Part I

Introduction

“Arbeit Macht Frei”

Work Will Set You Free.

These words “Arbeit Macht Frei” are infamous for their setting above the gate of the Auschwitz concentration camp in Poland during the reign of Nazi terror over Europe from 1939 to 1945.

The camp complex consisted of three main camps: Auschwitz I, the administrative center; Auschwitz II (Birkenau), an extermination camp, and Auschwitz III (Monowitz), a work camp. There were also about 40 satellite camps, some of them tens of kilometers from the main camps, with prisoner populations ranging from several dozen to several thousand.

The exact number of persons killed in Auschwitz by the Nazis is not known. The camp commandant, Rudolf Hoss, testified at the Nuremberg Trials that three million had died there.

Odd way to begin an article on well being and stability, isn’t it?

Well, maybe, but the words “Arbeit Macht Frei” are infamous because of the disgraceful promise of hope they imply, but falsely promise to the prisoners that read them as they walked into Auschwitz from the camp’s railway arrival ramps.

Because of their use at this setting they have gained an evil reputation brought about by something grossly criminal, shocking and brutal to the human sense of fair play.

Having a reputation of the worst kind, however, has not lessened their use.

“Work will set you free” is the mantra of all working classes, but more specifically of all ambitious working persons, whether of the lower, middle, upper, or even elite social economic strata.

Like a government sanctioned numbers racket (the lottery), some few among the masses are rewarded for their hard work; but, again, like the lottery, the many, the masses are not. The idea “work will set you free” continues today to imprison the masses by implication of the false promise of reward it implies. It is seen as the hundred-percent solution to all economic woes, as the path to well being and stability; yet you or I can easily recount any number of stories of individuals for whom this was or is not so.

Works is, perhaps, the fifty-percent solution, for without putting hammer to nail nothing would get done in the material world; it is, you might say, half the formula “Mind Over Matter” that we are all familiar with and have heard since childhood. We are well acquainted with the effects of matter for we are made of it, eat it, drink it, live in it, work it. We and, at least our scientists, know everything there is to know about matter (so to speak).

“Mind” on the other hand, well, the “Mind” over matter phase of the formula has been grossly neglected. Our education, while teaching us everything there is to know about the work ethic subject to this or that field of study, virtually never taught us a thing about the effects of “Mind” over matter nor how an aware “Mind,” the other half of the formula, effects matter and balances the principle of “Mind Over Matter” leading to well being and stability.

It is my mission to do something about that here. I am going to get mental on you, be ready; I may even get spiritual on you, but not religious. To me a spiritual life is the bouquet of natural life (matter), not a supernatural thing imposed upon it: the impulses of nature are what give authenticity to life, not the obeying of some rules come from some supernatural authority; but more on that later.

I have coined a new phrase for our studies: Empirical-Mentalism.

Empirical implies beliefs originating in or based on observation or experience, without due regard for theory. Mentalism implies a value for subjective data, theory, hypothesis, speculation, or abstract thought gained by introspection.
In the beginning was the Word, and the Word was with God, and the Word was God.

The above statement is one of the most quoted and misinterpreted assertion in the history of the world. Rather than it being a proposition for the “Word” being the all inclusive infallible word of God as presented through the books of the Catholic Bible, its most common interpretation, it is in actuality a testament to excogitation: the creation or assertion of something in mind from which all things follow.

Imagine, for example, visiting the land of Og, the sole settlement on earth where humans (caveman) lived and worked (survived) on the day of the first spoken word.

On that day you might have seen a group of cavemen sitting along the edge of a cliff pondering the beauty of the sunset, when one looked at another and said Og (pronounced with a short O like “Ahg”).

He didn’t grunt, groan, ahh or ooh as usual, he said Og. It was the first word ever uttered on earth. All of the other cavemen, fearful, yet excited, looked back and forth at each other seeking meaning. They knew their whole world had just changed. They didn’t exactly know how, all they knew was that one of them had uttered something they had never heard before and intuitively they felt he had had an original thought from which more would follow.

It wasn’t long before another sat back and said proudly back to the first, Og, in answer. They all began laughing and Og’d everything the rest of the night and then all day for days, weeks and months to come before conceiving a second word now lost to memory. They established a colony, Og, of course, the first outpost of civilization in a vast wilderness. Awareness of the people of Og, the people with a language, spread far and wide. They were respected and feared for a long time.

