

The Elements of Heaven

*Meditations of Univernatism—
The Formulae for Life*

RJ Widry

Wipf and Stock Publishers
199 W 8th Ave, Suite 3
Eugene, OR 97401

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Meditations of Univernatism—The Formulae for Life
By Widry, RJ
Copyright©2009 by Widry, RJ
ISBN 13: 978-1-5326-9953-5
Publication date 8/20/2019
Previously published by Publish America, 2009

*Sad are the bearers
Of other men's burdens
Simple are sowers
Of goodness and Earth
Wise are the knowers
Of freedom and dungeons
Rich are the Spirits
That value their worth
Bless'ed are those who have
Weathered the price
For they follow on way to Paradise*

Chapter 1

The major premise for this work rests within the understanding that Life includes various *formulae* for joyful and harmonious existence. These formulae are both Natural and Universal, yet are experienced differently by *each individual* (hence the word: *Univernatism* indicating the *Universal and the Natural*). As an apple is an apple each person who eats one will taste and react to it in his or her own individualistic way. However, the elements and properties that make it an apple are established. Thus these formulae have

definite and established elements and properties that constitute their formation. One of the assertions I will propose in this work, is that these formulae are each presented to us as Natural properties of life. I will also be describing natural and universal attributes of existence that surround and support the formulae.

If presented with an apple one might eat it, or cook it or perhaps plant its seeds. As with the formulae we each have our own way of organizing their value and determining their place in our lives. If we attempted to make an apple into an orange we would find the experience to be frustrating and futile. Although we determine the actual contents and value of the formulae as individuals, certain essential elements cannot and should not be changed. We will discover as we explore the formulae that they *do* require a definite order for us to follow. We will also discuss the consequences of *not* following this order and the personal benefits bequeathed to us if we do oblige these formulae their specific ways and design.

I have chosen to represent the aspects of each formula by their *initial letters*. As the components are such *things* as “Knowledge, Love, Relationships”, their specific rendering would be known as: K=Knowledge, L=Love, R=Relationships and so on. I have found this type of symbolism to be particularly helpful in both Meditation and Conscious *organization* of the formulae.

We can begin with the Formula “KES” or

Knowledge—Experience—Sight.

The *knowledge* represented here is that of *External* origin, meaning those events that are (or have been, i.e. our *memories*) perceived and reacted to which originated in the external environment. *Experience* is *internal* as *Sight* is. By sight I am referring to: the way in which we *see* something, or sum something up, make a conclusion about it or evaluate it. By this understanding I am *not* referring to our *physical eyes* rather it would be our mental perception of what our eyes might be seeing.

The knowledge that we might be aware of could be something that is either pleasing to us, or displeasing. We may now explore some basic human encounters wherein our own KES will determine their effect on us.

We see someone that reminds us of someone else. The person he or she reminds us of is someone we like and have had a good relationship with. The *knowledge* of this person's existence comes from an awareness of the *physical world* in which they (and we) are living, the *experience* of seeing this individual is felt *internally* as we react to their being there. The *sight* arises as a mental projection created by the knowledge and experience of their presence. If the individual we see reminds us of someone else that we happen to enjoy then the completed KES will be pleasant as the *sight* will fulfill to be an

evaluation we can accept and hold within us. The *experience* will of course be influenced by our *remembered experiences* of the things we shared with our friend, allowing for the end result or *sight* to be pleasing.

This is an example of a Whole KES. Wherein there were no conflicts or unresolved issues involved or stimulated. A whole KES would include our ability to *contain the sight* in an understandable and acceptable way.

Suppose we then see an individual that reminds us of some person who we are not particularly fond of and perhaps have some unresolved issues with. Again, following the *Natural* course of KES we come to *sight* and we are unable to complete the encounter. We cannot embrace a complete mental understanding of this encounter because the *experiences* we have had with this unfriendly person are not resolved.

We might even shun or ignore this person's innocent greeting to us because of our unresolved KES, and later wonder why we were rude to them.

Our KES's are vital for our Life. They are "keys" to the understanding of us. Had this unresolved encounter occurred to someone who was involved in a life Meditation, he or she might return home and contemplate the confrontation. By looking into themselves and retracing the path they might discover the reason for the negative sight that led to the rejection of this innocent passerby. By allowing themselves to realize that this person reminded them of another they could

THE ELEMENTS OF HEAVEN

address the problem in a productive way. By working with themselves they could be able to create *sight* that would include seeing others as *their individual selves* even though they reminded them of people they have or had problems with. We can each “work with ourselves” by creating and developing helpful guidelines for self-learning/teaching following are examples of certain rules and liberties that we as self-teachers can adopt:

Be ever patient with yourself

Allow for self-forgiveness as you Sincerely, Purposefully, openly dedicate yourself to learning, changing, growing. By understanding that perfection is gained not given we can agree that past problems we might have caused for ourselves are each part of the learning/growing process.

Inexperience is not a crime

Ignorance is not a mistake

*Only if one consciously and knowingly does
wrong is he or she culpable for the act*

Do not be picayune and harp on yourself (this type of “self-finger-pointing” cannot really be either productive or instructive. We each need to learn how to become our own best

friend, accordingly we should become benevolent self-teachers, being unlike those pedantic schoolmasters who we have learned only to resent and refute) By adopting and adhering to Patient, Lenient, Tolerant rules and liberties of our cerebral classroom we can create an inner atmosphere and ambiance conducive to learning and growing.

Do unto yourself as you would like others to do with you.

By initiating this type of inner work room we can *broaden* Sight while accomplishing internal resolutions of certain problems. In this way we would have a greater number of whole KES's as we grow to understand more about ourselves and life itself.

