

Back to the Basics:
**Introductory Essays to a Cross-Cultural
Spirituality**



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What's Basic Here?

Sept. 20, 2011



The Storm

We were told by SaLuSa on Sept. 12 that “once we can get started, you will find yourselves on a bit of a roller-coaster ride.” (1) We seem to be already on that roller-coaster ride.

Spaceships are circling the planet. Economies are falling. A new economy is waiting to be born. Conflict is breaking out around the world. Nations and armies are standing up to their erstwhile masters. Arrests are said to be occurring. No one knows if an attack these days is the elite attacking or being attacked.

In every area of light work, new initiatives are beginning, new coalitions forming, new knowledge coming to light. All is a whirlwind of activity.

At times like this, to ground my being, I ask myself: What's basic here? What never changes? What is this all about?

While Ascension itself is basic, any one Ascension is not. There are always more Ascensions. When I asked AA Michael what my next assignment was, on the private part of the tape I made with him, he told me of another Ascension, a higher Ascension, happening after this one. On another occasion he had this to say about an even grander Ascension than that:

“There are many levels and stages of Ascension. ...

“Ultimately, we will experience the universal Ascension process together. This phase of Ascension will take place in the far-distant future; however, we in the higher realms of existence have had glimpses of this prodigious cosmic event and, we assure you, it is so

magnificently complex and awe-inspiring that it is beyond your present comprehension.”
(2)

Ascension is basic because it is one mechanism of a return to God and a return to God is basic. Regarding ever more enlightenments, each more basic, Franklin Merrell-Woolf once testified.

“A certain Sage..., speaking of unfolded Consciousness above the level of the highest human Adepts, said: ‘We attain glimpses of Consciousness so Transcendent, rising level upon level, that the senses fairly reel before the awe-inspiring Grandeur.’”

“Here, certainly, is space for evolution far beyond the highest possibility of man as man.” (3)

"Truly, within the Infinite there are Mysteries within Mysteries, Deeps beyond Deeps, Grandeurs beyond Grandeurs. ...

"Mystery of Mysteries, reaching inward and outward, but ever Beyond! And from that Beyond ever there come new whisperings of other imponderable Glories. Ah! How little is this world at the beginning of the Trail, barely a point in a Space of unlimited dimensions!" (4)

When Alfred Lord Tennyson was enlightened by a Seraph on the shores of Africa, Tennyson fell on his face and the angel picked him up. What the angel said is instructive.

“With ministering hand [the seraph] rais'd me up:
Then with a mournful and ineffable smile,
Which but to look on for a moment fill'd
My eyes with irresistible sweet tears...

"There is no mightier Spirit than I to sway
The heart of man: and teach him to attain
By shadowing forth the Unattainable...." (5)

The One is so far above us, the way to It is so long, that we may as well consider It "the Unattainable." Implicit in this statement is that, for even this mighty being who stands in the face of God, there are yet more Ascensions.

Knowing our own true nature is more basic than anything that is happening at this moment or will happen tomorrow, or tomorrow, with the exception of Ascension.

God and the knowing of God are basic. The rest of this, as grand and exciting as it may be, is just a passing show, whether it be war or peace, loss or salvation, the pit of despair or the heights of elation.

We are here to know the One. We are here to know ourselves. We and the One are the same. And all of this show is simply here to reveal to us our own true nature.

When things get as busy as they are now, because people are awakening, rising up, refusing and embracing, I remind myself that, as glorious as it is, it serves only my own personal awakening, and your own personal awakening, and the awakening of us all. Not an awakening to 2012, not even an awakening to only one particular Ascension, as if it were the end-all and be-all, but a full and complete awakening to our own true Self. There is nothing else that's happening here but a sleep and an awakening.

So don't be swept away by the busy-ness of the moment. Don't lose your grip on things. The rush and roar is not what's happening here. It's as much a passing show as a storm of a half-day's duration. There's something more basic happening here, and that's your own deepest awakening. Hold fast to that.

See that as what's happening. Sink down deeply into that. Let all of this, as chaotic and insane as it may seem, serve that.

Footnotes

(1) SaLuSa, Sept. 12, 2011, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(2) Archangel Michael, "Passport to Ascension," May 2009, through Ronna Herman, at <http://www.ronnastar.com/latest.html>

(3) Franklin Merrell-Wolff, *Pathways Through to Space. A Personal Record of Transformation in Consciousness*. New York: Julian Press, 1973, 5.

(4) *Ibid.*, 115.

(5) Alfred Lord Tennyson in Marghanita Laski, *Ecstasy in Secular and Religious Experiences*. Los Angeles: Tarcher, 1961, 401-2.

Back to the Basics: The Purpose of Life

March 9, 2012



What's life all about? What's its purpose? Why am I here and why do I return to the body again and again?

The purpose for which God created life forms, as far as I'm aware, was to raise them up through a process of spiritual evolution from a place of unconscious awareness of their true identity to a place of conscious awareness. The reason for this is so that, in a moment of Self-realization, God meets God. (1)

God is formless, One, all there is. Since there's no other, there's also no camera, mirror, feedback loop or any other means by which God could discover truths about Himself. There's no other besides God and so there's no occasion on which God could meet another and through that contact come to know Him/Her/Itself (God has no gender).

And so He (She or It) invented life forms, finger puppets as it were, into which He placed a spark of Himself which would grow in consciousness until they realized themselves as God. We're those finger puppets and this was the purpose for which life was made and introduced into the formless Oneness of the Divine ground of being.

Many religions map out this Divine Plan by saying that God the Father (Brahman) created a phenomenal realm of matter, *mater*, Mother (Shakti, Wisdom, the Holy Spirit) into which he embedded a spark of Himself as God the Child, the Christ (the Atman, Buddha nature).

The Christian Trinity of Father, Son and Holy Ghost is the Hindu Trinity of Brahman, Atman and Shakti. It's the Transcendental, the Phenomenal, and the Transcendental embedded in the

Phenomenal. We must know these three levels of reality if we're truly and completely to know God. We know them in stages of enlightenment, which itself is virtually endless.

So now, we life forms at this human stage of evolution, having passed through the mineral, plant and animal kingdoms have reached the Third Dimension of life in the physical realm and the Fourth Dimension in the astral realm. We stand at the end of a cycle which will see us graduate into the Fifth Dimension or mental realm. This graduation has been called a shift, transformation, or Ascension. It's one stage along the seemingly-endless journey from God to God.



It's only one stage. It'll see our bodies change from carbon base to crystalline, our active DNA strands increase from two to twelve (or more), our bodies grow younger, stronger and healthier and ourselves never to need to die again.

To free us from the grip of a dreaded cabal which intended to kill off a large segment of the population, reducing us from 7 billion to 500 million, the Company of Heaven summoned the extraterrestrial civilizations which originally gave us birth.

It asked them to come to Earth, rescue us, revive us, and prepare us for Ascension. They've saved us from death by radiation, particularly depleted uranium, which was a planet killer ("omnicidal"), (2) until the galactics removed it from our atmosphere. The millions of galactics here to help us ascend have stewarded the Earth since its beginnings and will now mentor us and prepare us for this joyous undertaking.

Those are the basics.

This site aims to publicize the events of accountability, abundance, Disclosure, and Ascension, which will lead us from darkness to light, untruth to truth, and death to immortality, in the Golden Age now upon us.

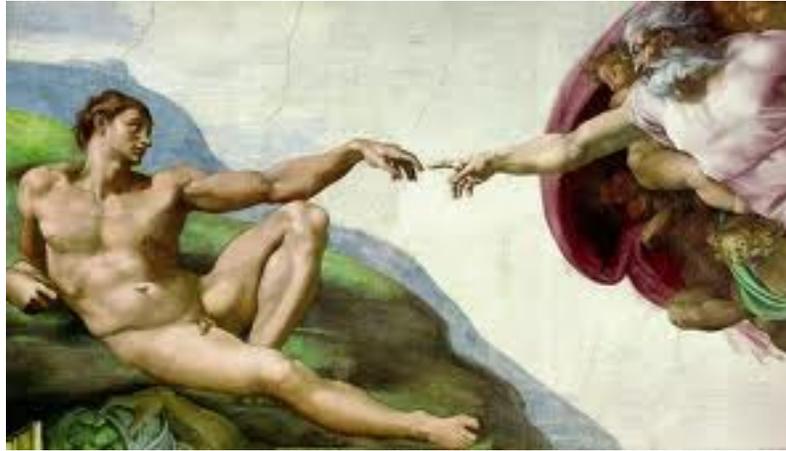
Footnotes

(1) For more on the subject, see The Purpose of Life is Enlightenment, here: [http://The book can be downloaded here: http://goldenageofgaia.com/wp-content/uploads/2016/11/Purpose-of-Life-is-Enlightenment.pdf](http://The%20book%20can%20be%20downloaded%20here%3A%20http%3A%2F%2Fgoldenageofgaia.com/wp-content/uploads/2016/11/Purpose-of-Life-is-Enlightenment.pdf)

(2) See for instance "How Many Times Have Extraterrestrials Saved the Earth? – Part 1-7," starting here, <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-1/> and "Depleted Uranium: Why We Must Not Go to War with Iran," at <http://goldenageofgaia.com/accountability/depleted-uranium-weapons/du-why-we-must-not-go-to-war-with-iran/>.

Let Me Not Forget That

June 22, 2011



With everything that's going on, in all this hubbub, what gets forgotten, what falls by the wayside, time and time again is our remembrance of the purpose of life.

I can forget a day's appointment or where I left my keys, but I never want to forget the purpose of life.

I'm not an enlightened man so where do I get off talking about the purpose of life? In the strongest spiritual experience I've had, (1) one which propelled me out of academia and into life as an urban monk, I was actually shown the purpose of life. I was given one jewel from the treasure box buried in the field and have gazed into its depths ever since.

The purpose life could be stated many ways. The way I'd like to state it today is that our purpose in life is for each of us, by our own efforts, with a clear consciousness and not through a mind-altering substance, to know and realize the ultimate Truth – the Truth of who we are, the Truth of our identity, as God.

I'm convinced that God designed life. I think She (He, It) created design elements of life and divine processes. Among design elements in the Third Dimension are things like birth and death, reincarnation, the full-life review, the Adam Kadmon template, (2) and many other things.

Chief among the divine processes is that the Truth will set you free.

Have you ever wondered why you can be in an upset and then suddenly have an epiphany of some event, and seeing that event, the upset is released? The truth has set you free.

Or when a lover's ardor has cooled, you ask them what's going on and, even though they tell you the cruelest news that breaks your heart and sunders the relationship, once the truth is known the forward direction comes to a halt and a new direction begins, whatever it may be.

No matter whether we're talking about the relative plane or the Absolute Plane, the truth applicable to it sets one free at that level.

We are here to know and realize the Truth.

Not to get rich. Not to rack up conquests. Not to see as many countries of the world as possible, not for any other reason. And life responds to our discovering the truth by freeing us from whatever condition propels us in that moment.

I'm inclined to say, but I don't know whether I'd be correct or not, that the truth will free us from karma. It will eventually. The one who knows the truth of his or her being in *sahaja nirvikalpa samadhi* will in fact be freed from karma. The one in whom not a wave arises in the mind – a wave or vritti being a thought, which is inherently illusory and hides the truth – is ultimately set free.

In a relative sense there are reasons not to disclose the truth on occasion – not to lie, but not to disclose the truth. If a mind-controlled hybrid supersoldier showed up at my doorstep and demanded to know where my wife was because he wanted to kill her, I would withhold the truth.

Such reasons exist and form part of the drama of life. But, left to my own devices and not having to obey any other social exigency or duty, only the truth matters to me.

And that truth in the end is not the truth of who won the 2000 election or who killed JFK. It's the truth of who I am. And that truth is not the truth of what substance makes up my skin or why I'm allergic to soy. It's who the dweller in this body really is. And that truth can only be found by looking within, where the dweller is.

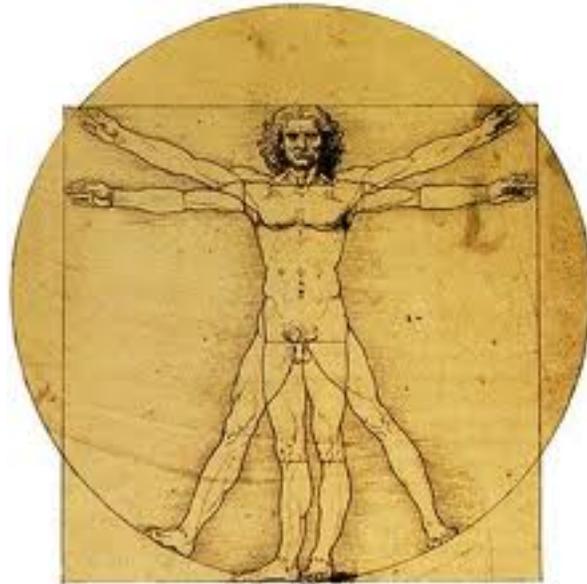
So, in the last analysis, I'm actually not that much interested in anything at all that lies out there, except insofar as I have a duty to it. There is something in here I'm more interested in, a treasure buried in the field of this body, in the heart to be precise - a Pearl of great price, a mustard seed, a something which can't be known for looking, can't be found for thinking, can't be called out, or cajoled out. A something that only responds to (and in fact IS) openness and love, stillness and silence.

That I don't ever want to forget no matter how the outside of me changes. Disclosure doesn't touch that. NESARA doesn't touch that. Let all this panorama outside of me change with the season, but let me not forget *That*.

Footnotes

(1) Found here: "Epilogue: Eight Seconds Out of Time," at <http://www.angelfire.com/space2/light11/epilog.html>

(2) The template of the galactic human, whether reached by mammalian, reptilian, cetacean, insect, or other evolutionary line. We are most used to thinking of it terms of Leonardo's depiction of its male version:



Mammalian version of the Adam Kadmon template

Back to the Basics: Emergence and Balance

March 10, 2012



If I were to restate what are for me the basics, my restatement would be incomplete without a word on emergence and balance. These two notions have become so important to me in the last three or four years that I feel a surge of love each time I utter them.

“Emergence” is a word, not the thing itself. You can hang it on your wall, read it every day and nothing will occur from repeating the word.

And to describe what occurs when we do emerge is also difficult. Emergence is a spiritual event. When it happens, it isn't easy to say what just happened – except emergence.

In the split second in which we emerge, we put our fears behind us, cast off our constraints, and stand forth radiantly. We feel our full selves at that moment and radiate peace and confidence.

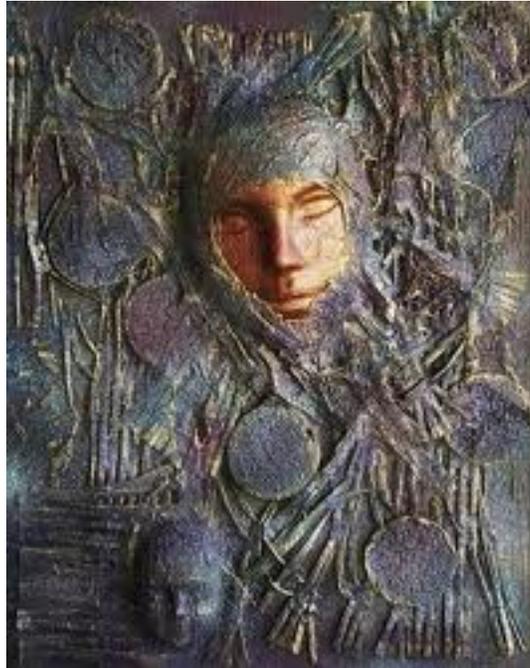
Why do I mention it? Well, in another article I said that enlightenment was the purpose of life. That God should meet God was the reason why all life forms were created.

But most people associate enlightenment with meditation and singing devotional hymns. But we here read and write. What spiritual practice is consistent with reading and writing? In my opinion, emergence is.

Emergence appears to be related to speaking. When we speak our truth fearlessly, we emerge. And so what I'm advising is that we do just that – speak our truth fearlessly and emerge. It's our enlightenment practice, if you will, a practice particularly suited to lightworker communicators.

But the minute I say that I feel the tug from my inner guidance to add: "harmlessly." Humans can turn anything into a weapon, even the truth. And so unless we speak the truth harmlessly, even the truth becomes a lie.

We often emerge by the stands we take, the commitments we make, the promises, declarations, and other forms of soul-speaking that we engage in. We emerge in and through the use of language. What we are doing is using the very medium of language as our enlightenment practice. If Zen is a transmission outside of language, then emergence is a transmission inside of language.



Emergence means we are fully here, fully present. Given that the dark ones on this planet intended to defeat and enslave us through financial manipulation and the erosion of constitutional rights (which they sold us as a “war on terror”), our emergence from the bonds of fear is no less than a social revolution.

Occupy, Arab Spring, We Won't Pay and Wikileaks are all forms of social emergence. So when I say to you “emerge,” I'm counselling revolution. I'm probably being more seditious than you could possibly imagine, at least in the eyes of the cabal. (1)

Emergence is service of the Divine Plan. And what is the Divine Plan for this time? The ending of duality on the planet and the rise of unity – and more particularly unitive consciousness. And all of that leads us to the second essential notion – balance.

Emergence does not persist forever. Yesterday's emergence would not buy you a cup of coffee today. We need to emerge daily. But what causes emergence to persist for even a short while is balance.

I don't personally conceive of balance as a teeter-totter or a set of scales. Balance for me is not a question of up or down or more or less weight. It's a question of being in one's center or not.

I theorize that emergence persists in direct proportion to balance. To the extent that I can remain in the center, emergence persists. Remaining in the center is a function of the reduction of desires for worldly things and pleasures. Worldly desires are what pull me away from my center. When my desires are quiet, I remain in the center.

The more desires I have, the more I seem to exist on the peripheries. And the peripheries are really what we think of as “up” and “down.” When my desires are quieted, my mind is quieted and I remain quietly in the heart or passively in the center.

I have no right to call myself a spiritual teacher. Spiritual teachers are enlightened and I am not, At least not in this lifetime. Like all starseeds I come from a higher dimension, or so I'm told. And so chances are that I've been enlightened in another lifetime but wear blinkers in this one to serve Ascension. Even though I'm not a teacher and don't aspire to be one, the Boss (AAM) has said that I would soon be writing on spiritual themes and so it has developed.



My spiritual path is awareness and my discipline is observation. I “be with and observe” all unwanted conditions, upsets, resistances, and incompletions. And the more I be with and observe their rising, persistence and passing away, the more my mind grows quiet and I remain in the center.

Groundedness and centeredness are, I believe, synonyms for balance. Maturity is as well. The Boss has said time and time again that balance is an essential quality for Ascension.

If balance meant not too much of this and not too much of that, then why would the Boss urge balance for Ascension? But when we remember that balance means remaining quietly in the heart, the role it may play becomes clearer. If we're balanced, we're complete with Third

Dimensionality and not holding onto this old setting and its pleasures and attachments. We're free to fly, as the Boss would say.

So emergence calls us out of our fears and balance releases our hold on the Third Dimension. Emerge and balance, emerge and balance. Turn away from this dimension that we're leaving and set our sites, in a grounded and centered manner, on the new dimension that looms out in front of us.

Balance and emerge, balance and emerge. Move forward one step at a time and then consolidate. That's what it feels like I've been doing for as long as I can remember and as far as I can see it works.

And so if you were to ask me what I've been doing this last month, perhaps the shortest possible answer I could give would be to balance and emerge. The circumstances have been challenging. I've been stretched and strained. I've blown a few situations, lost my way, fallen and picked myself up again. I've overstretched myself, failed even in many of my smaller undertakings. But all the while I've concentrated on emerging from those circumstances and then recovering my balance.

Life is good and it promises to become a whole lot better very soon. But good or bad, the way I plan to meet it is by emerging and balancing, balancing and emerging.

Footnotes

(1) In fact, Archangel Michael told me in a reading on March 8 that the Canadian equivalent of the CIA was observing me and considered me to be a rabble-rouser. Well, there you go. Obviously something I'm doing is working!

