

The Importance of Independent Decision-Making



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Introduction

You can see me, labouring away here to lay out the parameters of independent decision-making because, after the Reval, that's what most of us are going to be doing.

We don't want to end up dependent decision-makers, dependent on outside sources for bribes and favors. Or corrupted in a dozen other ways.

If we're really serious about creating something new, then we need to study what it takes to remain independent of all untoward outside influences and impartial in the work of irrigating the world that we intend to do.

"Impartial" doesn't mean we don't have a mission. The mission of the Gender Equality Project is to bring gender equality and an end to gender discrimination and persecution to the planet by Jan. 1, 2020. We're very partial.

But we're not partial in how we decide whom to fund. We're impartial when things reach that level.

Somehow, it seems to be that the more money we handle as throughput, the greater the need for a rigorous approach to being independent. Is it simply that we don't want to lose a million dollars where we don't mind losing ten? I don't know.

What I know of my own future arouses in me the interest to tighten up in every way possible in the area of integrity and probity.

I do hope these pages make it plain what the social benefits are from creating a government, court system, and public service in which all are treated, in their spheres, as independent decision-makers and in which these decision-makers dispense justice through their financial decisions.

Steve Beckow
Vancouver, Canada
Feb. 28, 2018

The Importance of Being an Independent Decision-Maker - Part 1/2



Member Beckow

("The Importance of Being an Independent Decision-Maker – Part 1/2," June 10, 2017, at <http://goldenageofgaia.com/2017/06/10/the-importance-of-being-an-independent-decision-maker-part-12/>.)

Archangel Michael has been bringing home to me the importance of ensuring that I'm an independent decision-maker, especially in areas of financial stewardship.

In my June 9, 2017 reading, he acknowledged that my time at the Immigration and Refugee Board of Canada was designed to introduce me to the practice of independent decision-making and to the valuing of justice.

At the IRB when I was there (1998-2006), the decision-makers were called "Members." We were denied contact with the public. We were to be impartial ourselves and to allow no one to influence our decisions.

We were allegedly sheltered from the political process, but, because we were reappointed every four years, we were in effect at the whim of the political regime - at least for six months of every four years.

But for three and a half, we could forget about the politicians.

I and my colleagues interpreted and administered a section of the then Canadian Immigration and Refugee Protection Act (IRPA).

Sitting in front me was a person appealing to me to let them into my country and telling me that they faced major harm at home for a reason covered in IRPA.

They expected to face Canadian justice, which in my case, meant:

- A fair hearing with an unimpeded opportunity to state their case,
- in a system that provided them with financial support until trial, fair appeal and judicial oversight,
- before an official trained in the law,
- who, after a review of all the evidence before them and upon due reflection, *uninfluenced by any external source*, gave their *impartial*, factually-based decision.

I had to be independent. If I showed by word or deed that I served an outside interest, my decision could be overturned by the federal court on a presumption of bias.

Ensuring that all of these standards were observed was only one facet of my job. If I told you the mountain of material I had to read to decide a case, you might fall dead in your tracks.

Country conditions, precedent, leading cases, statutes, international conventions, procedures, IRB decisions, discussions of legal points, etc.

All my decisions were recorded. Oral decisions were accompanied by a transcript.

The rights of the refugee claimant were protected at every go. I just assumed that was the way it was in all refugee-accepting countries. Well, of course, it isn't.

I was fortunate to have been trained in one of the best legal systems I think this planet has ever produced. Fair, protective, and impartial.

May I say more? Because this subject is so important.

In doing this work, I represented several interests.

I represented the interests of my country which did not want me to let in torturers and murderers and servants of dictators, etc. I was their line of protection, their border guard.

Remember that, unless overturned by the federal courts above me, my decision was binding. The politicians were bound to respect it.

I was not to be swayed by political or public opinion. When I'm facing a Peruvian torturer lying to me to get in or a young boy manifestly trafficked in a shipload of refugees that the Canadian public does not want let in, I need to know that the system and the law have my back when I make an unpopular decision (unpopular with someone).

I also served the interests of justice, which meant the interests of the claimant sitting in front of me. He or she expected fairness from me. For some people, it might be the first time they ever received fair treatment from a judicial official.

OK, no external sources, but no one ever told me not to consult an inner source. That would have been too much and I would not have joined such a system.

In fact everyone was tacitly expected not only to do that but to make their decisions in accordance with their inner sources - conscience, guidance, the heart - once the factual requirements had been satisfied.

This was the standard I was asked to live up to and I thank heaven for this invaluable training.

(Concluded in Part 2, tomorrow.)

