

In Pursuit of The Ultimate Frontier

Some Thoughts on Loving

A discussion with
Richard Kieninger



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- 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

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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!

In Pursuit of The Ultimate Frontier

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Introduction

CHARLEY JONES: Hello and welcome once again to, “In Pursuit of the Ultimate Frontier.” This discussion will take as its basis information released in a book called, *The Ultimate Frontier*, written by Richard Kieninger under his pen name, Eklal Kueshana. Richard is with us today in the studio. Richard, welcome to the program.

RICHARD KIENINGER: Thank you very much, Charley.

CJ: Today, we are going to discuss a topic I can’t remember hearing anywhere except maybe once or twice in church: that is, “loving.” Why don’t you focus the range of our discussion today with some opening remarks about the term, loving?

Love and Sex Are Not the Same

RK: Most people's thinking links love and sex. They have become so intertwined in our everyday thoughts that they seem as if they were one piece of cloth. But, really they are very, very different. It doesn't take much examination to recognize that some relationships can be wholly based on sexual excitement whereas others can be devoid of sexual overtones while clearly expressing those warm admirations. The kind of feelings that you have toward your children and your parents definitely is love. It is not sexually oriented. Loving a person is really quite different than "falling in love" with a person, because "falling in love" has erotic overtones.

It is an excitement that you feel toward another person relative to bodily sensations which are strictly sex oriented. You can love a person for an entire lifetime, but you can only fall in love just at the beginning of a relationship. The great number of people who get married solely on the basis of sexual compatibility, or the promise of it, eventually regret falling into "Nature's Tender Trap." They finally wake up to find themselves wed to a person with whom they have little in common to sustain a meaningful or a lasting association; maybe not even enough for a friendship.

A romantic relationship provides a more joyful experience of that which is really you. The other person's effect on you is such that your awareness of the marvelous human potential that is within you is heightened, and feelings that are not usually stirred by your routine activities come to the forefront and become alive. But, these intensified awarenesses spring from your own internal thought processes, and really are not caused by the other person.

CJ: So, the strains and stresses in a romantic relationship to someone who is in their teenage years or early twenties is really doing some good to their personality. It is just not something that they are indulging in because it's fun?

RK: I think they are indulging in it because it's fun, but as a by-product they definitely have to learn to relate to other people in dealing with them as real people.

The Degradations of Pornography

RK: In our society, youngsters, of course, are exposed quite a bit to pornography that tends to depersonalize the female.

CJ: Richard, would you agree that a lot of the damage done by magazines like "Playboy," and the various others, would be the philosophy that is taught by the portrayal of women in that way?

RK: Yes. They become objects for the gratification of a males' imagination rather than real, feeling persons.

Experiencing Yourself in Another

RK: It is characteristic of a romantic person to idealize partners: they are not just a pretty face and a pretty body. By extension, a person who is in love with all aspects of life has really idealized his environment, and may also be in perpetual awe of the marvels of the Universe. That person generally feels very alive, and is charged with enthusiasm. Wherever he goes, he puts his attention on the beautiful aspects of and the goodness in everyone and everything.

Between a man and a woman, this tends to involve your projection of what you like best in yourself, upon your idealized partner. Around your partner, you are experiencing your own essence of humanness and worthiness and divine beauty, if you will. You simply cannot imagine or perceive characteristics in your partner higher than your own finest aspirations and knowledge of virtue. If you have not imagined it, you can't project it to another person as possibly having it, and even if they do have it, you cannot see it.

CJ: So, the relationship in part is directly predicated on what you believe to be or what you have experienced?

RK: Right. And, what you can see. A person who has small vistas cannot see much in another person.

CJ: The more that you know about yourself the more correctly you are going to be able to match yourself with someone else.

RK: That is true. For instance, a very young person—there are just a lot of things they have never thought, never encountered, and they haven't tried to work out the problems of certain human relationships. They don't know anything about that. You might say they are very callow, and they wouldn't get much of a response from an individual who can see far beyond their limited youthful perception. So, young people tend to be attracted to young people and kind of wallow around together in their inexperience and lack of perception. As they grow, of course, they gain these things. It may be that they know very little about love, and therefore are attracted to one another on sexual attractiveness instead of on

the deeper levels where great gratification of life and its yearnings can be fulfilled.

CJ: Several of the more well-known couples in my high school graduating class married immediately after graduation. Some went into military service and some went to school and various things. Talking to them at a later date, the one thing they almost all said was that they simply were not through growing when they married, and they grew in divergent directions shortly after that.

RK: Yes. That is the risk you have to take when you marry so young.

Loving Is Learned in the Arms of a Mother

CJ: So, loving is something, apparently, that you learn. You increase your ability to love as you mature.