A Question of Balance

June 29, 2013



A friend was saying that he was talking to his ten-year-old son the other day and mentioned that moderation was a good thing, only to have the son reply: "Except in love, Dad."

Out of the mouths of babes. Although we know the "babes" here right now are anything but babes. Does this not illustrate how the new generation will lead us?

I wanted to mention what I think are some of the exceptions to the notion that all must be in moderation or balance. I do so not pretending to be a spiritual teacher because I'm no such thing. Just a person who loves writing on these themes.

I need to go a little ways back by saying it's my suspicion that a universal law is a universal law simply because God says it is or commands it. It's my view that God's speaking alone causes changes in the universe, in the rules of the game, in the universal laws, etc. Sri Ramakrishna described the situation this way: "He who has made the law can also change it." (1)

Therefore there can be any number of exceptions to any situation, as God wills. His (her, its) will is apparently irresistible.

In a pre-recorded interview with Archangel Michael, he explained that the Mother can call a person back from many dimensions. It isn't necessary, he says, that they go through all dimensions in their return to God.

He added that they actually do go through all dimensions, as it turns out, but at the speed of love. The point is that the Mother and Father can create or change any situation they want. That's the nature of the world we live in.

So it shouldn't come as a surprise that there are exceptions to the counsel to observe moderation in all things.

Krishna talked about one exception and I've referred to this quote before.

"I am all that a man may desire
Without transgressing
The law of his nature." (2)

So God is all we can desire without incurring karma.

If we desire God, we don't have to be moderate in that desire. We can desire God with wild abandon and ecstasy and it won't harm us.

I believe that exception extends to the divine qualities as well as God, God and his (her, its) divine qualities being one and the same. So I think that desiring love, bliss, etc., immoderately also will not harm us.

Jesus hinted at this as well when he said:

"Thou shalt love the Lord the God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment." (3)

All thy heart, soul and mind seems to suggest loving God to whatever degree one wishes and the strength of that desire is not harmful.

Granted that the Buddha's Middle Way is a path of moderation and balance, the Middle Way seems to relate to the care of the body and mind.

You remember that the Buddha had been an ascetic and was starving his body. When he heard the music teacher say to his student not to tune the vina's strings too tightly because they would break or too loosely because they would not play, he had a realization that the Middle Way was the best path to what he considered the supreme enlightenment. And it probably is.

Equanimity is also said to be the royal path to God. But equanimity is meant towards the things of the world, not towards God.

Indians particularly reverence the ecstatic saint. St. Francis was called God's fool for his ecstatic love of God. Ecstasy is not a harmful state and yet it is anything but moderate or balanced. And the ecstatic saint is hardly equanimous towards God.

So there are exceptions to the counsel that moderation is best in all things or that balance is always to be preferred. Not apparently in our longing for God.

Footnotes

(1) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 817.

(2) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 71.

(3) Jesus in Matthew 22:37.

Balance and the Mystical Heart

Feb. 26, 2012



To push out into the unknown and discuss spiritual matters or anything else in Third Dimensionality, we use language. And using language usually means using metaphors.

A metaphor establishes that something unknown is, in an important way, like something known. We try to push out into the unknown by extending the known. In a certain sense, all that we are doing, really, is reducing the unknown to the known. And the Unknowable can never be known that way.

The value of this approach is that it yields insights; its drawback is that it obscures as much as it reveals, often much more, and in the most critical instance, that of knowing the Unknowable, it yields nothing at all.

Let's look at the manner in which metaphors can obscure relationships.

Take the notion of balance, for instance. We can say that balance is like a teeter-totter. We can compare our ups and downs to a teeter totter out of balance. This leads us to say that we need to bring our moods into balance, into the center.

But in all the years I've been observing myself, I'm not aware of how I can "bring my moods into balance." For me, this metaphor obscures more than it illuminates.

However, if I see the situation in terms of there being a center, "being in balance" then becomes "remaining in the center" and a better metaphor than bringing our moods into balance becomes one of "letting go" of what keeps us on the extremes or the peripheries and away from the center.

Jesus recently spoke about this type of metaphor of the situation, which has greater advantages than representing balance as a matter of bringing the teeter-totter to the horizontal. He characterized what I've called "letting go" as "relaxing and allowing."

"You are *already* part of God, so you do not need to strive to become aware of this. Instead, relax and *allow* this state, your natural state to embrace you. ...

"If you will relax and accept them gratefully as they occur you will learn them easily and quickly. If you rile up against them they will just continue to present themselves to you until you do learn them, and this can bring you a considerable amount of pain and suffering." (1)

Using this metaphor of "letting go" brings us in line with such teachings as the Buddha's that says the primary difficulty we face in remaining in the center are the impacts of craving and aversion or wanting and rejecting. The more we let go of wants and "don't wants," or desires, or preferences, the easier it becomes to stay in the center.



And what is it about the center that recommends itself to us? We do we want to remain in balance and in the center?

The matter becomes clearer when we use the more common name for the center: the heart. Here I don't mean the physical heart on the left side of the body, or even the heart chakra. Instead I mean what Hindus call the "hridayam" or spiritual heart. Of it Sri Ramana Maharshi said:

"Call it by any name, God, Self, the Heart or the Seat of Consciousness, it is all the same. The point to be grasped is this, that HEART means the very Core of one's being, the Centre, without which there is nothing whatever." (2)

Of it, Sri Aurobindo said:

"According to the ancient teaching the seat of the immanent Divine, the hidden Purusha [Divine Person], is in the mystic heart, -- the secret heart-cave, *hridaye guhayam*, as the Upanishads put it, -- and, according to the experience of many Yogins, it is from its depths that there comes the voice or breath of the inner oracle." (3)

Ramana offered this illuminating description of the heart or center. But we have to remember that this description is from the standpoint of Third Dimensionality and not from that of the absolute truth.

"That from which all thoughts of embodied beings issue forth is called the Heart. All descriptions of it are only mental concepts.

"The 'I'-thought is said to be the root of all thoughts. In brief, that from which the 'I'-thought springs forth is the Heart.

“If the Heart be located in anahata chakra, how does the practice of yoga begin in muladhara?

“This Heart is different from the blood-circulating organ. 'Hridayam' stands for hrit 'the centre which sucks in everything', and ayam 'this' and it thus stands for the Self.

“The location of this Heart is on the right side of the chest, not at all on the left. The light (of awareness) flows from the Heart through sushumna [the spinal canal] to sahasrara [crown chakra]. ...

“The whole universe is in the body and the whole body is in the Heart. hence all the universe is contained in the Heart.

“The universe is nothing but the mind, and the mind is nothing but the Heart. Thus the entire story of the universe culminates in the Heart.

“The Heart is to the body what the sun is to the world. The mind in sahasrara is like the orb of the moon in the world.

“As the sun gives light to the world, even so this Heart gives light to the mind.

“A mortal absent from the Heart perceives only the mind, just as the light of the moon is perceived at night in the absence of the sun.

“Not perceiving that the true source of light is one's own Self, and mentally perceiving objects as apart from oneself, the ignorant one is deluded. ...

“The Supreme is nothing but the Heart. (4)

We know that God is everything and yet Sri Ramana calls the heart the special place of the Supreme. Sri Ramana has said that knowledge of the heart leads to knowledge of the inner universe and the One. The center or heart therefore becomes a special place for us to focus our attention on and know.

Given that focusing our attention on the heart can lead to enlightenment and knowledge of the entire universe, one can speculate that focusing on the center or heart is focusing on the one place that is assured of opening us up more and more. The center or heart comes to a be a place of immense interest to anyone of spiritual inclination.

Sri Krishna has said:

“I am all that a man may desire
Without transgressing
The law of his nature.” (5)

God is the only thing that can be desired without evoking negative karma. And even God, at the last moment before enlightenment, may need to be surrendered as an idea for us to realize Him (Her or It).

But before that moment, desiring God is the only desire that does not harm. Therefore focusing on the center is a point of focus that cannot harm, but in fact infinitely opens up before us.

Thus, the basic spiritual movement is to turn from the world of the five senses to God the insensible. If the compass is conceived of as having 360 degrees, only one degree – that which points to God – does not harm us or evoke more negative karma.

This same message is conveyed in the metaphor that sees the heart as a swing (jula) that seats only one person. If we place any other object of desire on it than God, God will not sit on our swing.

The more we let go of or detach from worldly desires and remain in the center, the more we are focusing on the heart. Moreover, as it turns out, the more we focus on the heart, the more mature and adult are our responses to events. The more we experience our love and radiate it out to other beings, the more we are focusing on our heart. The more we meditate on the hridayam, the more we are inviting the knowledge of God.

The heart is the doorway to the Kingdom of Heaven. The center is the portal through which we enter into the knowledge of the Self, of who we are. To realize the heart is to fulfil the purpose of life, which is to know our true nature. All good comes from focusing on our heart or remaining in the center.

Footnotes

(1) “Jesus: Letting Go and Allowing is What Makes it Possible to Reach an Inner Place of Peace,” channeled by John Smallman, February 26, 2012, at <http://johnsmallman2.wordpress.com/2012/02/26/letting-go-and-allowing-is-what-makes-it-possible-to-reach-an-inner-place-of-peace/>.

(2) Sadhu Arunachala [A.W. Chadwick] in *A Sadhu’s Reminiscences of Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 1961, 81-2.

(3) Sri Aurobindo, *The Synthesis of Yoga*. Pondicherry: Sri Aurobindo Ashram, 1983, 140-1.

(4) Ramana Maharshi in Vasistha Ganapathi, ed., *Sri Ramana Gita*. Tiruvannamalai: Sri Ramanashramam, 1977, 25-31.

(5) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 71.

The Basic Spiritual Movement

June 12, 2009



I was reading a back issue of SaLuSa the other day and he provided me with a statement that startled me and caused the melding of two bodies of literature in my mind:

“What the next few years will do is to offer you the opportunity to lift up your sights, and set them upon the most lighted expression you can achieve. After all, the object of working your way to Ascension is to move into a state of enlightenment, and continue to evolve.” (1)

Until I heard SaLuSa say that, I had puzzled over the matter and kept the literature of ascension and the literature of enlightenment separate in my mind.

But now I felt released from that. I felt as if a dam had broken. It was now time to meld the teachings of the spiritual sages with those of the masters, celestials and galactics that we have been so earnestly listening to.

As a result of these events, I struggled today to carry on my daily affairs because words kept pouring through my mind. I realized that it was time, for me at least, to begin to focus on the spiritual fundamentals as my way of preparing for what looms ahead in our lives – the reality of announcements (2) and all that follow.

From my studies of enlightenment, and I am not myself an enlightened man but only a seeker, the basic spiritual movement, the fundamental spiritual act, could generically be phrased as “turning from the world to God.”

To my way of thinking, all of life is a huge spiral in which the soul leaves God and begins a journey outwards, towards realizing itself as God, only to merge again with God when that realization is complete.

Jesus described it when he said, lo, I came from the Father out into the world and now I leave the world and return to the Father. (No time for citations anymore.) That is a precise description of what I just referred to.

And the halfway point, and this is only my way of seeing things, occurs when the individual soul turns its attention from the world and focuses it on God.

Now those words “the world” and “God” can mean many different things to different people and all would be partly sound and correct. I could say “turn from worldly desire to desire for God alone.” I could say “turn from my appetites to my longing for God.” I could say “turn from pleasure to yearning.” I could substitute for the word “God,” the One, the Self, the Tao, the Formless, it really doesn’t matter what word I use.

However one wants to talk about it, there comes a time in one life or another where one feels the irresistible call to put aside what St. Paul called “childish things” – one more movie, one more bottle of wine, one more trip to Marrakesh – and cry out for God.

Sri Ramakrishna had many parables about the child playing with its toys. So long as it did so, the mother continued cooking rice over the fire. But the minute the child tired of its toys and cried out for its mother, she would take the rice pot down from the fire and hurry to her child.

The child has turned from the world to God and God has hurried to the child.

Or Jesus, when asked what the first commandment was, said “Love the Lord your God with all your heart and all your mind and all your soul.” A person who does this has turned from the world to God.

For me, this basic spiritual movement is the first noteworthy, conscious step an individual takes on the spiritual path and the one who does it has covered perhaps more than half the “distance” between Origin and Destination in the overall journey of life.

For me as well, delving into what it means to turn from the world to God (please substitute any other word you’d like if this word does not work for you) is an ongoing practice.

It’s been quite a while since a movie no longer satisfied me. I have my wardrobe down to ... well, I may as well wear a uniform. The only uses I have for money are so basic that I could leave home without it some days and not notice.

When I look, I see that the consequence of turning from the world to God is that, after a while, it remains no longer a conscious action. I do not need to *turn* from the world at this time. I am drawn from the world, drawn inward, irresistibly.

I am almost incapable at this moment of doing much more than simply communicating about this. As a useful member of society, I am at this time a complete waste, a nincompoop. I don't even care to make excuses for myself.

I have no idea how I shall be tomorrow, but if there were a predictable direction to this, I quite seriously think I will be what spiritual writers call "abstracted" – not good for anything other than to simply contemplate God.

And not even to contemplate. Just to be bliss.

With the last ounce of focus I have, before surrendering even that, I say again what I wanted so desperately to say, as if it were a message in a bottle, a deep dark secret passed between best friends shhhhh (is anybody looking?) ... the basic spiritual movement is to turn from the world to God.

Footnotes

(1) SaLuSa of Sirius, April 6, 2009, through Mike Quinsey, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(2) "Announcements" refers to the expected announcements disclosing the reality of extraterrestrial life and UFOs and the announcement of the abundance program called NESARA.

Clarity, Purity, and Love: The Basic Spiritual Movement Restated

Dec. 5, 2013



It is truly a privilege to speak to the Divine Mother, who treats one with kid gloves (usually!!!) and is easing the curtain aside more and more to reveal some of the mysteries of life to us.

I also know that when I ask her a question that would be considered at all complex or mystical, she expects me to explain what I'm driving at on the blog. And I did ask her one of those on the show today. So let me explain here.

The Mother has revealed that she is sending us three more or less consecutive waves of energy. The first is the baptism of clarity. The second is a double helping of clarity plus a baptism of purity. And the third is a baptism of love.

I expect that the third wave will turn out to be what others are calling "the Event," but that's just a guess on my part.

But there is something very familiar about the order in which this is happening and even about the double helping of clarity. Let me explain.

Hindus like Shankara, Sri Ramakrishna and many modern Hindu masters will tell you that there is a basic movement to spirituality. (1) The way I put the three steps is: Discriminate between the Real and unreal; detach from the unreal; and attach or devote yourself to the Real.

Hindu masters don't say it exactly that way. Let me give the example of Sri Ramakrishna to show how it's contained in what he says, but said a mite differently. In my own version, I've extrapolated from what he says.

“One may enter the world after attaining discrimination and dispassion [i.e., detachment]. In the ocean of the world there are six alligators: lust, anger, and so forth. But you need not fear the alligators if you smear your body with turmeric.

“Discrimination is the knowledge of what is real and what is unreal. It is the realization that God alone is the real and eternal Substance, and that all else is unreal, transitory, impermanent.

“And you must cultivate intense zeal for God [i.e., devotion]. You must feel love for Him and be attracted to Him. ... Yearning is all you need in order to realize Him.” (2)

Now why a second helping of discrimination? Well, first of all, yes, enlightenment is the purpose of life. But the acquisition of discrimination is the purpose of physical life; i.e, the purpose of incarnating in a physical body. Sri Krishna says: "Lose discrimination, and you miss life's only purpose." (3)

And: "I regard discrimination between Field [physical body] and Knower [soul, Atman or Christ] as the highest kind of knowledge." (4)

Discrimination playing such a central role in life and being the foundation upon which all else rests in achieving the purpose of life, I can appreciate why an extra helping of it is in order.

Let's now look perhaps at what the Divine Mother is doing, as far as I can see. She's sending us three waves of energy: clarity, purity, and love. Is this not accomplishing the basic spiritual movement of life? Is clarity not discrimination between the Real and the unreal? Is purity not detachment from the unreal? Is love not attachment or devotion to the Real?

I asked her if I was offbase in this appraisal and she replied:

“No, dear angel, you are not offbase in the slightest. ... You are on track. There are many different pathways which has been part of the richness of the discovery and the Hindu path of this understanding is very insightful and accurate.”

Well, that statement for me represents a very significant contribution from the Mother to the cross-cultural understanding of what life is all about and every time the Mother validates a piece of that particular puzzle, I personally feel ecstatic ... and need to sing about it.

On “the Event,” she said:

“The Event is a tsunami of love, but it is not a singular event. This has been in preparation and this preparation did not simply begin with my gift of clarity.”

That said, I'd expect the wave of purity to come next and the wave of love to come after it, which is to say, “the Event” will come after this current wave of purity. Not like I'd be willing to venture a date. I do not understand or read eternal time, so to speak, I'm afraid.

Lastly, I'm not sure if you noticed how slowly the Divine Mother was speaking. I interpret that to mean that she is letting more and more of her essence through as we mature in our ability to

hear and understand her. I tremble to think what she'll be telling us a month or two from now as we expand further in understanding and soul growth.

And just before I go chop wood and draw water, let me answer a question from a reader who says that they didn't feel any difference after the wave of clarity.

Actually, the soul does not traffic in "feelings." What impacts the soul does not necessarily show up for us as something we feel.

I do experience a terrific difference myself, even at the feeling level. I feel much greater amounts of love compared to what I felt previously. Of course this is helped quite a bit by a new spiritual partnership.

But even without that, I experience my clarity having increased. But again clarity cannot be directly or easily detected at a feeling level.

We're accustomed to using our largely Third-Dimensional senses and other 3D criteria to assess what's happening and it isn't happening from or at a Third-Dimensional level. That makes matters difficult and can be frustrating.

I get that it's hard for many people to find how to assess or feel what we're going through. It's hard for me too. I'm actually not sure what to say about how to detect the difference because I'm not that knowledgeable in these matters myself. Hopefully I will be soon, but then so will you be!!! In the sense that we'll all emerge into our mastership, all of us commentators have, in a way, our "best before" date!

But patience remains important as we pass through these processes which largely don't succumb to our understanding or allow detection by our physical senses.

Footnotes

(1) See for instance the quotes under "Discriminate between the Unreal and the Real, Detach from the Unreal, and Devote Yourself to the Real - Three Prerequisites for knowing God" at [http://goldengaiadb.com/D#Discriminate between the Unreal and the Real. 2C Detach from the Unreal.2C and Devote Yourself to the Real - Three Prerequisites for knowing God.](http://goldengaiadb.com/D#Discriminate%20between%20the%20Unreal%20and%20the%20Real%20-%20Three%20Prerequisites%20for%20knowing%20God)

(2) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 140.

(3) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 42. [Hereafter BG.]

(4) Ibid., 100. The whole passage is instructive:

"Thinking about sense-objects
Will attach you to sense-objects;
Grow attached, and you become addicted;
Thwart your addiction, it turns to anger;
Be angry, and you confuse the mind;
Confuse your mind, you forget the lesson of experience;
Forget experience, you lose discrimination;
Lose discrimination, and you miss life's only purpose." (Sri Krishna in BG, 42.)

How Are We All One?

October 27, 2012



Perhaps I could be permitted a word about what is for me the outstanding trait of this conference. For me that trait is warmth. The energies are rising on the planet, people are simmering in them, many of our major unwanted conditions appear to have been released, peace is slowly returning to the world, and so many people in the conference room seemed very mellow.

Some years ago, I'd have expected to see a great deal of activism, resistance to the cabal, complaints about weather warfare, chemtrails, vaccines, and the like. But all that seems to have passed now. We're all concerned about the hurricane on the East Coast, which seems like a last cabal attack. But, even with that, the scene in the conference room is still like a passenger plane coming in for a landing.

The only piece of unfinished business appears to be the re-election of President Obama and that too will be decided very shortly. The general belief of the speakers appeared to be that once that last detail is attended to, things will begin moving at a rapid pace.

