practices, and comforting regularity of elimination. The desire of the heart is given to us by patience, self-control, and perseverance with one another.

The desire of the heart is to pump blood to maintain the life of a safe and secure body. This is like the Earth's soft atmosphere enclosing the planet to maintain all life that lives beneath that shield of protection. Likewise, God gives us the desire of the heart pertaining to our sense of security by the inward experience of tranquility. That includes giving us life through serenity to keep us from violence, free of domestic abuses, and to maintain the stability of the soul. The desire of the heart is given to us by peace, meekness, and gentleness to one another.

The desire of the heart is to pump blood through the body to give life by supplying hormones, oxygen, water, and nutrients to every tissue. This is like the Earth's need for the

oceans, rains, and rivers to maintain the life of the planet. Likewise, God gives us the desire of the heart by the moist, soft, and tender qualities in our thinking, feeling, and doing. That includes giving that life to others by being loving, tolerant, accepting, and affectionate to welcome their belonging into a civil population. The desire of the heart is given to us by love, goodwill, and kindness to one another.

The desire of the heart is to pump life into every part of the body by esteeming every cell to be of equal worth. This is like the light of the world that shines in dark places to give sight to all inhabitants, equally. Likewise, God gives us the desire of the heart by supplying divine light, with supernatural knowledge, to watch over us and guide us in our daily activity. That includes an awareness of the worth we have to others, and judgment in the giving of esteem to those in our sphere of the world. The desire of the heart is given to us by divine light shining on the estimation of worth given to inner fruitfulness, tranquility, regard for life, and positive energy.

The desire of the heart is to pump blood to give life and maintain energy in our physiology. This is like the sun, lightening, and fire that come in various forms to supply energy and growth upon Earth. Likewise, God gives us the desire of the heart by igniting the life of divine energy within our soul to transform the expression of our identity. That includes energizing our beliefs, words, deeds, and total self-expression to edify the divinity in one another. The desire of the heart is given by the expression of faith, joy, and goodness in what we say and do.

Some people intend to deny the desire of the heart to give life. They display anger at signs of fruitful inner life, argumentative at qualities of peace, love, faith, and perseverance, while being uncooperative to deeds of goodwill to others. Their depression is to show sadness to joyful attitudes for life, and pessimism to signs of happiness for one another, withdrawing from heartfelt sentiments. The efforts of their negotiations are to drain you of the soft and moist qualities that give life, in exchange for hardened and deadly attitudes. Acceptance of God's provisions for the desire of the heart is necessary to sustain life.

People who oppose the life-giving desire of the heart live and grow where human life is of no worth, the spiritual fruit are weeds to them, and God's presence incites them to conflict. The attitudes that exit those reservoirs are beliefs that are counterproductive to life-giving words and behaviors. Those attitudes transfer directly through people who oppose the life found in the provisions of the spiritual fruit. Indirectly, those attitudes transfer through people who corrupt the desire of the heart for their want of creature pleasures and materialistic things, hardening themselves to the flow of soft and tender sentiments.

The attitude of opposing the desire of the heart to impart life enters us from our feelings of worth to others, and the desire for acceptance from those around us. If we feel that life is

worthless as a person who respects human life, then we will seek acceptance among those who desecrate the sanctity of life within the children of light. The people susceptible to hosting the attitude of opposing the desires of the heart are people who become hardened by the hazing of what brings love, joy, peace, and faith to them. We can interrupt the cycle of opposing the life-giving desire of the heart by responding from the soft, moist, tenderness of the soul.

We can assess that the desire of the heart is to give life. The diagnosis is some people oppose the provisions that impart life to others. Even then, we plan to welcome God's presence, the source of spiritual fruit, and the giver of the desire of the heart. We implement that plan by keeping the arteries of our inner being open to the soft, moist tenderness flowing through our thoughts, emotions, and behaviors. We know we are successful when we impart life to one another by the qualities of kindness, goodwill, joy, goodness, meekness, gentleness, patience, self-control, love, peace, faith, and perseverance.

The Seat of Power: Eat, Drink, and Be Merry?

The seat of power is a place for overseers, such as management and government personnel, as they establish direction for those in their jurisdiction. The policies and procedures coming from the seat of power determine the mood within the environment. The mood from governing regulations can improve all of society, or serve only the interest of a few.

Jesus gave a story revealing the qualities that should exist in those occupying the seat of power and what we can expect from others. Jesus gave an offer to wash his disciples feet, a deed of goodwill towards those calling him master. One disciples' response was to refuse this offer of kindness, but Jesus taught him that compassion is necessary from those sitting in places of authority. The other disciples' response was to solicit more from the master than was necessary, and Jesus said that by allowing the master to wash the feet then the disciple is clean from head to toe. When sitting in the seat of power, there will be some who try to prohibit your compassion, and others will attempt to manipulate your kindness to benefit their own directives.

The seat of power is a place within the soul of those following the directives of God. They feel God's divine presence working through their inner being. From within them is the light of supernatural knowledge, with directives towards inner fruitfulness, tranquility, life, and positive energy. However, opposition to God's presence in the seat of power causes desolation, conflict, disregard for life, shunning of light and negative energy. God places us in the seat power through compassion, humbleness, optimism, and perseverance for every living soul.

The divinity of the soul works in us to place us in the seat of power by the soft, moist, and tender qualities of the spiritual fruit. Through love, goodwill, and kindness we regulate with compassion, but hatred and exclusion of the children of light diminishes authority. Likewise, peace, meekness, and gentleness puts humbleness in our direction of others, but arrogance and dominance over divine knowledge weakens power. Similarly, faith, joy, and goodness convey optimism from the seat of power, but pessimism and despair regarding supernatural knowledge tumbles managers. Furthermore, patience, perseverance, and self-control give us an attitude of longevity for others, but dark responses of abrupt and terminal endings are the undoing of power mongers.

Sitting in the seat of power corresponds to our physiological needs. If you are a person who is open to the soft moistness of inner fruitfulness, then you know the experience of countless offers of food and drink while sitting. Some people intend to redirect your focus from God's divine light, and spiritual fruit, by turning your affection on eating and drinking. In addition, they will encourage you to lie down, rest, or sleep, and even question your appearance

as being unhealthy. This is akin to the "joke" about police officers sitting in bakeries eating donuts and drinking coffee instead of performing their duties as peacekeepers. In this situation, we need to respond with self-control, patience, and perseverance to retain inner fruitfulness.

Sitting in the seat of power corresponds to safety issues. You might be a person who is serene, tranquil, and comfortable while sitting in the presence of others, but experience chaotic responses from those around you while sitting. Some people attempt to rattle you when sitting in the seat of divine light by talking in tones that are violent to inner tranquility, displaying an attitude of dysfunction, and are inconsistent from one sentence to the next. In this situation, we respond in ways to retain the calming affects of peace, meekness, and gentleness within ourselves.

Sitting in the seat of power corresponds to social issues. You might be a person who communicates love, tolerance, inclusion, and sensual qualities while sitting, but experience tones from others that are contrary to compassion. Some people intend to remove you from sitting in divine light by utilizing attitudes that are hateful, exclusionary, intolerant, and abusive about others. In that situation, we respond in ways to retain the softness of love, goodwill, and kindness within ourselves.

Sitting in the seat power corresponds to the supreme worth of God's divine light. You may be a person who esteems God's inner workings, and sit in the knowledge of that enlightenment, but experience opposition to what you know. Some people want to keep you in the dark by humiliating the truth of what you say from supernatural knowledge. They desolate information coming from spiritual fruit, cause interference to issues of peaceful equality, attempt to "murder" those verifying that light, withhold mutual exchanges to keep you in the dark, and desire to fill you with negative energy. There is no mutual respect in them for the children of light. In that situation, we respond in ways to retain our reverence for God's inner workings, the source of divine knowledge, and spiritual fruitfulness.

Sitting in the seat of power corresponds to our self-expression. You may be a person full of positive energy in what you believe, say, and do while sitting with others, but experience negative feedback. Some people want you to feel despair while sitting in the seat of divine light by expressing pessimism and evilness towards you. In that case, we want to respond in ways to keep the energy of goodness, joy, and faith within our soul.

Some people intend to deny you the opportunity of sitting in the seat of power by desecrating God's inner presence, and shunning the light of divine knowledge. They are angry at those who sit within the divinity of the soul, being argumentative and uncooperative towards noble directives for living. The depression they display by sadness and pessimism is intentional to withdraw cohesion from decisions made by God's inner workings. For them, negotiations are

efforts to put themselves in the seat of authority in exchange for your obedience to directives that are barren of fruitfulness, chaotic, disrespectful of life, and dark. However, acceptance of God's working presence within the soul is essential to sitting in the seat of power.

There are reservoirs of people who covet the seat of power without God's inner light, and grow and live among those who seek to pollute the divinity of the soul to remove the children of light from sitting in authority. The attitudes that exit from them are behaviors and words that intend to desolate inner fruitfulness and divine knowledge. Those attitudes transfer directly through people who want to dominate the human animal by occupying the seat of power. Indirectly, those attitudes transfer through people who earn creature comforts, or worldly rewards, to exist from day to day.

The attitude of relinquishing God's inner presence and divine light enter us through our sense of self-worth, and our desire for acceptance. If we feel that the light we share from inner fruitfulness is worthless to others, then we will change our responses to find belonging among those usurping the seat of authority. Worldly gain is given to us in exchange for our motivation to extinguish the light which lives in those welcoming God's inner workings.

Those susceptible to hosting worldly authority rely on natural procedures, policies, and what's written on paper while they neglect the spiritual fruit and divine light that exists within the soul. They are led astray by losing touch of God's inner workings and become absorbed into an environment hostile to the children of light. We interrupt the cycle of darkness in the seat of power by sitting in the soft, moist, and tender qualities of the soul. God is the shining light that establishes compassion, humbleness, optimism, and endurance in the seat of power.

We can assess that God's presence working in us is the shining light of divine knowledge, and is necessary to occupy the seat of power. The diagnosis is some people want to pollute the divinity of the soul, to eject the children of light from places of authority. Even so, we plan to welcome the presence of God in us, and to shine the light of supernatural knowledge. We implement that plan by being receptive to directives of equality, fruitfulness, tranquility, life, light, and positive energy. We know we are successful because there is love, peace, faith, and perseverance for the children of light, and from the seat of power flows kindness, goodwill, meekness, gentleness, joy, goodness, patience, and self-control.

The Spiritual Immune System: Book of Life

The immune system of the body has two parts that work together to narrate an excellent spiritual lesson; the two parts include the "book writer," and physical activity. To protect us from specific disease, the body "writes" different types of cells to manage a range of various pathogens. When successful elimination of a disease happens, the immune system writes this information to a "disc," or "book," in the form of antibodies to keep us alive. This "book of life" is in our cells, and the information written on the pages eliminates disease. The lymphatic system is the other part of the immune system, and its activation comes by physical activity. Muscle activity, massage, and breathing stimulate the substance to eliminate disease. From what is written above, we know there is a "book of life" within us, and physical activity is its companion. Now, let's talk about the spiritual immune system.

The divinity that works within the soul is the author of the "book of life," and our activity must work in harmony to that deity. Opposition to the "author" is in the classification of a disease, causing destruction to the well-being of our existence. In that light, history shows that spiritual fruitfulness, tranquility, life, light, and energy must prevail to keep our world healthy. The deity of the universe wrote a "book" before the human animal even had a clue of how to communicate. That book is written within the stone tablets of the fossils of the earth. We know from those writings that the brutality during the age of the dinosaurs are wiped from existence and will never happen again. We are given life in a gentler and meeker civilization by the divine fruit that develops within our soul. The "book of life" written in fossils reveal that opposition to the workings of the inner divinity will eventually face extinction.

The spiritual immune system is writing a "Book of Life" relating to the spiritual fruit. Think of the spiritual fruit as being the disease fighting white blood cells and lymphocytes of the soul. While the divinity of the soul is writing the book, it is necessary for us to be active with perseverance, peace, love, and faith from day to day. That is how we acquire immunization from feelings of fatality, violence, hate, and despair. The information in the "Book of Life" contains text corresponding to the attitudes of patience, self-control, meekness, gentleness, kindness, goodwill, joy, and goodness. Those are the qualities the divinity of the soul releases into us to keep us free of "pathogens" that destroy civil relations.

The spiritual immune system keeps a book of life regarding the treatment of the health of the human animal. Our role is to keep active with fruitfulness to the well-being of others and ourselves. As we use our actions to secrete healing attitudes to the physiology of the body, the divinity of the soul writes a book concerning the ill-intentions that have been brought against that

purpose. Through perseverance, patience, and self-control we find ourselves in positive light as the book is written.

The spiritual immune system keeps a book a life regarding the safety of the human animal, our role is to keep active with establishing tranquility with one another. As we use our actions to instill a calm and serene environment, the divinity of the soul writes a book about the harm, conflict, and violence brought against our desire for a safe and secure atmosphere. Through peace, meekness, and gentleness we are in positive light as the book is written.

