In Pursuit of The Ultimate Frontier

The Balanced Way

A discussion with

Richard Kieninger

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Notes Regarding the Recording and Transcription

The *In Pursuit of the Ultimate Frontier* series was remastered from the original ten-inch, reel-to-reel tapes that were recorded at ten inches per second and, thus, required no cleanup. Only occasionally were the following grammatical touches needed.

Textual Editings
- All punctuation
- Noun and pronoun agreement (case, number, and gender)
- Verb tense
- Subject-verb agreement
- Article use
- Dividing up of really, really long sentences
- Removal of extraneous and redundant words and phrases
- Creation of the topic titles and table of contents

Audio Remastering
- Tape hiss reduction

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In Memoriam

This transcription and the accompanying CDROM is a small tribute to the late Richard Kieninger who devoted his life toward the upliftment of mankind. Calling to the world through the message in his book, *The Ultimate Frontier*, he showed those who were looking for a better way of life how to build and govern the intentional communities of Stelle, Illinois and Adelphi, Texas. The need for a more peaceful and respectful way of life is evidenced by the fact that both these towns are alive and well to this day.

Thank you!

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Introduction

CHARLEY JONES: Hello and welcome once again to, "In Pursuit of the Ultimate Frontier." I'm Charley Jones, your moderator for this weekly discussion. And, with me in the studio, once again today, is Richard Kieninger, author of the book, *The Ultimate Frontier*, penned under his pen name Eklal Kueshana. And Richard, welcome once again to the show.

RICHARD KIENINGER: It's good to be here again, Charley.

CJ: All right. We've got a good topic of discussion today. It's balance, as it applies to the human experience. Now Richard, you bring forth in *The Ultimate Frontier* that there are three areas that require an effort at balancing. Could you lay those out for us?

RK: Well, there has to be equalization and balance between three major aspects of the personality, and these have to do with mentality, practicality, and ideality. This has to be brought into a balance before one can be an Initiate in the Brotherhoods. Practicality is more or less a masculine trait, and ideality is probably more of a feminine trait. Of course, those distinctions really blur as a person gets to be more evolved as a human Ego. One tends to take the very best of what is femininity and the very best of what is masculinity, and do away with the negative aspects of those characterizations. And, they are indeed characterizations. They are not something inherent in being female or male. They tend to derive from the kinds of experiences that we've had over many incarnations.

Developing Balance

CJ: Well, Richard, I know from reading *The Ultimate Frontier* that the term Ego is used by those who practice and further the Brotherhood's philosophy as the term for that part of the human that survives the transition or the death of the physical vehicle. Can you, in one lifetime, balance tendencies or attitudes you developed for centuries?

RK: Well, you can certainly modify them. I don't know that you can completely overcome in one lifetime those things which have been acquired over a thousand lifetimes or more. When it comes time for the end of your life in this particular vehicle that you're occupying now, all the conditioned reflexes go with the brain. But, the essence of what has been learned is retained by the Ego, and that's essentially you; you are your Ego.

CJ: Along that line then, how much do these essences of former experience affect the personality and character that you assume, as you say, incarnate today?

RK: Well, really quite significantly. They start you off with your—whatever predilections you have as an infant, and infants definitely are different from one another.

CJ: Without a doubt. They seem to arrive with an already developed situation of likes, dislikes, and preferences.

RK: Right, and who they'll respond to positively and who they'll respond to negatively. It seems like it's almost instinctual, but really it's Egoic.

CJ: So we can generalize at this point and say that the balancing that one tries to cause within one's self as you build character, as you elevate or Egoically advance your character, the balancing is a combination of those people, places, and attitudes that you've been and been in before this life, and the personality that you develop to cope with the situations that you encountered in this current incarnation.

RK: Right, and I usually refer to those as conditioned reflex, because you can't think of how you got them any longer, they just were your responses. Your character and the people around you reflecting the character of the culture, those are the things that are brought together that really have the major impact on who and what you seem to be in a given lifetime.

Practicality

RK: I think we all have encountered people who are very very practical as opposed to people who are very idealistic. Some of

the characteristics of the overly practical individual would be that they tend to believe only in what is the tangible. If they can see it, feel it, measure it, and put it in the bank, that's real so far as they're concerned, and that they don't have too much difficulty believing in. And, of course, if they're going to put forth effort on anything, they just as soon it is something that practically turns a profit. And, generally speaking they are mostly interested if it benefits them. Now, the overly practical individual doesn't seem to be anywhere near as impressed with what's benefiting mankind or their society; it's one of those kinds of things where, "What's it doing for me?"