Perhaps I can also be permitted a moment's reflection on something that is becoming very clear to me at this moment as I sit and watch what occurs in the conference room.

We say we are all one. But if one looks around the room, one sees different faces, different hair colors, different heights and shapes. One hears different thoughts being expressed, different desires, and different perspectives. In what way are we all one?

It's now become crystal clear to me that the way in which we're all one is that each of us is at essence the one Light, the Light of Lights, the same divine spark, the same flame in the heart.

Different cultures call that Light by different names. Hindus call it the Self or the Atman. Jews call it the lamp always burning on the altar and the firebrand plucked from the burning; Buddhists our original face and buddha nature.

Christians call it the Son of God, the Christ, the Prince of peace. They also call it the Pearl of great price, treasure buried in a field and mustard seed that grew into a great tree. It's called by dozens of names.

Once we shed the various bodies that surround it in one Ascension after another, (1) we're all revealed as commonly being that Light.

When it's said that humanity was made in the image of God, that image for me is Light of that Light. The Light that the Father and the Mother are, the Father/Mother One as Archangel Michael says, we, the children of God, are as well.

It's that Light that we share in common. It's our identity as that Light which unites us. Everything else flows from the one basic and common identity.

I see this as plain as day after two days in the conference and seeing that, I feel tremendous joy and peace.

Footnotes

(1) In our Ascension coming up, we don't shed the body. But in ascensions on the spirit planes (the etheric, astral, mental, causal, etc.), we do.

Everything's a Hologram!

December 19, 2012



Celine and holographic friend

Werner Erhard use to say that unexpressed joy is an upset. So please humor me and allow me just to express my joy in the way that I am. If I don't, I'll probably explode and I need to stay together for two more days!

I'm chuckling at the moment at how serious we all are. Some people are looking very closely at many statements that are made.

For instance, some want to know the nature of the hologram that Archangel Michael said people who are doing more clearing will go to. And if we can't explain it, they're in the metaphorical position of saying: "Alright! That's enough. Let's call the whole thing off!"

If you'll allow me to say with a smile on my face: Everything's a hologram!

Scientists have told us that matter is 99.9999% space, that there's an electron here and a proton there and space bigger than the Grand Canyon between them. What you thought was solid is not solid. It's mostly emptiness.

And by the way, the Emptiness is what's real! Realize the Emptiness and you can go Home!

I am a hologram. You are a hologram. Worse! We're both only a thought. A relatively exalted thought in the Mind of God, but a thought nonetheless. An illusion, a dream, call it what you will.

Earth is a hologram. Your mother is a hologram. You're petting a hologram and eating a hologram.

All existence, short of One Thing, is a hologram and we're all looking for that One Thing that is not a hologram - when It's everything that is!

Stop looking! You're in it. Worse. You *are* It!



Lighten up!

All the world is waiting for us to wake up to the One Thing that's not a hologram (not a thing either) but meanwhile everything we see with our eyes, everything we touch, everything we hear, feel, approach, walk away from is a hologram.

Listen, we got as far as we got. Time now not to figure it out any more than we have. The show is over. The crew is taking the set down. The actors are in their dressing rooms removing their makeup and looking forward to the party. We got as far as we did. Time now to celebrate.

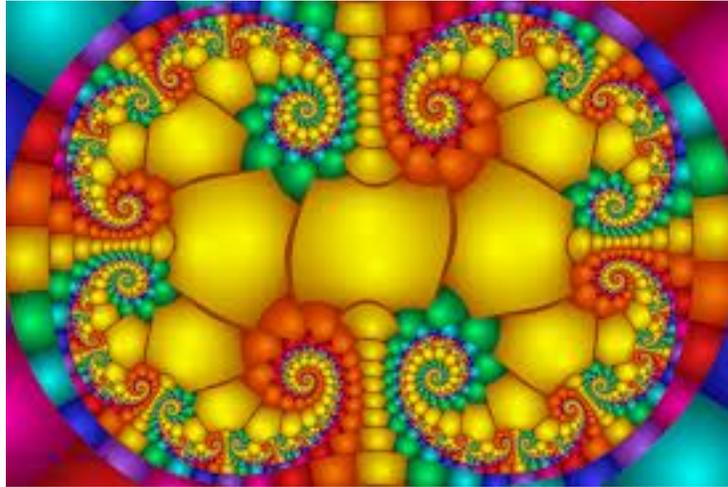
It was a good play. It scared us. It rocked us. It made us laugh.

Now the great Director has said thank you to all, paid us our wages, and slapped us on the back. We're free to go.

You are free. I am free. Two silhouettes on the shade, two holograms in a Paradise for holograms. Meet you at the beach. No, you don't have to bring a thing!

Everything is Illusion

February 22, 2015



Everything is illusion.

Everything we see, hear, feel, think.

Every object. Every event. Every thing.

The One is indivisible, changeless, and eternal.

Everything divisible, changeful, and temporary is illusion.

Including me.

Everything that's born dies. The One is not born. (1)

Everything that's made falls apart. The One is not made.

Everything that's compound disintegrates. The One is not compound.

Only the One was never born and will not die, has not been created and will never be destroyed.

Everything else is illusion.

Including me.

Footnotes

(1) "Monks, there is a not-born, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this, here, that is born, become, made, compounded." (The Buddha in Trevor Ling, *The Buddha's Philosophy of Man. Early Indian Buddhist Dialogues*. London, etc.: Dent, 1981, xiii.)

"If we examine the origin of anything in all the universe, we find that it is but a manifestation of some primal essence. Even the tiny leaves of herbs, knots of threads, everything, if we examine them carefully we find that there is some essence in its originality. Even open space is not nothingness. How can it be then that the wonderful, pure, tranquil and enlightened Mind, which is the source of all conceptions of manifested phenomena, should have no essence of itself." (The Buddha in Dwight Goddard, *A Buddhist Bible*. Boston: Beacon Press, 1966; c1938, 126.)

How is Suffering an Illusion?

September 3, 2014



The original exchange with Gloria Wendroff, who produces *Heavenletters* and *Godwriting*, was in light of a comment posted on her blog. Gloria is a dear soul (I've asked her to contribute some articles to the blog) and invited me to respond to it. (1) I've expanded on my response here.

The reader asked why God would consider suffering to be illusion, why I (Steve) would risk opposing the government, and whether God listens to what we say. Allow me please to share my response and expand on it here. And thank you, Gloria.

This is a time when lightworkers are drawing together and collaborating. I could cite instances from any day of the week in which this is happening.

Gloria invited me to respond to your questions, C, and I'm happy to.

If you think about it for a moment, everything is illusion except the One. (And of course the kicker is that everything *is* the One.)

What does illusion mean? It means that something is not permanent, eternal. The illusory comes and goes and only the Real remains.

Your thoughts are illusory in the sense they come and go. But the thinker doesn't come and go.

One can consider the matter from the perspective of levels. At the level of the Relative, if we change our focus from the Third Dimension to the Fifth, then the Third Dimension fades from view.

That in itself doesn't make it illusory; just that we have travelled from one "place" to "another." But when we look from a very much higher level, say, the Transcendental where God and angels reside, then the things which we humans think are real are revealed as being merely shadows.

Suffering is suffering to us relative to the level we exist on. But that same suffering fades immediately from our body and even our mind if and when we find ourselves on a higher level of life.

Was our suffering real then? If it's attached to a lower state of feeling and thought, we tend to call it an "illusion" and the state of being free from suffering "real."

Consider how Sri Ramakrishna saw people with his divine vision:

"I see the body as a frame made of bamboo strips and covered with a cloth. The frame moves. And it moves because someone dwells inside it." (2)

"I see you all as so many sheaths, and the heads are moving." (3)

The Divine Mother revealed a higher truth of the matter to him.

"The Divine Mother revealed to me that the men and women in this house were mere masks; inside them was the same Divine Power, Kundalini, that rises up through the six spiritual centres of the body." (4)

Ramakrishna could see the God that lived in each body and moved it.

"Do you know what I see? I see that God alone has become everything. Men and animals are only frameworks covered with skin, and it is He who is moving through their heads and limbs. I see that it is God Himself who has become the block, the executioner, and the victim for the sacrifice. ... There sits Latu resting his head on the palm of his hand. To me it is the Lord who is seated in that posture." (5)

"It seems to me that men and other living beings are made of leather, and that it is God Himself who, dwelling inside these leather cases, moves the hands, the feet, the heads. I had a similar vision once before, when I saw houses, gardens, roads, men, cattle -- all made of One Substance; it was as if they were all made of wax.

"I perceived that it was God alone who had become all living beings. They appeared as countless bubbles or reflections in the Ocean of Satchidananda. Again, I find sometimes

that living beings are like so many pills made of Indivisible Consciousness. ... Again, I perceive that living beings are like different flowers with various layers of petals." (6)



Our suffering happens to our physical body and its senses and faculties. But our physical body is in turn revealed as no more than an overcoat for the soul and what we considered to be permanent damage is revealed to be no such thing.

It isn't illusory for us to suffer from a disease or be hit by a bus. But if we transition to the other side, we forget these matters within a short time and nothing real remains from them except the intermittent memory.

We think of death as the epitome of suffering. But in fact it isn't. Listen to what travellers say who have passed the bourne of death.

"All pain is lost at last in the final peace. ... The suffering of Earth is so short compared with the eternity of bliss, that all thoughts of compensation are lost in the very reality." (7)

"Death is ... a mere episode which we regard with a certain tenderness and not with any pain. ... There is contained in it a time of stillness, of sinking gloriously into rest." (8)

"They do not suffer, these people, in their passing. I think sometimes their friends suffer more, when they see the body writhing in apparent agony, while in reality the spirit is already tasting the first freedom from pain, or lies in a blessed insensibility." (9)

Regarding your second question, it's my job to confront the government on the harmful actions they take against people (planning wars, creating pandemics, draining the wealth from everyone but the elite).

Since I regard my body as illusory, having been outside it many years ago and seeing that it wasn't "me," I'm not much moved by what may happen to it. So let the government do what it wishes. Death is early retirement for me.

God not listening is impossible. God is everything that is, including you and me. We are God. The air that carries the sound is God. The ear is God. The mind is God. Where is God not? And so how could he not be listening?

Footnotes

(1) "What a ride!" Aug. 28, 2014, at http://godwriting.org/what_a_ride. The question is at the bottom of the page.

(2) Paramahansa Ramakrishna in Nikhilananda, Swami, trans. *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942. , 969.

(3) Loc. cit.

(4) Ibid., 291.

(5) Ibid., 70-1.

(6) Ibid., 357.

(7) Unnamed spirit to Charlotte E. Dresser in Fred Rafferty, ed., Charlotte E. Dresser, medium, *Life Here and Hereafter*. Author's edition. Downloaded from <http://www.harvestfields.ca/ebook/02/001/00.htm>, 2 Feb. 2008, 132-3.

(8) F.W.H. Myers in Paul Beard, *Living On: How Consciousness Continues and Evolves After Death*. Continuum Intl Pub Group; 1ST edition (April 1982), 57. [Hereafter LO.]

(9) John Scott in LO, 56.

A Pivotal Distinction

July 28, 2013



White Cloud speaks

I'd like to highlight two statements that were made recently to make the point that I think we're being moved from what I conceive of as a society-wide or humanity-wide constructed self into a society-wide higher Self and I consider the ultimate completion of that movement to lie in Ascension.

I know this article may be long for some but the distinctions made here are extremely enabling and powerful. I urge you to read it slowly and contemplate on what the two masters are saying.

The first source is White Cloud, who channeled through Blossom Goodchild for our July 29 *An Hour with an Angel*.

White Cloud began by saying that "an Event" was going to happen soon and that event is the Ascension that we are waiting for. "We do not give dates any more," he added, "because when it cannot work in the way we had perhaps planned it is too detrimental in the long term." In this he's no different than Linda Dillon's sources.

He then continued, making a distinction that I think is pivotal to us right now:

"If you are to live your life in the way that is desired and that is by living every moment that you can in joy, ... working with that, concentrating only on that, focusing only on the joy of your life, then it is that you are raising the vibration.

"And the more the vibration is raised, the more quickly these things shall come about that you are desiring.

“But when so many of you ... are saying please, and when Blossom looks up at the sky, and says please, will you show yourselves, it is not because she does not believe that such a thing can happen. It is not she needs proof. It is for her that when that takes place, in the deepest part of her, she knows then that the Plan is well underway, so to speak, and that is what so many are yearning for.

“But what I wish to say again is that that will happen by you concentrating on the joy of your life, when you when you have stopped wondering when and take the focus away from that [expectation] and focus on the moment of “Do I feel happy right now?” ...

“I spoke yesterday as well of the Event that many speak of and many thought it would be of December of last year. But I am saying to you that this Event has not gone away. This event will be taking place.

“And it is a showering of love that will descend, if you like, on your planet, in a way that it has not been done before. But that Event can take place according to, in simple terms, depending upon the happiness of those souls on Earth.” (1)

I then asked him if we should feel detached and balanced about whatever happens or should we be joyful in anticipation of what is happening. And he replied, making a distinction that I think is key to lifting us outside the socially-constructed self:

“I am saying to you [to be] detached from any outcome. It is ... the joy within the Self [that is profitable]. It is not about, for me I would say, the Event is coming. Yes, that is joyful. It is indescribably joyful. But the soul/Self knows before it came, in the greater knowledge of itself, that this Event shall take place. ...

“By wanting to be joyful about what is coming ahead, you are not being joyful about the moment you are in because you are desiring that something in the future will bring you joy instead of concentrating upon the joy you are in now.

“And I would just say, with all things, ... be detached from all outcomes. Just be in the presence of yourself in each given moment so that whatever lies ahead will be joyous because you are not putting expectation upon something, because you are concentrating fully on being love and light in this very moment.” (2)

We are joy. Joy is a divine state and we are the Divine. So when we concentrate on being the joy we are, we're in alignment with the Self.

When we concentrate on experiencing joy in the future when something happens that we want, we've broken the contact with the Self and invested instead in the constructed self. No pass. Do not pass “Go.” Do not collect \$200.

What White Cloud said here reminded me so much of what the second source, the master Kuthumi, told us on July 12, 2012.

He advised us to let go of all contracts, even the contracts we've made around Ascension, in favor of allowing our Divine Self to emerge and simply be. He said:

“[It] will take time but eventually you will see the falling of all forms of contracts, even contracts created to bring forth peace and love, even contracts made with your soul, the inner planes, guides and the Creator, until there are no more contracts in existence within the entire universe of the Creator.



Depiction of the master Kuthumi

“This would signify that karmic laws and patterning would completely be erased. It would also symbolise that you and humanity would have accepted your own inner power, truth, peace, love and divine oneness with the Creator, humbly and lovingly existing in and as all that is the Creator.” (3)

He isn't saying that we should not do what we came here to do but he's saying that there's a higher state even than just simply fulfilling our duty and that higher state is being the Divine that we are. The bonds that then arise will be stronger than the sense of duty that has us fulfill our contracts. There will then be no need for contracts.

I cannot help remarking that we're being given at this time teachings that in past ages probably would only have been given to high initiates.

“Even creations of the mind that seem appropriate and needed may collapse. This is only to allow and make way for a true manifestation of peace which in many ways needs no words or explanation but simply manifests and is experienced creating a unified bond that is beyond your imagination but is stronger than any contract of the mind.

“Rather than contracts, bonds will be formed which are an expression and manifestation of the divine unity and oneness of all souls and the Creator. The reforming of the Creator’s vibration within all of us and between each soul will manifest creating a consciousness of oneness, trust, love and truth. Therefore no contracts will be needed of any form and healing will have taken place within and between all.” (4)

He then goes on to nail the point down. Contracts are flimsy compared to pure love and Self-knowledge.

“In many ways contracts could be seen as flimsy, they have the opportunity to be broken, divine bonds are created from the purest place of love and Creator familiarity which cannot be broken or misused because it is the synthesis of all that you are and all that is the Creator. It is not to create bonds but to reform that which has been separated, the separation of the Creator.” (5)

Remarkably he then says almost the same as White Cloud did, that attachment is grasping but unconditional love causes everything to move.

“It is very similar to the process of attachment and detachment. When you are attached to a person, energy or outcome you are not experiencing a divine flow but are grasping, hindering and holding the flow.

“When you dissolve all attachments but replace the attachment with a connection of unconditional love, everything begins to move with and in the divine flow of the Creator. In truth the Creator is experienced.” (6)

He ends by advising us “to ask for all contracts and agreements made by you and even your soul to be brought into the highest vibration of peace and love to work in unity and oneness with this new era and the Creator’s vibrations upon the Earth.” (7)

These two passages say to us that it isn’t conditional love and joy, it isn’t love and joy for a reason, that is profitable, but it’s simply being the love and joy, being our native and divine state, that is profitable.

This alteration moves us from the constructed self of all of us as a society, that waits for expected events to be happy and loving and so postpones our love and joy and makes it depend on the outcome of events, to the self outside the box of all of us as a society that concentrates on being the unconditional and unconditioned joy and love that we always, already are.

It’s a fine distinction, but, I think, a very powerful and, as White Cloud says, a very profitable one.

[You can hear White Cloud speak in Sydney, Australia, Sunday, Aug. 18, 2013. See notice in righthand column.]

Footnotes

(1) White Cloud on *An Hour with an Angel*, July 29, 2013.

(2) Loc. cit.

(3) "Master Kuthumi: The Breaking of Peace Contracts," channeled by Natalie Glasson, July 12, 2013 at <http://omna.org>.

(4) Loc. cit.

(5) loc. cit.

(6) Loc. cit.

(7) Loc. cit.

Realized Knowledge, Heart Consciousness, and Fairness

February 19, 2015



I assume that your life experience is similar to mine. If it is, then you, like me, are watching new grids, new ways of seeing the world, forming to replace the third-Dimensional grids, which are falling away.

Three elements of consciousness are impressing themselves on me at the moment as a kind of complete way to see an important life process. They are: realized knowledge, heart consciousness, and fairness.

Realized Knowledge

Werner Erhard used to talk about dimensions of certainty. Our sense of knowing becomes more certain as we move up a ladder of consciousness from mystery to belief to original thoughts, feelings, knowledge born of action, not-knowing, observing and then what he called "natural knowing." Natural knowing is the same as what I call realized knowledge.

I've spoken of intellectual knowledge yielding to experiential knowledge (what he meant by feelings and knowledge born of action) and experiential knowledge yielding to realized knowledge.

Buddhists have a slightly different model, the most relevant parts of which are cita-maya-panna, or knowledge born of hearsay and our thinking processes, and bhavana-maya-panna, or realized knowledge.

We usually think of these things in a linear way. So realized knowledge would be seen as further down the road from intellectual knowledge. But that doesn't capture what is being referred to.

When we enter into the realm, if only briefly, to which realization is the doorway, everything about our modes of experiencing is transformed. It isn't just different. It's enhanced, expanded, and actualized in ways that are not merely different but unavailable before.

Realized knowledge results in clarity, certainty and confidence. We *know* at those moments in a way we never did before and doubt vanishes before it.

Realized knowledge is no different than Fifth-Dimensional knowledge. The difference is that we have it only in moments while for them it's everyday life.

Heart Consciousness

The heart knows through love. But again, I'm not talking about romantic love or even the impersonal love of friendship. I'm talking about transformational love.

Transformational love lifts one (usually briefly again) into a higher dimension. So it too is a doorway into the same higher dimension where things are known with clarity, certainty and confidence.

Transformational love lifts, elevates and renews. It isn't bound necessarily to realization. It's full and complete within itself and needs no trigger but itself.

An experience of transformational love is all that's needed to show one that love cannot be gotten from another, that love comes from within. Granted that this whole world is composed of love so that love is everything, within and without, still our special connection to it comes from our own heart, from within.

Just as our Self is the All-Self and only illusion convinces us otherwise, so is our heart THE Heart and only illusion convinces us otherwise.

Going deeper and deeper into our heart brings us at last to the Heart of all. For that reason we can say that all exists within the heart.