The spiritual immune system keeps a book of life relating to the social climate of the human animal, our role is to keep active bringing life to the inclusion of one another. As we use our actions to bring belonging, acceptance, and sensual relations to each other, the divinity of the soul is writing a book about the hatred, intolerance, sexual abuses, and segregation against social cohesion. Through love, goodwill, and kindness we remain in a positive light as the book is written.

The spiritual immune system keeps a book of life relating to the worth held for the human animal, our role is to remain active with mutual respect for one another. As we use our actions to esteem the divinity in each soul, the divine presence is writing a book about the humiliation, degradation, and ridicule that we experience. By living in the light that nourishes fruitfulness, tranquility, life, and energy in one another, we remain in a positive light as the book is written.

The spiritual immune system keeps a book of life regarding the self-expression of the human animal. Our role is to keep active bringing edifying words and deeds to one another. As we use our actions to bring positive energy to others, the divinity of the soul is writing a book about the pessimistic, despairing, and evil spoken and done to others. Through the optimism of faith, joy, and goodness we remain in positive light as the book is written.

Some people deny that a "book of life" is being written by the spiritual immune system, and are terminally ill with inner desolation, conflict, murder, darkness, and negative energy. They are argumentative with uncooperative with those who put fruitful purpose in motion. Their angry opposition attest to the disease that exist within, and depression of the inner being is evident as they withdraw energy from interactions, bringing light to the immunization written against them. The extent of their negotiation is to exchange your fruitful activity for their spiritually diseased thoughts, emotions, and behaviors. A healthy spiritual life comes by acceptance that our activity through the divine fruit works in conjunction with the spiritual immune system, which writes the "Book of Life."

Reservoirs of people who intend to stop fruitful motion are pathogens that cause the disease of fatality, conflict, hatred, darkness, and despair grow and live among those who oppose the light of the living deity. The attitudes that exit from them is disdain for positive energy which partners with the "book of life" written by the spiritual immune system. Those attitudes transfer directly through people who oppose spiritual health and cohesion from person to person. Indirectly, those attitudes transfer through people who try to defend their own spiritual illness without relying on the spiritual fruit. The attitude of opposing fruitful motion and the "book of life" enter us according to how we feel about our worth and place of belonging. If somehow we feel that we are "pathogens" on the face of society, then we would not want to belong around those carrying immunization against spiritual disease.

People susceptible to shutting down their positive energy, and not wanting the "book of life" to be written, are those who feel their past life is full of undesirable history. They fear earthly rejection even though there is spiritual immunity available for them. We can interrupt the cycle of opposing fruitful motion and the spiritual immune system by realizing it is the soft moist tenderness of our inner being that immunizes the human animal. Whatever our past might be, as long as the softness of the spiritual fruit lives in us, the information in the "book of life" works in our behalf.

We can assess that the spiritual immune system comprises activity in conjunction with the "book of life." The diagnosis is that some people oppose fruitful activity and cause disease within the civilization of the human animal. Even so, we plan to put into motion energy that is conducive to fruitfulness, tranquility, life, and light. We implement that plan by allowing goodwill, kindness, meekness, gentleness, joy, goodness, patience, and self-control to flow through us. The evaluation of that plan comes by the spiritual fruit which immunizes us from hatred, violence, despair, and fatal attitudes.

Perseverance In Times of Lies and Misinformation

I saw the following sentence while reading text on a page of a book, and thought it would make an interesting essay to enhance our spirituality; "They feed on wind, their misinformation and desolation multiply and they carry oil into arbitrary places." This quote conjures an image of one group of people defrauding another group of people through misinformation with intent to usurp valuable resources. In essence, they steal the resources that allow a civil society to function, and carry it into uncivil and inhumane places.

One essential element to a humane civilization is the quality flowing from the divinity of the soul. Those qualities are the oil and life within the human body. It would be savage for someone to implement a misinformation campaign, full of lies, to desolate the spirit of goodness, respect for life, and the fruitfulness of the inner being. They are full of evilness and murderous with unfruitful intent, but portray themselves as the owners of the oil of goodness, life, and fruitfulness.

The oil that they defraud their foes of is the spiritual fruit, which blossom solely from the supreme deity, the owner of the soul. They misguide, misinform, and lie to redirect thoughts, emotions, and behaviors away from the divine blossoms. Their intent is the desolation of goodness, joy, faith, perseverance, patience, self-control, love, goodwill, kindness, peace, meekness, and gentleness. While they claim to monopolize fruitfulness, the result of what they do is fragmentation, conquest, despair, and terminal racism.

Their attitude about human physiology is like those who have no nutrients to fuel a healthy body, but instead their group of people is like a body retaining fluids within congestive heart failure. They misinform to rob their opponents of fuel for a healthy inner life, intending to make them weak and feeble. Would the food, water, promise of fresh air, peaceful rest, and sanitary conditions that they talk about be forthcoming? To the contrary, they claim physical strength as their advantage, but the truth of our empowerment comes by the spiritual fruit, which needs to permeate every cell of our body. That is a victoriously functioning body, and group of people, according to the divinity of the soul.

Their intent is to misinform other groups for the purpose of desolating responses that enable the ability to establish a safe and secure environment. They make those they defraud feel vulnerable to bodily harm, frightened within the shelter of homes, and to experience agonizing instability within daily activities. While they claim to be defenders of the weak and defenseless, the truth of our safety and security comes by the peace, empowerment, and sense of coming justice. That comes from the universal deity of the soul, through the spiritual fruit.

They lie and pass along misinformation about who loves who, who belongs where, whose acceptable and whose not, and turn wholesome sensuality into unwanted sexuality. The consequences of what they do include hatred, displacement, intolerance, and the deadening of loving sensuality. They falsely declare themselves to be an oasis of love, belonging, acceptance, and sensual harmony. However, the truth of our belonging comes through the empowerment of the fruit of love, goodwill, and kindness that forms cohesive bonds from within the soul.

By their lies, they misinform the public concerning the supreme worth of the divinity of the soul. They strip opposing groups of any esteem flowing from the divine inner presence, and ridicule the civility of the spiritual blossoms while regarding those who differ from them as being beastly and primal animals. Yet, they consider themselves to be beast masters, but respond to the human animal with evilness, murderous intent, and unfruitful sentiments. However, the truth of our worth comes by the empowerment of the spirit of goodness, respect for life, and inward fruitfulness that we feel for humanity.

They send misinformation to contrary cultures to desolate the fruitfulness of their beliefs, attitudes, words, and behaviors. Their lies incite quarrels, hostile debate, and physical aggression as they haul away the oil of civil communication. Simultaneously, they declare themselves to be the wells of proper beliefs, words, and behaviors for all people to mimic and adhere to. The truth within our self-expression comes by the empowerment of believing in the inward divinity, and communicating edification through the spiritual fruit.

Some people lie and misinform others to deny the divinity and fruitfulness of the soul, but they deny that they are terminally desolate of goodness, sanctity for life, and inner beauty. Those people are argumentative, uncooperative, and angry at those who express themselves from the divinity of the soul. They suffer inward depression and withdraw when their "victims" possess the empowerment and fruitfulness of the supreme deity. They make attempts to bargain for the purpose of gathering the empowered ones into their culture, but reject goodness, and love. For mutual benefits to occur there has to be a full acceptance of the oil of the spiritual fruit, which lives in the wells of every soul, by the will of a divine inner presence.

People who lie and misinform to create an image of "gods," grow and live within reservoirs where material possession, conquest, and worldly power are the goal. The attitudes that exit them show by abusive words to inflict those who differ from them, and domineering intimidation through abrasive behaviors. Those attitudes transfer directly through those who usurp their victims. Indirectly, those attitudes transfer through people who feel "rich" and powerful by associating with those who will lie and misinform to establish authority.

Those attitudes enter through people who feel worthless in the desolation of material resources, and want to belong among the wizards who make "gods." They seek the bolstering of

their esteem, and desire a place of acceptance where associates are plentiful. The people likely to host those attitudes are those suffering inner fatigue, and want to be "energized" even among the terminal condition of the deceitful, who defraud civil cultures. We can interrupt the cycle of suffering desolation that comes by misinformation and lies of those who seek dominance. That is done by realizing our inner fullness comes through the spiritual fruit, blossoming from the divinity of the soul, the source of enduring empowerment.

We can assess that truth fills our thoughts, emotions, and behavior with love, peace, faith, perseverance, and empowerment. The diagnosis is that misinformation desolates the inner being by misdirecting the focus away from the supreme deity of the soul. We plan to acknowledge the truth of the Holy Spirit that lives within the soul, even during an age of lies, deceit, and hostile conquests. We implement that plan by being inwardly responsive to the softness, tenderness, and moistness that exist in us, which is our fullness and empowerment. We can positively evaluate our success when we feel the spiritual fruit blossom in our thoughts, feelings, and actions; regardless of the tactics of those who lie, desolate, and misinform to claim their dominance in the name "God."

Right and Wrong Mentality, or Spiritually Fruitful?

The right and wrong mentality is like throwing darts at a dartboard, but the only correct answer is the red dot in the center of the board. Any dart on the peripheral of that red dot is wrong or incorrect. In other words, because there is not a spiritually fruitful attitude, which includes forgiveness and grace, suffering persists through harsh dictates.

A living divinity resides within the human soul to guide our thoughts, emotions, and behaviors. Even so, some people will oppose that inner light for imposing their own interpretation of what right and wrong is. They are not examples of spiritually fruitful people. We know the deity of the soul is the source of goodness, fruitfulness, and instills esteem for the sanctity of life. However, not everyone welcomes that information if it clashes with predetermined dictates. In reality, the consequences of being "wrong" according to what they say is "right," include a labeling of being evil. They have murderous intent towards those who oppose their rules by following the divinity of the soul. Even then, we realize that to be spiritually fruitful we need to honor the divine presence within us, and to avoid entanglement of a right and wrong mentality.

A right and wrong mentality hardens the soul and does not allow us to be spiritually fruitful. Some people are so intent on imposing their idea of what is right and wrong that hateful, unkind, and ill intentions block the fruit of love, kindness, and goodwill. Similarly, I am sure we have met those people who are harsh, domineering, and incite conflict in their effort to exert their opinions of what constitutes right and wrong. They impede the spirit of peace, meekness, and gentleness through their dictates, and are not spiritually fruitful. I believe the doomsayers come from that right and wrong mentality because they are pessimistic about us, call us evil, and insinuate our hopelessness due to deviating from their mandates. They impede the spiritually fruitful attitudes of joy, goodness, and faith from developing from the inward person. Moreover, they are impatient with those who disagree with them, spew uncontrollable verbal rants, and taunt the weakness of your mortality. They shut out the spiritual qualities of self-control, patience, and perseverance in doing well because of their stringent right and wrong mentality.

There are people who never seem to budge from their right and wrong mentality relating to fulfilling physical requirements. They are so rigid about how you should eat, drink, breathe, sleep, and eliminate that being spiritually fruitful is a fluke that rests between a rock and a hard place. Their insistence of the proper diet, appropriate amount of sleep, a specific schedule for elimination, the adequate quantity of drinks, and the specific percentage of air humidity becomes frustrating. That frustration causes conflict in the mind and turmoil within emotions, which results in deficient behavioral responses to the health needs of the body. However, a spiritually

fruitful person is able to relinquish the unhealthy entrapments of a right and wrong mentality. They do that by focusing on bringing comfort, joy, and peace within the health of the human animal, and doing away with strict and harmful mandates. The purpose is to eat, drink, breathe, eliminate, and sleep in ways that are hospitable to the fruit of the spirit, not to bring misery in fulfilling our daily needs.

People who suffer from the entanglements of a right and wrong mentality jeopardize the safety and security of those around them. There is nothing spiritually fruitful coming from them to make you feel safe or secure. They are capable of inflicting and threatening bodily harm if someone contradicts their dictates and refuse to acknowledge their "righteousness." These people would rather engage in violence than to switch their right and wrong beliefs. That is the source of a lot of domestic violence between spouses, children, and parents. When a home should be a place of shelter, it turns into a place of horror because someone in the home insists that their rules, methods, and strict way of doing things find obedience. They sacrifice their families, homes, and the spirit of loving harmony just to have their mandates obeyed. There is never stability with them because there is something they always need to "correct" for keeping a leash on the "wrong doers," making them unpredictable. In contrast, a spiritually fruitful person seeks to instill the fruit of peace, meekness, and gentleness into relationships to create an atmosphere of safety and security. They desire to make you feel protection of your physical body, to comfort you in the home with family, and to add stability by being predictable with goodwill intentions.

Some people have a mind full of right and wrong precedents for social behavior, but are not spiritually fruitful with cohesion. Those who have their own preset dictates discard the qualities that most people consider useful to bring harmony in a relationship. We might consider that the spirit of love, goodwill, and kindness helps us to be accepting and tolerant, while providing belonging through the sensual nature of smiles, hugs, and gentle touches. In contrast, people with an inflexible right and wrong mentality demand to be influential in social arrangements. They do that regardless of the hatred, intolerance, sexual agony, and bullying they cause. For example, one parent must be right, or everyone else is wrong, when it comes to the behavior of the children. They are so fixed in their predetermined dictates that they are unfazed by the intolerance and bullying that develops in the thoughts, emotions, and behavior of those they influence. A spiritually fruitful person induces cohesion with one another by welcoming the spirit of love to bring acceptance, belonging, and intimacy through tolerance of varying lifestyles.