The Importance of Being an Independent Decision-Maker - Part 2/2



("The Importance of Being an Independent Decision-Maker – Part 2/2," June 11, 2017, at <http://goldenageofgaia.com/2017/06/11/the-importance-of-being-an-independent-decision-maker-part-22/>.)

(Concluded from Part 1, yesterday.)

Imagine if my wife had told me how to make my decisions? Imagine if my friends over coffee disagreed with me and pressured me to agree with them?

How would I remain independent in my decision-making in the face of such pressure?

Most Members ended up socializing with each other. Most of us lost our friends and contacts. But the experience and the training were worth it.

Has anyone ever seen Nazi judge Roland Freisler screaming at defendants after their failed assassination attempt on Hitler?

That's the worst example I've ever seen of a judge influenced by external sources. How could a whole nation have come to that point?

Germany saw a massive failure of society to honor free will, independent decision-making - on the part of the regime towards everyone. That is where things lead when the right of all of us to be free and independent is not protected.

In my opinion, our relationships are failing because we don't honor each other's free will. We tread upon it and then suggest to the other that we're just trying to help or doing it because we love them. And love dies under such treatment.

In my case, it'll be imperative for me to be independent in my decision-making, even if I lose some friends over it.

Michael is quite strict in requiring it of me (1) and I face the task of having to explain to everyone around me why it's important, why it's not personal, etc.

I already know why it's important. My IRB training showed it to me in crystal clarity. That system worked: It provided impartial justice to the claimant.

The systems I create after the Reval (the expanded Golden Age of Gaia, the Michaelangelo Fund, the Gender Equality Project, etc.) will handle such a flow of information and resources that the decision-makers at the center of the operation must be independent, as must I.

The new system still relies on our having integrity but it gives us maximum help in maintaining it.

But you know, having lived in a "collegial" world for eight years, which at that time was a bubble instead of a way of life, I wouldn't want to live any other way if one has agreed to play a leadership role. (2)



The moral of the story - the wider application - is that we as a global society need to make a conscientious effort as individuals to respect the free will and independence of others.

The shift that's needed in our society is to honor every individual's right to be an independent decision-maker, not just impartial court officials.

If everyone had the right to make their own decisions, unimpeded and uninfluenced, there wouldn't be a refugee standing there in front of me.

Free will means just that and the society that fails to defend it, whether at the political level or the level of relationship, suffers in the end.

Allowing others freedom of choice has to become a matter of honor with us and something we feel proud of for the shift from controlling to allowing to stick.

Whether we suffer in loveless, controlling relationships or a whole nation submits to the iron hand of a dictator, societies thrive only when the free will of all their citizens is respected. (3)

Footnotes

(1) No family member or influential friend can work for any organization that I'm head of. No nepotism. No conflictual situations. Michael requires it.

As a result of this, because Kathleen and I recently entered into sacred partnership, she has agreed to return to her blog, in accordance with Michael's requirements.

(2) A collegial world is one where colleagues treat each other with the same fairness they dispense to the claimant.

Colleagues were to respect the independence of their fellows and not discuss their cases with each other or with the decision-maker. It could only be discussed with the Legal Dept. or our common supervisor.

This "collegiality" allowed us to make the difficult decisions which otherwise we might be criticized for.

(3) Obviously no one has right to harm another. My right to free will stops at the point where I abuse, attack, or in other ways harm another. The free will of one requires protecting if the free-will act of another threatens to harm them. Hence the legal and justice systems.

I originally said "rigorously respected" because in the beginning of a change in social and individual behavior, a degree of rigor may be required to make the shift. Afterwards it becomes a new behavior pattern or habit and rigor is not required.

Why Do I Emphasize "Independent Decision-Making"?



("Why Do I Emphasize 'Independent Decision-Making'?" March 3, 2018, at <http://goldenageofgaia.com/?p=292774>.)

You've heard me emphasize "independent" decision-makers in past years. (1)

Look at how many of our public servants are dependent decision-makers. Their decisions "depend." They depend on what you give them.

It never struck me how important the phase of my life was when I served as an *independent* decision-maker. Isn't it amazing how much of our experience in past years is now becoming relevant?

I was one among 18 "independent decision-makers" at the Canadian board that determined refugee status, the Immigration and Refugee Board.

We maintained a certain decorum, recognizing the seriousness of the proceedings for the claimant. And we felt a certain dignity as a result. Not false dignity - arrogance, entitlement, etc. But a real sense of bearing a portion of the nation's weight.

