



April 2005

New Insights

FOUNDATION OF HUMAN UNDERSTANDING *Newsletter*

The following is taken from a booklet written by Roy Masters in 1965. Now out of print, this rare find reveals the depth of insight that this young founder of the Foundation of Human Understanding always possessed.

How To Be At Peace With Your Problems

by Roy Masters

Copyright 1965

IMPORTANT: READ THIS FIRST

The following presentation will strike a responsive cord in your memory, reminding you of a simple Principle by which all problems can be resolved.

The FOUNDATION OF HUMAN UNDERSTANDING has a technique by which you may reactivate all of this essential knowledge. Knowledge which is absolutely vital for your happiness and well being.

The ideas presented here have one central theme. The variety of expression is the variation of that theme. In order to fully understand this book, the written word should be spoken. Therefore, please read and reread the text aloud if possible.

Second Installment

Ultimate Stress

Remember, we are overcome by what we respond to—or by what we react against. Therefore, we may either respond to ourselves instead, becoming identified and whole; or we may become identified with, and conformed to, the outer, worldly intelligence. When separated from our conscience within, instead of the unfoldment of understanding, grace, health and life, we see only fear, sickness and decay...as our lives become attached to the flesh of others, rather than to the spirit within.

Responding to worldly intelligence, you will be serving their inside cunning, and never will you live a purposeful life. You will be filled with excuses, instead of wisdom; chaos, instead of peace; sickness, instead of health. You will justify your compulsions and call it love.

When we do not seek and find this exciting inner-relationship, we are then obliged to compensate for what we lack within. This means that, since we must meet life, we must find substitute ways in which we can overcome these tormenting responses.

The first method is to yield to the pressure, so that we do not feel the tension. Still we are not conquering our reactions; we are only being conquered. We cannot have strength without danger. If we side with that danger, then there is no temptation through



- Roy Masters

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Foundation of Human Understanding

which to exercise virtue. WE are the temptation. We are conforming to the requirements of an outside intelligence, instead of to our own—which we have lost sight of, through a mass of excuses. As it is well said: “If you can’t beat them, join them!”—and surely you will. The second method is obvious; we attack the danger immediately. Unfortunately, this rebellion makes us worse than those who torment us, and we express their inner hatred. Promptly, they proceed to declare us unnatural and insane, wicked and cruel; using us as scapegoats, and as distractions from their own guilts. Our ungodly rebellion can be provoked more easily as time goes by—into that confused, unnatural-behavior that delights the tormenter. The tormenter benefits in many ways from your conflicts:

1. Everyone sees your guilt instead of that of the tormenter.
2. The tormenter enjoys the reaction that he has produced. It relieves him, momentarily, from his role-of-action, giving him some kicks, and a feeling of superiority over your unfortunate plight.
3. He can transfer his sickness and guilts to you, through your emotional excitement to the stimulation. It is possible to exchange personalities and reverse identities, so that you seem like the bad guy, and he seems like the good guy. More of this is discussed in my other writings.

The third method of escaping the reactions to life is by refusing to see the danger. This final technique is the most dangerous one of all. In other words, rather than to admit our lack of love and understanding, we brace ourselves—so that we might not be shocked by what we see. There is a state of mind that seems like patient, forgiving, loving kindness, but is not. In this condition, one is calm and patient under trial and tribulation; unmoved by cruelty. Through a twist of imagination, it is possible to change the meaning of the moment, and to make that moment unreal; to make the danger not dangerous; to make the cruelty not cruel. It is possible to see that cruelty, and to smile down upon it, as a forgiving judge.

Far preferable is hostility and hatred and anguish of soul, to this heaven-of-decay; for the hateful can come to repent, and the fearful can come to know his fault, and the cruel one can come to see his cruelty. But what hope has he who is bathed in false goodness, and is rotting in glorious repose? What horror lurks behind those rosy spectacles and ivory towers? We can overcome our guilt and fear in two opposite ways. One way is by making others seem more guilty by cruelty. The other is making people afraid of us by living above our guilts, and by living a life that seems to be beyond reproach.

There are practically no limits to the human imagination in its endeavors to see itself as God. Several of these ways I have already shown you, each one a chamber of horrors, posing as good. I will now reveal to you the most cleverly concealed method of all.

I ask first for the reader’s forbearance for what seems, at first glance, to be a negative and disgusting outlook upon life. However, it is essential to recognize the nature and plans of an enemy before conquest is possible. We therefore must see people for what they ARE, in order to be able to know how, and when, to return a correct measure of good for the evil received; to be able to give wisdom, in reply to folly. Only by precise knowledge and timing can we hope to survive. For example, if you step onto a bus a second too late, you will fall on your face. Perhaps there is a value in this - in the collection of compensation insurance; but, if you live or speak truth before or after the Timely Moment, we can seem to be that Truth; we can also collect compensation from others.