A mind entangled with inflexible right and wrongs does not give worth to the Supreme Being that lives within the soul. That supreme deity gives us honor for the sanctity of life, fills us with the spirit of goodness, and gives the rewards of the spirit's fruit. However, some people place more importance on their own version of right and wrong, than on the living divinity.

When it comes to our existence, they feel no esteem for the sanctity of life, and fatal dictates are the consequences for human "wrongs." Often, human life is "snubbed" over arguments of whose right or wrong. Adding to that, the spirit of goodness has no value to them if there is not utmost respect given to their idea of what is fitting or erroneous. They will consider a person evil for conveying thoughts, emotions, and behaviors that they debase according to their mandates of rights and wrongs. Furthermore, they degrade the spiritual fruit with ridicule if love, peace, faith, and endurance do not coincide with their stringent order.

A right and wrong mentality imprisons the soul with mandates of how people should talk, what they should do, and attitudes they convey. This has nothing to do with encouraging people to become spiritually fruitful in their self-expression. It has more to do with sentences they memorize from a book, or indoctrination they learn from religious sources, or sometimes they do not disclose their source of dictates. Even so, they want the words that flow from your mouth to fit into their idea of what is right according to their rule. With those words, they want to shape your behavior so that what you do fits in alignment with their imperative. To them, obedience means more than an attitude that flows with spiritual fruitfulness, regardless of how rude or hostile your communication may be. In contrast, a spiritually fruitful person speaks edifying words to encourage the flow of divine fruitage in what a person says or does. They unlock the chained mentality of rights and wrongs by allowing free expression through the attitude of love, peace, faith, and perseverance in goodwill.

The cycle begins with those who believe being spiritually fruitful comes by freeing the mind of a right or wrong mentality. The believers do not feel an instigation of anger from a mentality entangled with right or wrong issues, but they feel peace that enables them to relate to others fruitfully. Likewise, sadism and pessimism does not fill their inner being stemming from right and wrong dictates, but they feel joy to enable them to relate with optimism to one another. They are able to bargain away the entanglements that a right and wrong mentality causes, in exchange for the freedom that results from being spiritually fruitful. There is acceptance within the soul of believers that love, peace, faith, and perseverance come through the spiritual fruit, and not a mentality ensnared by what they feel is right or wrong.

Believers grow in reservoirs where spiritually fruitful attitudes diminish the clutter of a right and wrong mentality. The attitudes that exit them are words of tolerance, love, and peace, with behaviors that are full of goodwill, meekness, and gentleness. They allow the divine fruit to blossom by dismissing the unfruitfulness of stringent dictates. Those attitudes transfer directly through people who prefer to be a person of faith, joy, and goodness. They experience distaste for the conflict and fragmentation that a right and wrong mentality incites. Indirectly, those attitudes transfer through people who have been at the receiving end of the wrath of a mentality

full of strict mandates. They acknowledge the comfort of tolerance through grace and forgiveness.

We allow spiritually fruitful attitudes to enter into us because we feel worth for ourselves through the divinity of the soul. It is degrading and inhumane for the berating of loving, kind, and compassionate people by those who are harsh and domineering in the process of imposing their standards of right and wrongs. We realize that mutual esteem comes to one another by acknowledging the divinity of each soul, rather than trying to dictate a "superior" criterion. There is the desire to belong to a loving place of acceptance full of smiles, hugs, and gentle touches, instead of fearing infractions of policies, rules, and rituals.

The people who host the spiritually fruitful ideas are those who do not want to clutter their inner being with the turmoil resulting from the entanglements of a right and wrong mentality. They realize that the only way to fuel their mind, emotions, and behaviors with love, peace, faith, and perseverance is by washing their soul of intolerant, hard, and inflexible attitudes. They perpetuate the cycle of a fruitful soul by responding to day to day situations from the soft and moist tenderness of the soul.

We can assess that a "right and wrong" mentality interferes with a connection to the divinity of the soul, impeding the blossoms of the spiritual fruit. The diagnosis is that discord, conflict, pessimism, and doom are the consequences of imposing unfruitful and stringent dictates. Even so, we plan to live a life that is conducive to the blossoms of compassion, humbleness, optimism, and perseverance with inner fruitfulness. We implement that plan by responding to the lifestyles of others from the moist and soft tenderness that exists in our thoughts, emotions, and behaviors. We evaluate how we are doing from the flowering fruitage of our inner being. When the hardness of a right or wrong mentality is replaceable by love, peace, faith, and perseverance then we know we are living successfully with the supreme presence of the soul.

National Dumpster: A Spiritual Essay

Nations globally begin to look like dumpsters when the litter of hateful, violent, sad, and uncontrolled behaviors leaves piles of carnage of the human animal within their borders. The rubbish of the nation consists of inadequate health care, bodily destruction through acts of terror, societal division with hateful intolerance, disrespect for goodness, and "trash talk" that incites conflict.

We know there is a divine goodness living within our soul, because we discover decency in our thoughts and emotions to respond with civil behavior to others. Why is it that some people throw their garbage at us as if we are the dumpster for them to hurl their belligerent litter? Some people are intent to accost that inner goodness, desecrate the worth we give to the sanctity of life, and desolate the tender blossoms of spiritual fruit. When the inward being of our humanness becomes hardened to the decency within, the consequences turn our nation into a garbage pile of evilness, death, suffering, and conflict. Even then, reverence for the deity that permeates humanity keeps our minds, emotions, and behaviors flowing with the qualities that bring celestial enhancements to one another. The living divinity of the soul is the source of life, goodness, and spiritual fruitfulness.

The way a nation becomes the dumping place for the litter of human atrocities is to incite opposition to the spiritual fruit. If there is destruction of faith, goodness, and joy then there is no optimism, and the litter of hopelessness, evil, and sadism piles onto that nation. What happens when there is desolation of our inner peace, meekness, and gentleness? That leaves no tranquility, but dumps the litter of domineering attitudes, violence, and conflict into the country. When there is hazing of the feelings we have from the fruit of love, goodwill, and kindness there is no compassion, but litters a nation by dumping cruelty, hatred, and ill-intentions into its territory. Finally, the accosting of our patience, self-control, and perseverance eliminates our ability to endure, and dumps the rubbish of impulsive and uncontrollable responses that result in tragic endings. Therefore, a nation becomes a dumping place for every illicit behavior when there is scrutiny of the spiritual fruit.

Health issues contribute to the litter piling up within a nation. Within our own nation, as well as countries around the world, there is a grappling with the litter of unhealthy consumption detrimental to the human body. The contamination of foods through GMO's and toxic ingredients are so widespread that some nations ban those crops from dumping in their borders, while others require labeling to warn us of the hazards. The water supplies suffer poisoning through run off from on-shore drilling, and spillage of oils and gas into the oceans. Consumption of the garbage in the foods and water create organ illnesses and bodily failures, affecting even

our process of urination and defecation. In addition, there are medical drugs, litter of drug addiction, alcoholism, and other ailments in the effort to discover some type of inner euphoria for the human body. Our bodies suffer wear and exhaustion from mental and emotional stresses that reflect through various behaviors.

The multitudes consists of many unhealthy and uninsured people who are suffering because of the indifference to goodwill, spirit of goodness, and kindness to the needs of the human animal. Nations are becoming a dumpster of ill health because they discard the decency within the human spirit.

Safety concerns contributes to the litter piling up within the nation. Nations are becoming the dumping grounds of bodily mutilation through every sort of violence, the litter of terror attacks are global atrocities. Even within our homes, which should be our place of shelter, there is the rubbish of the murder of children, home invasions, deadly turns in relationships, and destruction of whole neighborhoods through gas explosions. Then it continues maybe not every day, but enough to cause instability in our ability to feel comfortable in our day-to-day living. The dumping of insecurities, and feelings of being unsafe, fall within the borders of nations, littering the land with the consequences of harsh and violent force.

Peace, through a meek and gentle spirit comes by reverence to the decency that lives within the soul. That reverence makes us hospitable to the blossoms of the spiritual fruit that establishes a safe and secure environment. Instead of a dumpster of violence and mutilation, we become a pleasant nation blossoming with the fragrance of tranquility.

Social issues contribute to the litter piling up within the nation. Nations around the world are becoming the dumping grounds of social conflict. Even though the disturbances come in the name of different causes or reasons, the source for the litter of disharmony is the same. First, the feelings that help us to bring smiles, hugs, and gentle greetings to one another are lost beneath the rubbish of rigid intolerance. Instead of mutual fellowship there is hatred and exclusion of others stemming from strict boundaries of "who does what," or "what goes where." They cannot bring themselves to accept the inner qualities that unite, but focus on earthly standards to set them apart as the "better" group of humans.

A social atmosphere of love, acceptance, sensual intimacy, and belonging comes by honoring the divinity in the human soul. Living a life through that inner sense of decency unites humanity through compassion, tranquility, optimism, and perseverance with one another. From the spiritual fruit that lives within us, worldly standards that exclude will diminish, and integration through kindness, gentleness, joy, and patience develops.

Irreverence for the worth of the living deity contributes to the litter piling up within the nation. Ever notice that when you communicate noble sentiments, some people have an opposing attitude of negativity and pessimism. They never seem to respect the consideration of esteem for the decency in a country. Their intent is to ridicule, desecrate, and humiliate the wholesome intent in the human spirit. Those people incite irreverence for life, and desolate the fruitfulness in thoughts, emotions, and behaviors. In that process, there is the dumping of evil intentions, murderous impulses, and illicit behaviors of various forms into the nation.

Our reverence for the living deity that makes a home within the human body results in the flowering of wholesome attitudes. We can feel something working within us, some is uncomfortable to our fleshly nature, but always has positive and constructive results. For that reason, we esteem the supreme worth for the goodness we wrestle with, and we respect the spirit of life that squirms within our tendencies to lash out destructively. Likewise, we value with personal delight the inner smirk of joy, goodness, self-control, and kindness that permeates us.

Self-expression contributes to the litter piling up within the nation. Some people's beliefs can be very abrasive to the ingredients that foster harmony and free exchange of communication. The nation becomes a dumpster full of the litter of arrogance in attitudes where certain people believe the power of their words is authoritative over you. Carrying that further, the garbage in the dumpster is full of behaviors littering the nation with domineering aggression over those they feel superior to. Unfruitful beliefs fuel the mind, emotions, and behaviors with attitudes in self-expression that are cruel, quick with conflict, pessimistic to others, and spewing fatal threats. Within the nation is a garbage dump of diametrically opposed communication.

When the soul of the human-being welcomes the decency that lives within them, then self-expression can be a beneficial experience. We can be a breath of fresh air in a garlic eating society. That divine presence dwelling within makes us believe that there can be attitudes, words, and behaviors that foster harmony within the spirit of humanity. We can kindly exchange breath mints to make conversation pleasant. We are willing to welcome the fruitful self-expression of others as we export goodwill and tolerance in our feedback.

The cycle begins with belief that a nation becomes a dumping place of illicit behaviors due to irreverence to the divinity of the soul, and inhospitable to the spiritual fruit. Because of the accosting of the spirit of peace, the litter of conflict and anger is the result. Similarly, when there is harassment of the fruit of joy, sadism and pessimism litters the nation. Even so, the believers are able to bargain away the litter of the soul in exchange for the beautifying and pleasant aroma of love, peace, faith, and endurance. They accept that the nation is a dumpster of hatred, violence, despair, and abrupt endings without the humane fruitage of the supreme deity.

The believers grow in reservoirs where the inner divinity is a treasure to cherish, and the spiritual fruit are desirable traits within the spirit of humanity. The attitudes that exit those reservoirs are reverence for the magnificence of life, companionship with the beauty of goodness, and a desire to make humanity a pleasant and fruitful experience. Those attitudes transfer directly through people who live according to the decency of their soul. They give compassion, peace, optimism, and endurance amidst the litter of despair and destruction. Indirectly, those attitudes transfer through people who see the correlation of internal feelings, and the following effects on Earth.

The attitude that our nation becomes a dumpster of litter due to inhumane practices, enter into us because we value the supreme deity that permeates humanity. We realize that the worth of a population of people corresponds to how we revere and cherish the qualities of goodwill, kindness, and love. We welcome, and honor, the divine fruitage within our thoughts, emotions, and behaviors. From there, we seek belonging among those who contribute to the tranquil harmony of the community. Likewise, we come apart from the rubbish of hatred, cruelty, and ill intent.

The people who will host the pleasant nature of the inner divinity are those who have no desire to see their nation become a dumpster of human carnage. They welcome the soft tenderness of the soul, allowing the spiritual fruit to develop within them, so that they contribute to the beauty and life of humanity. The cycle that begins with belief that inner decency prevents the litter of inhumanities; continue through to the host from the moist and tender softness of our soul.