To wall us off from corruption, we were forbidden direct contact with the public or press. We couldn't answer letters. We couldn't post to the Internet. We were definitely in an ivory tower.

It was a Spartan existence for eight years. But it's the principle I'm pointing at, not the extent or degree to which it was applied.

Now balance that against the price society pays when votes are bought by money from some corrupt foundation or a company with an interest in the matter.

Balance that against the cost to the nation of public servants so corrupted that they're trading in children. The drug trade, the arms trade, the trade in humans. How much lower are we prepared to go or tolerate in a world of dependent decision-makers?

Let's place a few more weights on the plus side of the scale, the side of being - and being allowed to be - an independent decision-maker.

Place in it the immense sense of making a difference in someone's world. Like a medical doctor from Bangladesh who never received medical treatment as a kid because she was a girl, resulting in preventable Bell's Palsy. Despite her handicaps, she became a doctor while her family took every cent she earned ... because she was a girl.

Or a boy whose family sold him to the snakehead to be transported to Canada. To what fate? They did not care.

Or women facing honor killing for dating the man of their choice. Or acid attacks. Or judicial rape.

Once a Korean-Chinese woman performed a ceremony in front of me. I asked the translator what she was doing. He said it was a ceremony reserved for the emperor and that I should simply allow her to do it. I was so moved.

Balance these rewards against the regimen.

You didn't get to play in this arena unless you were at least decent, and, better still, willing. There were no corrupt people to be seen or heard at the lunch table.

We were able to work that way because we were mandated and allowed to be independent.

Why do I go to such trouble to emphasize this? Because, when you create your humanitarian/philanthropic funds and foundations, if you want to reach your highest vision, make sure that your decision-makers are mandated and allowed to be independent; that is, independent when viewed from your perspective and from theirs.

From your perspective, they're allowed no conflicts of interest. They're walled off from corruption, however that looks. They're sworn to confidentiality regarding their decisions, except from spouses and therapeutic counsellors (think secondary-trauma counselling)

From their perspective, they're free from all pressure from you, your friends and relatives, and/or anyone outside the organization. You protect them from all three. I'll go into more detail, below, for the seriously-interested. (2)

There may be many more things than those on my list that contribute to the decision-maker feeling safe to bring the highest wisdom, most unbragging fairness, and deepest compassion that they feel capable of to their decisions, in support of the organizational mission.

Guarantee and call forth the independence of your financial decision-makers and the situation of corruption such as exists at most levels of public service at the moment will cease to exist.

Footnotes

(1) See for instance, "The Importance of Being an Independent Decision-Maker – Part 1/2," June 10, 2017, at <http://goldenageofgaia.com/2017/06/10/the-importance-of-being-an-independent-decision-maker-part-12/> and "The Importance of Being an Independent Decision-Maker – Part 2/2," June 11, 2017, at <http://goldenageofgaia.com/2017/06/11/the-importance-of-being-an-independent-decision-maker-part-22/>.

(2) You do not ever seek anything from them. You do not ever bestow gifts upon them, aside from bonuses regarded as routine and normal. In no way are they personally beholden to you.

All needed security is paid for and provided by you, erring on the side of the protection of the decision-maker.

You completely back their independence at all times; in all press conferences, to higher authorities, etc.

Severance packages are decided in advance so that there are no inducements that can be held over the decision-maker's head later.

What are the Components of Justice?



("What are the Components of Justice?" March 5, 2018, at <http://goldenageofgaia.com/?p=292775>.)

You may think of our post-Reval work as irrigating. That's a wonderful metaphor.

I often think of it as restoring and dispensing justice.

But what is justice?

It's a wonderful divine quality. You know it by being it.

From my experience in the hearing room, I see justice as having three components.

Wisdom

One part of it is wisdom, as witness the example of Solomon.

Solomon was asked to judge who the rightful mother of a baby was; two women claimed it. One of the women had rolled over in bed and smothered her baby. Both mothers now clamored for the remaining baby.

Solomon ordered the baby to be cut in half and a half given to each mother. One of them shrieked and said "No!" She told the king to give the baby to the other. Solomon gave the shrieking woman the baby.

Probably at lightning speed, Solomon thought the matter through.

He knew that the real mother would not permit the baby to be harmed. She'd settle for as much as she could win for the child and in this instance as much as she could win was only the child's life.

The other mother had no deep feeling for the child and so did not react to the threat. Solomon demonstrated wisdom, discernment, or discrimination in his decision, a part of justice.

But one could not have wisdom without detachment, equal-mindedness, equanimity. In legal terms that translates into "impartiality." Without impartiality, there's no reliable wisdom.