There's an inner universe, which I've seen. In some kind of crazy inversion, we go within to find the same universe that exists without. (1) We think of the heart as the doorway to transforming love, but it's the doorway to much else besides.

Fairness

Having sat on the adjudicative bench and having studied the law from that vantage point, I feel confident in saying that what underlies all justice systems is the notion of fairness. We need a moral guide even more now, as we emerge from illusion, than we did when we were mired in it.

Because now, as we begin to experience states of being and awareness that can at times be sublime, we think less and less. A friend reminded me the other day that I needed to renew my passport. The mere thought of filling out paperwork almost did me in.

So little of what I do these days is of the nature of the bureaucratic things we were enmeshed in in former years. I'm sitting here right now, watching the sun come up over Vancouver, and I haven't a pre-existing thought in my mind. My hands type as the thoughts come to me, but they come to me newly, not in a linear fashion, and without an ounce of effort.

There is no more room for me at this moment to reason things out in ways I might have done before. I need one easily-remembered standard to live by, to ensure that I live a moral life where many of my older-dimensional ways of doing things no longer appeal to me and no longer work. Fairness is that standard.

The essence of fairness is equal sharing. The essence of fairness is taking into account the other person's situation and dealing with that person out of what's deserved or appropriate in light of their situation. Disabled people get special treatment on the bus, as do seniors and young children. And we see that as fair, given their situation.

If fairness were in place all over the world, this world would work and laws would not be needed. So fairness is the one easily-remembered standard that I embrace as the third leg on this tripod, the way I intend to meet and treat with my world.

Realized knowledge, heart consciousness and fairness blend together in a way that I can't describe. The three of them open areas of myself that were inaccessible in the sluggish density of the Third Dimension. For me, they're a fully-developed, fully-comprehensive basis for being and doing in a higher-dimensional world.

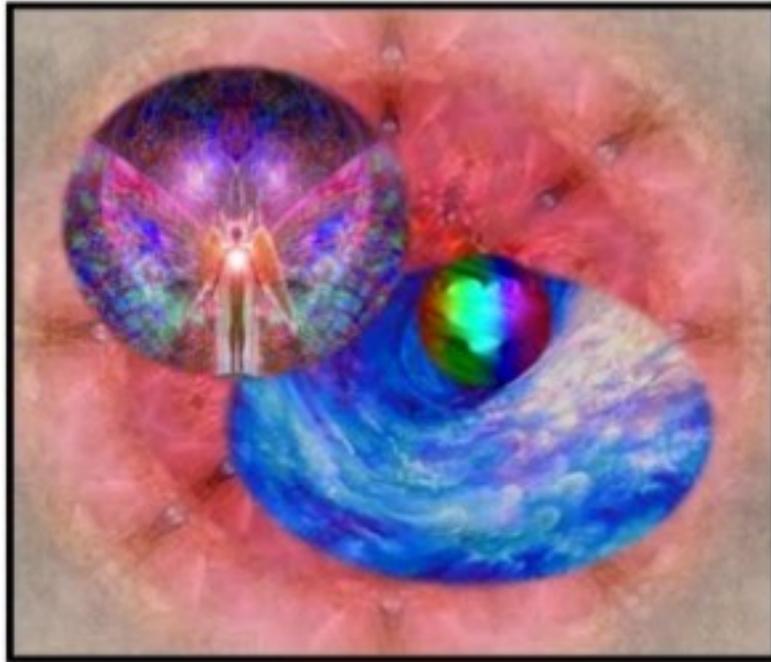
If you wish to see it from the standpoint of spiritual practice, realized knowledge is the wisdom path, which Hindus call jnana yoga. Love is the devotional path, which Hindus call bhakti yoga. And fairness is indispensable to the path of service, which Hindus call seva and karma yoga.

Footnotes

(1) I assume what I saw was the same universe that exists without, but I don't know for sure.

If Love is All There is

June 17, 2016



If love is all there is, why would any problem arise?

If you are love and I am love, how could there be a problem between us?

And yet problems do arise.

The Third-Dimensional world in which love was all there was and there were no problems probably only existed before sentient life was introduced.

Sentient life being created, it was given free will to choose what to do and what not to do.

It was tasked with exploring the new dimension called "life" and arriving at knowledge; specifically, knowledge of its true identity, as God.

So to existence was added knowledge. It wasn't enough that sentient life was love; it had to *realize it* for it to be able to enjoy a life without problems, a Fifth-Dimensional life.

As we know, it isn't enough to know it as an idea, as intellectual knowledge. It isn't enough to know it as a feeling, as experiential knowledge. The truth of who we are has to be realized, has to be realized knowledge, for things to shift.

So love is all that is, but that being so doesn't alleviate our problems. However, when we *realize* that love is all there is, then our problems lift.

Meet Me in the Middle

March 20, 2013



How many messages have we read that predict a major energetic wave or spiritual opening somewhere around the Equinox?

Here for instance is Aisha North's source:

"Tomorrow is the beginning of a brand new phase in everyone's lives, so today is a day to begin to prepare for that. ...

"What we are talking about, is what will come hot on the heels of today's lull, namely a huge influx of energy that will literally take your breath away." (1)

Or Denise LeFay:

"This is the first Equinox after the 12-21-12 Expiration Date and Shift Point, and because of this it is very important because it's delivering the start of some NEW higher frequency blueprint energies into this dimension, which obviously means much of humanities consciousness.

"These NEW energies are ones that have not been present on the old lower frequency Earth world and reality we all incarnated into so this is a great and grand improvement that's finally beginning in this dimension on March 20, 2013." (2)

But, let's face it, whether or not a strong wave comes at us, our overriding assignment in the face of closings and openings, downloads and upgrades remains the same. That assignment is to keep our balance.

But what is balance?

Most people think of balance in terms of scales. If I put ten pounds of lead on one side of a scale and ten pounds of gold on the other, the scales are in balance.

But that's not what is meant by balance in the spiritual sense of things. As hard as it is for us to realize it, balance, to my way of thinking, is not the equal weight of two things in a scale.

Balance, spiritually speaking, is remaining in the center, the heart, the stillpoint. Here's Sanat Kumara discussing the matter on *An Hour with an Angel* this past Monday (March 18, 2013):

"The point of balance is one that is very important. And it is especially important as you are transversing out of the Third, even the cleaned-up Third, to the Fifth. You as a population — and I am talking about the history of Earth — have tended to think in extremes, either or, duality/polarity. It's either good or it's bad. And what you tend to do is run back and forth.

"We do not want you to do that. We want you to stay in the center-point of your balance, which is the center-point, the still point of your heart, and to operate from there." (3)

Think of it: what did the Buddha advise? Letting go of craving, aversion, and ignorance. Ignorance is the local self, the false "I." Craving and aversion is leaning towards and leaning away from. It's liking and disliking. It's grasping and pushing away. It's leaving the center of not-wanting and moving to the peripheries of wanting. If we don't get what we want, craving and aversion lead to frustration, irritation, anger, etc., all of which means losing the balance of the mind.

The balance of the mind is called equanimity, tranquillity, detachment. When we're equanimous, our minds are still. God is stillness, is it not so? When we're equanimous, we're in a godly state of stillness. "Be still and know that I am God," the psalmist said. (4) God is to be found in stillness and silence, and when the mind is still and silent, the mind is balanced.

Stillness as doing nothing? No. What is being referred to is stillness of the mind or, if you prefer, stillness of the heart, not stillness of the body. The absence of desires that compete with God for our heart and cause the mind to stir. God cannot be realized except in the still mind. Having no thoughts or desires arise in the mind because we remain still and in the center, in balance, is what is being referred to here.

Silence as hearing no sound? No. What is being referred to is silence of the mind. When we're balanced and in the center, the mind does not clamor. It's the silence that arises from the mind rather than the sound that arises from outside that's in question.

When we stray out to the peripheries of desire, going wildly up or down, we're said to be unbalanced. The peripheries are where imbalance resides; the center is where balance resides. So remaining in balance means remaining in the center.

Here's another way of saying the very same thing. Detachment sees us remain in the center. Detachment means detachment from all desires that pull us or our attention away from God.

It was said that the Lord our God is a jealous God. Is God actually jealous? I sincerely doubt it. A lesson on detachment is contained in these words.

Mother/Father One has decreed that we cannot have a desire for anything else but God and realize God. "I am all that a man may desire without transgressing the law of his nature," Krishna said. (5) The purpose of life is to realize God and to do that we must love God alone.

What was it that Jesus said? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (6) He said that to teach the same lesson of detachment from all that leads away from God and attachment (or devotion) to all that leads us to God.

It's only when we let go of all competing desires other than for God (or for the divine qualities, or for the love of people, who are embodiments of God) that we're enabled to realize God. And letting go of all desires other than for God leaves us detached and in the center. All roads lead to ... the center. And all states resolve themselves in balance and return to their original stillness and silence.

We satisfy the Buddha's condition as conveyed to the man who said "I want happiness." Eliminate the "I" and the "want" and you're left with happiness. We do so by remaining in the center, in balance.

I think this view of balance as remaining in the center and in stillness may be a very hard notion to get. Very few people seem to have gotten it. Instead we seek an equal amount of one thing and an equal amount of another and then think we're in balance when we're not.

We think we must have sorrow when we have happiness. We look for some loss when we realize some gain. All the time we're entertaining this notion of balance, when this notion has no relationship to balance in the spiritual sense.

The ascended state is unalloyed happiness, joy, bliss. One can be in total bliss and still remain balanced, in the center, in the heart. Therefore balance and total joy are not anomalous but natural.

Remaining detached and equanimous in the center, in the stillpoint, in the heart, "in which" (and these words are metaphoric) the Self or Light of God "resides" - that is balance.

This "Middle Way" is what the Buddha discovered after having been a Prince for years and then an ascetic for years. He discovered that life in the middle is where enlightenment is to be found. And, I think, it's where our maximum benefit from all these energies, downloads and upgrades is to be found as well.

So no matter what happens over the equinox, whether we have a tsunami of love sweep the Earth or experience a huge download or an energetic upgrade, or find that nothing happens at all, what

I encourage us to do is to remain in balance, detached, equanimous, in the middle, in the center - no matter what.

You know where to find this lad. It'll be easy. Meet me in the middle. Let the wave carry me away. Let there be no wave at all. My home is in the center, in the heart.

Footnotes

(1) "Aisha North: The Manuscript of Survival – Part 286," March 19, 2013, at <http://goldenageofgaia.com/2013/03/aisha-north-the-manuscript-of-survival-part-286/>

(2) "Denise Le Fay: 2013 Vernal Equinox," March 20, 2013, at <http://goldenageofgaia.com/2013/03/denise-le-fay-2013-vernal-equinox/>

(3) "It Is a New Day: Sanat Kumara on Pope Francis, the Process of Ascension, the Earth's Place in Ascension, Etc.," March 19, 2013, at <http://goldenageofgaia.com/2013/03/it-is-a-new-day-sanat-kumara-on-pope-francis-the-process-of-ascension-the-earths-place-in-ascension-etc/>

(4) Psalm 46:10.

(5) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c194, 80.

(6) Matthew 22:37.

The Center: This Means Something....

August 5, 2010



All my life I've been attracted to the frontiers of knowledge so I've drawn a lot of opposition to myself and a fair amount of ridicule. I remember vividly saying to myself as a young researcher that, if someone else had already written a book about something, then I didn't want to write about it.

Let me have a crack at something new. Let me explore the frontiers of knowledge.

Oftentimes I was into something so new that I was told it didn't exist. There was no such thing as “cultural history” in the 1970s so no to a dissertation in cultural history. There was no such thing as enlightenment as an empirical subject in the 1980s so no to a dissertation on enlightenment. No to contemporary conservation (1) at museums. No to opposition to automation. No to protest over shipping jobs overseas. No to 9/11, life after death, angels, flying saucers. No, no, no, no, no.

But I could have let the whole thing go and come back within the box. I could have had any number of cushy careers, but I never did. Well, except once and that was a career I couldn't seem to shake even by initially turning it down. (2)

Perhaps minus the last instance, I'm willing to bet, the same could be said for many of you.

So we're probably most of us used to opposition and many of us to ridicule.

I'm not saying that, in 3D, we can avoid disagreements. Something tells me that goes along with the territory.

But it's the degree of disagreement that, as the years pass by, seems to hold the key for me. I'm more and more coming to see the importance of the center – the almost mystical significance of it.

Somehow the extent to which I can disagree while only minimally leaving the center seems to me increasingly important with every passing year. Vitally important.

I used to wonder about myself: Are you a man of the left? For some years I thought I was and then I realized, no, I'm really a man of the center – at the most, a little left of center – as little left as I had to go when disagreeing with someone on the right.

Counter to everything intuitive in me, I'm more a man of the center in relation to the divine than in anything else. I'm more likely to be a man of the left in terms of politics, economics, law, human rights. But in spirituality I'm lost, speechless, absorbed in contemplation of the center.

The worst possible thing in spirituality, it seems to me, is to be off-center, which I think of as “self-righteous.” The ego is off-center and the ego has little place in spirituality. (I originally said “no place” but that seemed off-center.) Equanimity exists in the center and isn't spirituality about developing equanimity - at least towards anything worldly?

Egolessness is associated with the center. But a little ego to defend a righteous being who's being attacked, I allow myself that.

I don't understand it. I trip myself up so often by being left of center, by being off-center, at times when I'm not sure if it's right ... or should I say, dharmic?

I haven't solved this one. And maybe I won't until the Fourth Dimension, or Fifth.

But every year, I find myself more interested in the center, more absorbed in it. It holds my attention more than it did. It grips me. I'm staring at the mashed potatoes, like Richard Dreyfus in *Close Encounters*, muttering to myself, “This means something.... This *means* something....”

Footnotes

(1) When I joined the National Museum of Man's History Division, I noticed that they collected old artifacts. But they could only get old objects, bent out of shape, a shoe here, a piano there. I suggested that they collect them new. I was given permission by the assistant division chief to create a “contemporary conservation” collection if I could do it without funding. I did create the collection, and it's now the largest at the museum, but the division chief opposed it.

However the Museum Director loved it and to help me out came down to the division and enthused about it to the chief. The chief begrudgingly got behind it but got his revenge a few months later by not extending my contract. Contemporary conservation is now practiced by many national museums.

(2) I was appointed a Member of the Immigration and Refugee Board of Canada without taking an exam. But I turned it down because my employment prospects were more stable where I was.

Then, when I was laid off, I applied again and this time wrote an exam with 500 other people and still got the job. When I went for my interview, I was interviewed by a person I had known since I was fourteen (speak of preordained). I even contemplated not accepting the job if it wasn't God's will and rolled the dice. The dice said yes. I would have turned the job down if they had said no. Now I see the value of having had that job, writing 1500 human-rights decisions in eight years, and now doing this work. Writing those exact documents, each of them overseen by the Federal Court, was excellent training. It's clear to me that I was meant to have that job.

OK If It Happens; OK If It Doesn't

March 21, 2013



Just as the notion of balance can confuse us sometimes, so can the notion of detachment.

But before turning to that, I have to make a few points as preamble.

First, as I see it, the purpose of life is for us “fragments” of God to know our true essence. Said another way, the purpose of life is for us to move from unconscious awareness of our identity as God, or as “fragments” of God if you prefer that metaphor, or as children of God, to conscious awareness of it.

When each of us realizes our true identity as God in a moment of enlightenment, God meets God. For that meeting is all of life created.

Second, the most generic statement I can make of spiritual practice, if we accept this statement of the purpose of life, is to say that we're tasked with discerning the Real from the unreal, detaching from the unreal and attaching (or devoting ourselves to) the Real.

Those who follow the path of devotion would love the Real. Those who follow the path of service would serve the Real. Those who follow the path of truth would realize or know the Real. And so on.

The chief difficulty that arises when we think of detachment is that people think that we should detach from the thing itself when what we have to detach from is not the thing itself but our attachment to the thing itself.

The Zen master Hakuin achieved enlightenment, if the story I heard was correct, as a result of hurtling into a mud puddle in the rain. I actually saw an Enlightenment-Intensive leader fall from

the last step of a staircase into a mud puddle and laugh and laugh. I presume Hakuin's experience was similar.

It's said of Hakuin that someone (a husband, a village elder, I'm not sure who) came to him with a new-born baby and accused him of being the father. They commanded Hakuin to raise the child since it was his. Hakuin said "Ah so," took the child and raised it.

Several years later, when the baby had become a child, someone else (perhaps the wife, perhaps another village elder) came and said that the mother of the child had confessed that Hakuin was not the father and now wanted the child returned. Hakuin said "Ah so" and returned the child without complaint.



Hakuin's attitude is cited as a model of detachment.

Werner Erhard would characterize Hakuin's attitude as letting it be fine if something happens and fine if it doesn't. Hakuin is equanimous with either outcome.

Another way of speaking about this is to say that we detach from our attachment to a certain outcome, not necessarily to the thing itself.

So for instance, it might be fine that I be wealthy but it might set my spiritual practice back if I were attached to wealth. Evidently all of us can look forward to abundance some day but the trick is not to be attached to it.

And the reason for that is that life has been designed. One of its design principles is that we're free to desire anything we want but enlightenment comes only from desiring and realizing God.

Just as we don't necessarily need to detach from the thing itself but just from attachment to the thing itself, so also we don't detach from everything, just from the unreal.

We are meant to attach ourselves to God. If we do so, by the Law of Attraction, we draw God near to us. Of course everything I just said is metaphorical. We don't actually draw God to us. That is a Third-Dimensional way of speaking about the matter.

Nevertheless, God is all that we can attach ourselves to without realizing troublesome consequences. "God" has to be interpreted liberally. "God" also means the divine qualities like compassion devotion, wisdom, etc. And it also means God's saints and sages, who have achieved union with God. So it means God, the godly, the divine, etc.

The rest competes for our love. Everything that is unreal, which is to say temporary, changeable, or lower-vibrational, competes with the Real for our loving attention and does not necessarily lead us to the realization of God. If we were to ask why, in the end, I believe we'd arrive at the conclusion that that is just the way God planned it or designed it.

As long as we attach ourselves to the unreal, so long do we put off the day on which we realize God. God allows us infinite time and the right to choose. S/he constructs universal laws that feed back to us the fruits of our choices and in the face of those returns we may choose again or feel confirmed in our choice. Through interacting with the universal laws, we find ourselves being led inexorably, if over vast stretches of time, back to the Divine embrace. The prodigal child returns home. The wayfarer reaches its destination.

Detachment is a simple act. Simply put, it means letting go. It's no different than the act of dropping a piece of paper into a wastebasket, except that the letting go is done with the will rather than the hands.

But the result is the same. Our connection to the thing is broken. It moves from the center of our attention to the background. All the agendas we had around getting and keeping it are also let go of. And it fades from our minds and hearts.

The more we're able to let go of things, the more our desires decrease. Our needs get downgraded to wants. Our wants get downgraded to preferences. And our preferences get downgraded to simple choices. Soon we find ourselves OK if certain outcomes eventuate and OK if they don't. When we arrive at that point we've become equanimous - or detached.

The Overall Significance of Mastering the Divine Qualities

January 21, 2013



We have a phrase “dawning awareness,” which directs itself to explaining how knowledge unfolds. Dawning awareness may refer to the process of inspiration from our guides, remembrance of knowledge blocked by the encumbrance that the physical body is, or simply the progressive growth of understanding as one thing is seen after another.

I'm watching the process of “dawning awareness” happen with me in relation to my understanding of the significance of the divine qualities in the total life journey from God to God. The divine qualities include such things as truth, love, peace, equanimity, courage, determination, persistence, humility, compassion, etc. They are the qualities that God is or has.

I began by seeing the significance in relation to ascending that the practice of reflecting the divine qualities in our lives has. Then it became clear that the divine qualities were the new paradigm itself. Then it became clear that replicating the divine qualities in our lives was indispensable to building Nova Earth.

But now I'm seeing that living more and more closely to the divine qualities is much more significant than simply as an approach to Ascension or even building Nova Earth. It's the practice that describes how all souls continue to evolve throughout the whole of their journey from God to God.