We can assess that nations become a dumpster full of social litter because of rejecting the spiritual fruit, and desecrating the divinity of the soul. The diagnosis is that hazing of the decency within us brings about evilness, murder, and illicit behaviors of various forms. Even so, we plan to honor the spirit of goodness, to revere the sanctity of life, and to be hospitable to spiritual fruitfulness. We implement that plan by being the “air freshener” around the dumpster, and the beautifying flower of the junkyard. That comes by responding to the rubbish that comes our way according to the soft tenderness that exists within. We know we are successful when love, peace, faith, and perseverance develop within us, even though hatred, violence, despair, and endings surround us.

The Divine Restrainer: No Holds Barred

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

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

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

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

eating, harmful drinking, inhalation of unhealthy substances, hazardous diseases of elimination, and deviant sleep patterns. Humanity would suffer dramatically by the unhinging of civil avenues of health care, being subject to primal behavior of the human animal.

There are no holds barred when the divine restrainer addresses our safety. Restraining the savage impulses of the human beast enables humanity to feel safe and secure with one another. By the restraint of primal urges the spiritual fruit of peace, meekness, and gentleness flowers in the human spirit. By those divine qualities, we develop civil attitudes to interact in the environment with impunity from bodily harm. Likewise, the hold put on the beast diminishes the notion that shelter is a fort, but instead shelter is a home of comfort and peace. Furthermore, when the unpredictable impulses of the beast are under wraps, stability materializes through the serenity within the spirit of humanity. Without the hold put on the primitive nature of flesh and blood, humanity would be unsafe and insecure in a threatening and hostile world. Beastly behaviors would bring bodily harm, turning shelter into a place with strong defenses and strategically guarded. Instability through violence would put us in a vigilant mode. Humanity would suffer violently if there was no restraint on the natural behavior of flesh and blood.

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

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

desolate beastly impulses. If the one that restrains let loose of the hold on the beast, achievement would consist of triumph through violent domination of another. The worth of humanity would disappear as we return to primitive depravity.

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

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

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

We allow the restraint of natural human inclinations because we sense the worth of a divine presence permeating the human spirit. There is awareness that humanity comprises a

lowly and beastly nature without restraint from a supreme deity. We want to belong in a realm beyond flesh and blood where the experience of tranquility, harmony, perseverance, and a future exist.

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

Do You Feed The Beast, or Revere the Deity?

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

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

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

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

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

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

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

the carnage of the human beast fades in exchange for the serenity of an unfathomable deity. Reverence for the deity establishes a safe and secure planet.

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

When we revere the divine presence that permeates the universe, and is living within the soul, there is social cohesion. The primal urges of the beast disappear from social responses as spiritual fruit appear in the human spirit. The fruit of love flows in our attitude for the deity and transfers through humanity, and the universe. There is acceptance of one another through unnatural qualities of goodwill and kindness, which crosses every color of skin and culture. Our belonging is within a family that invites tolerance and transcends all earthly boundaries. The beastly nature of the human animal learns sensual intimacy through smiles, hugs, and gentleness. The species of humanity receives the gift of harmony, given by the divine presence that permeates the universe.

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

When we revere the deity, we feel spiritual fruit blossom in the human spirit, granting us the ability to esteem one another mutually. There would be praise, goodwill, and acknowledgement of others through optimistic opinions. That happens because acceptance of the foreign nature of the divine fruit instills a presence of supreme worth into the beastly creature. That diminishes the degradation coming through primal impulses of the beast to enhance the

worth of humanity. As the divine presence permeates our inner being, the human animal quivers with humility at the unfathomable guest occupying the earthly soul. In that humbleness, we are able to rely on the deity to reply to the challenges and confrontations that menace our vulnerability. Humanity would permeate with the supreme presence to add worth to our planet as we humble ourselves in the spirit of conquering the beast. Joy, peace, and love prevail over primal impulses of the flesh.

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

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

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

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

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

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

Encouragement From Revelations (Chapter 2 and 3)

We are people who do deeds and perform with endurance to do well. That mixes with a disdain for people who say they are supportive of the inner divinity, but oppose that goodness. Among us, people are experiencing tribulations and poverty brought on by haters, but our friends are full of spiritual wealth. We might discover ourselves amidst the worst of those who incite conflict to those who live for that inward divinity. Even so, we hold true to that inner faith. Even through difficult circumstances, we continue to do good deeds, to love, have faith, to minister, and endure in those efforts. We do not tolerate the behaviors of those desolate of reverence for the inward divinity. We encourage one another to carry on in that attitude. Rumors are everywhere saying who are alive to the deity within, but really, they are dead. Therefore, we need to watch, and simultaneously strengthen what is near death, to enliven others to the reality of the divine presence. There is an open door before us, which is impossible to shut, which supplies us with power, proving the life of the deity in the body.

We do deeds and endure from the fruitage that originates from the divinity in us, such as love, peace, goodness, joy, and kindness. People desolate of that fruitage are not in favorable terms, they are hateful, quarrelsome, violent, pessimistic, and despairing. They claim they are supportive of good fruit but incite behaviors that are opposite. We will experience troubles and stress brought on by those who attack the inner fruitage, but we are wealthy in fruitful qualities. Some of us will be among the worst of those who oppose the spiritual fruit, but inner goodness will thrive in us. Even in those environments, we will continue in goodness, love, faith, ministry, and perseverance. We do not mingle with those who convey hostility to the divine qualities. We cheer the fruitage that blossoms from the inner being of one another. People will want to suggest who the fruitful ones are; really, they are misdirecting you to the abominable desolation of their comrades. For that reason, we should watch, strengthen the near-death buds, and enliven that fruit as testimony to the life within. The door to the divine fruitage is open to us, which is not closable, supplying us with authority, evidence of the goodness in us.

We are people who desire health for the body of one another through what we do and how we behave. For that reason, we persevere in good deeds for the well-being of others. Keeping with that attitude, there is no tolerance for those who say they have healthy intent, but oppose the well-being of our physiology. We see people who are with us that have trouble in their body, and are financially poor, which is by the schemes of rebels. However, those friends are healthy with thriving fruitage and comfort within themselves. We also might discover ourselves among those who are at the depths of depravity, who scheme to destroy the health within the body. Even then, we hold true to the health of the spirit's fruit in us, through every

imaginable earthly ailment. We endure in doing well, love, faith, and in ministering, notwithstanding the difficulties of the body.

We turn our face away from those who are irreverent to our healthy thoughts, emotions, and behaviors. Our support in words and deeds enliven those who carry on in that attitude. Conversely, rumors are heard everywhere that imply who are healthy concerning the divinity within the soul. However, they are deathly sick with no life in the spiritual fruit. Therefore, we need to watch, and simultaneously strengthen what is near death, to enliven others about the reality of divine inner health. To assist us, there is an open door to healthy life in the spiritual fruit, which is impossible to shut. That entrance supplies us with power, proving the lively blossoms of the spirit's fruitage.

We are people who do deeds and perform with endurance to make our environment safe and secure. That interacts with an attitude that turns away from people who say they are supportive of peace and tranquility, but incite conflict, quarrels, and violence. Among us, people are experiencing turmoil, tribulation, and poverty brought on by those who incite chaos. However, those of the inner divinity are full of peace. We might discover ourselves among the worst of the troublemakers who incite rebellion. Even so, we hold true to that inner faith where there are comfort, joy, and perseverance. Within chaotic disturbances, we continue to do well, love, have faith, minister, and endure in establishing security and safety.

We do not associate with those who have a cruel intent to create conflict within the minds, emotions, and behaviors of others. We give confidence to those who disassociate themselves from those with hostile attitudes. There might be rumors insinuating who the peacemakers are, but in reality, they are guiding you to those who devise dilemma. For that reason, watch, and simultaneously bring peace to what is near death, to enliven others about the reality of the spirit‘s inner tranquility. There is an open door of calm before us, which is impossible to shut. That supplies us with power, proving the serenity within the peacemakers.

We are people who do deeds and perform with endurance to bring love, tolerance, and acceptance to the world. That mixes with a disapproval of people who say they welcome others with compassion, but cause them to feel unwanted. Within our population are people who experience isolation and separation through tribulation and poverty. Those who oppose social love bring that on. Even so, they cannot dissect us from the abundance of our inner fruitfulness. Those who are notorious for instigating intolerance, fragmentation, and strife might surround us. However, we hold true to the faith that restores all social equality. Even through bickering and disagreement, we continue to do good deeds, to love, have faith, to minister, and endure in hospitality.

We do not form relationships with those who are desolate of a welcome for the inward divinity, which bonds us as family. We encourage one another to carry on in the attitude of goodwill, kindness, and warmth. Rumors arise to suggest which people are alive to welcome us with loving acceptance, but they are dead to the qualities that perpetuate harmony. Therefore, we need to watch, and simultaneously embrace with compassion what is near death, to enliven the spirit of cohesion. There is an open door before us of hospitality, which is impossible to shut, which supplies us with power, proving our harmonious belonging.

We are people who do deeds and perform with consistency to bring esteem and self-worth to those living on this earth. That corresponds with distaste for people who say they give honor to the value of your worth, but do the opposite. They oppose the joy, goodness, and faith within the ego. Among us, people are experiencing tribulation and poverty because haters do not respect our value, but our ego remains full of spiritual fruitage. We might discover ourselves amidst the worst types of people who debase the human body. Their intent is to humiliate and destroy our worth as a good person. Even so, we hold true to that inner faith that fills our sense of worth with optimism. We might experience difficult, embarrassing, and humiliating circumstances that make us want to wither away. However, we continue to do good deeds, to love, have faith, to minister, and endure in the humblest of circumstances.

We do not acknowledge the behaviors of those who are desolate of mutual respect for the goodness in one another. We encourage our friends who turn away from those who tear others down. There are rumors that intend to solicit our response to praise those who say they value our worth, but really, they are dead to our importance. Therefore, we need to watch, and simultaneously strengthen the esteem that is near death. That is to enliven others of the reality of the worth of the divinity in us. An open door before us emphasizes our worth through the spiritual fruit, which is impossible to shut. That supplies us with divine power within our ego, proving the supremacy of the deity within us.

We are people who do deeds and perform with endurance a self-expression that edifies the people around the world. That mingles with a disdain for people who say they want to edify others by their words and behaviors, but oppose the goodness flowing from everyone else. Looking among us, we notice people experiencing tribulation and poverty because troublemakers do not want us to be all we can be. However, we possess a wealth of internal spiritual fruitfulness to guide what we say and do. It is possible that some of the worst offenders surround us, who notoriously suppress the free flow of edifying communication. Even so, we hold true to the faith that guides us in non-verbal and verbal interaction. Even through oppressive conditions, we continue to convey goodness, love, and faith, to minister, and endure in those efforts.

We do not waste our words and actions on those who habitually desolate enriching self-expression. We encourage one another to continue in that way. Rumors abound about people who are alive with edifying communication, but really, they are dead to fruitful exchanges. Therefore, we need to watch, and simultaneously strengthen the self-expression that is near death, to enliven others to realize the divine communicator within himself or herself. There is an open door before us, which is impossible to shut. That supplies us with power in our speech and behavior, proving the life of the deity in the body.

We can assess there is great worth in good social relations through love, peace, faith, kindness, and joy. The diagnosis is that people who live through the inner divinity will persevere in fruitful qualities. We will continue in acts of goodness, to love, communicate optimism, and minister through the spiritual fruit. We plan to be among those who honor the divine presence of our soul. That is the source of all goodness, the giver of life, and producer of spiritual fruit. The implementation of that plan is to relate to difficult influences through the softness, tenderness, and moistness that exist within us. We evaluate how we are doing through the spiritual fruit. When the fruit of the spirit thrives within our mind and emotions to guide our behaviors, even in hostile situations, we are living from that inner divinity. The spirit's fruit includes love, goodwill, kindness, peace, meekness, gentleness, faith, goodness, joy, perseverance, self-control, and patience.

Unto Us A Child Is Born

The birth of a child is the beginning of a new experience. From apparently nothing, except for two people coming together, derives the miracle of life. In the following paragraphs, the miracle is one that births the newborn qualities of comfort, peace, love, joy, and goodwill.

The child is born to bring us into the presence of the divinity that lives in us. The soft tenderness of the infant brings us to the source of all goodness, where the spiritual fruit blossoms from within us, and upon the earth. We are given the gift of peace, meekness, and gentleness to make this world a tranquil one. The newborn brings the spirit of love, goodwill, and kindness for making harmony with people of every nation. The inspiration of faith, joy, and goodness comes to grant us optimism on every continent. With the child, we walk day by day with patience, self-control, and perseverance in divine qualities.

The birth of the child brings us comfort in our health. The soft tenderness of the divine birth comforts our mind and emotions to guide our behavioral responses. The health of the world is united through the miracle of the newborn comfort within persons of every nation. May the miracle of comfort be within every country.

The birth of the child brings us peace in our desire to be secure. The soft tenderness of the divine birth instills a stable tranquility to make us serene within ourselves. The security of the world bonds through the miracle of newborn peace within people of every country. May the miracle of peace bring serenity to the universe.

The birth of the child brings us to love within our acceptance of one another. The soft tenderness of the divine birth carries harmony, tolerance, and fellowship from a person to a person. The belonging in the world comes together through the miracle of newborn love within people of every continent. May the miracle of love embrace the world's population.