CJ: Basically empirical?

RK: Right. They tend to be atheistic. Obviously, if you tend to believe in those things which you can see, God tends to be a little distant. But, they also tend to be go-getters which means they get things done, and the world is very much dependent upon that type of individual actually making things happen.

Ideality

RK: Now, the overly idealistic types tend to believe that shunning material things denotes spirituality. Many of them are very arty. Another problem that they have is that they tend to be gullible. They tend to fall for wrong causes and false gurus. But, they are giving of themselves to others which certainly sets them apart from the overly practical type. They tend to be wasteful, quite improvident for their own needs and the future. They tend to be careless; careless with money, for instance. But, they also are fanatical and intolerant in religious beliefs. Whatever they hold to they are just as critical of others as the practical person is

critical. But these, of course, are extremes of the pure types of the overly practical and the overly idealistic persons. Most people are a mixture of these traits and more in moderation rather than these extremes.

Mentality

CJ: All right, Richard. We've mentioned practical and idealistic, and you mentioned a third area?

RK: Right, and that is one's mentality which is pretty closely related to intelligence: all the things that you have learned in order to perceive your environment for what it is and developing ways to cope with it. It allows you to survive, to understand what is happening about you so you can develop cause and effect relationships and eventually develop reasoning processes. Not necessarily education, because I have seen highly educated people who have no intelligence to speak of and a lot of people with no education, or hardly at all, who are extremely intelligent.

CJ: As we've found before it's not necessarily the input, that the attitudes that are running through you while you're experiencing the input to make you what you are.

RK: Right, it's what you think about what happens to you, it's not the things that happen to you.

Balanced Polar Couplings

RK: When people get together who are good friends or who are potential mates, it's usually found that their intelligences are approximately the same. Complementary types are good examples to one another: a practical man marrying an idealistic

woman. Some of the things that are beneficial in her ways are going to rub off on him, and some of the things which are good strong points which are missing in her personality can be picked up by just being around him and the clues that are observed by her and the things that he does.

CJ: So, they pick up queues from one another, as it were.

RK: Right, and they really do modify one another, almost in an unconscious way, although there can be conscious endeavors on the part of each spouse to enlarge the life of the other by seeing things that they had never seen before.

CJ: This would be an example, then, of an Egoically balanced coupling between two Egos?

RK: What we call a balanced polar coupling. Polar comes from the idea that males and females are opposite polarities from one another.

CJ: Yes, a bipolar human life wave, sexually.

Developing a Balanced Personality

CJ: We made the note, a moment ago, that one develops a personality to help stand the blast, as it were. And, that personality development depends directly on situations you find yourself in. But, many people are not secure enough with their own personalities to even be able to begin to advocate, from within, change. They say, "I'm like I am because this is the best person I could be," and that's an assumption that they can't change.

RK: Until you come across a philosophy that challenges those highly defended positions of homeostasis, we say, that's all there is, but through the practice of the Great Virtues, which we've talked about in the past, you can help to overcome the bad habits which you've picked up unconsciously from your culture.

CJ: I guess it's primarily a situation, you have to understand balance to seek it.

RK: It tends generally not to be from incarnation to incarnation that you change from being practical to idealistic. You develop these traits over many, many incarnations and you tend to be one way or the other, because you tend always to keep doing those things which are comfortable and incarnating into situations with which you would be best fitted to get ahead and accomplish something. You tend to get these wide extremes because people who are always incarnating into practical levels are always going to be building on that one side. Whereas those who are always seeking things which are idealistic and beautiful and—Dionysian comes to mind—then you keep enforcing that, incarnation after incarnation after incarnation, and so you tend to become polarized in these extremes because of the very strong difference in these varying world-views. Different cultures can take off in entirely different directions from one another. During the latter days of the Atlantean civilizations, Atlantis was extremely practical in their viewpoint. The Rama Empire, on the other hand, was headed up by members of the Brotherhoods who were trying to teach the people of India more practicality. The people there in India, tended to be so extremely idealistic that they never really could get their show together, people were starving to death all the time, throwing their lives away on spiritual—

CJ: Sounds distressingly like India today.

RK: They really haven't changed much.

Representative Civilizations

RK: The pre-Dynastic Egyptians were very, very strong relative to the development of mental powers. They weren't working either towards ideality or practicality but rather the powers of mind, the penetration of mind into understanding the universe but not really doing anything with it in comparison to the idealism and practicality of the other two world-views that were existent at the same time. But, because this was imbalanced, none of these three civilizations were ever able to grow to anywhere near the stature of Lemuria, which had as its basis a balance between patriarchal and matriarchal concepts; balance within each of the individuals so far as their practicality, ideality and mentality was concerned: the insistence, indeed, on a balanced polar coupling in all the people who chose to come together for marriage. They were taught constantly from the time that they were young and through the schools and through the citizenship training schools that this was something that was very important and they should be concerned with, and so they were.