Fairness

Another part is fairness.

The better part of fairness is equality. But not all of it.

Fairness usually does mean equal sharing. But it can also mean standing in line and taking one's turn. These are also fair.

Fairness also has an element of respect to it, respect for oneself, respect for the other. Lining up and taking turns show respect for one another.

Fairness can also at times mean unequal sharing. A woman carries a child for nine months, delivers it, and nurses it. There can be no equality in anything connected with this process. It's not equal that the woman carry the child and the man not. It's not equal that the woman suffer financially for doing something only she can do.

The pregnant woman's case needs special consideration and special treatment on all fronts - financial, medical, household, etc. . This is a case of addressing special needs, such as pregnant and nursing mothers have, which argue against simple "equal sharing."

But here's a second case. A particular social group has been held back from sharing equally in social mobility.

An uncorrupted government mandates affirmative action programs, where members of that group are temporarily favored over others until a proportionate balance is restored.

This is a case of making amends for an historical injustice. Again, in this case, fairness does not necessarily lead to equality.

Compassion

A third part of justice is compassion, sometimes called mercy.

Once the winnowing process has taken place, separating the credible applications from the non-credible, this third part of justice surfaces as compassion.

I don't know. I've never run a foundation before, but I imagine I'll be as touched by some of the stories I'll hear there as I was by refugees' stories.

Compassion will be ignited and that application will be sped on its way. An open heart is also a component of justice, one that's been largely overlooked for many decades.

Independent decision-makers are the dispensers of justice. Dispensing justice means applying wisdom, fairness and compassion to produce impartial financial decisions. They do so on behalf of the organization.

They're the ones entrusted to put into effect the mandate that arises from the organization's mission. In my biased view, they're the leading edge of the organization.

Having been in that position, I frankly wish everyone on the planet could have an opportunity to serve in it. To submit oneself to the discipline required to do that job rates a tip of the hat from me.

I hope the picture I've been drawing over the last few posts of the independent decision-maker helps make this necessary social role come alive for you.

It's a position all of those invested in currency, recipients of the prosperity packages, holders of historical assets, etc. - all financial wayshowers, in other words - will soon be occupying. And trying to make work.

If I can simply and preliminarily describe the role, perhaps later an alarm bell will go off and you'll say, "I think this has something to do with me as a decision-maker. I'm trying to figure out what isn't working for me here. Where's ... that ... article?"

Five Minutes Inside



(“Five Minutes Inside,” Feb. 28, 2018, at <http://goldenageofgaia.com/?p=292694>.)

My attitude towards political commentary is constantly changing, perhaps mirroring, perhaps creating the chaos outside.

Hear for yourself. Listen in on five minutes inside my mind.

If readers knew the full extent of Illuminati crimes, they'd be retching in the toilet bowl.

It never stops. Even now with the whole structure under siege, they continue assassinating their opponents.

How much should I be revealing? Publish the memoirs of Svali? Recount the range of Illuminati evil in one scorching, retching piece?

I think not in this case. It would be a step along the road to secondary traumatization.

Then, do I simply leave the whole subject alone? How can I? How could anybody? Who wants their children to be kidnapped and ... see? I can't go any farther than that.

And how to present a subject like this without bias? How to be emotionally uninvolved when you are involved? How not to be influenced by others when you're fully aware of the emotional charge the issue has for them?

There has to be a middle way through this dilemma.

And of course the answer is staring me in the face. The way of balance is the middle way through this maze. (1)

If I can remain balanced throughout this time of chaos, then ... *that* ... in itself *is* my contribution.

Soon enough, my entire life - and the lives of many readers - is going to be about financial decision-making.

When I made refugee decisions for the Immigration and Refugee Board of Canada, the degree of integrity called out by "the regulations" was impressive.

Having done the est Training, I revelled in how much cleaner it invited me to be.

Now here we are a second time (for me). Because that's the degree of probity that'll be called out of each of us after the Reval.

If I haven't downloaded the IRB and est files again and thoroughly remembered their lessons, I'll have missed an opportunity.

This next phase of "the work" will be deciding who as a person or a cause should receive funding. This'll be a process we'll be expected to carry out in a humane and equitable manner.

Putting in place guidelines for financial decision-makers. Having them trained in credibility analysis, country conditions, cultural sensitivity, financial considerations, etc. Getting all this done requires decisions to be made. And good decisions require balance.

So my work is cut out for me. And it isn't about various skills any more; it isn't about covering the news of the world scene; it's about balance itself.

So, memo to Steve, stop focusing on areas that don't really suit or attract you. Political commentary does not really suit you. Do it but sparingly. Others are covering that beat.