The birth of the child brings us joy in the estimation of our self-worth. The soft tenderness of the divine birth fills our esteem and ego with optimism about who we are. The worth of the world is felt through the miracle of newborn joy within the souls of people. May the miracle of joy esteem the inhabitants of the planet.

The birth of the child induces the spirit of goodwill within our words and deeds. The soft tenderness of the divine birth fills our creativity, ideas, inspirations, and thoughts with noble intent. The self-expression of the world harmonizes through the miracle of newborn goodwill within people around the world. May the miracle of goodwill be communicated worldwide.

Some people want to deny us the experience that the birth of the divine child brings. That child brings comfort, peace, love, joy, and goodwill to the world. They are pessimistic and angry at the thought of the fruit of the divine miracle being born within us. They refuse to agree that the soft and tender qualities of the newborn will bond nations together through peace. Acceptance that the divine birth reshapes the universe, beginning from within us, is the only way to feel comfort and joy.

Reservoirs of people are present that do not want the divine birth to be recognized by occupants of the world. The attitudes that exit from them convey ill-intent to the inner miracles that the deity's child induces. Those attitudes transfer through people who thrive on dominance through harshness and treachery. They place minimal worth on joyful, loving, and peaceful harmony.

Hostile attitudes to the spirit's newborn enter through our estimation of self-worth. When seeking the divine child, who brings comfort, joy, and peace to us, some will humiliate that effort. They are hostile, cruel, and display extreme pessimism to the esteem and ego of those who are hospitable to the miracles of the newborn's fruit. That might cause us to accept worldly praise that comes through materialism and physical gratification. We begin to become a part of the network that destroys the fruit of the miraculous birth.

There are those who are susceptible to adopting the attitudes of those who persecute the qualities of the child born unto us. They are those who do not interpret the soft tenderness of their inner being to be a manger of newborn and divine fruit. That cycle can be interrupted by realizing that the moist tenderness within us is fertile ground for divine birth.

We can assess that unto us a divine child is born. The diagnosis is that some people desire to eradicate the child from being born to us within our thoughts, emotions, and behaviors. Even so, we plan to accept the soft tenderness of the child's meek and gentle spirit of peace. We implement that plan by responding to opposing influences through the moistness of the spiritual fruit. The evaluation of the child's birth within us comes through the divine fruit of the spirit. When love, peace, faith, and perseverance blossom into what we say and do we are hospitable to the miraculous birth.

Ask, Seek, and Knock: What Input Do You Receive?

We ask, seek, and knock to receive direction relating to the topic of our inquiry. When we ask, we hope to receive answers that are relevant to the question. In our seeking, we want to be able to find what it is we are looking for. Likewise, in our knocking, we desire that the door will open into the place of our quest. Receiving, finding, and experiencing openings is especially important when we ask, seek, and knock about the inward Deity.

Ask, seek, and knock about issues relevant to the divine presence within you. We know that the Deity of our soul will always reward us with goodness in our asking, seeking, and knocking concerning that divinity. The conflict involves people who are not that loving to us. Ask about the goodness that exist within the body, and decipher if you are receiving fruitful answers. Some people will act as if they have no clue as to what you are referring to. When you seek to find the supernatural presence within you will you receive direction to help you find that place? Some people will intentional redirect you away from your search. Knock on the door that opens to the divine presence in you, will those doors be open to you? Some people will close and slam those doors, hoping they never open to you.

Ask, seek, and knock about issues relevant to the blossoms of the spiritual fruit. Ask about situations involving love, goodwill, and kindness, will you receive hateful and cruel answers of ill-intent that counters your inquiry? When you seek for the qualities of peace, meekness, and gentleness within this world will you be redirected to find conflict, harshness, and attitudes of superiority instead? Knock on the door to expect openness to joy, goodness, and faith. Will that doorway be slammed through attitudes of pessimism, evilness, and hopelessness? Even so, the divine presence within us will continue to cause the spiritual fruit to blossom through patience and self-control as we persevere in goodness.

Ask, seek, and knock about issues relevant to your health. Your health is important to you, so you want the spirit of goodness in response to your concerns for your body. Ask questions about what's relevant to your health, and decipher if the info you are receiving is for your welfare. Some people have cruel intentions and fill your inner being with pessimism when you ask for healthy input. Seek the places that contribute to your health, will you be misdirected to cause you mental, emotional, and behavioral ill-health? Knock on the doors of where a healthy atmosphere exists; will they shut the door to your welfare, excluding you from a vibrant experience?

Ask, seek, and knock about issues relevant to your security. Your safety is important to you, so you want the spirit of peace to blossom in response to your quest for tranquility. Ask

questions about what's relevant to your inner stability, and decipher if the info you are receiving will add to your calm. Some people respond with harshness, filling you with inward turmoil. Seek places that add to your sense of safety, will you be misdirected into chaotic places of strife and conflict? Knock on the door where a tranquil atmosphere exists, will they slam the door to your peaceful intentions?

Ask, seek, and knock about issues relevant to your belonging. Your acceptance is important to you, so you want the spirit of kindness, love, and goodwill in response to you. Ask questions about what's relevant to your relationships, and decipher if the info you are receiving induces harmony. Some people fuel intolerance and fill your inner being with reasons to hate others. Seek the places that contribute to your belonging in a loving atmosphere, will you be redirected to an area of intolerance and bickering? Knock on the door of where goodwill with others exists; will the door of social acceptance through smiles and hugs be closed to you?

Ask, seek, and knock about issues relevant to your worth. Your esteem is important to you, so you want the spirit of joy, faith, and goodness to fill the estimation of your value. Ask questions about what's relevant to your respect. Then decipher if the info you are receiving is constructive. Some people will fill you with hopelessness to tear you down to ruins. Seek the places that contribute to your inner sense of worth, will you be misled to find a place of humiliation, demolishing your ego? Knock on the door of where mutual respect exists for one another. Will the door be shut to the faith, and joy, that should be there for you?

Ask, seek, and knock about issues relevant to your self-expression. Your communication is important to you, so you want the spirit of love, peace, faith, and patience in responses. Ask questions through the spirit of the divine fruit, and decipher if the answers contribute to mutual conversation. Some people have cruel words and deeds, impeding fruitful exchanges. Seek the places that contribute to beneficial exchange of ideas. Will you find speech and behaviors that are hateful, hostile, despairing, and impatient instead? Knock on the door were edifying self-expression exists, will the door be slammed to suppress your fruitful words and deeds?

Some people want to deny us the ability to receive from, find, or open to the divine inward goodness. Their angry and pessimistic responses attest to their opposition to questioners, seekers, and knockers. They refuse to engage in mutual exchanges that would benefit those who inquire, want to find, or desire openness about the inward divinity. Their intent is to block those who ask, seek, or knock concerning the producer of spiritual fruit.

Reservoirs of people exist who refuse to answer your questions of goodwill. They neglect to help you find what you are looking for, and slam the doors you want open. The attitudes that exit from them perpetuate a total blockade of the divine spiritual fruit. Those attitudes transfer

through people who have unfruitful, embarrassing, or anti-social behaviors closed within their hardened being. They feel insecure, threatened, or agitated, when people ask, seek, and knock.

The attitude of blocking those who inquire about divine issues enters us through the feelings we have about our worth. We do not want to be humiliated, jeopardized, or otherwise crushed in our egos through inquiries. For avoiding being devalued as a person, by the opinions of others, we discourage the spirit of goodness in those who ask, seek, and knock. In fact, some become rude, pessimistic, hateful, and cruel to those who delve into the area of the inward divinity. That is where spiritual fruit germinates. In doing that, we begin to form friendships, and social unions, with those who block inner fruitfulness.

People who are susceptible to blocking inquiries made through divine intent are those who feel they have something to hide. They might have health issues, feel insecure about various topics, or fear losing social acceptance. They also might feel less worth, or just don't know how to express themselves. They do not respond from the softness within. Instead, they become hardened, and utilize hostilities to combat those who ask, seek, and knock. Their intentions are to do well, but they allow the pessimism of others to judge their goodness. They do that instead of depending on the blossoms of the fruit of the spirit to be their justifier.

We can interrupt the cycle of blocking those who ask, seek, or knock relating to the inner Deity, the producer of spiritual fruit. That is done through the soft, moist, and tender qualities from which the spirit's fruit flow. When others ask, we should answer in a way that helps them to receive from the spirit of goodness. For those who seek, our desire should be for them to find goodwill in their endeavors. When others knock, we should open to them the source from where divine qualities exist.

We can assess that we should ask, seek, and knock concerning the divine presence of our soul. In return, our inner being will open where we find and receive the rewards of the spiritual fruit. The diagnosis is that some people want to block the questions, searches, and knocking that reveals the divinity within us. Even then, we plan to make the necessary inquiries to guide us in the direction of fruitfulness. We implement that plan by asking, seeking, and knocking from the soft tenderness of our inward being. The intent is to discover openness, where we find and receive according to the direction of the spiritual fruit. We can evaluate how we are doing through the fruit of the spirit. As the fruit of goodwill, kindness, meekness, gentleness, joy, goodness, patience, and self-control blossom, we have found the subject of our inquiry.

Tragedy in The World, The Abomination Of Desolation

There are two responses to tragedy that I want to say something about. The first responses are from decent people with a sense of goodness within their soul. Their response is not to ask why, but immediately know from within themselves that it is because the perpetrators are "no-good son-of-a-*&^%#, ?#%*, (*&. The second response is from those who need to question why bad things happen to good people. For these people I quote the words of Jesus.

Jesus said "..ye shall see the abomination (a feeling of intense dislike or disapproval toward somebody or something) of desolation (to make a place barren or deserted, to make somebody feel sad and lonely). But woe to them that are with child and to them that give suck in those days! For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be."

When people attack the spiritual fruit, their intent is to make our inner being barren and deserted of the spirit of peace, love, and goodwill for one another. That creates feelings of intense dislike or disapproval toward somebody or something. That is the abomination resulting from the desolation of the fruit of the spirit. What a horrible world that is for Mother's who are carrying a child, or has children to raise during that evil and violent environment.

The intense dislike for the divine presence of our inner being results in our soul being desolate of goodness. The deity that lives within us is the source of every honorable behavior that exists in this world. When people attempt to desolate the existence of that presence from conveying through us, there is evilness and every sort of dishonorable behavior. The attempt to desolate the divine presence of the soul results in the abomination of the source of all goodness.

An intense dislike for the spiritual fruit leaves our inner selves desolate of soft, tender, and moist qualities. Instead of love, kindness, and goodwill for others, the barren person is unfeeling to those qualities. They experience hatred, cruelty, and ill-intentions to others. When there should be feelings of peace, meekness, and gentleness, the desolate soul is numb with conflict, arrogance, and harshness within them. Faith, joy, and goodness are desolated leaving only an insensible personality with sadness, evilness, and hopelessness. Where there were once self-control, patience, and perseverance, the desolate soul is numb with despair, uncontrollability, and anxiety. The result of the desolation of the spiritual fruit is the abomination through thoughts, emotions, and behavior.

Some people want to desolate the fruitfulness of your health so that you will be an abomination to a healthy world. Their intent is to whittle away the divine fruit to abandon the comfort you feel mentally and emotionally, which affects behaviors. They want you to have an

intense disapproval of a healthy community, to be an abomination to them. That incites unfruitful responses to Mothers desiring within their mind and emotions to care for the infant within. Parents will be exposed to the mental duress, emotional turmoil, and deviant behaviors of their children. The kids suffer unhealthy tendencies from the abomination of desolation brought on by the harshness of others.

Some people want to desolate the fruitfulness of your security so that you will be an abomination to a peaceful world. Their intent is to whittle away the relaxing, gentle, and meek qualities within you. That causes you to abandon the serenity of your thoughts, feelings, and responses to others. They want you to have an intense disapproval of tranquility, to be a terror, or abomination to them. That includes harsh responses to Mothers desiring to keep the infant within them safe and secure. Parents will be exposed to the insecurities of their children who suffer inner conflict, anger, and turmoil. The kids are terrorized to various degrees by the abomination of desolation brought on by the harshness of others.

Some people want to desolate the fruitfulness of your acceptance so that you will be an abomination to a loving world. Their intent is to whittle away the love, kindness, and goodwill within you. That causes you to abandon the desire for harmony within your belonging with others. They want you to have an intense disapproval of mutual relationships that displays affectionate smiles, hugs, and goodness. That includes hateful and cruel responses to Mothers who respond with love and goodwill to the infant in them. Parents will be exposed to the loneliness, isolation, and socially inept behavior of their children. The kids are accosted, isolated, and abandoned by the abomination of desolation brought on by the intolerance of others.

Some people want to desolate the fruitfulness of your worth so that you will be an abomination to the esteem of the world. Their intent is to whittle away the faith, joy, and goodness that you feel for yourself, and others. That causes you to abandon optimism for the value you feel within, and for one another. They want you to have an intense disapproval for mutual respect that might inspire future hopes. That includes conveying hopelessness, sadness, and evilness to Mothers who feel pleased for the infant in them. Parents will be exposed to the feelings of worthlessness of their children who feel that a pleasant future is hopeless for them. The kid's sense of worth in this world is deflated. That happens by the abomination of desolation brought on by the pessimism of others.