RK: Yes. That is a long, ongoing process which really never ends as long as we live.

CJ: We can say that this begins at the mother-child relationship, can't we?

RK; It really does begin at that time. That is very definitely basic. A child has the potential for loving, but unless it is given the proper nurturance and the receipt of a great deal of love, it is not able to give any love later on. The human ability to form loving relationships and live in inner serenity and joy is built into us to be able to do. We can nurture our babies to have their natural heritage of being self-reliant, lighthearted adults who have

an ingrained awareness of their own goodness and worth. We prevent it from happening by not providing all of the things that the child needs at the optimum moment of its neurological development. If they are not provided, then the individual is then definitely stunted in that area for the rest of his life.

Socializing Difficulties Due to By Birthing Practices

RK: In those cultures where mothering is still inherently natural and beyond the command of the intellect, bonding occurs as a matter of course. This bonding I am talking about occurs instinctually in a single post-delivery moment when there is an initial establishment of a mysterious, psychic rapport that is usually able to occur during just the first few hours after birth. But, if a newborn is not intensely nurtured through the next eight to ten months of the in-arms phase, the bonding process is not complete. During the first four hours after birth, if the mother is not permitted to caress her baby and bring him to her breast and to her heart, she feels a state of real grief, and even more profound is the future effect on the newborn infant.

At birth, a baby undergoes radical changes: he experiences for the first time the pains of hunger, the temperature around him drops, and yet he is able to adapt to all this. Within that tiny body, nature has built-in a set of expectations for certain things to occur in its environment, and it works to provide these things by instincts which have been built-in to the mother and inflexible, inborn needs which have been built into the baby, and these mesh perfectly. For example, having been enveloped by his mother's womb for nine months, if he is not comforted by the same sensations of being embraced, then he will cry in agony of motionlessness, and to find a semblance of relief, he will flail

his own arms and legs around and tense his body until sleep, of literally terrified exhaustion, overtakes him. What will become lifelong habits of body tension and the expectation of this despairing want and intolerable impatience have begun. When mother doesn't come no matter how desperate the cry, this treatment teaches a person, from infancy, to expect disillusionment, doubt, suspicion, fear of being further wounded and sadly, resignation.

On the other hand, when an infant's natural expectations are met and he finds gratification as a contented, in-arms baby, then the foundation is laid for him as an adult to be able to enjoy his environment in a fun loving relationship. Whatever deprivations a baby experiences in his early months, will be maintained in his life. Those first impressions indelibly stamp him with this outline of this learned expectation.

CJ: Can we presume that either parent can be recipient of that bonding process?

RK: Yes. Any full-time, nurturing person can do it.

In our modern Western society, the newborn is traumatized by immediate removal from all that he has known for nine months: he is deserted in the confines of the nursery. His needs cry out for the presence of the woman's body that had been his only world. The vogue, now, is to let the baby cry: you don't want to spoil him. He is experiencing a terror—a limbo—deprived of living sensation. He ends up screaming until he falls asleep. In whatever area, where the ancestral expectations of our species are not met, then development in that area is halted. The

surrounding patriarchal culture thrust upon our offspring has little relevance to the built-in expectancies that were put there by our Creator. In cultures where mothering is still instinctive, the baby is in close contact with the mother's body from the moment he emerges from the womb, and after that the baby is seldom separated from his mother's arms.

Enlightened Birthing Practices

CJ: You would say then that there is some credence to the "low-light birth technique" and so forth being brought to the forefront now?

RK: Yes. We are beginning to learn a great many things scientifically which were simply overlooked. Modern doctor's efforts to make giving birth more scientific to remove any possibility of pain have created almost two generations of people who are not able to love because of the deprivation of mothering that was required for them to be fully functioning. With the deprivation of concentrated mothering, our society is bringing forth people with impaired intellect, impaired conscience, and shrunken emotions. They are kind of pitiful beings who experience diminished joy, grief, good humor, or love. I mean, they feel very little. In general, these people who are deprived of close mothering, tend to establish relationships on the earliest infantile characteristics: a satisfaction of needs. This has become so prevalent in our society, that now it is the norm. The way we communicate love and the language of the smile and the embrace are learned as a babe in-arms and used when the baby is grown and falls in love himself.

CJ: Is it really any surprise that such a society does not offer courses in parenting?

RK: Well, Stelle and Adelphi provide extensive courses in mothering before people even get married. And, of course, when they are expecting children, then we give a pretty intensive refresher course in what the child needs, what to expect as you go through natural childbirth, and things of that sort.

CJ: That seems to be one of the major, obvious advantages to me of having a community looking for a better way, because with the applied research of all those people thinking and trying stuff that works and sharing the ideas, you eliminate duplication to the point that you can really get somewhere.

RK: Yes. We are not making this up as we go along. There is plenty of information that is available.