Just as we meet our carnal needs with correct timing and knowledge of their presence

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Again, the Love that has corrected us gives us license to correct another. If you are not correct within—then you'll be hated for your own in-correction.

and peculiarities, so we must also meet cruelty with correct timing, and the correct measure of wisdom. We must see cruelty for what it is, or we will fail to meet life on time. Then shall we become something other than wise and good. We shall be guilty of meeting life without the Spark of Virtue. Then there arises within us a terrible need to make others feel more afraid and guilty than we.

There is something within us that refuses to see. There is also something outside of ourselves that does not desire to let others see things as they really are.

Perhaps you have observed how you can either choose to be offended, or not offended, at someone's remarks. You say in your heart, "does he mean it in the way that I think he means it—or does he mean it to be a compliment?" If you choose to see it in the complimentary way, you are not offended, neither are you upset. But, if you allow yourself to see the sarcasm, as it is truly implied, then you can take offense.

In our lack of humility and love, we often dare not see life in reality, for the shock would be too great. The response of fear would make us the scapegoat, and our compulsion to conquer the horror would only make us become worse than the horror. Intuitively, we know that other people bug us, in order to bring out the worst, so that they can have someone to condemn. Recognizing this, our cruel ego plays it cool, and learns how to encourage the tantrums, allowing them to grow, uncorrected. We do this to our children, and to our spouses. So, to escape from feeling our weakness and fear, we may choose to see only the nice implications of other people's stupidity; saying, "He doesn't mean it." Or, we may say nothing in our hearts, still choosing not to be offended. To succeed in this, we must unconsciously omit perception of the meaning of the moment. Instead of meeting the moment with the correcting grace, we extend nothing but our cunning.

This is not true, forgiving grace; it is a stolen judgment, which condones the action. In the same way, condemning is also a judgment. Thus we prevent the value of each moment, for our own egotistical purposes. In condoning the follies of others, we look down upon them, as a sweet, smiling judge, and bestow upon them an eternity of forgiveness for their ungodly behavior.

There is a value, however, in the evil of others. Unopposed by us, this foolish behavior is allowed to grow into that of a vile beast. Still we are the sweet, smiling judge, in even greater and sweeter contrast to the evil. When their suffering finally comes, we use that suffering, as well, to puff up our own self-esteem.

"Yes, we love too much, that's what's the matter with us," we cry, reveling in the follies that are associated with our noble martyrdom. Yes, we permit evil to grow, so that we are seen as goodly king or queens. The pseudo-goodness that we all develop is the cause of the growth of evil; it must create a contrast to itself. This can be accomplished by turning a blind eye to folly, and guiltily allowing it to grow—while seeming to be forgiving. When folly has grown, it can then be condemned.

In contrast, True Love will see the errors of others, and stand unmoved by the cruelty. However, the foolish one will know his folly as he is observed, and he stands corrected. This is the moment of Truth for all men, in which there is the spark of true life, through love. Sometimes love will call a spade a spade, and correct with words; sometimes love will correct with a glance; but, as it corrects, it is corrected. As love extends love, it is given more love to live by. When that which is true is come into us, we find the true cancelling quality to outside error. Most important, love sees the error as it really is, so as to cancel its effect each moment. Again, the Love that has corrected us gives us license to correct another. If you are not correct within—then you'll be

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hated for your own in-correction.

What is uncorrected loves evil, and hates good. Why does it enjoy evil? Because it must have evil, in order to be seen as good, by contrast. Subconsciously, all of us cultivate the spores of misery and confusion in the world; punishing and judging cruel offenders; nourishing and ripening them, so that we may condemn. We dare not destroy evil; otherwise, how shall we see ourselves as good? Can a king be a king without subjects? Can a judge be a judge without the condemned?

So, our individual hunger to be a good, righteous judge is manifest in the unconscious, and unrecognized, creation of evil. We grow people in our garden of condonement, so that we might have something to condemn. In closing our eyes, we seem to forgive, yet do we merely allow the folly to ripen.

How many unfortunate ones have cried for correction that never came? How we wished that our parents loved us enough to say no! How could we know that we were grown to be condemned? How could we know that we were cultivated as an excuse; to allow others to make their compulsion to hate seem correct?

Within all those who do not seek the Truth—there lives a love of hatred. Resentment seems to give us the excitement, the role of judge and the stimulation to live. Without Love, we are compelled to find a reason to resent to obtain the substitute sense of Righteousness and exhilaration. As long as we need to resent someone for the energy and justification to live, it means that we are essentially becoming more wrong.

The hunger to be seen as Righteous increases—along with the wrong ways of obtaining this sensation. This is, of course, finding unjust reasons to be puffed-up with resentment. One day that resentment will kill you.

Many of us are easily frightened, disturbed, and unable to do what is right. In these moments we see our inadequate selves; we see the growth of fear and violence within us. To overcome all this we find a variety of methods to escape the reaction to the real threat—ranging from joining the enemy to putting on rose-colored glasses. From there we create new threats to be indignant about; to re-instate a good feeling about ourselves.