The increased purity that results from living the divine qualities more deeply and expansively is what distinguishes a more evolved being from a less evolved being no matter where they're placed on Jacob's ladder of consciousness, whether we're talking about a human or an angel, a bodhisattva (1) or an elohim, (2) a planetary logos (3) or a solar logos. (4)

Far from being central to ascending or building Nova Earth, I'd imagine that living the divine qualities more and more closely is the practice that distinguishes us from the dawning of self-awareness itself until merge with God through total Self-Realization at the end of existence.

Climbing the ladder of dimensionality not just from the Third to the Fifth, but from any dimension to the next more expansive is I think determined by the extent to which we've mastered the divine qualities.

Thus when we first make the choice for ourselves that our lives will see us master the divine qualities ever closer, we've taken, I believe, perhaps the most important step we'll ever take in our evolutionary development.

It isn't a step which simply places us on the Ascension path or that will see us eventually build a world that works for everyone. It's a step that will see us eventually return to and merge with God, which is the object of all our lives.

And saying this for myself is perhaps the most important thing I can say to myself of anything I've said so far. This understanding is the most revolutionary of the understandings that have gradually dawned for me, as they dawn for us all.

While up till now I may have been unconsciously working on mastering the divine qualities, from this moment on, I suspect that that learning will no longer be haphazard but self-conscious and firm. This learning shows up for me as as important as Ascension itself or the accomplishment of building a world that works for everyone because, once one has realized the importance of mastering the divine qualities, the rest follows and simply requires more time - or whatever the higher-dimensional equivalent of "time" may be.

I feel an immense satisfaction at this moment from having seen this matter, a peacefulness and resolution of issues, questions, and search.

A tremendously-important and urgent question has just been answered for me and, unlike on so many occasions on which it yields to a flurry of other questions, no other question arises to take its place.

Footnotes

(1) Buddhist term for a being who has elected not to go into Nirvana before all beings go into Nirvana.

(2) A exalted being who creates worlds.

(3) The being who is charged with the administration of a planet.

(4) The being who is charged with the administration of a solar system.

Archangel Michael on Going into the Stillness

March 4, 2017



Finally, from our reading through Linda Dillon on Feb. 17, I asked Archangel Michael to comment on what going into the stillness meant and resulted in. Thanks to Dana for our transcript.

Steve Beckow: What is the wider significance of going into the stillness and the silence? Now I'm not saying I don't have thoughts on that but I really would like to hear your thoughts.

Archangel Michael: Well, is it a process of union. It is a process of connection and disconnection. It is a process of surrender.

What occurs when you come into the stillness is that you are disconnecting in many ways. We are not severing the cord but you are most certainly disconnecting from what you think of as your current self, and we do not just mean your egoic self.

We mean yourself as you define yourself every day - body, mental capacity, work, play, etc. You are letting that flow away.

Then you are in the stillness, the soup of all. And that cannot really be accomplished or achieved if you are distracted by yourself. So what you are bringing into the silence - even though you don't fully realize it, you aren't fully cognizant - is that you are bringing your true self, your authentic self, your natural self into this place but that is not a conscious process.

In that soup, in that presence of everything, you float for a while because you become part of the soup and part of the observer of the soup so it is where you are the participant/observer but not a very active participant. It is because your essence is there.

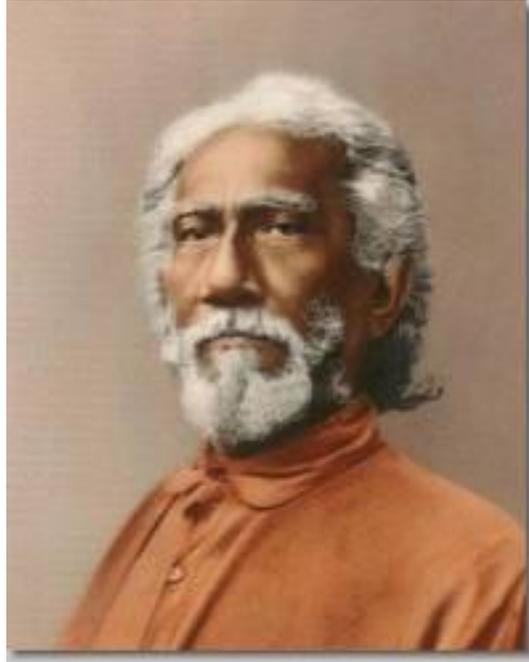
Now, it is always there but this is why you bring yourself to come to know this in the silence and in that ability to be your wholeness, the truth of who you are, you then connect and reconnect with Mother/Father One and All.

So it is a disconnect - what you may think of as a stillness - a reconnect that fills you, again, not conscious. It is just a state of beingness because you cannot be the soup and not receive and be nourished by that soup.

And that is what you bring back. And it may feel like bliss, because it is. It may feel like love, because it is. And what comes back with you is this sense of deep peace, of ultimate connection and knowing. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 17, 2017.)

An Introduction to the Perennial Philosophy

Dec. 14, 2010



Sri Yukteswar Giri

In his Sept. 11, 2010 message, Matthew said: “The truth is [that] religions were devised to keep you from knowing who you truly are, to keep you ignorant of the universal laws, and to create divisiveness within the populace.” (1) So bad did the situation of religious division become that, SaLuSa tells us, “throughout your history, religious battles have been at the root of many wars.” (2) As I understand it, in many of these wars, the controllers funded both sides.

The division and manipulation that Matthew and SaLuSa are referring to are not born of the Truth itself but of a desire to control. Paramahansa Yogananda explained that religions may argue with each other but “men of realization who have the common knowledge of the same truth do not contradict one another.” It is not they who create dissension. “Their disciples of limited understanding create differences and establish different cults with varying beliefs.” (3)

Having seen the Truth of life, the masters searched for words to describe it to the people of their time. The Truth that lay beyond words and beyond religions has been called the “perennial philosophy” or “ageless wisdom.” One group called it the “divine wisdom” or *theosophia*. Another called it the “eternal law” or *sanathana dharma*.

Paramahansa Yogananda's guru, Sri Yukteswar Giri explained it this way:

“There is an essential unity in all religions; ... there is no difference in the truths inculcated by the various faiths; ... there is but one method by which the world, external and internal, has evolved; and ... there is but one Goal admitted by all scriptures.” (4)

“Only a few specially gifted persons can rise superior to the influence of their professed creeds and find absolute unanimity in the truths propagated by all great faiths.” (5)

Aldous Huxley devoted his life to an explication of it. In one of his statements of it, he developed the notion:



“Philosophia perennis -- the phrase was coined by Leibniz; but the thing -- the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, even identical with, divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being -- the thing is immemorial and universal.”

It was to be found wherever humans pondered the meaning and purpose of life.

“Rudiments of the Perennial Philosophy may be found among the traditionary lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions. A version of this Highest Common Factor in all preceding and subsequent theologies was first committed to writing more than twenty-five centuries ago, and since that time the inexhaustible theme has been treated again and again, from the standpoint of every religious tradition and in all the principle languages of Asia and Europe.” (6)

He never tired of taking up the theme.

“In Vedanta and Hebrew prophecy, in the Tao Teh King and the Platonic dialogues, in the Gospel according to St. John and Mahayana theology, in Plotinus and the Areopagite, among the Persian Sufis and the Christian mystics of the Middle Ages and the

Renaissance -- the Perennial Philosophy has spoken almost all the languages of Asia and Europe and has made use of the terminology and traditions of every one of the higher religions. ...

“The records left by those who have known [the pure state described by the Perennial Philosophy] make it abundantly clear that all of them, whether Hindu, Buddhist, Hebrew, Taoist, Christian or Mohammedan, were attempting to describe the same essentially indescribable Fact.” (7)

This one great Fact of life is known in a moment of enlightenment. Enlightenment itself became known by many names in diverse religions, as John White explains.

“Enlightenment has been given many names. ... St. Paul called it 'the peace of God that passeth understanding' and Richard Maurice Bucke named it 'cosmic consciousness.' In Zen it is satori, in yoga it is samadhi or moksha, in Sufism it is fana, in Taoism it is wu or The Ultimate Tao. Gurdjieff labelled it 'objective consciousness,' Sri Aurobindo spoke of the Supermind, mystery schools and occult paths speak of 'illumination,' 'liberation,' and 'self-realization.'



Hazrat Inayat Khan

“Likewise, enlightenment has been symbolized by many images: the thousand-petalled lotus of Hinduism, the Holy Grail of Christianity, the clear mirror of Buddhism, Judaism's Star of David, the yin-yang circle of Taoism, the mountaintop, the swan, the still lake, the mystic rose, the eternal flame.” (8)

But the Truth discovered in enlightenment was not different for the people who found it. Said White:

“The perennial wisdom is unchanging; truth is one. That is agreed on by the sages of all major religions and sacred traditions, all hermetic philosophies, genuine mystery schools and higher occult paths. Enlightenment is the core truth of them all.

“Even more broadly, it is the essence of life -- the goal of all growth, development, evolution. It is the discovery of what we ultimately are, the answer to the questions: Who am I? Why am I here? Where am I going? What is life all about?” (9)

While masters are many, Sufi sage Hazrat Inayat Khan said, the One who incarnates as all masters remains always the same.

“The Masters have been numberless since the creation of man; they have appeared with different names and forms; but He alone was disguised in them who is the only Master of eternity.” (10)

“If the Masters were not the same in mortal garb, yet in spirit they were one; if it were not so, how could one and the same truth be disclosed in all?” (11)

Each new era and country needed the truth restated, says Hazrat.

“Their messages differ from one another in their outer appearances, each message being given in accordance with the age of man's evolution, and also in order to add a particular part in the course of divine wisdom. Certain laws and principles were prescribed by them to suit the country where the message was given, the climate, the period, customs, manners and requirements.” (12)

In the nineteenth century, the ascended master Hilarion offered that generation this eloquent summary of the truths at the base of the Perennial Philosophy:

“The soul of a man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

“The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

“Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.” (13)



A few years later, Annie Besant, President of the Theosophical Society, offered her own summary of it:

“The main spiritual verities of religion may be summarized thus:

“i. [There is] one eternal infinite cognizable real Existence.

“ii. From That, the manifested God [unfolds] from unity to duality, (14) from duality to trinity. (15)

“iii. From the manifested Trinity many spiritual Intelligences [guide] the cosmic order

“iv. Man [is] a reflection of the manifested God and therefore a trinity fundamentally, his inner real self being eternal, one with the Self of the universe.

“v. His evolution [proceeds] by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.” (16)

And Aldous Huxley also offered his version of its fundamental tenets.

“At the core of the Perennial Philosophy we find four fundamental doctrines.

“First: the phenomenal world of matter and of individualized consciousness -- the world of things and animals and men and even gods -- is the manifestation of a Divine Ground within which all partial realities have their being, and apart from which they would be nonexistent.

“Second: human beings are capable not merely of knowing about the Divine Ground by inference; they can also realize its existence by a direct intuition, superior to discursive reasoning. This immediate knowledge unites the knower with that which is known.

“Third: man possesses a double nature, a phenomenal ego and an eternal Self, which is the inner man, the spirit, the spark of divinity within the soul. It is possible for a man, if he so desires, to identify himself with the spirit and therefore with the Divine Ground, which is of the same or like nature with the spirit.

“Fourth: man's life on earth has only one end and purpose: to identify himself with his eternal Self and so to come to intuitive knowledge of the Divine Ground.” (17)

Now the galactics and spiritual hierarchy say they will assist humanity to shed the shackles of religious belief and recover the truth of spirituality. Diane of Sirius for instance informs us:

“In recent times more of you have broken out of the rigid disciplines of a religious nature. The truth will be brought into the open in due course and it will be left to you as to whether you accept it.”(18)

Kryon also foresaw the fall of the manipulators and the release of the truth.

“There are so many asking this. *'Is it possible that God is bigger than I was told?'* Thousands on the planet are awakening to this truth all by themselves. There is no place on Earth where this is not happening... and it's profound. It's not limited to the esoteric belief systems, either, for many organized religion campaigns are seeing it as well. Humans are hungry for Spirit, and are looking for answers that feel good in this new energy. They will look for love, and a personal God.

“The old-energy organized religion will suffer greatly, with membership and interest falling to an all-time low. In the next years, there will be a new Pope who will attempt to revitalize his church by finally creating something that fits into what humanity is feeling. He has to, or he will lose a 2,000-year-old dynasty.” (19)

Matthew reassured us that “individuals are holding onto the godly aspects and discarding the dogmatic rules of their respective faiths as hearts and minds are transitioning from religion to spirituality.” (20)

SaLuSa describes how a spiritual flowering will lead us on to Ascension:

“When you are given the full truth of your spiritual heritage there will be an appraisal of your beliefs. Much that is false will fall away and thus allow for a coming together as there is but the One Creator, and not the many Gods you have envisaged.

“You will recognize the Light within all souls, and that will lead you towards Ascension as the one great civilization that you are. Seek to know the common ground between each other's beliefs, and you will begin the process of re-integration and comradeship. You have been separated for far too long and it is time to bring everyone back into the fold.” (21)

I personally look forward to this spiritual flowering with unmixed delight. I welcome the day when our spirituality is truly cross-cultural and the truth is known free of dogma and doctrine.

For me, it's of primary importance that the people we listen to at the moment appear to fully understand the truth behind religions and assure us that its restatement and reintroduction into our society are among the highest priorities.

Footnotes

(1) Matthew's Message, Sept. 11, 2010, at <http://www.matthewbooks.com/mattsmmessage.htm>

(2) SaLuSa, Feb. 15, 2010, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(3) Paramahansa Yogananda, *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979-86, II, 10.

(4) Sri Yukteswar Giri, *The Holy Science*. Los Angeles: Self-Realization Fellowship, 1984, 3.

(5) *Ibid.*, 4.

(6) Aldous Huxley in *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, vii.

(7) Aldous Huxley, "Introduction" to Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 11-2.

(8) John White, "Introduction" to his *What is Enlightenment?* Los Angeles: Tarcher, 1984 xvi-xvii.

(9) *Ibid.*, xi.

(10) Hazrat Inayat Khan, *Way of Illumination*. Delhi, etc.: Motilal Banarsidass, 1988, 31.

(11) *Loc. cit.*

(12) *Ibid.*, 33.

(13) Ascended Master Hilarion, channelling through Mabel Collins, medium, *The Idyll of the White Lotus*. Wheaton, IL: Re Quest, 1974; c1952, 114.

(14) Various religions will interpret the expansion from one to two differently. Some will say that it means the evolution from the Transcendental Formless only to the Transcendental Formless plus God in form. Some will say it means the creation by the Holy Father (Allah, Brahman, Buddha Nature) of the Divine Mother (Shakti, the Holy Spirit, Dharma). Others will say it refers to the creation by the Father of the Christ (Child, Atman, Original Face).

Since God with form and the Mother are in the last analysis the same, the models can be reduced to just two: Father and Mother or Father and Child.

(15) The trinity refers to Father, Mother and Child (Father, Holy Spirit and Christ or Brahman, Shakti, and Atman).

(16) Annie Besant, Besant, Annie, *The Ancient Wisdom*. Adyar: Theosophical Publishing House, 1972; c1897, 5-6.

(17) Huxley in "Introduction" to BG, 13.

(18) Diane of Sirius, Oct. 24, 2008, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

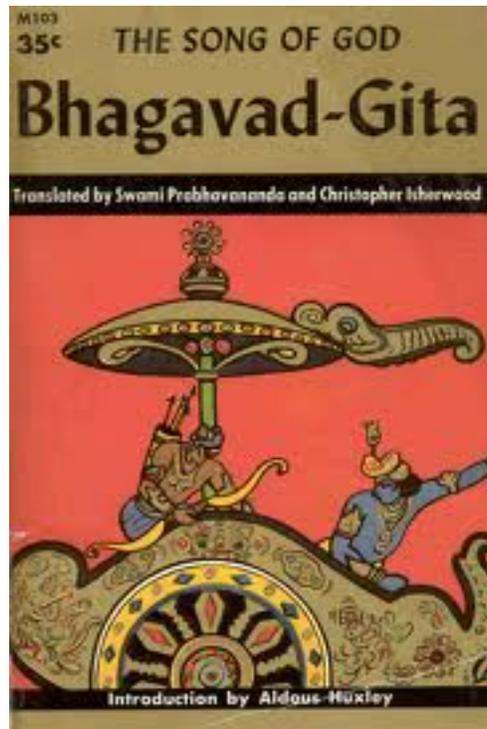
(19) Kryon, "The Shift is Here," Oct. 20, 2008, at http://www.kryon.com/k_channel08_Chile.html

(20) Matthew's Message, May 19, 2010.

(21) SaLuSa, Feb. 15, 2010.

The Perennial Philosophy

November 16, 2012



I can't think of a better statement of the perennial philosophy than the *Bhagavad Gita* or *Song of God*

A friend has just mentioned that he's doing a film on the perennial philosophy, which invites comment. I don't think there is any topic I find more interesting than that.

The phrase can be traced back to Agostino Steuco (1497–1548) who used it as the title of his treatise, *De perenni philosophia libri X*, published in 1540. It's more generally associated with Gottfried Leibniz and Aldous Huxley. (1)

A synonym for it is the ageless wisdom or ancient wisdom. Hinduism is actually formally called *sanathana dharma* or (loosely translated) eternal law. That too is a synonym.

If I were to summarize the notion in a single word, I'd say the “perennial philosophy” means the Truth. The Truth at all levels, shorn of religious doctrine, dogma and orthodoxy - the Truth of reality.

One could say that the Truth is synonymous with God. God is all there is. There is no second, no other besides God. God being all there is, God must be the Truth of reality. He/She/It is the Dreamer as well as the dream.

God created a divine drama called “Life” and so the phrase “perennial philosophy” becomes extended to take in all the ins and outs of that drama – what could be called its design features and divine processes.

When most of these are little known, we consider statements of them to be the “mysteries” of life.

Our great spiritual teachers have gotten glimpses of these mysteries and attempted to put the wordless into words. Their teachings become the basis of religions and often become misinterpreted, but originally they were attempts to describe the Truth underlying reality.

An example of a teaching that forms a part of the perennial philosophy is the Christian teaching of the Father, Son and Holy Ghost. It dovetails with the Hindu teaching of Brahman, Atman and Shakti. So far we might consider that we simply have teachings of Christianity and Hinduism.

But when we say that what is being talked about here is the Transcendental (the Father, Brahman), the Phenomenal (the Holy Ghost, Shakti), and the Transcendental within the Phenomenal (the Son, the Atman), we've translated the particular into the general, religious teachings into the perennial philosophy that underlies them, if even only in a most tenuous way

I don't wish to develop that teaching here. I have in other places (2) I'd like more to simply point to it to demonstrate how a specific religious teaching relates to the more general perennial philosophy. (3)

The perennial philosophy reduces the particular to the general. It takes common elements or common denominators of the Truth contained in each religion and shows how they are common to each other.

Examples of design features of life are the various bodies we inhabit, the various dimensions we exist on, the longing for liberation, the organs of our bodies that sense, breathe, support locomotion, digestion, excretion, etc.

Examples of divine processes are birth, death, reincarnation, reproduction, breathing, thinking, feeling, digestion, excretion, etc. All of these are divinely planned, administered, and altered by divine command, just as we see Ascension being altered now, according to what is often called the Mother's Plan. (4)

Previously one had to shed the body to ascend, but not this time around. The plan of reality is being changed before our eyes. Now we can ascend with the physical body intact. The changes in the plan of Ascension reflect the dynamic aspect of life at the hands of the creative forces.

The existence of a Creator and Its creation and the relations between the two are elements of the perennial philosophy. We can see that, at the level of the perennial philosophy, we can discuss these matters. At the level of religions, many discussions are looked upon as being heresy and may not be possible.

What are design features on one dimension may not be design features on another. In the Third Dimension we give birth live but my understanding is that that isn't a feature of some higher dimensions. New residents of the Astral Plane are often surprised to find that they have no organs of reproduction, digestion or excretion. The astral body is different than the physical body.