Concentrate on balance.

Thank you, mind. I know you've got a point. Let me, the everyday consciousness, put your words into action.

Footnotes

(1) Whenever I've asked him for someone whose interviewing process I could study, he's said: "Walter Cronkite." Balanced, speaks in Perro (from a neutral place), and shares from his heart on occasion. I think Walter illustrated the way of balance.

The Difference between Choices and Decisions



(“The Difference between Choices and Decisions,” March 25, 2017, at <http://goldenageofgaia.com/2017/03/25/the-difference-between-choices-and-decisions/>.)

We're entering a time when lightworkers will be called upon to be group decision-makers.

Currency holders will become donors and begin a life of making one decision after another.

In light of that and in preparation for it, I'd like to make a distinction between choice and decision and offer an example or a decision-making process.

The clearer we can become on what's involved in making a decision, the less confusion we'll experience later on.

I'd like to reserve the word "choice" for those acts of will that mainly concern and pertain to the self - what religion we wish to follow, what career we want to pursue, whom we wish to marry, etc. Freedom of choice protects the individual.

For me, choice is an action of the Natural Self. When I say "Natural Self," I regard that as a synonym for "heart." Self-realized consciousness for me is heart-consciousness.

I can safely make choices from intuition or inspiration, either from my Higher Self or from my guides. These factors may enter into our decision-making but not to the same extent.

We wish to continue living life with the right to choose intact.



If we were hermits on an island, all would be choice. Only when we become involved with others do we make decisions, as I'm using the word.

I'm reserving the word "decision" for those acts of will - commonly called "making up our mind" - that involve, implicate, or affect others and our common welfare.

Decisions call into play different demands and processes than choices, as I conceive of them.

The word "decision," Werner Erhard said, has, as its root, to kill off - suicide, homicide, fratricide. We're eliminating the alternatives, he used to say in workshops. That got our attention. (1)

As a former refugee decision-maker, I can accept that decision-making involves winnowing out the non-credible alternatives. (2)

There are big and small decisions. We can make a decision on a pair of shoes we'll buy or where we'll eat today, going through a quick cost/benefit analysis or just consulting our preferences.

But the decisions that affect us as lightworker decision-makers are those that arise when we interact with each other. And they usually involve group welfare. And the group they involve will just get bigger and bigger for those of us who are going to be stewards. At some point the call for having a conscious process will arise.

The kind of decisions we'll be making are more complicated than personal choices. More factors will enter into them than simply how we feel about the matter, what we want, our intuition, or our gut reaction, although they may play an important part.

Decisions involve more than just a "yes" or "no." We don't have to defend our choices but we may have to defend our decisions. Consequently many stewards may want to keep a record of their "reasons" for making a decision.

Many people will depend on our decisions (donees, funded organizations, connectors, etc.). Many people will be watching and scrutinizing them.

We have to show that we arrived at them by relying on considered and credible opinion, that we weighed the alternatives, and that we arrived at one that best fit the facts and all other relevant circumstances.

That's why I recommend recording one's reasons. At the Immigration and Refugee Board (IRB), our decision was communicated to the claimant in writing or orally, through what we called "reasons."

Many of us will not need to do that, but we *may* need to demonstrate that we arrive at our decisions after careful consideration and by a demonstrably-fair and equitable procedure.



What might that a "demonstrably-fair and equitable procedure" look like? Here's the one I recommend from the IRB. Errors are mine.

You're welcome to refine it. Pardon me if I sound a bit formal. (3)

(A) In arriving at a decision that affects the common welfare, we start by gathering all pertinent, credible, and available evidence.

Here's what an IRB Member had to consider: personal information form, hearing room testimony, non-verbal behavior, submissions, country conditions, precedent, persuasive opinions, treaties, conventions, statute law, etc.

(B) In weighing or considering it, we needed to take into account exceptions, unusual circumstances, and cultural preconceptions.

In one case, I suspected a Sikh woman from the Punjab of lying because she wouldn't look me in the face. I asked counsel to help me out by making mid-hearing submissions on the matter. He explained why an abused and demeaned woman from the Punjab, improperly jailed and mistreated, would not look a government official in the face. I was projecting my western bias onto someone from another culture and another situation.

(C) We winnow out the evidence that strikes us as improbable, implausible, impossible, inconsistent, contradictory, etc. and we're left with the most credible among the alternatives.

(D) After due reflection on all surviving evidence, we weigh the matter and arrive at our decision.

(E) I regard it as useful and in many cases advisable to keep a record of our reasons for it.