In your own home, you may find two kinds of offspring. One is a rebel, who sees through your hypocritical regime. He is the one whom you condemn, the one you try to rescue, meaning that you are trying to rescue yourself from what he sees in you. Here you begin to suffer the agony of his discerning eye. Your lack of virtue is being observed, and you are being upset by what is honest. You feel the desire to conquer that good stress which is destroying that which should not be!

Let me restate this. You seem to be good, for you have found a substitute virtue in the way you have observed life—that is, in not being upset by the real threat, by the indignation you feel against the cultivated injustices. However you are going to be upset by the good, because you are wrong. You become the great imitation-god, and benevolent judge, loving and forgiving everyone. Your kindness seems to exceed that of God. Your kindness is the stinking horror that encourages the growth of error. It also condemns the agony in the soul of the victim, as his contrast of error—against what appears to be good—is increased.

From this point, you were able to originate what seemed to be love, and you became worshipped and respected by other weaklings with the same fault, for your apparent forbearance. At the same time, you distract others from their inward Truths, by what seems to be greater good. By such a display of good, and love, and what seems to be patience, you are able to make people feel doubly guilty by, (1) allowing the error, and

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(2) allowing service to yourself, to make up for the guilt.

That unmoving, pseudo-greatness encouraged hatred and made others feel low and despicable; yet it moved many to serve you, so that they might escape from this trap of judgment. Indeed, many served you to belittle you by a greater display of goodness than your own, as if struggling to retrieve the title of king of deceit; but again you cast into them a triple guilt, by your condemnation of their pitiful state.

The love of my God has opened my eyes to the deceit of the world. The open eye alone can illuminate the darkness of the evil soul. The only weapon against evil is the understanding mind that, by love's power, is not afraid to see the naked evil, the mind that stands unmoved by the horror, meeting and dissolving the nature of evil; overcoming evil with good. First, however, we must be overcome by that good.

The moment of Truth for all men is in the face of temptation. There is no courage without danger; there is no virtue without temptation. Just as courage dispels the danger, so does virtue dispel the evil. However, we must see the error for what it is, no more, no less. Only by the un-judging, neutral nature of our conscience can we observe the contrast to what is truly right and good.

As I draw aside the veil, something in you may die; for each man is, at best, a veneer of good that conceals a vampire cave of cackling horrors. There may arise in you a terrible hatred, through the knowledge that you have been observed; a fear may envelop your soul as your defenses crumble. Yet, if you repent of your ways, the anguish shall give way to joy again, just as travail ends for a woman in the joy of her first-born. At this moment of understanding you have a choice to continue on your path of error or to claim virtue and happiness.

However, if you repent not of your ways, if you are not overcome by Truth—then shall your own hatred of Truth make only that which is more evil welcome in your soul; that twisted, tormented soul that still, and always, sees itself as good, because it has allowed what is bad. Because of its unseeking ways, it has not found love's secret. Indeed, it has converted a weakness into what seems to be strength; and that strength can only be seen because the weakness of other people allows it to be seen as strength.

Like sightless Pew in Treasure Island, the evil blind must hobble along the dark corridors of life, cursing each stumbling block, cursing the darkness—yet too fearful to SEE its weakness, so that it might be truly strong. Cursing the sickness, yet too fearful to see what it must relinquish in order to be well—one day it must be king of sickness and depravity. Its cancerous sore must be a bigger and better cancer than that possessed by others, and the praise for that suffering must become the only remaining worship.



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Spiritual pride is the most subtle form of egotism.

The essence of true wisdom is trust in God.

Observe people bragging about their sickness. Is this not merely to make others feel small, contrasted against this noble suffering?

The first stage of decadent repose is decay, the fall of pride in sickness and ill-health; for it has pursued the pathway of being seen as great. It has dissipated its energies for its own exaltation, exceeding the confines of the inward law. It has sought to be what flesh cannot attain. It has exalted itself against Who is holy. It has escaped the temptation, yet it has become the tempter. It has escaped from trial and lost its claim to virtue; yet does it seem virtuous. Even in its un-virtuous greatness, it has exceeded the limits of goodness—going beyond the laws of God for man. It has become a malignant growth, without intelligent form.

Now it is sick, yet it will still use even death and decay to lead men away from Truth. Dying graciously, with what appears to be courage, still doth it inspire men to worship its dying nobility, and to follow it to the grave. With one more triumph, as the eyes flicker to a close upon the stage of life, it still feels its infallibility, as god of all deceit!

The Kindness that Kills

Spiritual pride is the most subtle form of egotism. Many believers on the path are terrible egotists, blocked from light by their storehouses of intellectual facts.

It is dangerous to attempt to store knowledge, with which you try to prepare yourself for each moment. By such a preparation, you sever the life line to the Presence. Instead of living spontaneously, you will be living a play actor's life of prepared speeches and actions, that all too often are out of place when that vital moment arrives.

Perhaps you will speak your mind, but this will also be out of turn. Perhaps you might forget your rehearsal, and again act unwisely during the performance. In that moment for Truth, all the mental speeches are washed away, and you forget what you so carefully planned. Again you are conquered by the world, reacting as a frightened animal—running or fighting against that moment with words or deeds that will make you sorry later.

