



WEDNESDAY, DECEMBER 31, 2025

The First Great Law of Spiritual Development

Original Talk Date: December 2, 2015

Key Lesson:

Part 1: Awakening to the presence of some weak, or otherwise painful character at large within us marks the beginning of the end of its command over us.

Part 2: The longer one is able to observe oneself -- all parts of oneself, unadorned -- the less interest one has in being identified with any of these (separate) parts while, at the same time, the more willingly does one commit to do the inner work it takes to witness them.

Talk Takeaways

- Until your relationship with yourself changes, it does not matter whatever it is outside of yourself that you think needs to change
- There is something in you that does not want to change, no matter how much pain being the same person has caused.
- Having a justification for why you are negative or in pain is the same thing as wanting to continue to be who you have been.
- The part of you that gets negative is not who you really are, you just don't know it yet.

- Negative states were never intended to be able to manifest in their individualized form on this level of existence.
- What is the relationship between a negative state and a negative energy? The state is the embodiment of the energy.
- When natural negative energy is identified with, at that moment that negative energy becomes a negative state called the 'I' that has been identified with it. This is what a false 'I' is, a false sense of self.
- Everything comes into creation through a triad of forces: an active, a passive, and a reconciling force.
- The 'I' that feels active is passive to the reaction that produces it. That 'I' attempts to reconcile the disturbance that it does not want.
- Until we understand what it means to be able to observe ourselves, there is no chance that we will be able to stop doing the evil that we don't want to do. For instance, a person can be in a negative state, and yet not observe it. Observing yourself is NOT the same as thinking about yourself.
- The part of you that can observe something belongs to an order of being that is different than the level of yourself that says it knows something. You cannot observe something without there being an observer.
- The very fact of observing brings you into a relationship with another order of consciousness that is capable of directly sensing the quality and character of something.
- The resistance of the appearance of pain is identification with it. You only resist what you have identified with.
- You become the instrument of any passing state that you are not actively observing.
- The part of you that says it doesn't want to be negative IS the negative self.
- The sense of yourself when you are observing yourself is a completely different experience of yourself than when you are not aware of yourself.
- The capacity to observe is "the light shineth in darkness; and the darkness comprehended it not." -- New Testament

- You can't possibly learn to remember yourself until you have learned to observe yourself.
- The very act of wanting to actively observe separates you from what is being observed. In self-observation, another order of yourself is illuminating a lower part of yourself that you were about to identify with.
- Self-observation is the first great law of spiritual development. Without self-observation there is only imagination.
- True self-observation has no judgment in it whatsoever. "For he maketh his sun to rise on the evil and on the good." -- New Testament