

# COX CONCEPTS

Philo Judaeus, in the first century, said, *“For pray do not spin your fairy fables about moon or sun or the other objects in the sky and in the universe so far removed from us and so varied in their natures, until you have scrutinized and come to know yourselves.”*

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The First Field of Knowledge, and the one the Great Masters and teachers have revealed as most important, is KNOWLEDGE OF OURSELVES, the Inner Being. Jesus called it the Kingdom within, where all secrets are revealed.

E.F. Schumacher quotes a number of masters and thinkers who have expressed the need to know one’s Self before all else. Plotenus (205-270) said, “Withdraw into yourself and look.” Paracelsus 1493-1541, said, “Men do not know themselves, and therefore they do not understand the things of their inner world. Each man has the essence of God and all the wisdom and power of the world in him.” He recognizes the inner world as one of the fields of knowledge when he says, “He possesses one kind of knowledge as much as another, and he who does not find that which is in him cannot truly say that he does not possess it, but only that he was not capable of successfully seeking for it.”

Swami Ramdas (1886-1963) said, “Seek within - know thyself.” The Prophet Mohammed told Ali, “Learn to know thyself.” Lao Tzu, in the Tao Teh Ching, says, “He who knows others is wise; He who knows himself is enlightened.” And P.D. Ouspensky says, “Evolution of man will mean the development of certain inner qualities and features which usually remain underdeveloped, and cannot develop by themselves.” Francis Bacon noted that “the first requisite is knowledge of ourselves and of others” but he thought that the first was important primarily for the latter. Socrates also noted the importance of first knowing oneself. He said, “Gnothe Seauton,” (know thyself)

We are more familiar with another of Jesus’ admonitions, “Look first to the beam in your own eye before looking at the small speck in your neighbor’s eye.” We may be even more familiar with the quote from Shakespeare, “To thine own self be true.” Both quotes refer to the need to look inward first. When we look to the Universal Truths for direction, we find The Law of Proper Perspective. “Focus” is the tool or skill to be utilized, if we are to look inward.

### **Religion or Science – Is either the Answer?**

Why do we not constantly and fully, explore this First Field of Knowledge? E. F. Shumacher says it is because religion has been abandoned by Western civilizations and nothing remains to provide this teaching. He is referring to the preeminence given to science, which is the fourth field of knowledge. He says, “Western civilization, consequently, has become incapable of dealing with the real problems of life at the human level of being. Its competence at the lower levels is breathtakingly powerful; but when it comes to the essentially human concerns, it is both ignorant and incompetent.”

The problem scientists have with this inner field of knowledge is that they have already ruled our inner knowledge as unscientific and unworthy of consideration. Shumacher says, “The paradox exists only for those who insist on believing that there can be nothing higher than or above this everyday consciousness and experience.” How scientific can one be to completely rule out this field of knowledge? Many of us, at one time or another, have experienced moments of reality beyond the everyday life experience. We have either forgotten or refused to recognize the glimpse of self-awareness.

Religion cannot radiate power unless the mass of dogma and doctrine that has been attached to it is pushed aside. Only at this point will it have the power, which is the revelation of The Universal Truths. When the one seeking within for the Kingdom turns to this traditional source, he more often than not becomes bogged down in the mire of dogma. His energies are spent on doctrine, what is wrong with other segments of his religion, and how all these other religions have their root in evil or Satan.

The close adherent to a religion frequently knows how to refute everyone else's doctrine. He is the only recipient of truth because his religion tells him so. With this mindset how will he be able to "focus" on himself, the inner field of knowledge? He cannot, so he spends his life talking about the problems of the second field, (other people), and being happy he is one of God's saved elect, never knowing himself, therefore, never knowing his fellowman.

Shumacher warns, "The claim that "science" brings forth truth certain, unshakable, reliable knowledge which has been scientifically proved, and that this unique ability gives it a status higher than that of any other human activity, this claim on which the prestige of "science" is founded needs to be investigated with some care." Who will investigate this claim? Will the scientist who limits himself to The Fourth Field of Knowledge, based primarily on observable facts, and his five senses, be our final source of knowledge? Will the religious leaders of our day, especially in the West, wrapped in doctrines and dogmas, preaching the mantra of "uselessness" of man's effort and total dependence upon God up there somewhere, be the final arbiters? Should the searching for the inner man be blocked? Shall we allow them to close the door that leads to the foundation of all Fields of Knowledge? Man faces a crisis today because perspectives, science and religion have roadblocks; to the Universal Law of Evolution and Unfoldment. The only avenue is our own capability to look within as Jesus and the Great Masters have taught. To go within, to question and contemplate, the coming to know based upon life experiences is the process.

### **The Support of Independent Ministries**

With the completion of the first level of the Institute of Applied Metaphysics you are not only a Council Member of COR but are eligible for ordination as a Minister / Teacher.

In the *COR Document* you will note how unique the Church is with regard to structure. This book is available online at the [www.IAM-COR.org](http://www.IAM-COR.org). as a free download.

COR has one primary purpose for existence, and that is to assist individuals with the process of identifying and verifying the Universal Laws in their life experiences. There are a number of benefits to participation with the Church. The focus of COR is on the development and support of individual ministries. Graduates of the Institute and ordination by COR do not require the Minister / Teacher to operate under the name of COR. Each Minister may adopt a name for his ministry and that ministry may be non-traditional. It may be a healing ministry, a musical ministry, a teaching ministry or one individually designed by the graduate.

In the Ministerial Program there are two additional levels of ordination. With completion of the second level, ordination as a Master Teacher is available and on completion of the third level ordination as a Doctor Metaphysician is granted.

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Should you like this concept and want more information, please e-mail us at [Renford@IAM-COR.org](mailto:Renford@IAM-COR.org) or call 901-358-2226.

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