In the beginning was the word, Og, and the word was with God, and the word was God for from it proceeded all creation: civilization as we know it today, every erratic, glorious part of it. Language is both the definer and creator of our experience. The “word” is God, still, today, for every word is and of itself a paradigm: a context from which awareness emerges. Your universe changes with every word you learn, every single word. Imagine that!

And for every word that you do not know, you suffer paradigm blindness: it is not possible to observe or to even recognize an event until there is a prior context (a language) for identifying it. Paradigm blindness is the direct consequence of a limitation of context: an awareness enabling vocabulary. Every human adventure, academic discipline or activity is first preceded by a vocabulary which defines it. Think of the things you do, the simple and the complex. There are words, concepts and principles defining every aspect of the activity. These words define the context within which you experience the activity, itself, and enable your conscious awareness of the joy you seek by doing it.

Here’s where I am going with this: If you want to change your experience in the world, you must begin by changing the context within which you view it.

You must undergo a paradigm shift, or cognitive revolution, by seeing things differently. The only way to do that is by getting inside of a new idea, word, or principle to see things from its perspective just like you get inside of a movie to enjoy it.

To enjoy a movie, one has to experience suspension of disbelief: even though your experience says to you that the such and such you are seeing on the screen is not possible, you choose to imagine that it is by suspending your disbelief just long enough to enjoy the film. Afterwards you re-engage your disbelief or skepticism so that you can get along in the real world. This helps you from being taken advantage of by every Tom, Dick and Harry that comes along hawking this or that.

I think, up to this point, that I may have given you a few new words, concepts or principles to ponder: maybe excogitation?, paradigm?, paradigm blindness?, paradigm shift?, context?, limitation of context?, cognitive?, and cognitive revolution?, are among them.

To paraphrase the military, these are heart breakers and life changers. I am compelled by the importance of this subject to elaborate further.

Every now and then some lucky person walking along the beach finds a genie’s lamp. Upon rubbing its sides, of course, a magical genie appears offering the lamp’s lucky possessor three wishes. (This happens all the time to my friends and acquaintances.) Of all the things
they wish for, I haven’t yet seen or heard of one of these lucky persons asking for greater awareness, or enlightenment, or for Webster’s perfect recall and knowledge of the meanings of all the words that make up the English language. How things would change for them if these were their wishes.

The best example of the formative value of words ever put down on paper is found in a little book originally published more than a hundred years ago: Helen Keller, The Story of My Life.

Of all the great teachers of the twentieth century, those that emerged from the sciences, the arts and politics, Helen Keller often is stated to be the most important of them all.

This is a bold statement. It has been said of her many thousands of times around the world, but I make it again to emphasize the importance of what she has taught us about paradigm blindness and its opposite, awareness, though I am not mindful of her ever having used those principles to name her sleep and wakening.

She was the living embodiment of the power of language to change the universe within which we each live: our individual experience on earth. She truly experienced a cognitive revolution and articulately shared the experience for our benefit in her short autobiography.

Helen, for the first nineteen months of her life, was a normal child who laughed and played and explored her surroundings. But a high fever robbed her of her sight and hearing leaving her alone in a dark, silent world. She did not learn more than a few words before losing her hearing. As the years passed her memory of both language and sight faded. She sank into a silent, dark void where no meaning existed. Her only means of communication were crude signs and gestures seeking base satisfactions: food, shelter, and comfort.

Chapter four from The Story of My Life by Helen Keller reads...

“The most important day I remember in all my life is the one on which my teacher, Anne Mansfield Sullivan, came to me. I am filled with wonder when I consider the immeasurable contrasts between the two lives which it connects. It was the third of March, 1887, three months before I was seven years old.

“On the afternoon of that eventful day, I stood on the porch, dumb, expectant. I guessed vaguely from my mother’s signs and from the hurrying to and fro in the house that something unusual was about to happen, so I went to the door and waited on the steps. The afternoon sun penetrated the mass of honeysuckle that covered the porch, and fell on my upturned face. My fingers lingered almost unconsciously on the familiar leaves and blossoms which had just come forth to greet the sweet southern spring. I did not know what the future held of marvel or surprise for me. Anger and bitterness had preyed upon me continually for weeks and a deep languor had succeeded this passionate struggle.

“Have you ever been at sea in a dense fog, when it seemed as if a tangible white darkness shut you in, and the great ship, tense and anxious, groped her way toward the shore with plummet and sounding-line, and you waited with beating heart for something to happen? I was like that ship before my education began, only I was without compass or sounding-line, and had no way of knowing how near the harbor was. “Light! Give me light!” was the wordless cry of my soul, and the light of love shone on me in that very hour.