Some people want to desolate the fruitfulness of your words and deeds so that you will be an abomination to the self-expression of the world. Their intent is to whittle away the peace, love, faith, and perseverance in goodness within your communication. That causes you to abandon mutual exchanges within your speech and behaviors to others. They want you to have an intense disapproval of interaction that edifies one another in what is said and done. That

includes disruptive responses to Mothers who speak and behave fruitfully to the infant in them. Parents will be exposed to hateful, tumultuous, negative, and despairing expression from their children. The kids soft and tender voices are accosted by the abomination of desolation brought on by the arrogance of others.

We can interrupt the cycle of the abomination of desolation by comprehending the meaning of those words. Abomination is defined as “A feeling of intense dislike or disapproval toward somebody or something.” The definition of desolation is "To make a place barren or deserted, to make somebody feel sad and lonely.” To counteract being desolate; we want the softness, moistness, and tenderness of the spiritual fruit to thrive within us. To counter being an abomination, we want to respond with love, tolerance, and the spirit of goodness to others.

We can assess that when the fruit of the spirit blossoms within our thoughts, emotions, and behaviors, there are peace, love, and joy within the world. The diagnosis is that some people want to desolate the spiritual fruit to incite abomination in the world. Even so, we plan to nurture the softness within us to allow the spirit's blossoms to live. We implement that plan by responding to hostile influences in a way that allows the spirit of goodness to flow through us. The evaluation of how we are doing comes by considering the condition of the fruit of the spirit within us. Are we desolate of spiritual fruit, resulting in feelings of intense dislike or disapproval? Or are we fruitful with divine qualities that create love and tolerance through our inner being?

Foxhole Prayers, A Spiritual Refuge

A foxhole is a protective hole dug in the ground to protect a sniper or other soldier from enemy fire. The foxholes I refer to safeguard us while surrounded by hatred, cruelty, ill-intentions, violence, harshness, and domination. A foxhole without a prayer might exhibit sadness, hopelessness, badness, impatience, out of control behaviors, and despair. More than protection from those elements, prayers in foxholes are to extinguish those undesirable influences, to restore civil relationships. Refugee camps are examples of prayerful people being rescued from their "foxholes" where violence and hatred once surrounded them. They now live in an environment of social harmony through the spirit of peace, joy, and goodness.

When we are in those "foxholes," surrounded by hostile intentions, there is something within us that says, "there has to be a better way." Those sentiments that surface from our inner being are prayers for comfort and tranquility. We begin to focus on spiritual qualities that we need during troubling circumstances. Through those prayers, we come into the presence of the deity that lives within us. That deity is the source of all goodness that exists in us, and in the world, which generates the spiritual fruit. By "foxhole prayers," we are beginning to discover our way from hostilities into harmony and tranquility with the inner divinity.

When we pray from "foxholes," that is the stirring of our inner being craving to restore fruitfulness to the surroundings. One where a smile forms on the face and joy bubbles within the soul. We are praying for the spiritual fruit to blossom from within us, and through our environment. Those prayers are yearnings for the return of peace, meekness, and gentleness to calm us inwardly, and bring tranquility around us. We begin to desire the restoration of the spirit of goodwill, kindness, and love among one another. Definitely, the qualities of patience, self-control, and perseverance in fruitful qualities begin to bloom as we remain in the safety of the "foxhole." During that time of shelter, the fruit of faith, joy, and sense of goodness develops in the optimism of surviving the hostile environment.

Prayers from foxholes surface from our desire for kindness concerning the welfare of our health. Those prayers create a beginning for goodwill, gentleness, and joy for healthy surroundings. Even then, some people are hardened to soft, fruitful feelings and feel no concern for the health of the body. Their attitude conveys ill-intent, harshness, and pessimism towards the health of others, and their own welfare. They perpetuate the deterioration of health and bodily destruction. They will never experience a refuge in an environment where health, and respect for life, of the body prevails.

Prayers from foxholes surface from our desire for tranquility to establish a safe and secure environment. Those prayers create inroads to blossom peace, meekness, and gentleness within our thoughts, emotions, and behavior. Even then, some people are calloused and feel no serenity within themselves. Their attitudes are hostile, harsh, and domineering. An insecure and threatening environment persists by them. They will never experience a refuge in a place where tranquility, peace, and security exist.

Prayers from foxholes surface from our desire for acceptance into a place of love. Those prayers create inroads into social harmony. Even then, some people are closed within themselves and do not feel the soft, moist inner prayers for kindness, love, and goodwill. Their persona perpetuates hatred, cruelty, and ill-intentions to others. Fragmentation and social chaos persist. They will never experience the refuge in a community of tolerance, acceptance, and harmony.

Prayers from foxholes surface from our desire for optimism within the value we feel for our worth. Those prayers create inroads into mutual esteem for one another. Even then, some people shut out their inner tenderness and do not feel the prayers of joy, goodness, nor faith for themselves, or others. Their attitude is full of sadness, evilness, and despair for their own value, and towards the worth of others. Degradation and destruction of others persist. They will never experience a refuge in a place where people esteem one another with mutual fruitfulness.

Prayers from foxholes surface from our desire for goodwill within a self-expression. Those prayers create mutually beneficial exchanges of words and deeds. Even then, some people are hardened and do not feel the self-control, kindness, meekness, and goodness within themselves to communicate to others fruitfully. Their communication is out of control with cruel, arrogant, and bad intentions in their speech and behavior. They instigate hostility with their actions and words. They will never experience a refuge in a place where fruitful exchanges of self-expression exist.

Some people will deny that any value exists in prayers that surface in “foxholes”. They do not want inner spiritual fruit to blossom, which brings peace to the environment. Their intent is to infill thoughts, emotions, and behaviors with anger and depression. That is done through an atmosphere of hatred, intolerance, conflict, harshness, and dominance. The desire to bargain with others in a fashion that assists people from the foxholes to a tranquil community does not exist in them. However, acceptance of those inner prayers, during difficult circumstances, is the beginning of love, peace, faith, and perseverance among one another.

Reservoirs of people exist who intend to keep others held in “foxholes” through intimidation and hostility. The attitudes that exit from them are ill-intent to the prayers that induce the development of spiritual fruit. That fruit creates social harmony, goodwill, tolerance, and peace, which they oppose. They oppose prayerful attitudes, and transfer through hardened

individuals who do not feel the softness of prayers within themselves. They are filled with arrogance, hatred, and intolerance.

The attitudes that oppose “foxhole” prayers enter us through our sense of worth. During times when hostilities surround us, we might feel humiliated, worthless, and with minimal self-esteem. We feel little worth for the softness of prayers, but are given praise and a sense of value for being a “strong” person who contributes to the surrounding chaos. From there, we are given a place of acceptance among those without a prayer in them, and perpetuate conflict. The people who are susceptible to hostile attitudes are those who are not in tune to the soft and moist tenderness of their inner being. In that softness is the source of prayers where the divine presence lives, the producer of spiritual fruit.

We can interrupt the cycle of become hardened to the prayers that surface within us during difficult circumstances. That is done by being receptive to the soft and moist qualities of our inner being, from where prayers surface. We realize that “foxhole” prayers connect us to the divine inward presence, the source that blossoms the spiritual fruit in our thoughts, emotions, and behaviors.

We can make the assessment that “foxhole” prayers unite us with the deity that lives within, to give life to the spiritual fruit. The diagnosis is that some people are hostile to those inward prayers, and perpetuate conflict, intolerance, hatred, despair, and hopelessness. Even so, we plan to allow those prayers to live in us, to connect with the divine inmost source, and blossom with spiritual fruit. We implement that plan by being receptive to the softness in us. That allows fruitfulness to blossom in our thoughts, emotions, and behaviors. We know we are successful when love, peace, faith, and perseverance blossom to bring us to a place of refuge, beginning from within.

The Day Competition Began

Allow me the creative freedom to utilize a familiar story to convey spiritual relevance. That story is the one where God casts the angel Lucifer from heaven, now known as Satan. Allow me the liberality to suggest this is the day that competition began on this earth. Now let me suggest that the "sides" were chosen including God and the Angels of heaven vs. Satan and the demons of hell. From here, I am ready to expound on the spiritual relevance of that story.

Spiritual competition exists to gain dominion over the life of our inner being. A Divine presence lives within the human body, which is the source of all goodness. However, there are entities that want to pillage that inward divinity to gain dominion of our behaviors, emotions, and thoughts. They want to conquer that divine authority with intent to rule in this world.

Spiritual competition exists to gain dominion over the blossoms of the divine fruit within us. They want to claim ownership of the soft, moist soil within us, which allows the buds to bloom. The divine inner presence regulates our inward being so that the spirit of love, peace, faith, and perseverance flows through us. However, some entities want to regulate us in a way that hardens our attitudes by attacking the divine fruit. They incite cruelty, ill-intent, harshness, and arrogance. As well as impatience, out of control behavior, sadness, and evilness.

Spiritual competition exists to claim dominion of our health. The inward divinity produces qualities in us so that we feel goodwill and honor for our body. However, because the body is the home of a divine presence, some entities strive to destroy the body's health. They want us to believe there is nothing special about flesh and blood. Their intent is to induce us to destroy the body through our behavior or what we put into ourselves.

Spiritual competition exists to gain dominion of our need for a safe and secure environment. That divine inner presence produces the fruit of peace, comfort, joy, and tranquility within our thoughts, emotions, and behaviors. However, some entities want to shatter our safe and secure feelings by attacking the fruit of peace and faith. They want to rule over us through our insecurities, fears, and instabilities.

Spiritual competition exists to claim dominion over our place of belonging. The divine inner presence provides us a place of acceptance within an atmosphere that is loving, kind, full of goodwill and joy. However, some entities want to place us among people that are hateful, conflicted, pessimistic, and have given up on goodness. They do not want us to form unions through the divine fruit.

Spiritual competition exists to claim dominion over our feelings of esteem, or self-worth. The inward divine presence wants us to feel comfortable with ourselves through the fruit of the spirit. That divinity produces feelings of inner love, peace with whom we are, faith in our goodness, and perseverance through our divine worth. However, some entities refuse to contribute to our feelings of worth through wholesome esteem and recognition. They want us to feel hatred for ourselves, conflicted about what we have done, hopeless concerning our present state, and induce endings to life.

Spiritual competition exists to claim dominion over our self-expression. By honoring that divine goodness of our inner being, the fruit of love, peace, faith, and joy blossoms in our words and deeds. However, some entities attempt to suppress speech and behaviors that convey the spirit of goodness. They want us to hear and see cruelty, hatefulness, and pessimism.

Some people will deny that they compete against the divine qualities of the spiritual fruit. However, their angry and depressing demeanor at the appearing of our inner goodness suggests otherwise. They refuse to agree with those displaying spiritual fruits because they compete against those qualities. They will never accept a world that lives in peace with that divine inner presence.

We can assess that a divine presence lives within us that produces the spiritual fruit of love, peace, faith, and perseverance. We can make the diagnosis that some entities compete against the nature of that inward divinity. Even so, we plan to live in peace with that divine goodness. We implement that plan by surrendering our responses to the soft moist qualities of our inner being. We evaluate our degree of competitiveness to that divine presence by seeking the blossoms of spiritual fruit from within us. When the fruit of the spirit blossoms in our thoughts, emotions, and behaviors we know there is harmony with that inward divinity.

Evolution, Are You Left Behind?

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

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

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

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

A secure relationship with that inner divinity is necessary to secure our future within God's progressive will through the fruit of the spirit. That security of relationship brings stability within us to keep us on course within God's momentous will. Instability through inner conflict,

harshness, and superior attitudes are contrary to a meeker future, and holds us hostage to an atmosphere of a “pre-historic” nature The fruit of peace, meekness, and gentleness provides a tranquility that carries into the future through God’s progressive pattern. As those fruit blossoms in us, we align ourselves with heavenly harmony for ages to come.

Our belonging within God’s progressive plan depends on our acceptance of the spiritual fruit within our lives today. To reject the divine qualities that are essential to harmonize us with one another is to reject God’s will for the future. That rejection would result in anti-social thoughts, behaviors, and emotions creating intolerance, social chaos, hatefulness, and cruel intentions. Those characteristics are “prehistoric” in comparison to the future that is unfolding before our eyes. Prehistoric behaviors have no place in the future that God is progressively designing as time moves forward. However, when our inner being blossoms with love, goodwill, and kindness, we will discover ourselves aligned with the momentum of God‘s will.

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

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

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

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

Perseus Meteor Shower Brings Spiritual Inspiration

Upon viewing the recent Perseus Meteor Shower I thought of something amazing, space shuttles floated through the atmosphere to enter their destination. Then when the space shuttle returns they gently re-enter through that same atmosphere. The Earth's atmosphere is soft to allow that gateway. However, the speed and strength of the meteors are not able to penetrate that doorway, rather they burn up. The softness of the Earth's upper skies protects us from being utterly destroyed by constant bombardment by meteors.