There are Masonic and Biblical symbolisms that deal with this whole idea of the interplay between these three main factors of personality. When Solomon was involved with the building of the temple in Jerusalem, he represented idealism vis-à-vis King Hiram's practicality. Hiram really was the one who got into all the construction work and overseeing it, and Solomon saw the

beauty and relationship to God through this place of worship. And, then into this was added the Queen of Sheba who represented mentality. Now, the building of the temple in Jerusalem represents the building of one's Egoic self and the interplay of these three personalities demonstrated the importance of bringing them into balance with one another so that they can work most effectively. Now, the fact that there were at various times conflicts between the three of them indicated how things were always brought to a standstill when they were out of balance with one another. And, when the three were really "clicking" progress really sped along with the construction of the temple. So, even the Bible points out the importance of these three main things which they have referred to as the Three Kings: mentality, practicality, and ideality.

CJ: We certainly live in a society where at least the United States has attracted many, many, many people who have a lot of experience in the Apollonian types of society, the patriarchal type, and I don't guess it will be a very easy thing for someone to seek balancing in a society that's so heavily Apollonian.

RK: That's really not going to be very effective for anybody to do that. America is very much a recapitulation of Atlantean viewpoints and pursuits. Indeed, the large number of technicians and engineers we have in this country are representative of the very same things that these people had done when they had lived in Atlantis and were engineers and technicians there.

CJ: Hence our current situation in which we have technology and very little culture.

RK: Correct, but we are starting to work on developing some culture.

Balanced Communities

CJ: All right, Richard, on your statement that we have basically a recapitulation of the Atlantean civilizing effort in our current-day United States, let me ask you about the communities of Stelle and Adelphi. Certainly that is not the case with them.

RK: Well, we certainly bring into our communities the predominant way of thinking of the United States. We also have to show people that there are better ways: various touchstones, guidelines if you will, descriptions of how a person can be better. We have the Great Virtues as one thing, and those are definitely hallmarks of the proper way to be but communities provide an opportunity for people to actually put those things into practice on a daily basis. And, to think, not just about the Virtues, but of different ways of organizing society, different ways of dealing with children: how do you want to develop them? Do you want them to carry on exactly the same kind of characteristics that the culture has today? Are there better ways? Do you perceive them as being better ways? If you do, here's how to go about doing it by changing your children. And, of course you, too, can change; you can't change as drastically as you can the next generation because you have too many things to overcome, to overlay, to try to forget about and, of course, once anything goes in the brain it's there forever. The members of Stelle and Adelphi are able to find other people in the community who are consciously striving for a balance, which most of the world is totally ignorant of, because they've never delineated it or had anybody spell it out for them. They find mates that are really balancing to one another, and although they probably don't find a soul mate.

RK: We don't expect people to find a soul mate in Stelle and Adelphi because in order to marry a soul mate is an extremely rare circumstance.

Soul Mates

CJ: You bring up a term here which I've heard bantered about on a number of occasions, Richard. Soul mate can cover a lot of ground. Some people think that a soul mate is someone that they have known throughout their various incarnations and other people say that it is a person that you're only going to be with one time in your life.

RK: This has a technical definition to it. It is all of the billions of Egos who are assigned to this planet Earth for the human experience are arranged in groups of thirteen Egos each. Six are of the male polarity, and always will be of the male polarity. They're fixed in that position. Six are female and they will always be of the female polarity, and will always have to incarnate into female bodies. But, one out of the thirteen is able to alternate between male and female. That is, before they arrange to incarnate at any given time they have to decide which polarity they're going to reflect and then choose a body that reflects that polarity. Now, incidentally, this has nothing to do with the ideas of homosexuality, of any sort. The only time that it is necessary to be married to a soul mate is at the time that one is going to go from the First Degree of Brotherhood to the second degree. This is a balancing between a male and female Ego, where their mentalities have been developed to exactly the same point. They are equally practical as well as idealistic. They are definitely equalized. When two Initiates, male and female, come together in a marriage on the physical level then that's the first step towards achieving Second Degree. That's the only time that you ever

have to marry a soul mate, and, as a matter of fact, we very rarely do.

CJ: But, there's only one other soul mate for each person.