Then again, you might be paralyzed by the excitement of the moment, standing speechless with fear, unable to function for fear of making the same mistakes of the past. Perhaps you will have prepared a nice long speech against your foe; but it turns out that your enemy is somewhat repentant and apologetic. Therefore, instead of blasting him, you now bend over backwards to please him, in order to compensate for the guilty feeling in your resentful soul. This, too, constitutes a moment badly met.

Badly-met moments in experience lead to guilt and fear, and the use of a complex variety of defensive and offensive methods with which you try to offset your inadequate feelings. These feelings continue to grow as long as we fail to meet life on time.

We must learn how to live life by faith and insight. Through our compulsive planning and analysis we only blind ourselves from inward perception. We demonstrate our faithlessness when we depend upon our cunning, planned analysis. We must then learn to rely upon the revelation that bubbles up inside ourselves, with which we can successfully conquer each moment. We must be careful not to try too hard to recall those revelations, for this would again reveal our egotistical hunger to store wisdom in our intellect.

The essence of true wisdom is trust in God. Whatever grace is given us in the form

The wordless revelation carries with it the genes of a gigantic parade of thoughts that will remold your mind from that inward Source.

of intuitive understanding for that moment should merely be observed in our hearts. We should know in our hearts that we can rely upon that same power to again show us that knowledge. When true insight is bestowed upon us, it tends to trigger thousands of new ideas that will parade through our minds for minutes, days, weeks, or perhaps months.

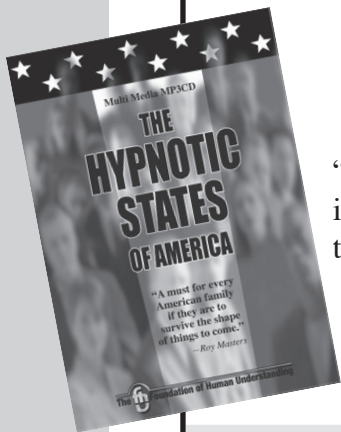
However, this practice of receiving the seeds of insight is cultivated only when we cease struggling to sterilize the insight by rote memorization, for our insight is a seed that must be allowed to grow and flower effortlessly. You must be willing to lose sight of that initial seedling revelation, while an entire new framework of thought grows up inside of you, proceeding out of that magic seed.

If you will ponder upon this presentation, you will see that insight as a result of your love of Truth. That wordless revelation carries with it the genes of a gigantic parade of thoughts that will remold your mind from that inward Source. This parade of thoughts will be the outgrowth of the inner insight, and the cause of the renewed grouping of ideas. The mind, thus retrained, becomes a more efficient, more receptive, and more perceptive vehicle with which to see and to express the delicate refinements of Truth. We may also mention the tremendous physical benefits of this wonderful process.

So, when you begin to learn the techniques of meditation, be careful that you do not commit the terrible blunder of enjoying the excitement of Truth in the erroneous way, saying in your heart: "This is so good, that if only I could have more of these thoughts, perhaps I would feel better." This is the moment when you will tend to rush forward in impatience, ravenously gathering facts; but at that moment you will be blocking off your wondrous inside story.

This is a sly trick of the falling ego; for the external study is the food that serves to revitalize and nourish the pride of achievement. Therefore, do not be afraid to forget—for what was once revealed will be revealed again, if and when it is needed. Keep your mind free from the burden of spiritual knowledge, which can be the most dangerous of all forms of knowledge. If you free your mind in this manner, you will learn to live successfully out of each moment, for you then will be demonstrating faith. ■

To be continued next month



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—Roy Masters

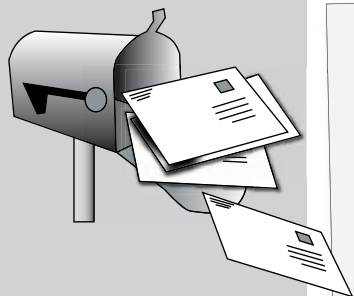
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Letters from Listeners



Aloha, Mr. Masters,

I just provided a donation. I hope it helps your cause.

I heard you on the radio (I listen to KHBZ out of Honolulu) for the first time a few months ago. Perhaps it was coincidental, but I felt you were talking to me personally. Admittedly, the experience was particularly disquieting, yet awakening. I must also admit some wariness on my behalf regarding your honesty (I had classmates and a friend who suffered at the hands of Reverend Jim Jones), but your powerful vocal tone—sincere, gentle and yet intense—caused me to sit up and take notice.

There is so much confusion in my life. I know I should have direction, a purpose, but I can't seem to get a handle on things long enough to figure things out. And that's all I really want to do. I just want some peace.

When I think of the things you said that early morn, it brings tears to my eyes, (as I sit here writing, tears, embarrassingly, stream down my cheeks) and relief to my heart to know there is someone who understands my life's dilemmas, yet, strangely, has never met me. But then, you obviously have met others with the same life's frustrations as me. I am so pleased that God touched you with your gift of insight, because I would have never discerned that which you have discerned, and put into words that make sense to me.