Within the human body is a divine presence that is the "atmosphere" of our inner being. That inward divinity protects us from being utterly destroyed inwardly through undesirable circumstances. If we bombard that inner goodness, we ruin our lives like a meteor burning, disintegrating, and fading away. The only proper way for approaching the presence that exists in us is through our softness to welcome, praise, and rejoice in that supreme indwelling.

The Earth's atmosphere is not made of rock, iron, or any type of hardness at all. Instead, it is soft enough for objects to float through, and satellite signals to receive passage. It is not from hard matter that meteors deflect, burn, and disintegrate upon impact, but rather from the approach by which the softness of the atmosphere is met. Likewise, the moist and tender qualities of our inner being are what protect us from undesirable situations that surround us. Those qualities are spiritual fruit. That fruit includes meekness, gentleness, peace, love, goodwill, kindness, faith, joy, goodness, self-control, patience, and perseverance.

A healthy relationship with that divine inner presence will buffer us from the effects of negative situations hurled at us. That cushion involves the spiritual fruit blossoming in us to keep us healthy mentally, emotionally, and physically.

A secure bond with the inward divinity will buffer us to make us feel safe during hostile moments. The spiritual fruit blossoms from within to create that cushion of peace, comfort, and tranquility.

When we belong with the divine goodness within us, we feel acceptance of a place where there is a cushion to buffer cruel and hateful intentions. That inner cushion makes us feel love, goodwill, and kindness through the fruit of the spirit.

The most valuable element to us, of supreme worth, is the divinity within us. That produces the spiritual fruit. In addition, it buffers us with a soft cushion in our thoughts, emotions, and behavior when we are ridiculed, humiliated, and mocked.

When our words and deeds flow from the divine inner presence, it serves to buffer us from escalating hostilities. The spiritual fruit cushions our self-expression to produce love, peace, faith, and perseverance within communication.

Some people want to deny us the “atmosphere” of that divine goodness that exists in us. That is where the softness of the spiritual fruit guards us. They want to bombard us with situations in an attempt to penetrate our inner fruitfulness to create anger, sadness, depression, and hostilities. Their intent is not to negotiate their way through the “atmosphere” with mutual benefit, but to destroy and pillage the blossoms of the spirit’s fruit. The only avenue of entry into the divine inner presence is through acceptance of the soft qualities within. Otherwise you will burn, disintegrate, and fade.

The reservoirs of people who oppose the divine inner presence are like meteors that originate from a central point, but span in every direction. They are predictable in that we know the attitudes that exit their space as they attempt to infiltrate and destroy the atmosphere of spiritual fruit. Their intent is to fragment and break apart the inward being from the softness of the spirit’s fruit. They want to cause us hostility, disintegration, and to fade away. Through our sense of self-worth and desire for belonging, they hurl their heated sentiments. They do that through ridicule, mockery, and humiliation. They want us to feel we don’t belong in the presence of the divine goodness within us. Their intent is to put us among the fiery hostilities within the world.

The people susceptible to attacks from "shooting stars" are not blossoming inwardly with fruitful qualities. They respond to hate, cruelty, ill-intentions, and conflict with physical and verbal retaliation, leading to tragic consequences. We can interrupt that cycle of negativism in the same way that the Earth’s atmosphere buffers us from the fiery speed and strength of meteors. That is to respond to undesirable circumstances through the soft, moist, tender qualities within us.

We can assess that the divine inner presence buffers us from undesirable circumstances through the blossoming of spiritual fruit. The diagnosis is some people want to penetrate that fruitful “atmosphere” to create hatred, conflict, hopelessness, and despair. Even so, we plan to remain in the presence of that divine goodness where the softness of spiritual fruit thrives. We implement that plan by buffering the negativism hurled at us through the soft, moist, tender qualities of our inner being. We know a divine protective atmosphere exist within us when the fruit of the spirit fills our thoughts, emotions, and behavior.

The Pillaging Of Joy

Joy, we can discover that through "things" or from the essential elements of life. However, take the elements away from us that make us happy, and we feel sad, depressed, and angry. It would be like robbers who break into the home to steal everything that once brought a smile to our face. Those robbers would leave us heart-broken, sad, crying, angry, and depressed. In another illustration, envision a sagging, weeping plant in the hot sun with no moisture as the ground begins to harden. The plant is dying, and looks fatigued as the water is dissipated from the hard ground. The roots and stem are deprived of vital nutrients. Likewise, when our inner being is deprived of essential spiritual elements, the fruit of joy begins to die within the hardened person. A degree of depression sets in.

The human body is the home of something very special that includes various divine qualities of which joy is one. When the spirit of joy is absent, the inner being will experience sadness, depression and anger. Although "things" can bring us happiness, when they are taken away we might feel depression within us. That is when we need to let go of our attachment to "things" and focus on the survival of the divine inner quality of joy. Likewise, the essential elements to the plant include soft, moist soil, and from the softness within us are found the vital nutrient of joy.

The divine qualities of our inner being are found within the soft moist areas that exist in us, and that is where you will discover joy. If you look for joy in a hardened and calloused place of your inward self, you will not discover it. There you experience sadness and depression. Neither would you find a sunflower growing in a pot of rocks. Joy is a spiritual fruit that has roots in the same softness where love, peace, gentleness, and meekness bloom. In addition, kindness, goodwill, faith, goodness, self-control, perseverance, and patience will blossom too. Joy blossoms from the softness of the spirit, not through hardness.

The pillaging of the fruit of joy can happen through circumstances of our health. When a person's inner joy is pillaged it leads to abuse of their health through various forms.

I am sure that we have all witnessed the same scenario that I am about to illustrate. Envision a joyful, smiling, friendly, and altogether healthy person who enters college life. That joyous person meets a group of happy friends who enjoy the weekends by partying. During the course of the friendship the group of friends convinces you that one or two drinks are good, and its part of the fun of college life. The alcohol drinking becomes more and more. Drugs are introduced, and a new substitute is found for the inner joy once experienced. The smile on the face and the spirit of joy becomes less and less as the pressures to do well academically

increases. That is when sadness, depression, and anger begin to fill you inwardly and tragic consequences may follow.

The above scenario explains how the fruit of our inner joy is pillaged through circumstances of our health by the name of "fun." People who seem friendly and fun introduce us to habits that eventually rob us of the spiritual fruit of joy. Let's never exchange the divine quality of joy that is in us for a lifestyle that turns us sad, depressed, angry, and unhealthy.

The pillaging of joy can happen through circumstances involving our security. When our joy has been stolen it can leave us feeling insecure and unsafe.

Joy can come as we experience that first new job or regaining employment after a term of not being employed. We feel happy, optimistic, and ready to face the workplace with an attitude of peace and co-operation. In addition, there is a jubilation or elation just thinking about the financial security that will come through steady work. With that joy bubbling within, we feel faith that the people around us will contribute to our safety and security. The spiritual fruit of joy lives within to make us optimistic of a safe and secure environment.

Initially, we walk into our workplace dawning a smile and friendly spirit with an attitude of co-operation and goodwill. However, what happens to our joy when the circumstances that involve our security begin to change? Where we once felt joyful and optimistic about our working abilities, we discover negative reactions from others at the workplace. The fellow employees begin to make you feel insecure about your performance, and the manager gives you sub-standard evaluations. The pillaging of your joy has begun as you begin to feel sad, depressed, and even angry at the apparently unfair treatment. In addition, the optimism of having financial abundance confronts the reality of few hours, or far too many to be happy about. We begin to feel insecure and unsafe regarding the employees around us who are supposed to be our support, team mates, and guidance. Along with uncertainty in our security, we are feeling depression, sadness, and anger.

When thieves and robbers ravish our joy through things that bring us security we need to let go. Let go of the idea that jobs, finances, and those around us establish our safety and security. We need to absorb into the attitude that the inward fruit of joy is the real source of our peace, comfort, and stability. That inner joy will turn our depression, sadness, and anger to optimism. We can find that joy by responding to insecurities from the softness that lives in us; there we discover patience and perseverance with our joy.

The pillaging of our joy can happen through our desire to belong with others. When our joy has been stolen the possibility of belonging seems hopeless.

We might feel joyful and optimistic about our acceptance by others within various social groups. Being happy about the school we attend can blossom the fruit of joy in the classrooms and among other students. From school, we might carry a smile home with us where family members embrace that happiness. In that environment, optimism will flourish about the welcome we might receive when time comes to enter the workplace. Then we joyfully find a place of belonging as a contributing community member. That joy involves the stuff that dreams are made of.

In contrast, many people experience the pillaging of that joy causing them to feel unwanted and isolated. The school experience turns into bullying and hazing causing withdrawal, sadness, depression, anger, and worst. From there, the student returns home to retreat to their room to recover a sense of joy on the computer, through music, or other individual endeavors. The parents pillage that joy further by demanding to know why they are avoiding family members and staying in their room. Hope seems dim and depression sets in about what life will be like after school, in the workplace. The future within the community is a thought that creates sadness, depression, and anger. The pillaging of joy makes the possibility of "fitting in" seems impossible.

Through various social experiences, we will come across those who thrive on pillaging our joy. If we become sad, depressed, and angry we let them defeat our desire to belong socially in a harmonic society. We can retain our joy, happiness, and optimism by responding through the soft, moist qualities of our inner being. It is there that socially accepted qualities thrive through love, peace, faith, and perseverance.

The pillaging of joy happens to our sense of self-worth, which causes self-destruction and violence to others.

Through the fruit of joy blossoming in us, we are happy for who we are. A feeling of optimism exists in our sense of self-worth so that we believe in a fruitful future. The successes that we accomplish contribute to the happiness within our egos. Likewise, when those joyful feelings live within us, we can also value the worth of others. We can extend our optimistic attitude for the future of others from a spirit of goodwill for them. In addition, we convey our joyful praises to the goodness of their successes. With joy present within us, we can respect ourselves, and show esteem for the worth of others.

If we experience no joy within us, then our self-worth is filled with sadness, depression, and anger. The pillaging of that inner fruit of joy robs the happiness from our self-esteem. People might come at us with various forms of ridicule, degradation, and humiliation. They make us feel sad, angry, and depressed about who we are. We feel hopeless for what the future has for us, and unwanted by those of our present. There is despair for what we have become in the eyes of

others, with no recognition other than for our short comings. Not only do we begin to feel worthless within ourselves, but we begin to hate those within the population who stole the joy from our egos. People waste themselves and others when joy is not within self-worth.

Let's respond to ridicule and humiliation in a way that returns the inner fruit of joy to us. We do that by realizing trophies, praise, applause, and recognition from earthly sources will not add enduring happiness to our inward being. In the same way, we should understand that when people degrade us, it is how we respond that determines the impact on ourselves and others. Let's respond through the spirit of peace, meekness, and gentleness. Then we will experience the fruit of joy blossom within our sense of worth. Let's be good to ourselves and to others.

The pillaging of joy can happen through circumstances of our self-expression. When thieves and robbers come to steal those joyous moments of self-expression then sadness, depression, and anger follows.

We experience joy when we are able to express ourselves to others through our words or deeds. When we are among friends, we feel happy to express our thoughts and experiences with one another. That freedom of exchange creates the spirit of optimism to express our ideas, opinions, and inspirations in days to come. We also feel joy to express ourselves through books written, or deeds of goodwill performed for those around us. The fruit of joy blossoms when we are free to express the creativity within us.

Can you envision an environment where there is no joy in a self-expression, but others pillage that happiness in communication? There would only be sadness, depression, and anger within our words and deeds. However, we do experience the effects of thieves who steal the joy from our self-expression. When we attempt to express our joyfulness in words or behavior with friends, there will be those who become disruptive through rude interruptions. They rob the group of that happiness in sharing, which leaves everyone frustrated, angry and depressed. They begin to lose their desire to communicate joyfully, but seem to experience the opportunity to express their negative feelings. Often the joy of a new endeavor of words or behavior is not recognized. We seem to feel muted, and depression mixed with anger could result. The pillaging of the joy within our words and deeds results in oppressed and negative expression of ourselves.

Let's learn to let go of the need to be heard physically through words and behavior. We should be heard through the divine qualities of our inner being. The joy that lives in us can be seen through a tiny smile or a twinkle in the eye. It is that joy that unites us together when some oppose that happiness in a self-expression. We find that joy within the soft moist qualities within. Let's respond gently and peaceably to oppressive and depressing circumstances.

It is important to understand that some people oppose our happiness. Like robbers and thieves, they want to deny us the joy that lives within our inmost being. They pillage and ravage our happiness until we are filled with sadness, depression, and anger within our thoughts, emotions, and behavior. Bargaining with those who ravage our inner being of that fruit of joy is like throwing our sunflower seeds to the birds for feed. They will never accept the blossoms of joy that begin to sprout within you.

We can assess that within our inner being is the divine presence of joy. The diagnosis is that some people will pillage that joy like robbers ravaging a home. Even so, we plan to respond with hope to keep the morsels of joy alive within us. We implement that plan by living within the soft, moist qualities that exist within us. It is there that joy, along with the fruit of perseverance, love, peace, and faith lives. We will know that we are successful in keeping hope alive because the seedlings of the spiritual fruit will sprout, and joy will blossom.

Is The Deity Alien To The Human Animal?