Using this process, we can never determine what the truth absolutely is. This frustrates many decision-makers. The most we can do is eliminate what's probably untrue.

This is the process that I'll be requesting Michaelangelo Fund decision-makers to use to begin with. They'll refine it later on, but to start out with.

I've actually seen, lived in, and worked with a judicial system that was fair and equitable - the Canadian refugee judicial system from 1998 to 2006. So impressive were their arguments that I used to read their decisions at lunchtime as some people do the daily newspaper.

So I know this kind of fair and impartial decision-making system can be built and made to work.

But let me stop here. We've made a distinction between choice and decision and outlined an example of a decision-making process.

Everyone is entitled to their choices - by human and divine right (4) - but decisions that affect the common welfare should be made by a demonstrably-fair and equitable process.

We may want to remain clear on the differences between the two (choice and decision) as we embark on a new career with the need for tremendous personal discernment and the possibility of tremendous social benefit.

Footnotes

(1) Was this not Sherlock Holmes' approach?

(2) I spent eight years making human-rights decisions for refugee determination at the Immigration and Refugee Board of Canada. I was trained by their Legal Services Dept., whom I can't thank enough. I hope some day they know how much those years with them have benefitted me.

(3) Someone complained recently that my language was becoming too technical and complex. I apologize for that. I'm doing my best, in all cases, to use what a former colleague would call "Peter Rabbit English," so as to reach the widest possible audience.

(4) See "How the Law of Free Will Operates - Part 1/3," at <http://goldenageofgaia.com/2017/03/16/how-the-law-of-free-will-operates-part-13/>

The Divine Qualities of a Steward and Financial Wayshower



(“The Divine Qualities of a Steward and Financial Wayshower,” June 25, 2016, at <http://goldenageofgaia.com/2016/06/25/divine-qualities-steward-financial-wayshower/>.)

St. Germaine joined us on An Hour with an Angel in August 2013 and gave his description of the qualities that he'd like to see in a steward of the Mother's wealth and a financial wayshower.

Steve Beckow: In the time remaining, could you give us a discussion, a word picture, of the divine qualities that will come into play around the successful and useful handling of money, handling of prosperity?

Can you give us a picture of the person that you want to see emerge in all of us that takes this prosperity and successfully uses it in the way that the Mother, the Company of Heaven and the Council of Love have wanted it to be used?

St. Germaine: I would be pleased to, and I am honored to do so. And I am not painting a picture of an individual who does not know how to have fun, because, dear hearts, I have taught you how to have fun long ago. So, don't forget it!

SB: No, we won't!

St. G.: Purity. Purity is number one. And it is purity of intention, purity of action, purity of thought. It is a sense of selflessness with regard to the collective, but also regarding yourself. Purity is vitally important and your starting point. If you are feeling any of the whispers of the old grids, then simply let it go and return to your heart of purity.

The second is compassion — yes, even more important than grace or humility. Compassion to see the situations of your next-door neighbor, or the nation next door. To see, not with the eyes of, “Let me assume your burden,” but “Let me assist.” “Let me assist by giving you the tools that

you need, that you want, that you select for your freedom journey.” So compassion is very important.

Wisdom. The ability to know, from that place of your heart consciousness, what is desirable, what is... what we would call necessary, and in what balance. You do not give what is not manageable. So you do not give somebody, for example, who has been living on food stamps — God bless them! — you do not give them a million dollars and say, “Good luck.” You give them the wisdom tools, the supports, the infrastructure for them to manage and to grow into the knowing, the wisdom of how to deal with prosperity.

Prudence. That is the balance in all things. It is the balance to know when to extend, when to stay still, and when to withdraw.

So these are the primary qualities that I would ask you to bring forth and that you already have. So let them flow like the golden river, and do not forget, my beloved ones, please, use my violet flame. Allow the torch of freedom to be held high and declare, this day and every day, your deservingness to receive and then to share, to give with your hearts.

This flow-through is going to be rapid. (1) (2)

Footnotes

(1) "St. Germaine: Rivers of Gold Will Flow Freely – Part 2/2," Aug. 15, 2013, at <http://goldenageofgaia.com/2013/08/st-germaine-rivers-of-gold-will-flow-freely-part-22/>.

(2) I think, the flow through from the sources (St. Germaine Trust, Chinese elders, European Royals, etc.) to us lightworkers and out to the world.

Archangel Michael: The Point of Balance Between I Am and We Are



("Archangel Michael: The Point of Balance Between I Am and We Are," March 25, 2016, at <http://goldenageofgaia.com/2016/03/25/archangel-michael-point-balance/>.)