CJ: It would be interesting if Stelle and Adelphi—the difference between love and sex would be taught and understood from the first. It is not something that you have to figure out thirty years down the road.

RK: It is nice to have a good handle on what it is that is raging around inside of you. We have tremendous resources at our fingertips to help ourselves these days.

Results of Mother-Infant Bonding

RK: Getting back to the infant, just for a moment, I am reminded that from six weeks a baby is able to discriminate the face of his mother, and he is able to distinguish that one from all

others. He is really kind of falling in love, as it were, with his mother. As a result, he will feel easily able to express love as an adult, whether it be to his spouse or children or other associates. Psychological and psychic interchanges occur between a mother and an infant on many subtle levels. Much information is transmitted from mother to infant without a word ever being spoken.

Results of Non-Bonded Infants

RK: Children who are deprived of a sustained human attachment don't have a preference for one nurturer over another, and their impulses are less controlled. This is especially true in regard to aggression, temper tantrums, less tolerance to frustration, uncontrolled behavior, and impulsiveness. Such children suffering from such lack of mothering and real love develop lying, stealing, brutality, and infantile modes of behavior. And, what they do as children, they extend into being adults.

Contrasting Bonded and Unbonded Children

CJ: A moment ago we were touching on the fact that in some of the more primitive cultures, certainly many of the matriarchal cultures, that the means for dealing with children are more complete than our current, Western way. Could you give us an example in that area?

RK: In matriarchal cultures, children are very serene. In our Western culture, the babies kick and scream trying to relieve their built-up tension. As adults, we end up being permanently armored with muscle tension, and we live in a fairly chronic state of dissatisfaction that can manifest itself in bad temper, inordinate interest in sex, inability to concentrate, and what we

call “nervousness.” The enjoyment of bodily contact in Western culture tends to be damned as sexual or possibly leading toward sexual things which then further denies the unbonded the friendly assurance that could be found in touching or holding. An appetite for extreme sensations grows out of an emotional vacuum that can result in indiscriminate brutality and drug usage, and, in the absence of close mothering, a conscience cannot even be formed. Even the qualities of self-observation and self-criticism fail to develop. These people are kind of like shadows of what they should be. They cannot value one person above another, and therefore painlessly change partners in the absence of love. They treat their children with indifference.

It is kind of awesome how the in-arms bonding of a child, which we see in other cultures, produces people who strive to serve mankind rather than selfishly endeavoring to alleviate a continuous ache for something that is missing. The mother’s role of loving in those early formative months is of utmost importance. She must always be available to her child for comfort and food and holding, yet offer a minimum of guidance so as not to usurp his initiative as he grows older.

The father, of course, also has an opportunity to build his child’s reservoir of love and affection. There is something very special about the father’s presence. He is the interface to the outside world and another person to emulate and imitate. Moreover, the most important thing a father can do for his children is to love their mother.

What is Falling in Love?

CJ: A little earlier we were discussing falling in love, and we used the term like we knew exactly what it meant.

RK: Whatever its mysterious essence is, it is not understandable. Love is the great creative power that comes from God. It is not necessary for us to understand what the power is but rather how it manifests in our lives and how we can use it to greater benefit. The question, of course, is what is that love that occurs between two people? Unfortunately, we are conditioned by mythic customs of our society to attribute the cause of love to the other person; that is reinforced by every love song. It deprives us of being able to recognize that what you love is yourself around the person to whom you have assigned idealistic characteristics. Because of this myth, you deprive yourself of the possibility of owning and being responsible for your own experience of love. When you give another person power over your sense of well-being by assuming that they are the ones who are responsible for it, this leads to the desire to have control over the other person who is the so-called source of this beauty and fulfillment and excitement in your life. So, your focus is misplaced.

Once you discover that love manifests through channels within yourself, you never need be without it. That is a difficult trick of counter-conditioning the belief structures instilled by your culture. The fact remains, however, that you need not be dependent upon others whom you could never really control anyway. Jesus and other advanced Egos are remarkably self-contained.

CJ: Richard, could you repeat your statements—a little bit of expansion—about the [psychological] projection that occurs when you idealize someone else?

RK: You are projecting onto another person almost entirely when you are in love. Your contemplation of a perspective

partner's admirable personality elicits pleasurable psychological responses which set the stage for opening yourself for further self-awareness. Even your reticence is diminished and it's wonderful and inspiring. But, all of this is all a matter of what you can see in yourself. You are loving your mirror image of your highest ideals for a human being, and those are your ideals. Other people may have higher ones, but you cannot see them yet. Others may be still be fumbling around trying to get to some of those ideals which you have.