In the lower dimensions, all is multiplicity but as we go higher and higher in dimensionality on our road back to God, many multiple things simplify and many unsuspected areas of life, such as manifestation, bilocation, telepathic communication, etc., expand.

But all explanations of these design features and divine processes can be considered to be, not parts of one religion's teachings only, but also parts of the perennial philosophy generally, the truth underlying all religions.

Finally, the perennial philosophy is looked to for statements of important general matters like the purpose and meaning of life. Why was life created? What are we to do in life? The answer to questions like these we've discussed here many times. (5)

The purpose of God's creating life was to offer the Unknowable an opportunity to know Itself. Each time one of us realizes our true identity as God in a moment of enlightenment, God meets God.

We don't find that purpose much discussed in church doctrine or religious dogma, but we find it front and center in discussions of the perennial philosophy, whether those discussions are to be found in the writings of the galactics or Earth's ascended masters or the celestials, and so on.

An example of a statement of the perennial philosophy might be “Spiritual Evolution: The Divine Plan for Life,” (6) written after I finished the book *The Purpose of Life is Enlightenment*. I'll repost it as a companion piece to this article and an illustration of a partial presentation of the ageless wisdom.

Thus in general the perennial philosophy refers to the body of generic truths underlying the specific teachings of the world's religions and spiritual paths. As we face the need to create a common, cross-cultural body of statements of spiritual truth, we'll find ourselves more and more turning to the tenets of the perennial philosophy.

Footnotes

(1) Huxley's statements on the perennial philosophy are excellent and exemplified by two works: (1) Aldous Huxley, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944 and his introduction to Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944.

(2) However it is developed here: “Christianity and Hinduism are One,” at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/christianity-and-hinduism-are-one/> and “The One Became Two and the Two Became Three,” at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/the-one-became-two-and-the-two-became-three/>

(3) For another take on the situation, see "An Introduction to the Perennial Philosophy" at <http://goldenageofgaia.com/spiritual-essays/back-to-the-basics-2/an-introduction-to-the-perennial-philosophy/>

(4) See for instance "Transcript of Archangel Michael from An Hour with an Angel, Dec. 26, 2011," at <http://goldenageofgaia.com/the-2012-scenario/what-role-are-the-angels-playing/transcript-of-archangel-michael-from-an-hour-with-an-angel-dec-26-2011/>an "Archangel Michael: Transcript of 'An Hour with an Angel'" Dec. 12, 2011, at <http://goldenageofgaia.com/2011/12/archangel-michael-transcript-of-an-hour-with-an-angel/>

(5) On these matters, see the papers in the section "The Purpose of Life," at <http://goldenageofgaia.com/spiritual-essays/16244-2/>

(6) At <http://www.angelfire.com/space2/light11/divine1.html>

Who Am I?

January 2, 2010



These statements appear true to me.

There is no question more important than “Who am I?”

Everything created in form was brought forth from the Formless to help me answer this question.

Every event that happens to me, and every event that does not, happens or does not to help me answer it.

Ascension, transformation, enlightenment, spiritual evolution are just words that point to the eternal unfoldment of my knowledge of who I am.

The created universe is a closed loop designed to carry me from the Formless, who I am, into form and back to the Formless again. Said Jesus: “I came forth from the Father, and am come out into the world: again, I leave the world and go to the Father.” (1)

The same could be said for each and every one of us: We are on a journey out from the Formless into the world, to know our true identity as the Formless, and then leave the world and return to the Formless again.

Down into form we go, physical angels descending Jacob's ladder of consciousness, and then up we ascend returning to God.

Up the dimensions we travel, to the Dimensionless Dimension, at each stage knowing more deeply who we are until we reach full knowledge and the end of our journey. The prodigal child has returned to the Father.

When I ask the question, “Who am I?”, I get an experience of who I am or a barrier to that experience. The whole of my journey is about transcending the barriers to knowing who I am.

It may be that, as long as I am in form, I may never know the whole answer. I don't know. But no duty, I believe, has been laid on me higher than to find out that whole answer. No duty stays with me eternally as the duty of answering that question does.

I cast that question, again and again, and get experience or barrier. Sometimes the experience I get is a little more bliss; sometimes an insight; sometimes a moment of direct knowing.

Sometimes the barrier I get is fear, resistance, or remembrance.

No matter which, no matter what else happens, the duty upon me never lifts to persist in answering the question through lifetime after lifetime.

This eternal duty alone was laid upon me – to find out who I am. As far as I'm concerned, all other temporary duties serve it.

Footnotes

(1) John 16:28.

I Love; Therefore, I Am

April 22, 2018



Blossom's Federation of Light was talking about "the Event" recently. (1) We here, following the Council of Love's lead, talk about a major, planetary heart opening. We're all pointing at the same thing with different names.

It's one of those spikes on the road to full Ascension (Sahaja Samadhi). It goes gradual, gradual, sudden; gradual, gradual sudden. The Divine Mother once described it as "leap-frogging." (2)

Michael has called them ignitions; others have called them snaps.

I've had a sneak preview of the one upcoming and, as my movie review, I can tell you that this is one great film. Get your seat (popcorn and soda pop) early.

Never mind your senses being catered to. Imagine if every desire, every wish, every hankering you ever had was completely satisfied by something like a wall of water that came sweeping towards you and drowned you. Sound paradoxical?

The inner tsunami of love that is released some time after a heart opening is like a spiritual wall of water, a torrent of love that sweeps away every concern and fulfills every wish.

One could say that a heart opening is like a cosmic orgasm. Orgasm itself is a brief moment of higher-dimensional love (and bliss).

Combine everything good you've ever had in your life and that's the quality of higher-dimensional, open-hearted love. It's entirely satisfying. We want nothing else but more of it.

The inner tsunami washes us free from all impurities, obfuscations, issues - whatever you want to call them - the chains we drag along behind ourselves. We have this to look forward to in "the Event" or "the planetary heart opening." (Put that on the marquee.)

It's at this moment that we might say:

"F-f-f-r-r-r-e-e-e-ed-d-d-do-o-o-m-m-m-m-m!"

Classical enlightenment theory would distinguish between levels of enlightenment, differentiating each. Spiritual awakening is different from cosmic consciousness, cosmic consciousness from God-Realization, etc. In fact they are different in that they mark levels of awareness.

But what is missed out when seeing things this way is the continuity. In my view, we concentrate on one divine blessing - peace, joy, love, courage - and we go through deeper and deeper experiences of it.

In my case, I imagine that for me the heart will just keep opening more and more. For another they'll see more and more Light. Another the forms and then formless form of God.

The Mother appears to have chosen a heart opening as the modality for Planet Earth. Since we're setting the template for the wave of Ascensions that follow us, I imagine this is the Mother's favored template for everyone.

I think that we'll all just find that the heart just keeps opening wider and staying open longer, as we pass through all the chakras and beyond them. (Sahaja, the final stage of Ascension, is beyond the seven-chakra system.)

I can say with assurance that "the Event" will be unlike anything you've ever experienced. Not just a cut above; a world above. A world that we never knew existed. Certainly a world that works and a world that lacks for nothing.

Some things are mysteries - until they're not. I now know that I love; therefore I am. (3) It's all as clear as a bell to me.

Only the fact that I'd never known the inner tsunami of love made it a mystery. One dip, one drowning in the Ocean of Love immediately makes the matter clear: *I love*; therefore I am.

I live to love. I love to love. When I'm loving, I'm being the deepest me I can be.

It's obvious after a heart opening, but not before. "What's he talking about?" we might say.

But soon I'll be joined by millions of playmates and it won't be so lonely any more!!!! What you'll know then will convince you that your life is complete.

I love; therefore I am. Yes....

Footnotes

(1) The Federation of Light via Blossom Goodchild, April 20, 2018 at <http://goldenageofgaia.com/2018/04/21/the-federation-of-light-via-blossom-goodchild-april-20-2018/>

(2) Steve Beckow: When does Sahaja Samadhi occur?

Divine Mother: It occurs with a more gradual awakening and lifting up. So there is the abrupt "I am not the same," then there is the working and the anchoring, the integration, then there is another jump, and another jump, and another jump. And you don't know it — well, some of you do — but you are leap-frogging. And then you will be there.

SB: Now, are those jumps equivalent to sub-planes?

DM: You can think of them as sub-planes, dimensional sub-planes, yes. ("The Divine Mother: We are Creating a New Species of Humans," channeled by Linda Dillon, July 10, 2014, at <http://goldenageofgaia.com/2014/07/12/the-divine-mother-we-are-creating-a-new-species-of-humans/>.)

(3) Don't limit that sentence to one meaning. Play with every word. Entertain alternate meanings. Expand. Who is speaking?

What is "I AM" in Simple Language?

January 5, 2013



"I AM that I AM. Tell them I AM has sent me unto thee."

A member of the 2012 Scenario discussion group asked for an explanation of "I AM" in simple language. Perhaps he would permit me to reproduce the discussion here for its possible value.

The difficulty in putting "I AM" in everyday language is that what's being referred to is a mystery so elevated that there probably isn't any language at all that can convey it, simple or complex.

Language itself is based on an act of freely and arbitrarily bestowing meaning upon a word-symbol. I see before me this organism which has roots, a trunk, branches and leaves and I say I'm going to call this a "tree." But the next person says "Non, non, c'est un arbre."

Tree? Arbre? Who says one is correct and the other is not? The naming is free and arbitrary. One word wins acceptance among a group; another may not. That's all that determines why one continues to be used and another may fall into disuse.

But there already has to be an organism with roots, a trunk, etc., before me before I create a word for it. And all description of it proceeds in a metaphorical way. That is, it takes something existing and unknown and uses something existing and known to know the unknown. But God, the I AM, cannot be said to be existing in the way we understand "existing." And it can never be known in the way we understand "knowing."

For example, take "the Light of God is brighter than a thousand suns." We imagine what a thousand suns look like and then say we know what the Light of God looks like. But of course our knowing is very approximate and may not, in the end, be adequate at all. It's just often the only avenue open to us if we want to communicate.

In the case of "I AM," someone has felt the need to point to that which precedes everything created. That which is being pointed to has no form. It's in no ordinary way sensible. It cannot be "known" under any conventional circumstances or in any conventional way. It is the greatest mystery that will ever confront us (if there even is an "us").

And they've chosen a symbol for it: "I AM." Others might call it God, or Father/Mother One, or the Source.

The thing being pointed at (which is not a thing) is not known by repeating the symbol attached to it: I AM.

The symbol used to represent it does not yield its meaning by dissecting the symbol itself.

The whole business of discussing it, which is something only beings of a certain level of consciousness can do in the first place - beings who use symbols - does not in and of itself yield knowledge of it.

So everything connected with knowing what the "I AM" is in simple language comes crashing up against all these difficulties.

However, as long as you allow for them, then in the simplest language I can find, the "I AM" is the one subject of all experience, the One who plays all parts, the One who created all this, allows it to persist for a time, and then plunges it back into formlessness again, whence it came.

The "I AM" is the One before which there is no other, no second. There is only the One playing all parts, inhabiting all forms, providing the substance of all forms, etc.

The "I AM" is the essence of everything, that which observes all thoughts and deeds and experiences all experiences, and that which all life tends towards in its evolution and returns to in its absolute end.

That is the very simplest way I can convey the matter. The effort to convey it, to capture it, is doomed to failure. The most we can hope for is to fail better each time we attempt the task, to inspire ourselves and others more with each failure, because it always remains our task, failure after failure, to continue on towards the realization of That.

That goal of realizing It remains our purpose or mission, lifetime after lifetime - in matter and beyond. It never ceases to be the goal of our lives, even though we're doomed to fail in it (almost) every time.

The Key Motivator of Human Behavior

April 17, 2018



Again and again I keep coming back to one central notion: That what's most important to us, what our key motivator in our daily lives seems to be is how we feel.

I might have said how much money we have, whether we have a life partner or not, whether we have a pension or not, etc. People do value these things.

But if we look deeper into our situation, what we probably will come up with is that these external facts are not as important to us as how we feel.

And this isn't just so with unwanted or unpleasant feelings. Wonderful feelings like excitement, joy, and love also motivate us. We want them. We buy a Maseradi to have them. We vacation in Hawaii to have them. When all along, they're always there for us to enjoy if we only knew how to access them. (1)

Let me give examples from my own experience.

I saw myself today feeling concern about how I fit in, how I measure up. This introspection was caused by a legal wrangle that's occurring.

This line of thinking - that I need to measure up - is malarkey, but nevertheless there I was thinking it - and feeling it, which is the important part. I felt dismayed and "less than."

This feeling of dismay was what spurred me into my reflection. It was my motivator.

I reviewed the plus side of my life resumé and felt confident and reassured again. My feeling state had changed. No longer was I motivated by dismay; now I was motivated by confidence.

Since I like the feeling of confidence and security, I allowed the matter to pass from my attention. That was my action taken: I let the issue go.

But I did not like the feeling of concern. Therefore that matter remained with me longer. (What we resist persists.)

A second example.

Being a writer means a lot of time alone. And I constantly wall myself off to have that time.

But that leads to an empty schedule and feelings of loneliness.

Loneliness is one of the most difficult feelings to tolerate. It often spurs us into action. I think of it as a good example of a key motivator.

You'd think I'd be motivated by *thoughts about* loneliness. But, no, the motivator is to escape this awful feeling itself.

So I set up a coffee engagement to enjoy a little human company. And later that day I brought a coffee home to a friend in my building. Two social contacts dissolved my loneliness. But the dislike of loneliness motivates my action.

When an unpleasant or unwanted feeling arises, we often automatically respond to it.

We might then be found to say, "You made me (mad, jealous, frustrated, etc.)." We completely overlook our own feelings as the motivator and blame the upset and its results on another.

If we remember that our feelings are our key motivators, then we can interrupt the cycle of unconsciousness and automaticity.

We can treat the feeling as simply a feeling and "be with it" - experience it and observe it with neutrality until it leaves, rather than acting on it and risking making a foolish mistake. Here's Archangel Michael describing that process:

"The [traumatic] event can be remembered, or not, without the impact of trauma, without the impact of feeling that you have been damaged, hurt, compromised. It is a piece of information that has been brought within you, and not even what you would think of as healed, but held, the same way you would hold a child, until the feeling or the experience of the charge, of the trauma, is gone." (2)

Exactly. If we can observe the feeling without engaging it, being aware of the thoughts that attach to it without judging anything, the condition will run its course and disappear. And we haven't blown our stack or in other ways made an idiot of ourselves.

This'll become more and more important as time passes. The Arcturians once said to me that we lightworkers will "have to be the master of your consciousness at all times." (3) On another occasion: "You will be called up to master EVERY thought and feeling." (4)

I've just been sitting with the feelings, as Werner Erhard used to say, "like a brick in your lap" and they've passed without me embarrassing myself. But it's going to get tougher and tougher in the months and years ahead. The challenge will be to use this time to prepare.

What I set out to do in 1974, when I started the study of patterns in thought, word, and deed by reading Eric Berne's *Games People Play* was to understand the wellsprings of human behavior - how it's conceived, what drives it, and how it can be harnessed to fulfill divine intentions. I'll continue burrowing down until I feel I've really seen the way the mind and feelings work.

Erroneous views such as another person makes me (mad, afraid, jealous, etc.) are not going to help me. They don't describe what's really going on.

And it's what's really going on that I want and need to know.

Footnotes

- (1) Draw them up from your own heart, where they "reside." Use your breath to do so.
- (2) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 11, 2011.
- (3) The Arturians in a personal reading with Steve Beckow through Sue Lie, July 22, 2014.
- (4) Ibid., Nov. 8, 2013.

The Adventure of Many Lifetimes

March 12, 2017



Credit: Ming3D

Someone asked me for an introduction to the times, which they could give to their inquiring young child.

That's a tall order, especially because every generation has a different culture - every decade even.

How would I at my age speak to a child? I'm not sure.

Perhaps I'd say that ...

Humans on this planet have had the run of the place for a very long time and, having forgotten the Divine Creator of all, made a pretty big hash of it.

Pollution, radiation, pandemics - the list could go on of the ways we've made this planet a place that doesn't work. For almost anyone.

Many, perhaps most, of the citizens of the planet are tired of this. The planet itself is tired of it, so I'm told. And the Divine Creator of all is happy to oblige by inviting people to come help us, people who have the ability and the wherewithal to change things for the better.

Everyone has seen the "UFOs" and "flying saucers" in the day and night skies. These are visitors from other worlds here on peaceful missions to begin the work of cleaning up the planet, a task well beyond our Earthly means.

We made the mess but we don't have the power to clean it up. We need the help of our nearest neighbors.

They're well ahead of us in technology. Our computer, for instance, came from a silicon chip taken from a spacecraft (at Roswell) and back-engineered by an American company (Hughes Aircraft). I personally know about it. (1)

Teflon, kevlar, fiberoptics - another list could be made of useful items we back-engineered from that and other crashed craft.

Now it's time for the folks themselves to show up and give us more help.

What help is that? Healing technologies. Free energy. Anti-gravity technology. Abundance. How's that for a start?

They and we will begin cleaning up the planet together, using their technology. Right up there on the command deck. It is, after all, our planet and they're only here to help, not dictate. It's we who have the final say.

Pretty exciting stuff.

No, they don't look like octopuses or Tyrannosaurus Rex. They look like us. They *are* us.

Humanity was not descended from the apes. Humanity came from star systems like the Pleiades, Arcturus, Andromeda, and Sirius. These are our ancestors, our future, and our closest relatives, come for a celebration of life, if you like.

Our history goes back a long, long time, not the few thousands years we've been commonly taught. (2) Our ancient history is mostly fable.

There'll be so much change in the next few months and years. And from it all you'll feel better in every way, I guarantee it.

When abundance comes, it will radiate outwards in all directions, effecting an end to hungry stomachs and shivering homeless kids.

Hospitals will be open to all, free of charge. Medical care will be denied to no one, as was always meant to be the case.

Things will begin to work the way you'd want them and expect them to. Naturally and normally.

For me, it'll be a return to a carefree time when I was a child, when you could leave your bike on your best friend's lawn.

The only thing someone else would do with your bike might be to prop it up so it doesn't get wet from the sprinkler. I remember those days. That's where we're headed. Forward to a better day.

It's a very exciting time to be a child, I would think, to watch things happen that make kids out of your parents.

Spaceships landing. World leaders joining together. Love abounding.

We're about to launch ourselves on the adventure of many lifetimes. And you're welcome to come along. Or not, as you please. You're also welcome to just sit and watch.

I'm told that all kids have a free pass, whenever they want to use it. (3)

Footnotes

(1) I worked for Hughes as a document configuration-management administrator. A project manager and senior engineer told me about Hughes back-engineering the silicon chip from recovered Roswell technology, which became the heart of the modern computer. Some weather balloon! Some story!

Other gifts from them over the years have been the Looking Glass (google), underground boring machines that melt rock, stealth technology, and spacecraft themselves.

(2) "You are suddenly to learn about ... why you first came here some 900,000 years ago. Lost memories are to be recovered and explained." (The Spiritual Hierarchy and Galactic Federation through Sheldan Nidle, March 7, 2017, at <http://paoweb.com>)

(3) Steve Beckow: Two questions on children. I'm under the impression that children below a certain age are regarded as innocent and will automatically ascend with their parents. Is that a true statement?