“I felt approaching footsteps, I stretched out my hand as I supposed to my mother. Someone took it, and I was caught up and held close in the arms of her who had come to reveal all things to me, and, more than all things else, to love me.

“The morning after my teacher came she led me into her room and gave me a doll. The little blind children at the Perkins Institution had sent it and Laura Bridgman had dressed it; but I did not know this until afterward. When I had played with it a little while, Miss Sullivan slowly spelled into my hand the word “d-o-l-l.” I was at once interested in this finger play and tried to imitate it. When I finally succeeded in making the letters correctly I was flushed with childish pleasure and pride. Running downstairs to my mother I held up my hand and made the letters for doll. I did not know that I was spelling a word or even that words existed; I was simply making my fingers go in monkey-like imitation. In the days that followed I learned to spell in this uncomprehending way a great many words, among them pin, hat, cup and a few verbs like sit, stand and walk. But my teacher had been with me several weeks before I understood that everything has a name.

“One day, while I was playing with my new doll, Miss Sullivan put my big rag doll into my lap also, spelled “d-o-l-l” and tried to make me understand that “d-o-l-l” applied to both. Earlier in the day we had had a tussle over the words “m-u-g” and “w-a-t-e-r.” Miss Sullivan had tried to impress it upon me that “m-u-g” is mug and that “w-a-t-e-r” is water, but I persisted in confounding the two. In despair she...
had dropped the subject for the time, only to renew it at the first opportunity. I became impatient at her repeated attempts and, seizing the new doll, I dashed it upon the floor. I was keenly sorrowful, for the first time I felt repentance and sorrow.

“T...
That's what we are in the process of doing now.

For Decartes, there is only one indubitable truth, it is known as the Cogito. According to the Cogito, it is impossible to doubt your own existence. Any thought that you have indicates that you, the thinker, exist. This is true even if you are completely confused about the content of your thought.

The Cogito is typically translated as, “I think, therefore I exist.” Or, “I think, therefore I am.” I like both.

Everything, as shown by Helen Keller, proceeds from there. This is the premise upon which we build a program for gaining well being and stability, and for getting everything we want out of life.

I have found that most belief systems are just that, systems, because they are ubiquitous, ineluctable and apodictic. (Here we go again.)

When something is ubiquitous: it is omnipresent, all over, universal, it is seen everywhere.

When something is ineluctable: it cannot be resisted by struggling, it cannot be avoided or escaped, it is inevitable.

When something is apodictic: it can be proven by argument to be absolutely true, certain, or necessarily true: true by necessity whether actually true or not.

Within the United States, for example, the Christian religion is all three: it is ubiquitous, ineluctable and apodictic.

In the Middle East, the Islamic religion is all three: it is ubiquitous, ineluctable and apodictic.

In many parts of Asia, the Tao is all three: it is ubiquitous, ineluctable and apodictic.

In the thousands of small villages of third world countries, the many hundreds of their myths and cultural-religions within the villages themselves are all three: they are ubiquitous, ineluctable and apodictic. Who, what, is right?

Part III

Summary

It seems that we mature with only one objective: the maintenance of the boundaries of a world view passed on to us through the lineage of our ancestors or dictated by a given culture or religion whose role seems to be that of restricting the perceptual capacity of its members.

Change, the task of ushering yourself into the cognition of a world view within which you choose to live is a daunting task. It requires a cognitive revolution.

The ushering (or change) begins by acquiescing to the give and take of your persona as a socialized being to the impact of new rationales or paradigms: chosen, desired, wanted.

Free from ideologies and pseudo goals – the ubiquitous, the ineluctable, the apodictic – you have only function as a guiding force.

After years of struggle maintaining the boundaries of an ancestral, cultural or religious persona, by acquiescing to new ideas, by giving in, the boundaries will give in as well. You’ll change and your world will change with you. You’ll realize your daily world is not ruled by your perception alone, but by the interpretation of your perception, your awareness. Your awareness literally constructs the environment within which you wish to live.

Success is a beautiful word, so is money, and so are power, beauty, youthful vigor, virility, health, well being and stability. They mean and represent real things in cognition. Think about them, desire them and you will journey to the world view (or paradigm) they occupy for you.

A veritable new world materializes according to your awareness: reality is a construct that begins in mind.

The world of everyday life cannot ever be taken as something personal that has power over you, something that could make you, or destroy you, because your battlefield is not to be found in strife with the world, it is found within.

