

A Man In A Swamp



By Rabbi Roy Masters

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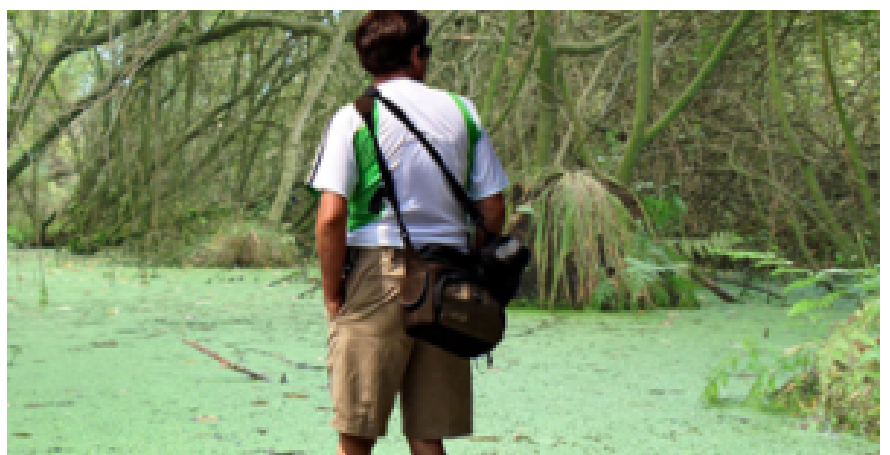
Without [meditation](#), you cannot live with your problems. Neither can you live without them.

Once upon a time, when you escaped from what disturbed you, there appeared in you a conscience concerning the way you had handled the situation. Egotistically, you re-turned to the situation in order to make amends for what you had done, or not done—not to do right, but to repair your damaged image.

Because your motive was wrong, you again failed to relate to the moment correctly, thus causing bigger arguments and resentments.

Heretofore, you have not been armed with the mystical essence acquired through right intent implemented by meditation.

Armed with a desire to face reality, we shall see our wrong motives and faulty responses. The pain of this seeing stresses the power of love to come through us, to



correct our shortcomings and to stand as evidence of good to others.

The brain of man is designed to serve the conscious will. Our will should in turn desire to be overshadowed by a divine purpose.

In metaphysical language, the entire body should live in subjection to the consciousness. Just as a well-trained athlete keenly awaits the signal that will set him in motion, so should the body attend the consciousness.

“...this is made possible only through desiring guidance of an invisible Divine Will...”

Selfish, proud, unaware, then excited and upset, we allow temptation to lead our attention captive, and our body is pulled away from its preordained purpose.

The less we modify our emotions and reactions, the less we can modify them. Struggling like a man in a swamp, we are left to our own insufficient devices.

So we are led into captivity by what we respond to—whether it be “for” or “against.” We are shaped by what stimulates us. By responding to the praise of evil people we become evil.

The object of the meditation exercise is to free you from your squirrel cage by bringing the unconscious into subjection to the consciousness.

This is made possible only through desiring guidance of an invisible Divine Will that we may know, or come to know, only as conscience.

Hence, we must dissolve all mental chatter in our mind, and fast from the excitement of “love” and hate that propels our selfish pride in its striving toward selfish goals.

We must wait, empty, for a new direction.

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