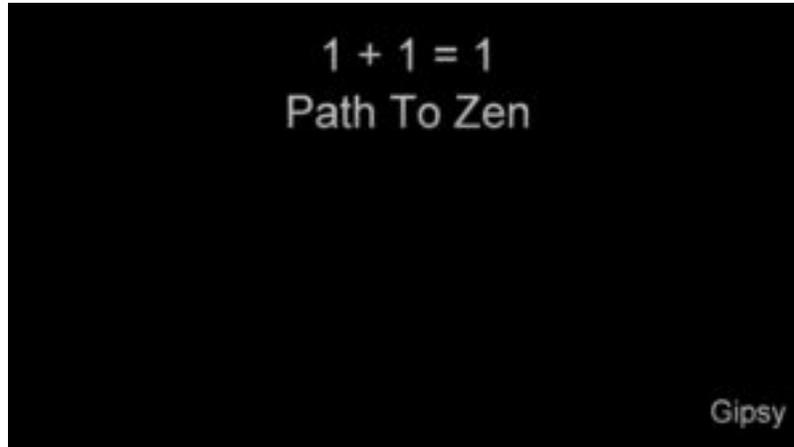
Archangel Michael: Yes. Most children are of pure heart. They are of love. And that is particularly true of the children that have come in in the last 20 years. That is why so many of them are completely disillusioned and feel disenfranchised. They don't understand what on earth they are doing here and how they got here. Because they still have that core of innocence and of love. There may be some confusion, but they are still in that state of innocence. They are like little cherubs. ... So, under eleven.

SB: Under eleven. Okay. Will children who appear not to understand ascension or issues dealing with ascension still ascend?

AAM: Yes. The issue isn't intellectual. It is a heart decision. It is a heart knowing. Each of you on Earth have had situations where your guide or guardian angel has nudged you and you say, I'd better get out of here, this doesn't feel right. And so you leave a place where, perhaps, danger is lurking. That is the sensation many of the children will have: "I don't think I'm going to stay here; I think I'm going to go." And it will be that simple. ("Archangel Michael on NESARA, Opposing the Cabal, and Ascension - Part 3/3," Oct. 3, 2011, at [http://the2012scenario.com/2011/10/archangel-michael-on-nesara-opposing-the-cabal-and-ascension-part-33/.](http://the2012scenario.com/2011/10/archangel-michael-on-nesara-opposing-the-cabal-and-ascension-part-33/))

One Plus One is One

March 31, 2017



Credit: Gipsy

I used to be able to separate awareness from love years ago, but nowadays, when I tune into my awareness, love arises with it.

Noticing this came about in the course of looking more deeply into my core issue of self-importance/entitlement, so as not to be swept away by the Reval.

When I went to expand my awareness, I experienced the flow of love. But I hadn't called upon love. I'd called upon awareness.

I then realized that love and awareness travel together - provided we can vibrationally recognize and welcome them to begin with.

I'd known awareness before, but much of my learning about love has been much more recent. I hadn't associated the two before. It just never occurred to me.

But how could awareness be everything and love be everything and awareness not be love? Everything plus everything is everything, is it not? One plus One is One.

A very simple consideration of the matter suggests that the situation couldn't be any other way.

Perhaps two years ago, I saw that awareness was not neutral but dissolutive. All I needed to do was to rest in awareness of a vasana and its elements for it to disappear.

Now I see that awareness and love are one.

Some people say we should raise our core issues to awareness; other people say we should love them. As matters stand at the moment, with awareness and love being one, both sides are shown to be right.

Seeing this was for me the first incident of the day that was startling. The second came on the bus and was so novel to me that it surprised me.

For the first time in memory, I sat facing a man whom I smiled at without having anything going on with me or any conditioned reaction. I was completely empty - at that moment - of reactivity. I was surprised at what it felt like. I almost wanted to stand up and shout "Hooray!"

Until that time, I'd look on someone else ready to flinch or turn aside. Always defensive, always protecting myself. My wife called it my "scared-wolf look." And that was pretty accurate.

I marveled at feeling totally in balance for the moment, absolutely neutral in response but loving in initiative. It might soon disappear and I'd be my ordinary somewhat-isolated self again, but it was eye-opening while it lasted.

Each one of these mini-breakthroughs is like a milestone on the path up the mountain, telling me we're getting somewhere.

Uttering God's Name

Jan. 9, 2013



Life has to be worth living

Y'know, I really have to thank you for allowing me to use the word "God" in a sentence here. I hear from so many people so often that they cannot share about what they're involved in or up to. And it hurts them.

If I could not share my love for God, I think I would pack my bags and leave this planet. Life would not be worth living.

Don't get me wrong. When I say "God," I mean all of us. I was going to say "all of us too," but there is no "too." There is only One, playing all the parts. So it isn't even as if I'm saying something about someone outside of us. It's us I'm speaking of.

What unites all of us could be described in a number of ways. I could say the flame in the heart is what unites us - that flame is called the soul, the Self, the Christ, the Pearl of great price, the Atman, and I could go on and on listing the names it's known by.

We all have a soul and that soul is one Soul, much like a fiber optic lamp. The light seen in the filaments is the same light that emanates from the Source.

Or I could say that what unites us is that we're all God - focusing on the Father rather than the Son, Brahman rather than Atman. (And the list of names could go on endlessly here too ... I mean, One.)

But in truth what unites us is we're all God, some of us plain vanilla, some chocolate, and some spumoni. To deny God is to deny any contact with our deeper Self. To deny God, who is inward,

is to condemn ourselves to face outward. To deny God is to deny love and bliss and compassion, which are to be found inward. And that would be a lonely, lonely life - not one I could face.

So thank you for allowing me to use "God" in a sentence, something that allows me to indulge in my delirious love for God, to rave on like a fool and an idiot, to lose myself in bliss, more and more each day.

I am God's fool. I'm told I actually lived with St. Francis in one of my very few lives on Earth so I can call myself God's fool legitimately because he was the original fool of God. Compared to him, I am Howdy Doody, a fool who cannot even speak his own words.

The Humpty Dumpty Man has become the town fool, the village idiot. And I'd become worse than a fool if I could not utter God's name.

Not a Word

January 21, 2012



We're all of us watching for what arises inside as a result of the energies gradually increasing and washing over us and the planet. I can really only share what's happening with me.

The thing I'm most aware of at this moment is the gentle rise of a spiritual focus. I could phrase that as a falling away of interest in matters that don't seem important to me. That would cast it as a dropping of attachments, a cessation. That would be OK.

But it also has a quality not simply of being a dropping away of something as a rise of something else.

Recently I wrote an article (1) about the center and the sense of interest in the center of our being – you can call it the “heart” if you wish – continues to grow. Last night I had become aware that I possess a treasure map, and in fact the only treasure map worth having.

I “know” that the treasure we're seeking is buried in plain sight. It's right there in the center of our beings. If anyone is “looking” for it, that's where it's to be found. I feel it in every bone of my body.

One could ask, what is the center of our being? It isn't a difficult thing to contemplate. Whatever for you is the center of your being will lead you there – I believe. Various spiritual masters have pointed to our commonsensical knowledge of this. They tell us that when asked to point to ourselves, we point to our heart – not the physical heart, and not the heart chakra, but the spiritual heart or hridayam, two finger-widths right of the breastbone.

All our bodies – physical, etheric, astral, mental, and so on – coat or envelope the soul at their center.

I could cite quote after quote that says or implies that God built the human body through the Divine Mother or Holy Spirit and then entered the body and dwelt in the heart as the spark of light known as the Self, Atman, Christ, pearl of great price, or treasure buried in a field. (2)

The return to God is an ascension to higher and higher dimensions which can also be seen as a shedding of one body after another until we are simply the soul itself and nothing else, which we then merge in the One and conclude life's journey.

Where I'm at at the moment is knowing at some deep level that I hold in my hands right now the map to the lost ark of the covenant, the mystery of mysteries, the place wherein the lost treasure is buried. It's buried in the center, the heart, the throne room. The light always burning on the altar is the flame in the heart, the soul, the Self.

Upanishads: "The ancient, effulgent being, the indwelling Spirit, subtle, deep-hidden in the lotus of the heart, is hard to know. But the wise man, following the path of meditation, knows him, and is freed alike from pleasure and from pain." (3)

Ibn-Arabi: "The people of perfection are they who, paying attention to their breathing, become like guardians to the Treasury of their hearts." (4)

Master Hilarion: "Look for it and listen to it first in your own heart. ... It may be hidden over and utterly concealed and silenced -- but it is there." (5)

Just this knowledge, without even having connected to what lies hidden in the heart, calms me and stills me. Interest in other matters falls away. I can't remember what I was doing, what I used to value, what distracted me until now.

It isn't as if something comes in to take its place. I simply feel complete, done with everything, not seeking, not desiring.

I don't even seek Ascension. I know that you know that I believe that most people reading this are already ascended and have come back here to help others for whom the experience is novel. I can't verify any of this. It's just a hunch.

It isn't unusual to say we've come back to help. Every angel who attends us is a higher being who has come back to help. Helping those in lower densities is a universal phenomenon for residents of higher dimensions.

But I can say that I have no interest in whether I ascend or not. Even, for the moment, my desire to serve has fallen away. There is a complete demobilization occurring at this instant. There's nothing that needs to be added to me and nothing that needs to be taken away.

And not a word more that needs to be said.

Footnotes

(1) "Life is a Journey to the Center," at <http://goldenageofgaia.com/spiritual-essays/life-is-a-journey-to-the-center/>

(2) For instance:

"When we consider Brahman [the All-Self] as lodged within the individual being, we call Him the Atman [the 'individuated' Self]." (Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 74.) [Hereafter BG.]

"You are a principal work, a fragment of God himself, you have in yourself a part of him." (Epictetus in Jon Winokur. *Zen to Go*. New York: Penguin, 1988, 58.)

"Wisdom [the Divine Mother or Holy Spirit] hath builded her house, she hath hewn her seven pillars [chakras]." (Proverbs 9:1.)

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3:16.)

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Corinthians 6:19.)

"Smaller than the smallest, greater than the greatest, the Self forever dwells within the hearts of all." (Swami Prabhavananda and Frederick Manchester, trans., *The Upanishads. Breath of the Eternal*. New York and Scarborough: New American Library, 1957; c1948, 18.)

"In the heart of all things, of whatever there is in the universe, dwells the Lord." (*Upanishads*, *ibid.*, 27.)

"The Atman ... dwells in the heart of every mortal creature." (Sri Krishna in BG, 88.)

"The Lord lives in the heart of every creature." (Krishna in BG, 129.)

"In every heart you are." (Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, i. [Hereafter CJD.]

"Brahman ... is the one Atman in all creatures." (Shankara in CJD, 63.)

(2) UPAN, 17-8.

(3) Ibn-Arabi, KK, 41.

(4) Ascended Master, probably the Master Hilarion, channelling through Mabel Collins, LOP, 24-5.

That's the Roadmap

April 3, 2017



I'd like to offer a roadmap to realized knowledge.

I do so not as a spiritual teacher - a term I reserve for beings enlightened to the seventh-chakra.

I'm not a spiritual teacher but a writer interested in spiritual matters. On that basis....

I've said before that people seem to follow a gradient of knowledge. They first get the idea of something. That intellectual knowledge follows its own gradient from getting the message to actively reflecting on it.

At some point, and for various reasons, the individual's comprehension goes beyond the point of simple understanding. They may have an "Aha!" moment and actually find themselves feeling the feelings that the idea points to, getting the "sense" of it, getting it at an experiential level.

Let's face it. Most of us are out of touch with our feelings. That's normal reality in our global society today, in my estimation, some societies more than others.

If we're out of touch, our experiential knowledge is impacted. It's less likely that we'll rise to the gradient of experiential knowledge if we come face-to-face with it, because we wouldn't recognize a breakthrough into it if it happened to us. Or we'd dismiss it as an inexplicable but singular event and carry on with our lives as if nothing happened.

"Well, maybe something a little weird happened ... once...."

But on the awareness path, each of these milestones is appreciated for what it is and how it impacts our overall access to our Natural Self.

If it further obscures our vision or increases our tension, then maybe we should reconsider following that particular path. If it leads to increasing relaxation and love, then let's continue on it. The development of discernment is one of the benefits of the awareness path.

On the awareness path, everything is grist for the mill. And nothing more is asked of one than simple awareness of him or herself, as they go about their daily life.

Those who were actually and consciously aware that they just broke through into the experiential realm on whatever was at issue may enter into and stay awhile in the experiential domain of knowledge. They feel how that is for a while and then the space naturally dissipates. (1) They find themselves back apparently where they were, but wiser.

What does it feel like to break through into the experiential domain? We now find ourselves suddenly knowing through our feelings. We become aware of how we feel about things, what we really want, how others feel, what we sense and intuit and take in energetically. We come alive to our bodies and our senses and get way more information than before much of it from sources we never knew existed.

How does it differ from the intellectual? Imagine the difference between eating a mouthful of dry oats and eating a mouthful of nicely-cooked porridge with maple syrup, milk, and strawberries.

There's no aliveness to intellectual knowledge. There's no conscious awareness. Aliveness, conscious awareness, spontaneity, joy begin to make themselves known - or become sensitive enough to feel them - at the experiential level. They only deepen after that.

The experiential domain is the door into all the other, higher spaces.

So intellectual knowledge is a beginning. But it's poor fare. We need to use intellectual knowledge as a very useful tool - like a large and crude crowbar - but not stop with using it only and use it ever more sparingly and responsibly on the road ahead.

OK, we've felt into every aspect of the experience that we broke through into. We've made all our choices around whatever shakeup the experience caused in our otherwise comfortable lives.

We now want what's next. We're alive to the fact that we broke through into another domain once. We now suspect there's more.

Of course here's where my fantasy and speculation take over. Since I'm not an enlightened man, from here on you'll have to allow me poetic license.

Realization is next, but realization, like love, peace, etc., itself falls along a gradient or spectrum of depth.

We can have a simple "Aha!" moment, as in "Aha! I left my keys over there." That's a very ordinary realization.

Or we can have an earth-shattering recognition of our true identity, such as Bayazid had:

"I went from God to God, until they cried from me in me, 'O thou I!" (2)

Both are realizations. They fall on a spectrum, a gradient, going ever deeper. But me remembering where I left my keys is pretty small potatoes whereas Bayazid's Self-Realization was fundamentally transformational.

The only realizations we're probably interested in are on the deeper end of the scale. And we've got our scuba suits on.

If things were to work out to perfection, (3) then we'd go straight from intellectual to experiential to realized knowledge by a direct route.

But usually it's hit and miss, snakes and ladders, tumble over top of ourselves and find ourselves there nonetheless.

But only a spiritual teacher could say for sure what's so on that matter. In this area, I'm simply speculating.

However I do mean my statement of the relationships to represent a general roadmap, which I'm willing to bet the farm on.

It's based on the study of the enlightenment literature. Someone undoubtedly said it before me: Intellectual knowledge --> experiential knowledge --> realized knowledge. In my view, that's the roadmap.

Footnotes

(1) No experience short of *Sahaja Samadhi* is permanent. It may leave its traces and after-effects, but the space in its full bloom never lasts, unless the person has entered into *Sahaja* - the Natural State. Sahaja is *moksha* or liberation.

(2) Bayazid of Bistun in Aldous Huxley. *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, 12.

(2) The fact that the path can be messy at times is why Ramakrishna would say: Run into the lake, jump into the lake, get pushed into the lake. The important matter is to get into the lake of bliss.

Sword and Shield? Against Whom?

December 29, 2011



I'm rapidly recovering from my turtle time (sigh...), which has allowed me to catch up on some of my reading and I wanted to comment on two items.

The first is Archangel Michael's interview from *Hour with an Angel* on Dec. 26 and the second is the Project Camelot Whistleblower radio program with David Wilcock, which at last I've had the chance to read, straggling behind the pack to do so. Let me comment on AAM today and David tomorrow.

I've never worked with a kinder or wiser boss than AAM. I've watched how he phrases things with me and the people I work with and marvelled at the manner in which he takes a person's vasanas and shows how they can be made into virtues.

One person's tendency to worry makes him an ideal watchdog. Another person's thrown (1) concern for social justice makes him an ideal ombudsman. Werner Erhard used to advise us to co-opt our critics by appointing them in charge of the area they see clearly in. AAM makes that the ultimate art.

Specifically what I wanted to draw attention to was this passage in his message:

"I wish tonight to reach into your hearts – yes, as I ignite the blue flame once again of truth - but to truly ignite the flame of inner peace. I ask you, I encourage you, I urge you – I beg you, pick up your sword and shield that I have gifted you so long ago and wield them.

"This is not simply a defensive posture. It is the declaration of who you are in awakening peace within your heart. I also wish to awaken fully your warrior self. When you are in peace, it is not simply a blissful, quiet place, it is a place where there is no fear, where there is no worry, where there is no anger, where there is no frustration, that there is only the clarity of your soul."

Pick up our sword and shield against whom? How can a warrior of peace assume a warlike stance, a defensive posture? I'd like to say two things about that, one derived from karate and one from growth work.

Anyone who has studied karate will know that all karate responses begin with a defensive move. A punch comes in, or a kick comes in and the karate student responds with a block. But it isn't until the first time a person is required to use their karate skills that they realize the manner in which they've been trained. If one is taught to respond only with a defensive move, one has been inconspicuously trained not to attack.

I had no training in how to attack another. If the person attacking me abandoned their intention, nothing ever got started because I was trained only to initiate by defending. Here too Archangel Michael is not trying to invite us to attack but to defend ourselves, in the same way the karate instructor did.

But who have we taken up sword and shield against? Someone out there? Probably not. More likely someone in here. Who is it that fears, worries, and gets angry? It's the ego. The Self has no fear and no reason to fear. The Self has no worry and no reason to worry. And the Self does not anger and has no reason for anger. Only the ego does.

So, yes, we may need to yield the sword and shield against attack from outside. It could happen. But principally the chief violator of the peace is our own ego. And if we restrict matters to ourselves alone and leave others out of the equation for the moment, then the violator of the peace is always only our own ego.

Nowhere has that become more obvious to me than in the present work I'm involved in. I watch my own ego become territorial. I watch it want to conserve all the glory to itself. I watch it strut and sing its own praises. And I take up the sword and shield that AAM has given all of us starseeds and I take a stand against my own ego. And every time I do, after the fact, I see how mistaken was my ego's appraisal of the situation and how well it worked out when I didn't listen to it. But it takes a struggle to unhitch from the mischief maker.

Let me stop there for now and in a second post tomorrow look at one of the interesting revelations in David's Project Camelot interview. Yes, the concerted effort of lightworkers and insiders may have saved David from a terrible fate, but his revelations have also provided us with some valuable insights into NESARA and the New Society.

Footnotes

(1) A "thrown" concern is a concern that springs from a vasana or automatic tendency. It is usually an unexamined concern.

Jesus via John Smallman: There is No One God Does Not Love

March 9, 2017



[Audio version.](#)

All is unfolding precisely as divinely planned and intended, there are no other options. Humanity has collectively chosen to awaken spiritually, and evidence of that choice is appearing all across the world and is being reported on by many news and alternate news sources.

Underlying all the disturbing or unsettling events is an intense desire and will for change, and that is what is driving humanity powerfully forwards towards awakening. Your awakening is imminent! Expect it because you have chosen it, and know that your choice is confirmed by your constant intent to terminate the game of separation which does not serve you.

Love is your nature and you have collectively chosen to open your hearts to welcome It in. When you welcome Love into your open hearts you also allow and intend for It to flow out through you to all with whom you interact personally, to all who pass through your energy field each day, and to all on Earth.

Love *cannot* be contained, It always flows abundantly and ceaselessly into and through every space that offers even the most minimal of welcomes, endlessly seeking to integrate and mingle with all of life. All that anyone need do is *allow* It to enter. It desires to fill those empty, lonely, and abandoned spaces that have been locked closed due to fear and free them from their fear.

There is *no one* God does not love. Love is the life force that flows constantly through all living beings. Without It life would cease. Even those seen by you as the most despicable and unconscionable of beings is living with Love flowing through them; they need It as much as anyone else.

What happens within those sad and lost ones is that they deny It and attempt to block It completely, but that is impossible. It cannot be dammed or stored for use in circumstances the ego might think are to its advantage, It can only be diverted by those unhappy beings so that it appears that there is no Love within them or flowing from them.

As the awakening process unfolds unremittingly, Love expands the hearts of all those who are in the slightest way open to receive It, intensifying the energy field in which you are all so lovingly held. Those who would block or deny It are also most positively effected by It's increasing intensity, even though they continue to hold the intent to block or deny It.