In summary, I guess I’d just like to say that I have presented this lesson with one simple aim in mind: I want to emphasize the impact that words, principles and ideas can have on your experience; the words, principles and ideas, though floating in your mind like clouds in the sky, act on the world like shovels and axes, tractors and trucks; they are the tools that create your experience.

“The things you think, and the things you think you experience, are one and the same.” Depak Chopra

Exc(og)itation.
C(og)nitive. C(og)nition.

The C(og)ito.

Sounds like the Land of Og.

Best wishes.

Al Lewis

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Supplements
Think of your cognition to be like that of the tuner on a radio or TV, sensitive to an infinite array of programs. Tune into that which you wish to hear and see and you usher yourself into that world view.

It seems we mature with only one objective: the maintenance of the boundaries of a world view passed on to us through the lineage of our ancestors or dictated by a given culture or religion whose role seems to be that of restricting the perceptual capacity of its members.

Change, the task of ushering yourself into the cognition of a world view within which you choose to live, is a daunting task.

The ushering begins by acquiescing to the give and take of your persona as a socialized being to the impact of new rationales: chosen, desired, wanted. Free from idealities and pseudo goals, we have only function as a guiding force.

After years of struggle maintaining the boundaries of an ancestral, cultural or religious persona, by acquiescing to new ideas, by giving in, the boundaries will give in as well. You'll change, and your world will change with you.

You'll realize your daily world is not ruled by your perception alone, but by the interpretation of your perception and your intent (the force of your will and actions). Your intent will literally construct the environment within which you wish to live.
When there is no quarrel or argument between your conscious and your subconscious mind, your outer experience will correspond with your inner vision.

The Reticular Activating System

...is the “Attention Center” in the brain. It is a very complex collection of neurons connected at its base to the spinal cord, where information is first received by the brain from the outside world and runs from there to mid brain. It serves as a point of convergence where the world outside of you and your thoughts and feelings from inside meet.

It is an abler and an inhibitory mechanism of the brain that keeps us from being hyperactive by focusing our attention on valued experiences and important tasks; it inhibits or prevents us from experiencing sensations not valued or deemed important by our subconscious-mind.

Seventy-percent of the Reticular Activating System’s function is inhibitory. Unless programmed for specific sensations, it will filter them out. These sensations include varying levels or degrees of everything: including success, health, beauty, wealth and prosperity (however interpreted by you).

One-hundred percent of your interaction with the world outside your skin is physical, all perception is physical, everything mental, even spiritual is physical, all stemming from the “Attention Center” in your brain. Program your “Attention Center” for the world you want to experience, via your subconscious-mind, and you will undergo a cognitive revolution. Your experience will mirror your intent.
Whatever you plant in your mind
in the way of thought, feeling, and imagination
is increased in manifestation.

We are all immersed in an atmosphere
of our own thinking. This atmosphere is the
direct result of all that we have ever said, thought
or done. We are driving what we want to drive, living
where we want to live, wearing what we want
to wear, eating where we want to eat and
traveling to where we want to travel.

If Not, There is a Conflict!

Our atmosphere decides what is to take
place in our life. It embodies what is like itself
and disembodies what is unlike itself.

We are drawn toward those things that
we mentally embody. Most of the inner processes
of thought have been or are unconscious; but
when we understand the Law of Mental
Equivalence all we have to do is to embody
consciously what we wish, think of that only,
intend it, will it, work for it, and we
shall begin to experience it.
It is Not Possible for You to be a Success or a Failure, though You Can be Successing or Failing Depending Upon Your Activities in Relationships with Others.

In Any Exchange One Person is In Control and One Person is Being Controlled.
The Gold Standard
What You Think About Expands.
The Value of Affirmation

A Belief is a Very Specific Kind of Creative Attention to a Paradigm that in the Believer's Mind is Evidenced in Experience as Telltale Stories Relevant to the Paradigm Itself.

The Believer Works Tirelessly, Consciously and Unconsciously, to Prove the Paradigm Out by Creating Stories (Experiences) that Justify the Believer's Position.

Thus the Value of the Belief-Statement Affirmation. Change Your Beliefs and Your Experiences Change with Them.

Such as These

I Am a Successful Top Producing Real Estate Salesperson.

Al Lewis and I, Together, are Listing Magnets. We List Two-to-Four Houses at the Top or High-End of the Market Every Month.

We Sell Everything We List and Experience a Trouble-Free Real Estate Business.

Your Name Here
Thank You