Unfortunately, most people's relationships are built on need, and such people feel they can't make it without the other person. But, demands upon another person, which are based upon your dependencies, are suppressive and binding on that person rather than supportive of their individual growth or freedom. So, naturally the person upon whom you make those demands is threatened. Relationships based on need deteriorate into contests over who has the most control of the other partner in order to manipulate the source of the satisfaction of need. These manipulative routines include childish dependencies, being sick, not letting the other person "make it" with you, having children in order to bind the relationship that is otherwise falling apart, and invoking guilt and shame. Society provides you all the different examples you can use for that. These are madness-engendering entrapments.

Positive Expectations in a Relationship

Society has traditionally been concerned with the legalistic economics of marriage and the roll of the family in providing for children. These are important, but we have begun to recognize the need for psychological health and spiritual fulfillment in all

members of the populace. So, new criteria for man-woman relationships are being developed in Stelle and Adelphi to better assure truly healthy marriages and happy children being reared within the ideal climate of those marriages. The real aim of any relationship should be for all the parties to experience love and Egoic advancement. Each partner is entitled to a creative environment in which his own adventure of life is encouraged. Everyone wants to experience themselves as loving, capable, and worthy human beings. If a relationship is to work, the partners must commit themselves to supporting the well-being and spiritual growth of each other. We all want the opportunity of working together to make a contribution which is of joyful service to ourselves, our children, other people, and the world. It is what every person hungers to do, and the Brotherhoods provide a ready framework to make it easier to accomplish.

Anyway, living a lifetime is largely experimental, and everyone needs room and time to figure out what's best for him or her. Finally, you come to the point where having mature love is being so self-assured that you are primarily concerned with another persons' relationship with his own life rather than with his relationship with his life. You can appreciate his acquisition of mature love knowing that since his relationship with himself works, his relationship with you will work automatically. Of course, if your own life isn't working, then your relationship with another person isn't going to work either.

The person who is free of dependencies upon others and who is balanced and complete is in fundamental harmony with every other person who's life has turned out in a happy understanding

of what love is all about. People who are okay within themselves are always comfortable to be with. Have you ever noticed that?

CJ: Yes. There is something about their self-assuredness. They are fun to be around, because doubt seems to stay far away.

Hallmarks of a Loving Person

RK: Yes. And, it seems like what comes across from them is a sense of a fullness of life, a joy. They convey the power of love that emanates from God. Maybe they never describe it as that, but that is really what they are doing. That power flows through them unimpeded. You can sense it. You know that they are so complete within themselves that they accept you without being threatened by who or what you are. They never need say, “I love you” since you already know it implicitly.

Your own spiritual uplift directly depends upon your being able to love. That, in turn, comes from having self-esteem. When it comes down to it, ultimately, love is everything. It is the answer to everything. Love allows a person to be open and accepting of others. Certainly, it is far better to love than to be suspicious all the time. Therefore, what can you lose if somebody disappoints you in so-called loving you? You still are you. You still have you.

CJ: Why penalize yourself by being hostile, by being suspicious?

RK: Right. That just closes doors on people. You draw a circle which includes other people out. Love builds bridges between people, and everybody is ready and willing to love.

Sex is entirely another matter, and it should be. There can't be too much love in the world. Being in a constant state of love is a natural human condition, but our patriarchal culture has made love a rarity in the face of the aggression, fear, conflict, and even hatred, which is spawned by our sick institutions and our possession oriented values.

CJ: Many people are afraid to show it as they are to do it.

RK: That's true. It is unsafe to be a loving person [toward everyone]. And yet, whenever we see the grandmotherly person who is permitted by our society to be loving, everybody just laps it up; everybody. How much we appreciate that genuine affection that we don't have to do anything for it, just be our own selves and bask in the sunshine of somebody's genuine love and acceptingness. How nice when we all learn to do that all the time with everybody. Then you don't have to worry about being on the short end of the transaction relative to the Golden Rule. Everything is safe. You don't have to defend yourself against anything.

Closing

CJ: Richard, once again, a loving practical message of hope for the reestablishment of the human connection among our people here on the Earth. Thanks for being with us again.

RK: Thank you. It is delightful to be here. We were talking about one of my favorite subjects.

CJ: Thank you sir.

New criteria for relationships are being developed to better assure truly healthy marriages and happy children being reared within the ideal climate of those marriages. The real aim of any relationship should be for all the parties to experience love and Egoic advancement. Each partner is entitled to a creative environment in which his own adventure of life is encouraged. Everyone wants to experience themselves as loving, capable, and worthy human beings. If a relationship is to work, the partners must commit themselves to supporting the well-being and spiritual growth of each other. We all want the opportunity of working together to make a contribution which is of joyful service to ourselves, our children, other people, and the world. It is what every person hungers to do, and the Brotherhoods provide a ready framework to make it easier to accomplish.

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