RK: No, there are six soul mates, possibly a seventh because of the alternator.

Challenges in Developing Balance

CJ: And, as you make the point in *The Ultimate Frontier*, people tend to arrange their incarnation in order to have contact with the people they need to have contact with, during that lifetime experience? Well, this certainly does put an interesting light on Stelle and Adelphi for me because not only can you break away from the rigid, enforced role models, and so forth that you find in society at large, but you can also have contact with people who realize the value of what it is you are attempting to work on. That would certainly not only make the work more meaningful, it would make it go a lot faster.

RK: The object of going to a community of that sort is in order to hasten what it is that you are trying to accomplish. But, most of us really don't know what it is that we are trying to accomplish until you come across a book like *The Ultimate Frontier*, and that spells it out so clearly for most people that they immediately can see it. It's amazing how many things we cannot see until somebody gives us the name or a description. You can learn so much if you just are open-minded to new ideas. I think it's really very valuable for everybody to look at both the matriarchal and patriarchal ways of doing things, because both of them have such great strengths. They also have some great

drawbacks, but one can decide to take just the strengths. You don't have to swallow the "whole hog."

CJ: I think about Newton's publishing his Clockwork Universe ideas. There were some scientists that "snapped" to the idea immediately; they "copped" to a whole new way of looking at existence. There were some people who experienced a pendulum change; they swung over and could see it for a little while, but having realized how different all these explanations were from the—they were much more comfortable with their dogma rather than making that adjustment upward to the truth. That seems to be very much the nature of those of you at Stelle and Adelphi that I've been able to deal with through this program and that is that your attitude, primarily, is treating life as a learning experience. And, once you make the change up to that level, treating every day as a learning experience you tend to see every day as something new and something different rather than just the "same old load of coal into the burner" each day.

RK: All of this requires a great deal of stamina, however, to change yourself. It's so much easier just to kind of slide and let life go by easily without struggling too much. Taking thought does hurt, and it is a struggle to change yourself in an upward direction. It's real easy to slide. It's kind of like a mountain climber. In order to climb to greater heights he has to let go of some of the pitons that are already holding him in place but also holding him back. And, you can't reach upward until you let go of the anchors you've already established, and, psychologically, there is an analogy there: it is hard to let go of those personality traits you've somehow managed to put together into a reasonably viable package, and when you disturb any one of those things it

readjusts everything in your personality. Most people find that so uncomfortable that they'd just as soon stay where they are—hold pat—rather than reach out to be greater. But, after a while you learn that it's fine but it's just like learning how to be an adolescent continually. I don't know if you can remember what it was like being an adolescent, but the world was constantly throwing new realities at you that you weren't ready for. The beautiful things that your parents told you when you were a child now have to be modified in light of the real world, and you don't like that real world in comparison to the fairy-tale, sugarplum kind of sweetness that children are presented with so you don't scare the bejeevers of them from day one. So, when you find that the ultimate reality, and your climb toward it is so very different then what you've become comfortable with, the tendency to not want to go into it is very strong. You have to fight it constantly in order to change. The rewards that are on the other side are really so worth it that, why don't you make that move? We have a whole community of people who are willing to do that. As a matter of fact, there's no point in them staying in a community unless they are willing to, because they can do nothing anywhere in the world, they don't have to come to Stelle and Adelphi and do nothing.

Closing

CJ: True, although I've heard it said that the only real fear is the fear of the unknown. As you pointed out, it is so much easier to fall back on that which you already know to be useful to you, that which has always worked and the inability to reject dogma when the truth comes along has been the end of many societies. I've heard it said more than once, and I still see the worth of it, that any problem you encounter is fifty percent solved if you

have a really good understanding of the problem, what it is and how it applies to you, because from that will spring how you can adjust yourself to it and do something about it.

RK: I think that's so.

CJ: Seeking the balance within yourself has been mentioned in so many places in so many other cultures but it's so true it's almost sounds trite. When you examine the advantages to yourself of seeking such a balance, it really supersedes just about every other consideration. I think Bob Dylan said, "He who is not busy being born is busy dying."

Richard, once again a fascinating discussion, so thank you for being with us.

RK: It's a pleasure to be here, Charley.

We also have to show people that there are better ways: various touchstones, guidelines if you will, descriptions of how a person can be better. We have the Great Virtues as one thing, and to think, not just about the Virtues, but of different ways of organizing society, different ways of dealing with children: how do you want to develop them? Do you want them to carry on exactly the same kind of characteristics that the culture has today? Are there better ways? Do you perceive them as being better ways? If you do, here's how to go about doing it by changing your children.

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