Although I was very active in my church (Presbyterian) as a teen, I began to question the true intent of the church; somehow, something didn't fit, didn't feel right. I left the church. I wasted my life with marijuana and alcohol and a fruitless pursuit of what I thought to be happiness.

I was blessed by God with so many attributes and capabilities, many more than I feel I deserve. I am, however, embarrassed that I, somehow, have let God and myself down by not using my abilities to the fullest extent. Yes, guilt is the monkey on my back. I am addicted to it. It is recurrently used as a manipulative tool against me by those whom I trust and love. I have suffered two heart attacks. The first one should have killed me, as I was gone for over forty minutes. As a technician who was present told me after the fact, "We were rolling up the cords, when you just came back on your own and asked for your wife." They called me the "miracle man." Yeah, I ask myself why I am still here? (I still do.) I was divorced three years ago from the person most adept at manipulating my guilt. I still bear guilt, [but right now] it is no longer used for gain by a loved one. Manipulation by a loved one has the most profound effect on me.

Yes, I know that guilt is a product of the past, and nothing can be done to change that which has already been said or done. But it still haunts me, its talons set deep in my heart and psyche. Perhaps only you understand how badly I wish to unburden myself. I want nothing more than to have the ability to just let it go, like water off a duck's back.

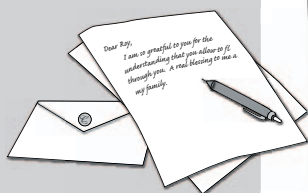
I believe I understand the principles of meditation. I think I have meditated in the past doing the one thing that I have found to make me truly happy: when I work on cars or engines. My mind clears with the focus of the intent of the final product and of what I am doing at that given moment. I believe it is during that time of complete focus that I am most relaxed. When I am in that state, all my problems are outside of myself, invisible, phantoms outside the windows of my mind, locked out and ineffective.

Since my divorce I have been without a place to achieve the peace I attained when working on cars and engines. That work requires a shop. I am building a new shop, but it will not be completed for a few more months. Having a place to work in peace, to achieve that level of separation, is at the forefront of my mind nearly every waking moment.

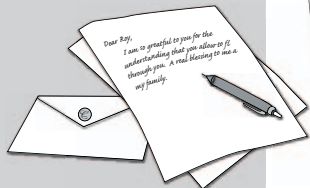
I know you are a very busy man. I sincerely appreciate your taking the time to listen to me. And surely there are people much worse off than myself with whom you could have spent this same time.

I apologize. My words fall far short of the gratitude my heart feels. Thank you, Roy Masters.

Robin



Letters from Prisoners



Dear FHU,

I am a prisoner that Roy and the staff there have helped greatly. I still have many difficulties, but it's day by day for me. Things in my life have changed greatly. But the reason I'm writing this letter is to say thank you for standing behind Roy and being honest decent people. This is a very cruel and corrupted world and the degree of deceit is worse then ever in history. Thanks for being true.

If I have the opportunity to share the exercise with people, I do. I'm not allowed to have the cassette or CD as of yet, but I do have six books by Roy. Myself and a couple other guys take turns about twice a week reading the exercise to each other and do it daily on our own. And you know what? I have people thanking me, yet I haven't done anything to be thanked for, and others hate me for no reason too. I've had much abuse in my life in many forms; I have come a long way, yet I have a long way to go.

I'm 25 years old and I see people twice my age who haven't a clue, and I wonder at God's grace to me (and mercy). I'm a slave, yet now "I see" that I'm a slave! And one other thing, good people tell me I'm a good person, but I see that I'm not. I see that I have a good heart, yet I am infected with wrong. But like I said before—day by day. I see other things also. I see from time to time the dark entities that work through people everywhere and the dark forces do not want me and my friends to do the exercise, yet it only stands as a testament to me that I'm not the same as I was before.

Thank you so very much,
William

Dear Roy,

Hello. I truly hope you are well. Thank you. I could never thank you enough for you and the Foundation's help in truly finding God beyond words and images.

My latest discovery has been that my mother, who is 40 now, has been sustaining herself off of the life forces of her four children, and, now that all but one are out of her home, the soul's lacking is catching up with her, causing anemia and other physical problems. She refuses to "see." I've been giving her the love she never had, but I see that her constant resentment causes a rapid progression of the illnesses, it's actually catching speed on the downward journey. And I realize now that if I had resented her resentment, and her, I wouldn't have realized, nor seen, how it works.

I do know she will die really soon if she doesn't wake up and I've come to the same conclusion you have—I don't know why some come to seek truth and others don't. But I have a new family now, I have brothers who I know of, and many more brothers and sisters I have yet to meet. But I'll tell you one other thing, I've been given to understand the Bible now. It is beautiful, and even though the language and translation is lacking, the Spirit of Truth reveals the meaning in such a way so that mere words are inadequate to explain. But the sad thing is that very few people want reality and the truth, but they don't understand.

