

ECHOING
2016 SERIES

SIMPLICITY

No. 2 of 3

The Collected Works of Gregge Tiffen

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*These booklets are offered in appreciation for
the ancient mystical teachers and
their messenger, Gregge Tiffen.*

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THE COLLECTED WORKS OF GREGGE TIFFEN

BOOKS:

[Life in the World Hereafter: The Journey Continues](#)
(2006)

[The Story of Infinity \(2011\)](#)

First Encounter Series - The Trilogy (2010)

[Vol 1: Into the Universe: Extraterrestrial Activities](#)

[Vol 2: Down to Earth: Terrestrial Activities](#)

[Vol 3: Earth and Second Earth](#)

BOOKLET OF THE MONTH SERIES:

Gregge's desire was to have booklets sized to easily carry along with you. You can open to any page wherever you are and receive concise and inspiring messages from his original works. Each series has twelve booklets organized by months of the year.

[2016-Echoing Series \(Booklet 1, 2, 3\)](#)

[2012-Echo](#)

[2011- Open Secrets Series \(Booklets 1-12\)](#)

[2010- The Journey Continues Series \(1-12\)](#)

[2009- Language of a Mystic Series \(1-12\)](#)

[2008- Lessons in Living Series \(1-12\)](#)

[2007- Seasonal Reflections Series \(1-12\)](#)

[2006- Winter Solstice: The Christmas Story](#)

INDEX Booklets of the Month (2006-2012)

MORE COMING SOON

Contents

Part I: Points of Reflection.....	6
Part II: The Keystone of Mysticism.....	13
Information on other ECHO and ECHOING: Separate Kindle E-booklets on Amazon.....	21
About the Author	24

Part I: Points of Reflection

*Oh, when the Saints go marching in, When
the Saints go marching in,
Oh, Lord, I want to be in that number, When
the Saints go marching in.*

--Louis Armstrong

Whenever I start talking about mysticism I keep saying that the universe is simple. Mysticism is simplicity itself. It is not hard. However, it is the hardest thing to learn because we cannot believe anything so powerful can possibly be so simple, yet it is.

Humans have the inability to leave things alone and allow for simplification. They start opening all the cracks to see if some mistake is being made, and they add a lot of things that are not there. However in terms of mysticism, it somehow doesn't seem to be enough to look at the universe and know that it is functioning by the very nature of its existence.

We spend a great deal of time studying, talking about, and trying to understand First Cause. In other words, where did everything come from and what started the whole thing? I maintain as a result of my training, my experience, and my teaching that to find the reality of the only causeless cause you will never get any closer to it than yourself.

You are in the universe but, in terms of your awareness, you are the universe and the universe is you. You must allow those moments of awareness to connect and to understand that the soul is the soul. You literally move with soul in the same way that you move through the water in the ocean only to feel its wetness.

Water is water and yet it's not. Who is to say that if you jump into the Mediterranean Sea that it is different water than the Indian Ocean or the Pacific Ocean? There are nuances just as the soul is the soul but because of our individuality there are nuances.

**Mankind is too occupied with walking above
the water rather than jumping into it.**

I am going to continue echoing back to a junction in my life when I began to deal extensively with an individual consciousness in the astral plane. This was a necessary part of my preparation in order to qualify for a particular type of instruction that would further my training.

One of my discarnate teachers was Meister Eckhardt, a Christian mystic who lived during the late thirteenth and early fourteenth centuries. As mentioned in [Echo](#), he became a mystical qualifier of amazing discipline in patience and, as I learned in my early training in Tibet, patience is a necessary quality of mysticism. It is being able to overcome time by not letting time become the factor in your life.

Eckhardt¹ introduced me to the mystical point of reflection regarding time. The only way you can overcome time is when patience is no longer needed because you don't know you are being patient; therefore time doesn't matter. In other words, you know that you are so you don't know whether you are being patient or impatient.

If you want to identify whether you are being patient or not then you have to be superior in time to things that are temporary.

- Words are temporary.
- Humans are temporary.
- Events are transitory.

Literally, your view has to be in the larger sense. The agelessness of the soul lies in the fact that the soul as the soul never understands time and never gets involved in it.

¹He was not fond of the title "Meister" so for that reason I refer to him with great respect as simply Eckhardt.

Time is in all actuality the infinity of mass.

Let's use knowledge as an example. Once knowledge is learned the specifics of what you have learned are forgotten. Knowledge then becomes mass awareness and not specific awareness. If you understand that, you understand the element that transcends time and that transcends temporal things.

For instance if I were to teach you addition, you would have to learn that $1+1=2$ and that $2+2=4$ using the binary code. At that point you are very human and that transcends nothing else at that point.