When next we see someone who could recall in us an unpleasant experience we might instead smile (even to ourselves) as we consider some of the humor of being human. If so, then our sight would have grown to include this type of encounter making our quest for happiness that much more realized.

Upon further investigation into the two incidents, the pleasant and unpleasant one, we might conclude that Experience alone determined the outcome. But this conclusion would be incomplete and therefore erroneous. Experience determined the *inclination* of the outcome, as an internal force,

but the combination of Experience and Sight determined whether it was pleasant or unpleasant. This understanding creates a distinct and vital difference for our approach to KES. That which we have experienced *cannot be changed*, no one can alter the past, but the way in which we See or contain the past within us can very well change. In this way we can make our lives better and if not actually change our past, we can resolve or redress it. Our present condition and future prospects rest in our ability to learn from the past, resolve that which needs to be resolved and expand our individual Sight. All of this is possible.

As well as being Universal and Natural Spirituality Univermatism attempts the syncretism of Spirituality with psychology, an East meets West endeavor. “Psychespirituality” would be an appropriate word for the formulation and incorporation of psychology within a Spiritual practice. Furthermore I do feel there is a genuine need for the joining together of psychology with spirituality because of certain missing elements not found in each of these important humanistic subjects:

Psychology itself lacks any spiritual teaching and/or guidance within its doctrines. It would be of great benefit to those seeking psychological help to be able to draw upon certain spiritual understandings and tenets in order to assist in developing and creating an harmonious existence. However,

within the practices, teachings and (certain) tenets of spirituality exist, I believe, ideas that are basically psychologically *unhealthful*. Therefore by giving a spiritual nod to the reality and insight of psychological study, spirituality or psychespirituality could open, allow for new avenues of greater health and happiness.

In addition, as incredible as it might seem, and it does actually seem incredulous to me, the etymological, literal translation of the word *psychology* according to its origin in the 16th century is: *study of the soul*. Even so psychologists and those working in related fields i.e. psychiatry, social work, mental health counseling etc. are loathe to acknowledge or address anything *metaphysical*. Most often these professionals categorize metaphysics in clinical terms and more likely than not they would diagnose rather than discuss the metaphysical experiences of their clients. One purpose many of the proverbs that I have written, and follow keep is to be a verbal nexus, a connective statement joining two or more insights, truisms into one cohesive thought. To that end, and by way of addressing this current subject, psychespiritualiy, the following proverbial assertion should effectively address and connect, in a syncretistic manner, psychology with spirituality:

*Whatever is good for the emotions, consciousness or psyche,
is right for the soul as well*

By working with and focusing on Experience and Sight when we are dealing with KES we *will grow*. To simply reject unpleasant incidents as unworkable without examining their construct or possible resolutions would be a willing decision to stop growing. We would then have to make arrangements so that we would never have to confront certain unpleasanties, this in turn would limit our individual freedom.

The purpose of this work is to assist in the creation of happiness and fulfillment by describing, explaining a more Universal and Natural approach to understanding Life.

* * *

In order to comprehend, discern (more exactly) the meaning of “Universal and natural” according to Univernatism we might need necessarily to define what is not. For quite often within this type of arcane, esoteric discourses “shedding light through opposites” becomes a valuable and helpful tool. Accordingly, we might begin with the more exoteric debate of “Subjective v/s Objective”. It is most generally accepted that subjective ideas, opinions, points of view are biased, not unbiased, prejudiced by personal experience, not open-minded, egalitarian. Objective considerations are conversely conclusions or observations that are fair, candid and straightforward. Although I will not assert that the objective

equals and is Natural, Universal, these statements should bring us to a place where we can work towards understanding the Natural, Universal. As well I would point out that “subjective ideas and/or conclusions” being by definition arbitrary and specifically personal viewpoints can definitely not be seen as being conclusive within the realm of the Generally accepted ideology of the Natural, Universal.

If indeed the reader is satisfied that these statements fulfill “the burden of proof” for the assertions made within the treatise then by way of *prima facie* we can continue on to the next step as: “how does one get from the Objective to the Natural, Universal?” By incorporating the synonym “innate” for the word Natural we may be able to facilitate the process. Thus our innate inclinations, predilections are part of our Natural selves. The “law of self-preservation” is a prime example and useful now in the discourse.

Somehow the hardest law for people to follow is the Law of Self-preservation

At this point I shall assert that following the law of self-preservation is a Univernatistic approach to Life, and is part of the Natural, Universal. Furthermore, “following” would as well indicate an exhortation to: act upon, choose, and adhere to. Therefore being self-destructive, choosing to do that which would be counter-productive and against one’s best interests is

not actually Natural. In my estimation I shall assume and presume that for the reader to agree and acknowledge these assertions as being valid and bona fide would not be calling for “a leap of faith”. As such, this then would be the step, the bridge, where the Natural is defined and the Universal is indicated. For assuredly whatever would be verified as natural innate for one or more individuals must be Universal and applicable for all.

Reflecting now upon this treatise and in order to further the understandings and import of the definitions herein I would introduce at this point another widely known exoteric debate: Nature v/s Nurture. Return with me now, if you will, to our discussion anent: subjectivity and self-destructiveness. I feel quite confident in declaring that self-destructiveness is not part of our basic Natures. For I feel equally, if not more, confident that there has never been nor will there ever be a case, an instance, whereby after being born an infant goes directly on to committing suicide. The unresolved inner-conflicts that develop and manifest as we face difficulties, without answers, in life are the cause for external acts of self-destruction and/or counter-productiveness, hence: Nurture not Nature. Albeit this is an example of unhealthy “nurturing”, but never the less it does shed light upon the discussion and allows for an evaluation of the healthy v/s the unhealthy. For indeed I believe that the Univernatistic approach to life is definitely a healthy choice thereby endorsing Univernatism as an ideology to be