Well, anyway, I want to wish you and everyone at the Foundation (families also) [the best] and thank you for following God and showing how to know Him. It's worth more than this entire universe and I realize more and more that it's worth is beyond my primitive mind.

Thank you and God Bless,
Will



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AK	Fairbanks	KIAK	970AM	Sun	5am-6	(A)	MO	West Plains	WWVI	95.9FM	Sun	8am-10	(C)
AK	Kenai	KSRM	920AM	Sun	8-11am	(A)	MN	St. Cloud	KNSI	1450AM	Sun	8am-10	(C)
AL	Anniston	WDNG	1450AM	Sun	11pm-4am	(C)	MO	Bowling Green	KPCR	1070AM	Sun	8am-9	(C)
AL	Auburn	WANI	1400AM	Sun	11pm-4am	(C)	MO	Hannibal	KHMO	1530AM	Sun	8am-9	(C)
AL	Dothan	WTOT	101.71FM	Sun	11pm-1am	(C)	MO	Kennet	KBOA	1540AM	M-F	11am-1	(C)
AL	Florence	WBCF	1240AM	Sat	5am-6	(C)	MO	Springfield	KSGF	1260AM	Sun	8-10am	(C)
				Sun	2am-3	(C)	MO	West Plains	KWPM	1450AM	M-F	1am-3	(C)
AL	Foley	WHEP	1310AM	M-F	12-4am	(C)	MS	Columbus-Starkville	WKBB	100.9FM	Sun	11pm-4am	(C)
				Sun	11pm-4am	(C)	MS	Indianola	WTCD	96.9FM	Sat	5-7am	(C)
AL	Geneva	WGEA	1150AM	Sun	9am-10	(C)	MS	Jackson	WFMN	97.3FM	Sat	5-7am	(C)
AL	Huntsville	WVNN	770AM	M-F	3-4am	(C)	MS	Laurel-Hattiesburg	WFMM	97.3FM	Sat	5-7am	(C)
				Sat	5am-7	(C)	MS	Meridan	WALT	910AM	Sat	3am-5	(C)
				Sun	12-4am	(C)					Sun	8-10am/12pm-2am	(C)
AL	Sylacauga	WFEB	1340AM	M-F	11pm-4am	(C)	MS	Tupelo	WXRZ	94.3FM	Sat	5-7am	(C)
				Sun	11pm-4am	(C)	MT	Great Falls	KQDI	1450AM	Sun	7am-9	(M)
AR	Hope	KXAR	1490AM	Tue-Sat	3am-6	(C)	MT	Missoula	KYLT	1340AM	Sat	2-6am	(M)
				Sun	11pm-4am	(C)					Sun	8am-10	(M)
AR	Little Rock	KAAZ	1090AM	M-F	1am-2	(C)◆	NC	Charlotte (Albemarle)	WSPC	1010AM	Sun	9-11am/12pm-3am	(M)
AZ	Phoenix	KKNT	960AM	M-F	11pm-1	(M)	NC	Asheville	WZNN	1350AM	Sun	12-3am	(E)
AZ	Phoenix	KFNX	1100AM	Tue-Sat	2-6am	(M)	ND	Bismarck	KLXX	1270AM	Tue-Sat	3am-5	(C)
AZ	Sierra Vista	KTAN	1420AM	Sat	2pm-4	(M)	NE	Columbus	KTTT	1510AM	Tue-Sat	6am-7	(C)
				Sun	10-11pm	(M)					Sun	9am-10	(C)
CA	Los Angeles	KRLA	870AM	M-F	10pm-12	(P)	NH	Hanover	WTSL	1400AM	Sun	9am-11am	(E)
CA	Sacramento	KTKZ	1380AM	M-F	12-2am	(P)	NH	Springfield	WXKK	93.5FM	Sun	9am-11	(E)
CA	San Diego	KCBQ	1170AM	M-F	12-2am	(P)	NJ	Camden(Philadelphia)	WTMR	800AM	M-F	12-1pm	(E)
CA	Santa Cruz/Salinas	KYNS/KOMY	1340AM	M-F	10pm-2am	(P)	NM	Albuquerque	KTBL	920AM	Tue-Sat	4am-6	(M)
CA	Santa Maria	KTME	1410AM	M-F	12-2am	(P)	NM	Los Alamos	KRSN	1490AM	Tue-Sat	2am-4	(M)
CA	Santa Maria	KUHL	1440AM	M-F	12-2am	(P)					Sun	12-3am	(M)
CA	Victorville	KIXW	960AM	M-F	6-7am/9-10pm	(P)	NM	Roswell	KBIM	910AM	Tue-Sat	4am-5	(M)
CO	Denver/Boulder	KBJD	1650AM	M-F	11pm-12	(M)					Sun	10pm-12	(M)
CO	Ft. Collins-Greeley	KSXT	1570AM	Tue-Sat	2am-6	(M)	NY	Las Vegas	KDWN	720AM	M-Th/Sat	9pm-10	(P)◆
CO	Longmont	KSXT	1570AM	Tue-Sat	2am-6	(M)	NY	Jamestown	WKSJ	1340AM	M-F	5-7am	(E)
				Sun	7am-9	(M)					Sun	9-11am/12pm-5am	(M)
CT	New London	WSUB	980AM	Tue-Sat	4am-6	(E)	OH	Cincinnati	WCKY	1530AM	M-Sat	3:30am-4:30	(E)◆
				Sun	12-5am	(E)	OH	Portsmouth	WSAI	1400AM	Sun	9am-11	(E)
CT	New London	WXLM	102.3	Tue-Sat	4am-6	(E)					Sun	12-5am	(E)
FL	Dade City	WDCF	1350AM	M-F	1am-5	(E)	OK	Oklahoma City	KOKC	1520AM	M-F	12-1am	(C)◆
FL	Ft. Myers	WPTK	1200AM	Sun	9am-11	(E)	OR	Bend	KRDM	1240AM	Sat	4-5am	(P)
FL	Ft. Myers	WINK	1240AM	Sat	6am-7	(E)					Sun	6am-8/10pm-2am	(P)