(From "AA Michael about The New Earth Energies April 2013," through Celia Fenn, April 22, 2103, at <http://www.starchildglobal.com>.)

This message from Archangel Michael through Celia Fenn must be one of my favorites. I stumbled on it doing research on "balance." Rich distinctions for financial wayshowers and spiritual students. From April 2013.

In this Shift into the New Reality, Beloved Ones, you have moved from the old "stories" of victimhood and disempowerment into a new sense and perception of yourselves as Human Angels, Empowered beings of Light who co-create reality with the Divine Creative Intelligence. In this new space of Power, you connect fully with your I AM presence, the work of your Soul, and the Flow of Divine Abundance.

But, Beloveds, what is new is that this Transformation is not only about you and "I Am," but also about the Global Community and "We Are." It is a fine point of Balance between individual Soul Expression and the needs and creations of the Collective Community, the "We Are."

Seeking only your own Abundance and Highest Good will not bring Joy. It is only when this Journey of Self-Expression is undertaken within the complexities and challenges of the Global Community that the Soul finds its true expression of Divine Love and Compassion.

Beloved Ones, this is why many of you seek and yet do not find. Your Higher Self seeks to express and create within the Community of Light and not just for yourself.

Beloveds, if you look at those beings who are most Joyful and Successful in the New Reality, you will find that it is those who have found the point of balance between I Am and We Are, between knowledge of the Self and Knowledge of the Self within a Community, a Global Community of Interconnection and Oneness.

In this New Reality, it is indeed true that what you do to others, you do to yourself, for your actions have repercussions and reverberations in the wider community that will come back to you on the same frequency as they are put out. If you work on the frequency of Love, Peace and Harmony, so It Will Be. If you work on the frequencies of Dimensional Imbalance, you will experience turbulence, anxiety and stress.

Your work, Beloved Ones, is to hold that Frequency of Balance and Alignment in yourself and to Anchor It for the Wider Community. To Flow with Harmony and Abundance, and not to allow others to pull you into Dimensional Imbalance and Illusion.

Beloved Ones, the past is behind you and the future is yet to come. Now is the moment when you can anchor the frequency of Peace and Abundance and serve as a Galactic Connection Point and Transmitter of Light Codes for the Global Community.

In so doing, you are aligning with the work of the Earth Keeper Council and the Council of Elders, who serve to focus Divine Love to those places where it is most needed to bring the Community into Balance and Alignment with the Frequency of the Divine Heart. ...

This Full Reconnection, Beloved Ones, has created a Turbulence that we call "Dimensional Instability" or "Dimensional Imbalance." The Earth is now situated in the Fifth Dimension and is aligned with the incoming Light Code Transmissions, mainly through Multi-Dimensional individuals who can hold these energies in their Light Body fields, and also through some Sacred Sites and Spaces where the Energy is held and transmitted by the Site or Space itself.

In this way, the Flow of Divine Peace and the Frequency of Abundance is anchored on the Planet. This Frequency is Powerful, Pure and Clear, and when you are aligned with it, everything in your life flows with Grace and Ease. But, in the present time, most people are unable to find this Frequency fully, seeking for it outside of themselves, and not in the Heart, where it is anchored and from where it Flows.

This external seeking creates anxiety, stress and projection dramas, which means that people "fall" away from the Frequency of Peace and Harmony and Oneness and "drop" into the "illusions" of the past, duality and fear and judgment. This creates an unstable environment that is explosive and "flammable."

That is why, Beloveds, you are seeing so much instability and anxiety, because the external "anchors" of the Third Dimension are gone, and people are still learning how to anchor themselves in their own Sacred Space within the Heart and to manifest this in a Grounded way on Earth.

Beloved Family of Light, it is simply a Frequency of Energy that you seek, and that is located within you. The Divine Light is not an external force that you must seek because you are separate from it. Know that Divine Light lives within you in the Sacred Temple of your Heart.

When you Align your being with this Light, you can anchor yourself in this Flow and transmit and project these Light Codes. You become an Anchor and Transmitter of Galactic Frequency, of the Heart and Love of the Divine Intelligence.

Beloved Ones, it is simply a matter of being Aware, Awake and Empowered, and of choosing to align with the Frequency of Divine Love and Compassion. You will feel that Frequency within and you will manifest and experience Peace, Love and Abundance in the New Reality.

Archangel Gabriel: The Quality of Authority



(“Archangel Gabriel: The Quality of Authority,” June 13, 2016, at <http://goldenageofgaia.com/2016/06/13/archangel-gabriel-quality-authority/>.)