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

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

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

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

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

The deity within puts to death the flesh of the human animal to enhance the value we feel for our self-worth. Without the divine presence within the soul, we would not feel a value for our own body, nor esteem others. Instead of absorbing into the spiritual fruit, we would degrade ourselves by abusing the divine goodness within. Likewise, we would devalue the worth of others with pessimism, while conveying hopelessness and evil to one another. The fleshly yearnings of the animal would deteriorate the esteem of a person, and devalue the quality of the surrounding environment. Animalistic desires for self-preservation are tamed through the spiritual fruit. That returns mutual respect, esteem, and worth to one another.

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

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

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

Seduction into animalistic behavior enters through our feelings of worth that we have to others. We want to feel wanted, successful, and have a feeling of esteem from those around us.

That source of praise comes by abandoning the Deity within the human animal, and living for the rewards of materialistic and physical pleasures. Then we discover a place of acceptance within a "tit-for-tat" environment, where spiritual fruitfulness is "growled" at, and fleshly desires prevail. The people susceptible to living a life through the flesh are those who have the attitude that "when the going gets tough, the tough gets going." They are not aware of the nature of the divine qualities that exist within them. They feel inner conflict as they struggle and fight from day to day.

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

We can assess that a divine presence lives within the human animal, putting to death fleshly desires. The diagnosis is that some people induce animalistic qualities by opposing the inner divinity, the source of spiritual fruit. That is done by rewarding the flesh with materialism and physical pleasures. Even so, we plan to live through the rewards of the spiritual fruit, while allowing earthly desires to diminish. We implement that plan by welcoming the soft, moist, and tender qualities of our inner being where fruitfulness thrives. The success of that plan is evaluated through the blossoms of the spirit's fruit. When the fruit of the spirit blossoms in our words and deeds then we know we are successful as a spiritual creature.

Are You Already Made?

Within the hardness of the inner being are qualities that some people consider to have already been made. The attitude of already being made is equivalent to pouring cement into a garden to make a parking lot. Alternatively, the garden that is alive with new blossoms is like the person who blooms with spiritual fruit.

A belief that we have already been made affects our attitude relating to the deity in us. Within the hardness of that attitude we experience negativism to the divine presence that lives within. That fabricated hardness includes thoughts, emotions, and behaviors that oppose a relationship with the goodness of our inner being. However, through the soft, moist, and tender qualities that exist in us, we have a proper relationship with the supernatural presence. Our inner softness "unmakes" the hardness that once was the barrier to the deity within.

A belief that we have already been made affects our attitude relating to the blossoms of the spiritual fruit. The hardness of that attitude impedes the fruit of the spirit from developing from within. That fabricated hardness includes thoughts, emotions, and behaviors that regard soft and moist qualities as undesirable traits. They respond to the tenderness of love, peace, faith, and perseverance with negativism. The hardness of those who feel they are made have no consideration for the attitudes that create fellowship, such as goodwill and kindness. Their behaviors are harsh and domineering to meek and gentle characteristics. When a person feels joyful, and full of goodness, some want to depress them with bad intentions. From their fabricated hardness come hostilities to the spirit of self-control, and patience for inner fruitfulness. Even so, those hard attitudes are "unmade" through the soft, moist, and tender qualities of the spiritual fruit.

A belief that we have already been made affects our attitude relating to our health. Within the hardness of that attitude is negativism to the qualities that instills healthy desires. That fabricated hardness includes thoughts, emotions, and behaviors that are unhealthy to the physical welfare of the body. However, through the soft, moist, and tender qualities that exist in us, we feel goodwill for our bodies. Our inward softness, through the fruit of the spirit, "unmakes" the hardness that once was the barrier to health.

A belief that we have already been made affects our attitude regarding safety and security. Within the hardness of that attitude will be negativism to tranquil and serene characteristics. That fabricated hardness includes thoughts, emotions, and behaviors that are hostile to the qualities of peace, meekness, and gentleness. However, through the soft, moist, and

tender qualities that exist in us, we come to a safe and secure place. Our inward softness, through the fruit of the spirit, "unmakes" the hardness that once was the barrier to peace.

A belief that we have already been made affects our attitude about belonging and acceptance. Within the hardness of that attitude will be negativism to fruitful harmony within relationships. That fabricated hardness includes thoughts, emotions, and behaviors that oppose love, goodwill, and kindness as social bridges. However, through the soft, moist, and tender qualities that exist in us, we welcome others with tolerance, hugs, and smiles. Our inward softness, through the fruit of the spirit, "unmakes" the hardness that once was the barrier to social love, and integration.

A belief that we have already been made affects our attitude relating to self-worth. Within the hardness of that attitude will be negativism to the fruitfulness of positive esteem to our worth. That fabricated hardness includes thoughts, emotions, and behaviors that oppose faith, joy, and a sense of goodness about a person's worth. However, through the soft, moist, and tender qualities that exist in us, we feel optimism about our own value, and the value of others. Our inward softness, through the fruit of the spirit, "unmakes" the hardness that once was the barrier to our sense of worth.

A belief that we have already been made affects our attitude relating to a self-expression. Within the hardness of that attitude will be negativism to mutually beneficial exchanges of fruitful communication. That fabricated hardness includes thoughts, emotions, and behaviors that oppose the qualities of love, peace, joy, and self-control in words and deeds. However, through the soft, moist, and tender qualities that exist in us, we express ourselves fruitfully. Our inward softness, through the fruit of the spirit, "unmakes" the hardness that once was the barrier to edifying exchanges.

Some people will deny that being "made" results in the hardening of the inner being, where unfruitful attitudes exist. Their intent is to foster anger, sadness, and pessimism towards the divine presence, the source of the spiritual fruit. They refuse to relate mutually with the soft, moist qualities that exist in us, because that is not what they "made." However, it's necessary to accept that the softness of the fruit of the spirit "unmakes" the hardness. That awareness is the only way to live in peace with what the divine presence prepares for us.

There are reservoirs of people who consider themselves already "made," or assume they have the ability to "make" others. The attitudes that exit from them are from the hardness of their inner being. They are pessimistic about the spiritual fruit, and exert arrogance over soft, moist qualities. Those attitudes transfer through people who are willing to impede the blossoms of the fruit of the spirit, and block the union with the divine presence within the soul.

The attitude of already being made enters into us because of a desire to feel valued, or respected. When our attitudes are being made, praise comes through materialism or physical pleasures. When earthly rewards replace the inner rewards of spiritual fruit, the inward self becomes hardened. Within that hardness, rewards are given for being made. Then, a sense of acceptance is felt among those who are hostile to those considered "unmade."

Those who are susceptible to the tactics of those creating hardened attitudes are unaware. They do not know that the softness within themselves thrives with spiritual fruit, from that divine deity that lives within. They feel appreciation for gifts of materialism, while neglecting the tenderness of the soul. In that hardness, they are considered made.

We can interrupt the cycle of hardening thoughts, emotions, and deeds to the divine presence, which rewards us with spiritual fruit. We do that by responding to hostilities through the soft tenderness that we feel within ourselves. Through those tender responses of love, peace, faith, and perseverance in goodness, the attitudes within the hardness become unmade.

We can assess that within the softness of the spiritual fruit, our attitudes, and responses to others, are socially oriented. They include the spirit of love, goodwill, and kindness. The diagnosis is that some people want to make attitudes by hardening the inner being with hostility to the spirit's fruit, and the deity within. Even so, we are not responsive to pressures to be made, but live in spiritual fruitfulness from day to day. We implement that plan by allowing the fruit to blossom through the moist, soft, tenderness that exists within. We can evaluate our success because the rewards of the spiritual fruit will develop within our thoughts, emotions, and behavioral responses. That comes by honoring the divine goodness of the soul.

A Steady Stream Of Water Erodes The Hardest Rock

"A slow and steady stream of water will, in time, erode the hardest rock." David Campbell

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

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

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

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

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

A steady stream of water will, in time, erode the hardest rock of our inward being for softening us to esteem one another.

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

A steady stream of water will, in time, erodes the hardest rock of our inner being to soften our self-expression. When our self-expression becomes hardened that is a sad, faithless communication full of evilness. A person with a hard way of expressing self does not have kind or loving words to edify others with. Words and behaviors that are full of love, peace, and persevere with faith are steady streams of moisture.

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

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

“Earth Is Crammed With Heaven”

Quote by Elizabeth Barrett Browning

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

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

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

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

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

moisture in us opens the seed of heaven that is crammed within to provide loving social integration.

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

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

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

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

Being Happy Is Wise

I suppose we need to know how to be happy before we can be wise. It's a "given" that the joy we feel within ourselves is the source of our happiness. That joy is of the spirit, not something mechanical. Therefore, I know that a divine presence of joyfulness lives within my body. It is with that inward divinity that I experience the blossom of spiritual fruits, of which joy is one. That joy fills us with happiness. I am now beginning to become wise because I know I have to honor that divine presence to be happy.

Happiness comes to me because spiritual fruit blossom within my inner being. I know that everyone feels happiness when they experience love, peacefulness, faith for future blessings, and can persevere in joyful feelings. The spirit of happiness fills those who experience the qualities of goodwill, kindness, joy, goodness, patience, self-control, meekness, and gentleness in their environment. Those qualities are the spiritual fruits that reside within the body. I am now beginning to sense the spirit of wisdom. In the presence of happiness is the spiritual fruit of joy and the other divine qualities grow from that same garden.

Being happy is one way of being wise corresponding to our health. When I feel happiness, I also feel healthy. I know that if I drank something sour or ate something spoiled happiness would not exist at that moment. If I breathed in the air that a skunk freshly sprayed, a happy feeling might disappear. If I stepped into a pile of pudding-like dog droppings in my suede shoes, I might lose my smiley feeling. Likewise, if a dating service matched my sensuality with Mike Tyson's girlfriend, my happiness might flee. I am now becoming wise because I realize the spirit of goodness leads to happiness, and healthy experiences.

Being happy is one way of being wise concerning our inner sense of security. When a smile is on my face, I feel comfort, peace, and joy within myself. Those spiritual fruits make me feel secure and safe within my emotions and thoughts. Without the divine fruit, my mind and feelings would be full of insecurities, stress, agony, and sadness. When I am in an environment where I feel happiness, there is a safe, secure, and supportive atmosphere. I am now discovering wisdom. I see how happiness contributes to a safe and secure inner being.

Being happy is one way to be wise relating to our desire to belong. I know that happiness comes when the people around me are kind, loving, and offer goodwill. Joyful fruit blossoms within a caring social environment. On the other hand, if the people around me cause me to be depressed and saddened, then I know that is not a happy place to belong. I am now becoming wise. I realize caring, and loving companions cause happiness within me.

Being happy is one way to be wise concerning the value we feel for our worth. I believe everyone can smile when we are given esteem for the accomplishments we achieve. There is joy in knowing that other people value the efforts I make in the endeavors I put forth. The happiness that blossoms within is good for the ego, and beneficial for the value I feel for the esteem of others. However, when people cause me to feel worthless, sad, and depressed about my best efforts that causes unhappiness. If people make me feel depressed about my worth in the presence of the spiritual fruits, then I am of no value to them as a good person. I am now becoming wise. I see that people who really value the goodness within will give praise to cause happiness for that divine spirit.

Being happy is one way to be wise relating to a self-expression. I believe we all feel happiness when we are able to express our ideas, thoughts, and beliefs. We enjoy expressing ourselves verbally and non-verbally, especially when people solicit our thoughts from the spirit of goodwill, kindness, and love. That loving solicitation brings us happiness from within. The ugly part is when people cause you sadness for what you say by being cruel and hateful. I believe they want to suppress the spiritual fruit from blossoming within my self-expression. I am now becoming wise because I see how some people welcome open communication to cause my happiness, and some do not.

Some people will deny that being happy is one way of being wise. I believe those people express themselves with angry tones to attack the spirit of joy that we feel. I know they would prefer to see us depressed then to see the spiritual fruit from blossoming in us. The joy of the divine fruit is our source of happiness, and a path to wisdom. However, some people do not want to bargain with, or experience any mutual exchanges with happy and wise people. We see. Some people just refuse to accept the wisdom of those with the spirit of happiness.

I can make the assessment that being happy is one way to be wise. On the other hand, the diagnosis is that some people do not want our happiness or wisdom. Even so, I plan to honor the divine presence where the spiritual fruit blossom, the source of happiness and wisdom. I implement that plan by opening myself to the soft qualities of the inner being, where the spirit of joy is found. I can evaluate that plan because when the spirit of happiness is present, the fruit of love, peace, faith, and perseverance will also be in bloom.

If you enjoyed reading Fruit Amidst the Thorns please leave feedback on the author's download page at obooko.com.

Please note: This is an authorized free edition from www.obooko.com. If you paid for this free e-book, or to gain access to it, we suggest you demand an immediate refund and report the transaction to the author.

obooko®

This is an authorized free edition from
www.obooko.com

Although you do not have to pay for this e-book, the author's intellectual property rights remain fully protected by international Copyright law. You are licensed to use this digital copy strictly for your personal enjoyment only: it must not be redistributed commercially or offered for sale in any form. If you paid for this free edition, or to gain access to it, we suggest you demand an immediate refund and report the transaction to the author and obooko.