FL	Ft. Myers	WNOG	1270AM	Sun	6-7am/9-10am	(E)	OR	Coos Bay	KBBR	1230AM	Sun	6am-8	(P)
FL	Ft. Walton Beach	WFTW	1260AM	Sun	8am-9	(E)	OR	Medford	KMED	1440AM	Sun	9pm-12	(P)
FL	Marianna	WTOT	101.7FM	Sat	5am-7	(E)	OR	Salem	KYKN	1430AM	Tue-Sat	1-5am	(P)
FL	Miami	WFLL	1400AM	M-F	1am-3	(E)					Sun	9pm-2am	(P)
FL	Sebring	WWTK	730AM	Tue-Sat	6am-7	(E)	OR	Tillamook	KMBD	1590AM	Sun	9pm-12	(P)
				Sun	12-5am	(E)	PA	Ambridge	WMBA	1460AM	Tue-Sat	4am-6	(E)
FL	West Palm Beach	WFTL	850AM	M-F	12-1pm	(E)	PA	Milton	WMLP	1380AM	M-F	1am-5	(E)
GA	Brunswick	WGIG	1440AM	Sat	6am-8	(E)					Sun	12-5am	(E)
GA	Cairo	WGRA	790AM	Sun	9-11am/12-1am	(E)	PA	Philadelphia	WTMR	800AM	M-F	12pm-1	(P)
GA	Jasper	WYYZ	1490AM	Sun	12-5am	(E)	PA	Pittsburgh	WBVP	1230AM	Tue-Sat	4am-6	(E)
GA	McRae	WYIS	1410AM	M-F	1-5am	(C)	PA	Youngstown-Warren	WPIC	790AM	Tue-Sat	6am-7	(E)
				Sun	9-11am/12-5am	(C)					Sun	12-5am	(E)
GA	Valdosta	WVGA	105.9FM	Sun	9am-11	(E)	RI	Providence-Warwick	WARL	1320AM	Sun	12-5am	(E)
HI	Honolulu	KWAI	1080AM	M-F	7pm-9	(H)	SC	Greenville	WAIM	1230AM	Sat	6am-8	(E)
HI	Honolulu	KHBZ	990AM	Sun	7am-9	(H)					Tue-Sat	4am-5	(E)
ID	Idaho Falls	KSLJ	690AM	Sat	2am-3	(M)					Sun	12-5am	(E)
ID	Idaho Falls	KSSL	1260AM	Sat	2am-3	(M)	SC	Myrtle Beach	WGTM	1400AM	Sun	12-5am	(E)
ID	Rupert	KBAR	1230AM	Sun	7am-8	(M)	SD	Pierre	KSQP	1450AM	M-F	11am-1	(E)
				Sun	10-11pm/1-3am	(M)					Tue-Sat	3am-7	(E)
IL	Aurora (Chicago)	WBGD	1280AM	Tue-Sat	5am-6	(C)					Sun	8-10am/11pm-4am	(E)
				Sun	11pm-3am	(C)	TN	Chattanooga	WGOW	1150AM	Sat	4-5am/6-8am	(E)
IL	Elgin (Chicago)	WRMN	1410AM	Tue-Sat	5am-7	(C)					Sun	12-5am	(E)
				Sun	11pm-3am	(C)	TN	Jackson	WTNE	93.1FM	Sat	4am-7	(E)
IL	Metropolis	WNTX	750AM	Sun	8am-10	(C)	TX	Abilene	KWKC	1340AM	Sun	9am-10	(C)
IL	Ottawa	WCMY	1430AM	Sun	11pm-12am	(C)	TX	Brownwood	KXYL	96.9FM	Tue-Sat	3am-5	(C)
IL	Quade Cities	KJOC	170AM	Sun	8-9am/11pm-12am	(C)					Sun	11pm-4am	(C)
IN	Muncie-Marion	WGOM	860AM	Sun	9am-11	(E)	TX	Lufkin	KRBA	1340AM	Tue-Sat	5am-6	(C)
KS	Garden City	KBUF	1030AM	Sun	11pm-1am	(C)					Sun	8-10am/11pm-2am	(C)
KY	Bowling Green	WKCT	930AM	Sun	11pm-4am	(C)	TX	McAllen-Brownsville	KVNS	1700AM	Tue-Sun	5am-7	(C)
KY	Corbin	WKDP	1330AM	Tue-Sat	5am-7	(E)	UT	Cedar City	KNNZ	940AM	Tue-Sat	2am-6	(C)
KY	Lexington	WLXO	96.1FM	Sun	9am-11	(E)	UT	St. George	KZNU	1450AM	Sat	2am-6	(M)
LA	Many	KWLA	1400AM	M-F	11am-1	(C)					Sun	7-9am/10pm-3am	(E)
				Tue-Sat	3am-7	(C)	VA	Lynchburg	WLNI	105.9FM	Sun	12-5am	(E)
				Sun	8-10am/11pm-4am	(C)	VA	Radford	WWBU	101.7AM	Tue-Sat	4am-6	(E)
LA	Shreveport	KRMD	1340AM	Tue-Sat	5am-7	(C)					Sun	12-2am/3-5am	(E)
LA	Thibodaux	KTIB	640AM	Tue-Sat	3am-5	(C)	WA	Seattle	KKOL	1300AM	M-F	12-2am	(P)
				Sun	11pm-4am	(C)	WI	Sparta	WKLI	1290AM	Sun	9am-10	(E)
MA	Boston	WROL	950AM	M-F	4pm-6	(E)	WI	Portage	WPDR	1350AM	M-F	12-4am	(C)
RI	Providence-Warwick	WPEP	1570AM	Sun	12-1am	(E)	WV	Charleston	WVTS	950AM	Sat	6am-8	(E)
ME	Portland	WLOB	1310AM	Tue-Sat	4am-5	(E)	WV	Parkersburg	WVNT	1230AM	Tue-Sat	4am-5	(E)
				Sun	12-5am	(E)					Sun	12-5am	(E)
ME	Portland	WLOB	96.3FM	Tue-Sat	4am-5	(E)	WV	Ronceverte	WRON	1400AM	Tue-Sat	4am-6	(E)
				Sun	12-5am	(E)	WV	Wheeling	WWVA	1170AM	T-F	11pm-1	(E)◆
MI	Hancock	WMPL	93.5FM	Tue-Sat	6am-8	(E)					Sun	9am-10	(E)
				Sun	9am-10	(E)							