However, once you have learned and once I take four items and lay them side by side in twos, do you say, " $2+2=4$ "? No. You say

that there are four items. What you are expressing is the totality of the knowledge without the specific details.

The requirement is to be able to rise above pieces of knowledge, pieces of time and pieces that are only transitory in your life in order to understand the larger picture.

You are then able to look at a person and not see hair, nose, eyes, and clothes. You look at the person and you see soul and spirit; the experience and humanity, and the infinity all in one.

**A truism of mysticism is
that spiritual purity always maintains itself.**

Throughout his teachings Eckhardt held that purity only begets purity, spirit only begets spirit, and soul only begets soul; that quality resides in all of us. Such quality is only denied us by our own dissatisfactions and our own inabilities to maintain control over the human element.

It is the human element that may house and observe, but it is the center of the purity of the soul that issues forth nothing that goes beyond purity. It is that center of purity that absorbs itself primarily because purity always hears itself and therefore never says anything since it always knows what it is going to say.

Eckhardt's concept is that we are truly saints among ourselves who refuse to recognize or even try to recognize our sainthood. He extolled his great belief that when you understand perfection you understand that there is no quality in perfection that allows it to reflect itself by any means. In other words, perfection cannot speak of perfection and perfection cannot look in the mirror and see its own reflection of perfection.

The reason perfection cannot reach out and touch its own perfection is because perfection is related to infinity. Therefore perfection is left in the realm that is untouchable - unrecognizable.

Eckhardt goes on to say that when you arrive at the point of truth or when you arrive at the point of righteousness, there is nothing else you can do because you recognize that point as the perfect state of being. You neither try to express it, nor to reflect it, nor to analyze it. It is that perfect in totality and what we can express humanly is all too little of it.

Part II: The Keystone of Mysticism

*The keystone to mysticism is the
murmurings of the soul.*

Eckhardt had a great awareness that all things
devour themselves into themselves and
therefore always become as

themselves greater than what they were. He
never saw anything in a linear sense. He
always saw the line completing itself

and then becoming a line without beginning
or ending just as in the soul's journey.

Life is very much a circular adventure as a spiral
with no beginning and no ending. That is, it is
always turned into itself and out of itself much
like you would turn a sleeve inside out.

Eckhardt recognized that if the human individual
would allow himself to get involved with the
continuity of his own soul consciousness, all
answers that escape the human mind would be
available to the spirit. In other words, the
contemplation of

the soul constantly feeds upon itself in a fashion like the symbol of infinity going in and coming back.

He realized the keystone of mysticism is that all knowledge is available to all people all of the time. The mystic sees it as the awareness of consciousness.

Eckhardt and I had some discussions when he admitted that he could never quite come to grips about mankind not taking time to see his own divinity in terms of seeing his own soul capacity.

In the years that have gone by, there has been a lot of interest put into transcendental awareness and transcendental meditation. It's thought of as a state in which you are sitting there and *om* until you and the universe become one.

However, every one of you has been in a perfect causeless state at least once in your lifetime and probably many more times than that. You were completely filled to the bursting point with joy; absolute, overwhelming, up-to-the-neck-and-can't-

speaking type of joy. Even if that was just for a fraction of a second that is cause that is causeless. There are no physical senses that function at that point in time. There are no words that come forth. There is no feeling of the human world that you can feel. If you want to use the term, that is *transcendental awareness*. It is the causeless moment.

It is that kind of thing that you are meant to have often and that takes us back to a sense of joy. It is happiness within yourself that gives you that joy in which all feelings of the world leave you because you are so filled with the feeling of yourself.

If I came by at that point and asked how come you feel that good about you, what would you say? You would likely say,
"Don't ask me that. When you ask me that, it pulls me all the way down to the ground. I can't even talk about it. I don't have any reason for it." It is out of this that issues all things.

It may seem a bit impractical or utopian to live this as a reality, but that is not true. I think if you go through one week of your

life without a moment of this, you are in trouble. Eventually, it should get down to at least once a day.

Let me point something out to clarify this. We are deeply and naturally involved in our bodies. And our bodies get deeply attached to us. They attach us to the world. Now, every one of us has had the occasion where the call of nature has been tremendously strong. Sometimes we are not near a bathroom but what a total sense of relief it is when that moment does come when we are. We have all had the great feeling of release and cleanliness from that which had the body all tied up. That feeling does not need to last very long, but it does happen and it happens often. To prove how important it is, you know how miserable you are until that moment can be reached.

Believe it or not, that is very close to the cause that is causeless. It is the emptying effect. It is that release of everything. It is that sense that of all the things that are important in the world, nothing is more important than that release. This happens a

lot of times to you during the days, weeks, and months, and you just can't escape it. The same thing is true when you are slate dry and really thirsty. Is there anything else on your mind such as relationships or bills that need to be paid? No. All that is in your mind is the purity of that one touch of water to your lips, down your throat, and that sense of relief.