I've seldom read a better statement of the process of human unfoldment and the rise of a sense of personal authority as Archangel Gabriel/Gabrielle offers in Marlene Swetlishoff's 2015 channeled message.

As we ponder our futures, and are encouraged to act as leaders and financial wayshowers, this is another of those resources which I recommend people really ponder.

Now is the time to prepare.

Through one's embracing of the enlightening qualities of love, one becomes the central guide and authority of one's life.

When each person opens to exercise their personal choice rather than existing on autopilot, they step into their personal authority and begin to write the story of their lives the way they want it to manifest.

Gaining personal authority requires the admittance that one is not perfect and that there are pieces of one's behaviour that need improvement. As one lives their life, they gain maturity,

experience, and common sense, which helps elevate them to a higher consciousness, understanding and wisdom.

When a person is willing to face themselves and learn from their experience, they find the enjoyment of their life and their relationships more meaningful. They become self-empowered and gain strength of character and more self determination.

They rise to the challenge of controlling their thoughts, appetites, speech, temper, and desires, and practice letting go of the habits and behaviours that no longer serve them. These practices open them to a freedom that they could not previously have imagined. It is a freedom born of being a person that one can respect and comes with the self-esteem one feels by being a person of integrity in all things.

Personal authority requires strength, willpower, and honesty, and also the desire to live one's life with a clear conscience, which is an essential element of purity within one's soul.

Claiming personal authority enhances one's own gifts and talents in a remarkable way. When one becomes self-actualized and own their authority in all ways, they feel the inner courage and determination to spend their days doing what they want to do rather than what others deem acceptable.

They peacefully embrace the costs and rewards of their choices. They often take some quiet time to contemplate and gain clarity on their values to realize that their greatest power comes from being true to one's self.

They seek and find that special something that resonates with their own being and they thrive in the pursuing and expressing of it. They love and value the feeling of peace, balance and inner happiness that comes when they are their own authority.

They avoid people and situations that tend to confuse their own sense of personal authority by keeping their priorities to their own authenticity foremost in all the decisions that they make.

They know that every answer they need is readily available from within them, that they are connected to Divine Source as is everyone around them. They believe in self, understand their strengths and focus on them.

They understand that the only thing in this world they have any control over is their own choice. They map out how and why they make those choices which fuels them with the courage to stand up for self in the world.

They feel a greater sense of stability and intimacy with their own opinions as they learn how to take accurate stock of their life. They examine all aspects of their experiences and gain newfound inner strength and agility in their evolvment.

They learn to approach their challenges from an emotionally neutral or positive frame of reference. They teach themselves about what they like and don't like and move closer to their authentic selves by pinpointing precisely what they are thinking and feeling.

They act as their own authority figure and minimize irrational worries and highlight their legitimate concerns in an evaluation process.

They have the courage to follow their inner guidance by doing what makes them happy while also remaining open to ideas from everyone around them. They always employ the approval of their own heart and learn to rely on their own counsel and take refuge in their inner teacher.

When one moves out of their head and into their heart, they hear the subtle voice of their own intuition and guidance. As they become conscious of the importance of ethical, moral, and honest behaviour, they see that it is essential to their own happiness and well being as well as for those around them.

They understand that they should love, honour, and respect themselves in all facets of their lives. They take control of their life and cultivate a happier, more fulfilled, and inspired attitude towards life, and take charge of their own destiny.

This ability to choose what they want empowers them to be the authority and author of their life, to think independently, to live their life on their own terms and to always be authentic.

They find the inner freedom to be who they really are, and begin to know what their power and authority truly is. They decide what is right and feels right for them. They decide their values, code of conduct, ethics, and morals.

They do not blindly believe everything they see or hear but carefully evaluate every situation that is presented to them. They choose with their heart what they believe in and decide what they are going to do in their life and what they are going to create.

Their values, their choices, and their thinking are the foundations of their life. They are their own divinely directed authority and the gatekeeper of their life.

When a person is true to self, people will actually like them more, because they are authentic and are doing something that others wish they could do themselves.

They are showing courage as they claim divine authority over their own lives. They are showing the possibility to others that they are also able to be true to themselves and become the divinely inspired authority in their own lives.

As I take my leave, know that in claiming your own divinely directed authority, it enables you to be, to have, and to do anything you truly want in your heart of hearts. (“Archangel Gabriel: The Quality of Authority,” channeled by Marlene Swetlishoff, May 28, 2015, at <http://www.therainbowscribe.com/archangelgabriel2015.htm>.)