April 2005

Advice Line Map

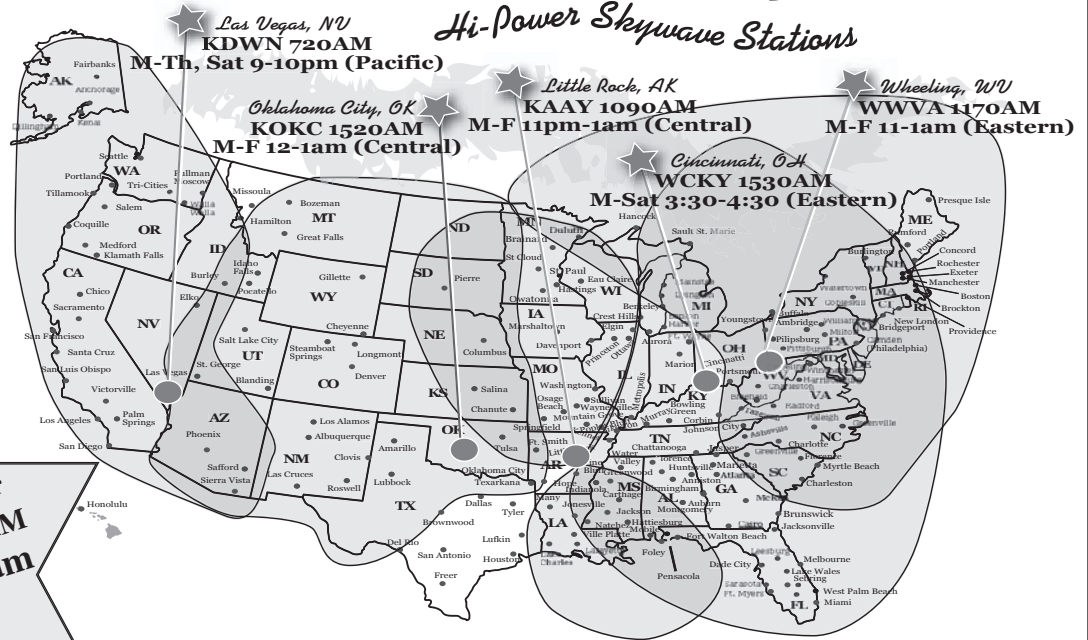
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