The point I am trying to make is that you have a whole series of these things indicative of cause that is causeless, yet you never connect them to your life. Let's say I come along holding the lamp on high and ask you to tell me about your life. I might ask if you have ever reached the point of cause without cause or transcendental awareness, the oneness with yourself and a totality with the universe. It is likely that you would tell me that you never have but that you keep searching for it.

Wait just a minute. You have it all of the time!
You are just not aware of it therefore you don't connect to it, nor do you allow

those connections to become a consistent line of endeavor and experience.

The water was not seeking you when you were thirsty. You were seeking the water. It was your thirst that brought you to water. It was your need. The water didn't need you. After that the water became you and you became the water. The whole element, the whole lifetime, lies in that one molecule of liquid. Don't you see that there are so many times in so many different ways that you go through experiences becoming thirsty for one thing or another? However finding it you tend to overlook what power there is in that simplicity.

When you put in a very exhaustive day and you crawl into a clean bed and you are in that one moment between relaxation and sleep, you transcend everything. There is that one brief moment of bliss. It also happens when you wake up between your favorite sheets, in your favorite room, and in your favorite atmosphere feeling that one blissful moment. *That* is cause that is causeless. We forget those moments, and

we forget ourselves in those moments. That is the simplicity.

When you are carrying a heavy load of groceries and you finally put the load down, it is not just muscle relaxation. You have finally finished the job in the same way as when you are working on a job of some kind mentally and you finish it. You see, we lose the *whole* sense of the experience of life. The cause becomes causeless when the act of the experience transcends everything that is material.

- The experience of life does not find you.
- You find the experience.
- Therefore you are the cause.

I am talking about that first sip of water when you are really thirsty and the water is really needed. It is that brief moment to be aware of; it is the elongation of that brief moment into the moment of awareness that relieves the body. It is finding that one ray of sunshine when you are cold. It is finding the shade when you are very hot. It is the sense of feeling the little things because

simplicity is in the natural function of small things correlating themselves into one another that connects to a life that is not difficult.

It is very, very simple. The difficult part is in maintaining the simplicity. So many times in so many ways you become thirsty for one thing or another and finding it you tend to overlook it. You have to find the reality in a causeless cause, and the only causeless cause you will find is in yourself.

It is not out in the universe somewhere out there. You are an integral element in the universe and in terms of your awareness the cause is you.

Awareness identifies your experience.

**Information on other ECHO and ECHOING:
Separate Kindle E-booklets on Amazon**

[Echo](#)

Why do you have a reaction to some people and events and not to others? If you are willing to reflect upon that as your question, you can begin an ongoing conversation between the invisible and the visible worlds. Consider that energetically people, events and even ideas echo back to you according to your individualized awareness. Proceed from there with the ideas presented in this booklet and you can begin to erase limitations from new points of reflection in terms of your present attitudes, convictions, behaviors and the ways you navigate the directions you take in life. Why not begin to use those points of reflection to enhance your communication between the seen and the unseen worlds?

Acceptance (First in Series of Three)

In this first booklet of the three-part series, *Echoing*, you will find echoed back to you messages from the wisdom of the ages. The possibilities for you to gain a deeper understanding about how that knowledge applies through you and into your daily experience are endless. Here are four signs for you to use to logically and sequentially build four steps of awareness in your transitory experience of being human.

Simplicity (Second in Series of Three)

Are you ready to uncomplicate your life without finding out that to do so you have to add even one more thing to your checklist of what needs to be done first? The message in this booklet can serve to increase your awareness about how often, how naturally and how easily you are using the energy of transcendental awareness in your daily experiences without even trying. You can discover that it is not impractical or utopian to make those connections without having to go to

some far off place in the universe to live the quality of life you deeply desire.

[Expectations](#) (Third in Series of Three)

In this booklet you will read about why it is that some mystically minded individuals ultimately come to the understanding that when you create nothing happens.

However that is a reality that escapes many mystics, and you will also read why that is. What you can learn to expect is that when you create you are clearly imprinting your image. What you make of yourself, with yourself and within yourself is a forever developing personal choice. The creativity begins to have an experience *after the fact* when what has been created takes on a human element. Translated in order that we can wrap our otherwise trained minds to accept is that the quality of creation is totally aligned to each individual. It is impossible for someone to create outside of one's own quality. The ramifications are many. Enjoy yourself!

About the Author

Gregge Tiffen received intensive training in mysticism and mystical law in the Far East. He returned to the United States in the late 1950's to teach as he was taught. Before his death in 2008, he was a well-respected business consultant, exceptional teacher, and personal counselor to people throughout the world. You can learn more about him and his work in his highly acclaimed book [Life in the World Hereafter: The Journey Continues](#).

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