As you know, Love is gentle, It does not impose, but It is *irresistible*, and even the strongest and most powerful attempts to shut It out completely fail, because It is All That Exists.

As the flow of Love intensifies all across the planet the changes necessary for your awakening continue to be put into effect. Many of you are doubtful, you think you see no signs of awakening but only signs of increasing chaos and confusion leading inevitably towards catastrophic disaster for Earth and all the life forms she so lovingly supports. Know that this is not the case.

Vast quantities of karmic inheritance – bitterness, hatred, jealousy, rage, and betrayal – are rising to the surface of humanity's consciousness and being *massively released!* You are not alone, you are *never* alone, you are firmly and lovingly supported by all of God's divine creation as you divest yourselves of all that is not in perfect and harmonious alignment with Love.

What you are releasing is unreal, it has caused you much pain and suffering because your physical forms, your human bodies, are severely limited in their ability to transmute and release what blocks the divine Love flow. These constrictions – emotional, psychological, and physical – are the source of that pain and suffering. As you allow yourselves to release all that is so uncomfortably arising, your pain and suffering will ease and dissolve.

Do not fear what arises within you for release, and do not judge it. There have, over the eons, been many thought forms of violence which arose from the sense of fear, abandonment, and separation from Source that the illusion was intended to provide. It worked very well, but now is the time of release for those horrifying thought forms, even as you wonder how such insane and unloving thoughts could arise within you when you want only to return to your natural state – Oneness with your Source.

Well, the illusion was constructed to allow insanity to develop in the sense that you would believe yourselves alone and separate, and then apparently find yourselves in that state, an intensely painful and terrifying state even though quite unreal. As you know, when you were created God gave and shared with you *everything* that He had because Love is all encompassing, all sharing, It withholds nothing.

Therefore you had, and of course still have, the power of God in all its wonder to use freely as you chose. You used that power to construct the illusion, and it was a major construction project, now you are deconstructing it, tearing it asunder because you realize and fully understand that it does not serve you.

Over the eons, although you have experienced much pain and suffering within it, the illusion has become very familiar. You can sometimes even feel safe within it for short periods of time, and there is a reluctance to let it go, to release it, because, as humans within it, it is extremely difficult for you to imagine life without it and without all the restrictions that it places upon you. To imagine life without it, because you have forgotten what your true nature offers you in every moment, is frightening – “if I let go what will happen to me?”

It is a little like someone who got lost at sea in a very small boat that eventually drifts to the shore. The boat has become his life support system and he is most reluctant to move away from it, from its apparent safety and familiarity. Finally he starts to move further and further from it as he explores his new surroundings, having initially used it upturned as a shelter, and in doing so he finds freedom and then discovers that he can build a far more satisfactory shelter from the abundance of material available all around him.

You *will* awaken, and your joy will amaze you as you find yourselves utterly free, just as you were created, and in that joy your own creativity will align once more with God's and your creative potential will lead you to ever more new and wonderful opportunities to continue endlessly intensifying your joy.

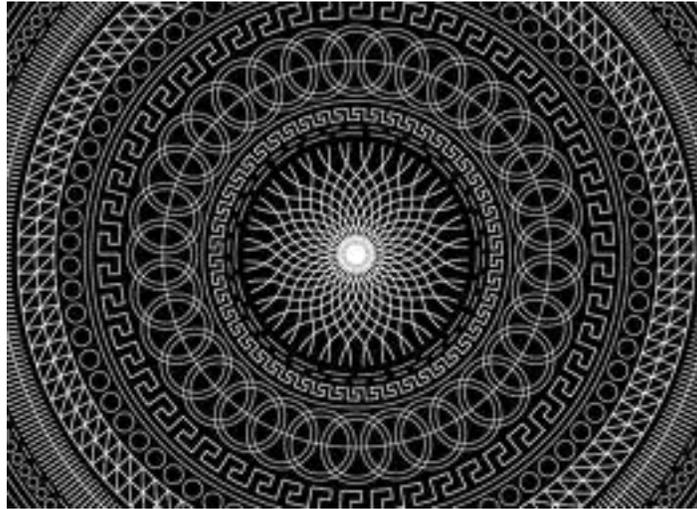
Release your hold on all that holds you back – bitterness, resentment, rage, and fear – and open yourselves fully and completely to the intense divine field of Love that enfolds and embraces you in every moment of your eternal existence, and *know* that you have come Home.

Your loving brother, Jesus.

"Jesus: There is No One God Does Not Love," Channeled by John Smallman, March 8, 2017, at <https://johnsmallman2.wordpress.com/2017/03/08/there-is-no-one-god-does-not-love/>

Life is a Journey to the Center

January 17, 2012



Here we are in 2012 - the fabled 2012. And the anticipation and expectations we have upon ourselves and upon the times just got a whole lot heavier and more real.

Fifteen days. Sixteen days. Seventeen days and waiting for the big events.

I experience time as stress, dissonance, impatience. I'm ready to jump out of my shoes for waiting. And what's worse is that I feel I can't let on about it because, hey, evidently I signed up to promote or at least chronicle this whole scenario. I need to have a stiff upper lip and push my way through these times of seemingly being in suspended animation. I can't be seen as impatient.

No so. It's as tough for me to wait this time out as it is for you.

We each have our own practice, discipline or home remedies for it. I can only share what I'm doing.

I'm using this time to explore the center, that mystical, endlessly rewarding area of our being that holds for us all promise and reward.

How many of the masters said to follow the middle path, seek yourself in the center of your being, look for yourself in your heart, and so on? How many spiritual texts talk about the many bodies built up around the center of our being which, as Jesus said the other night, is at essence light?

I look upon my many lives (as many as you've had too) as being essentially an adding of one body to another, like a pearl. And all of what I'm doing now is shedding one body after another on the return Home, on the return to the center.

No matter what you think of these times, or the journey of this life, it remains only a chapter in a longer story - the story of a leavetaking of the prodigal child from Home, a wandering in the world, a growing up, and a triumphant returning Home - wiser, realized, and blissful.

This is not just a voyage of discovery, but a passage from total unknowing to total knowing. It's a journey through portal after portal, the one we approach being simply one of them and, for most of us here, not the first we've passed through.

And whereas our travels in the world are extensive, this inner journey is intensive. It requires finer and finer distinctions of what we tend to regard as a finite point, which is in reality an infinite kingdom - call it what you will - the Kingdom of Heaven, the Kingdom of the Heart, the inner Self, the God within.

I sink down into it. I return to it again and again. I hold myself to it. I follow the middle way, deeper and deeper into the center. I explore the outward paths less and less every year and more and more the inward place in the center where I know "I" live.

And as I move deeper and deeper into it, I become more adult, more measured, more of all I truly am. There is no waiting in that center. There is nothing lacking. There is in reality no leaving it. All that I seek outside is to be found there. And all I want, all I desire is waiting for me. I am waiting for me. There.

The Challenge of the Times

January 25, 2014



“Ego” is a Latin word meaning “I.” We use it today to refer to one of the many selves we have, a self that's constructed of thoughts, which is not permanent, and whose survival all our efforts are bent towards.

The purpose of life is to know oneself, but the self that we know is the soul, also called the Atman by Hindus and the Christ by Christians.

This same Self is itself an offspring, part, spark (these words are all metaphorical) of the Supreme Self. Jesus characterized it as a relationship between the Son and the Father. The Self, Atman or Christ is the Father individuated.

The Self is said to reside in the spiritual heart or hridayam. But the ego resides only in our thoughts. Life is a progressive unveiling of the “I” that we are, moving from no consciousness of self at all, to self-consciousness, to awareness of the soul/Self, to awareness of the Supreme Self/ God.

We leapfrog over one less adequate sense of self to another more adequate sense, and then to a more adequate sense than that. We do so by realization. We realize the more umbrageous sense of the Self that we are until we at last "become" that One Self of all. I say "become" because we always were that One Self. We just didn't know it.

When we disappear as a separate Self and are reunited with the Father or Parabrahman, (1) we've achieved the goal of life.

We have a permanent interest in the self that we have and are. Whatever is "I" is what holds our attention, lifetime after lifetime. The depth of our knowledge will vary but the object of our knowledge - the self at whatever level we conceive of it at any moment in time - remains the same.

We often speak of a "false grid" of beliefs that characterize Third Dimensionality and a life determined by the ego. What are some of those false beliefs? If I had my choice of the top three, I'd say separation, survival, and scarcity.

We think that we're separate beings but it turns out that we're all One. This sense of separation sets us up for the errors we commit out of believing the next two concepts.

The second concept is survival. We think that this separate being that we are won't survive death and so we try to extend our lives in any way we can. We focus our attention on seeing that this being and everything it identifies with (that is, "me" and "mine") survives. It identifies itself with our body, family, house, car, job, etc.

But there's really no need to ensure the survival of this being. We're eternal - always were, are, and will be. We never die although we doff this body as we would a suit of clothes.

The third concept is scarcity. We think that everything in our world is scarce and that, as separate beings trying to survive, we must compete for scarce resources. In fact, in the higher dimensions where we're headed, everything is infinitely plentiful and created by thought. There's no lack and no scarcity. And I imagine there would be no scarcity here either if we but changed our way of seeing things.

The separative ego accomplishes survival in the midst of perceived scarcity by engaging in the self-serving bias. That way of being magnifies the self and minimizes others, glorifies itself and detracts from others. It attributes all successes to itself and all failures to others. It embraces all victories and disavows responsibility for all losses.

It judges and dominates others and avoids judgment and domination of itself. It blames others and sidesteps blame of itself.

It builds around the being a constructed self or mask, sells its performances to others, and seeks validation. It manages its image by such strategies as dressing for success, looking out for number one, talking it up, etc.

It creates a story about itself, bending history to the needs of the moment and rehearsing its story wherever possible until the details are polished and arranged to give the desired impression of success, victory, influence, etc.

The ego lives at the peripheries of life. It traffics in extremes, drama, and histrionics.

The Self lives in the centre, in the middle, in the heart and has no truck or trade with extremes, drama, or histrionics.

One who lives in the center is usually characterized by balance, serenity, joy and the other divine qualities.

One who lives on the peripheries and in the extremes usually forfeits these qualities but usually isn't seeking them anyways. The person living on the peripheries and in the extremes is usually seeking money, sensual gratification, and influence.

The ego tends to be selfish; the Self tends to be selfless. When we hear someone blowing their own horn, boasting about their accomplishments, puffing themselves, it usually means that they see themselves as this body, together with its thoughts and feelings, and probably nothing else.

To do so is to take an empirical-materialist view of life that only what we can touch, see, hear and feel is real. Such a view is not enough to allow us to realize our Self and therefore not enough to achieve the purpose of life.

It's up to us as lightworkers and starseeds to go beyond the ego, with its self-serving bias. It's up to us to recognize when we're in the grip of the ego or serving its need for survival. To do so is not an easy thing. Most people *do* actually believe that they are this body, its senses, and its mind and nothing else. And so long as they do so, they're concerned with survival.

But that's the challenge of the times nevertheless - to move beyond the narrow view and to focus more and more deeply on the heart, the centre, the soul. The challenge is also to live by what the Buddha called the Middle Way of balance and moderation.

There has never been a better time to accomplish these spiritual goals in life than now. Never has it been easier. Never has so much conspired to assure our success in these efforts.

We have to recognize the call of the ego, the cry of the limited, constructed self and set it aside in preference to the heart's most distinct call, which is love.

Footnotes

(1) Parabrahman is what Christians call the Godhead. It's the transcendental Void. But beyond any knowable notions of God, I'm using the word here to mean whatever That is.

Happy Birthday, Jesus!

December 25, 2011



The blessed one whose birthday we celebrate on December 25, though he himself says that it happened on another date, (1) spent his whole life re-establishing for his generation the way to God. As such he fulfilled the purpose of all avatars or "descents of the Divine" into form. Sri Krishna said of avatars:

"When goodness grows weak,
When evil increases,
I make myself a body,
In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness." (2)

Of Jesus, Sri Ramakrishna, himself a divine Incarnation, said: "Why, I look upon him as an Avatara." (3) However as our knowledge of avatars increases, we see distinctions that can be made that explain much about Jesus.

Apparently, an avatar is like a Babushka doll. The outer vehicle is the human form - Jesus. Inside that form is another form that overlights the human - in Jesus's case, Sananda Kumara. And on the very inside is the Divine descent. For this reason, Sri Ramakrishna said: "Here are two beings. One is She and the other is Her devotee." (4) The "She" is the Divine Mother or Holy Spirit, Sri Ramakrishna's favorite form of God.

I once asked Archangel Michael if my analogy of a Babushka doll was accurate and he said it was. I also asked him if Sananda and Jesus were one and the same or different and he said different though united in their mission.

So the answer to the debate on was Jesus human or divine is "both" if we're talking about Jesus as an incarnation of God. Jesus himself did not descend from God, unless we're speaking of the

way in which we all do. But God did descend into Jesus and not in any way he can be said to descend into us

Moreover, Jesus has also settled the question of whether or not his was a virgin birth or immaculate conception as Sri Ramakrishna's (5) was. I quote from the interview with Jesus on *An Hour with an Angel*:

Steve: Sri Ramakrishna was born of a virgin birth, as far as I'm aware, and I believe that Zoroaster or Zarathustra was as well. Is it accurate to say that you, yourself, were born of a virgin birth or an immaculate conception in the same way that Sri Ramakrishna was?

Jesus: Yes, that is correct.

S: Would you mind spending just a few minutes with our listeners telling them how such a thing can be? I'll share on the blog site about Sri Ramakrishna's virgin birth, but how can that be, given that we believe that the male and the female cells must merge?

J: Because there is – what you think of as your human reproductive ways are very useful, but it is not the only way that conception takes place. We have talked, earlier, a little bit about inspiration, and about how that can burn and explode. Well, joy can explode within the womb, within the female, if she is of a nature that is in complete alignment, as this one was. She was prepared diligently, throughout her entire life.

So it was by the spark of the, yes, the Holy Spirit, but also of the Father. It was the joy outpouring that there would be an embodiment of light. That embodiment of light, we do not say it could not come from Joseph, but it did not come from Joseph. He did not have the wherewithal for that level of energy, of what you can think of as lightning, to enter in and to fertilize. (6)

It is not a difficult thing. It is only the humans – the other beings understand it perfectly – the humans have always been reticent to understand that one can be so filled with light that it can create new life.

Many of Jesus' teachings, as he himself tells us, (7) were misunderstood, none more than the statement that "I am the way, the truth and the life. None comes unto the Father except by me." As he explained to me in our interview:

"When I have used the term 'I am,' I was aligning with All, with Source, with Father/Mother/One. That is the alignment. And if you, Steve, or listeners, say, 'I am the truth,' then you have aligned with that, and you have become that." (8)

The "I am" could be said to be the same, I think, as the Self, which is one with the All-Self, which is why many masters offer us a variation on this theme:

Al-Ghazzali: "Knowledge of self is the key to knowledge of God, according to the saying: 'He who knows himself knows God.'" (9)

Bodhidharma: "To attain enlightenment without seeing your nature is impossible." (10)

Ibn Arabi: "To know God is not an easy matter, until one becomes a knower of one's self." (11)

St. Catherine of Genoa: "My Me is God, nor do I recognize any other Me except my God Himself." (12)

Knowing what Jesus intended, can we not now see these sayings as identical?

So far from Jesus making an exclusivist claim to being the only one who could lead a soul to God, he was making the same statement as numerous other sages, pointing to the Kingdom of Heaven within, the Self, as the only road to God.

The "I am" or Self *is* the way to God. It *is* the Truth of God. Sell all you have (all other desires but for God) and meditate on that Self and you will purchase the treasure, inherit the Earth. win for yourself all things, as we can be said to do in part upon Ascension. The Self will then have become the life - the end of the need to be reborn into the matter of this Third Dimension.

Many people write learned tomes about spiritual subjects, but no one has been able to epitomize spiritual truth in a few sentences the way Jesus has. His epigrams and parables are cited by masters of all religions. My favorite example is the Zen master who read the New Testament and said that the man who spoke it was not far from enlightenment. Perhaps the Zen master also was not far from enlightenment.

In January I hope to be permitted to interview Jesus again. This time we'll discuss the events of his life because they are much in dispute. Was he born in a manger? Did he marry Mary Magdalene? Did he "die" on the cross? Let's let him tell us.

Both Jesus and Sananda are here today. Some say that Jesus is Hierarch of the Great White Brotherhood (13) that Sanat Kumara, Lord of the World, founded. (14) Sananda says that he himself is Supreme Commander of the Ashtar Command and of the ascended masters of the Great White Brotherhood. (15) Both play a commanding role though the exact manner in which they split the task is not known.

Jesus spoke often of the end times but the greater portion of his teachings explained the purpose of life (to enter the Kingdom of Heaven or merge with God) and how to achieve it. This goal persists beyond the Ascension we'll experience before another year is up.

Our journey goes on until we return to the Source of all that is, from which we came.

"Everything that exists is moving back to the Source," SaLuSa says. (16) The teachings that Jesus bequeathed us offer one of the best roadmaps of the endless journey and will probably be equally useful to us in the Golden Age which he foresaw and described as they are to us now.

Footnotes

(1) "I am glad, and honored, that so many do take time at this juncture of year, at the solstice, to honor my birth. It is not the exact birth date, but that does not matter." ("Transcript of Interview

with Jesus on Biblical Mysteries, Dec. 20, 2011," at <http://goldenageofgaia.com/world-disclosure-day/the-masters-speak/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-20-2011/>)

(2) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 50.

(3) Paramahansa Ramakrishna in Swami Prabhavananda. *First Meetings with Sri Ramakrishna*. Madras: Sri Ramakrishna Math, 1987 , 106-7.

(4) PR in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 71.

(5) “[One] day when she was standing with Dhani before the Shiva temple adjacent to her house, she saw a flood of celestial light issue from the image of Lord Shiva and dart towards her. She was about to speak of the phenomenon to her friend, when the light entered her body and completely overpowered her, rendering her unconscious. Dhani nursed her back to consciousness and, hearing her whole story, was at first puzzled and then took it as a nervous disease, But Chandra felt as if she were with child.” (*Life of Sri Ramakrishna*. Calcutta: Advaita Ashram, 1977, 9.)

I might add that Chandra’s husband, Khudiram, was away in Gaya at the time so he could not possibly have participated in Sri Ramakrishna’s inception. There he also had a vision of Sri Vishnu, advising him that a child would be born to him: “That night he had a strange dream. He felt himself transported again to the temple of Gadhadar where in the solemn silence of the sacred precincts, he found his forefathers feasting with gladdened hearts on the oblations.

“Suddenly a divine effulgence filled the room and the spirits of the departed fell reverently on their knees before a luminous Person seated on a throne. The effulgent one beckoned to Khudiram, who came forward and, with a heart full of devotion, prostrated himself. Addressing Khudiram in a tone of great sweetness, He said: ‘I am well pleased at your sincere devotion. I am born again and again to chastise the wicked and protect the virtuous. This time I shall be born in your cottage and accept you as My father.’ Khudiram was struck dumb with awe.” (Ibid., 8.)

(6) "Transcript of Interview with Jesus," ibid.

(7) "I have said, many, many things have been misunderstood or misquoted." ("Transcript of Interview with Jesus," ibid.)

(8) "Transcript of Interview with Jesus," ibid.

(9) Al-Ghazzali, *The Alchemy of Happiness*. trans. Claud Field. Lahore: ASHRAF, 1971; c1964, 19.

(10) Bodhidharma in Pine, Red, trans., *The Zen Teachings of Bodhidharma*. Port Townsend, WA, Empty Bowl, 1987, 9.

(11) Muhyiddin Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d, 3.

(12) St Catherine of Genoa in Huxley, Aldous, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, 11.

(13) " You know, Jesus Christ is not actually in the White Brotherhood. He is not in any of the hierarchies. He *is* the Hierarch." (H.P. Blavatsky in Robert R. Leichtman through the mediumship of D. Kendrick Johnson, H.P. *Blavatsky Returns*. Columbus, OH: Ariel Press, 1980, 48.)

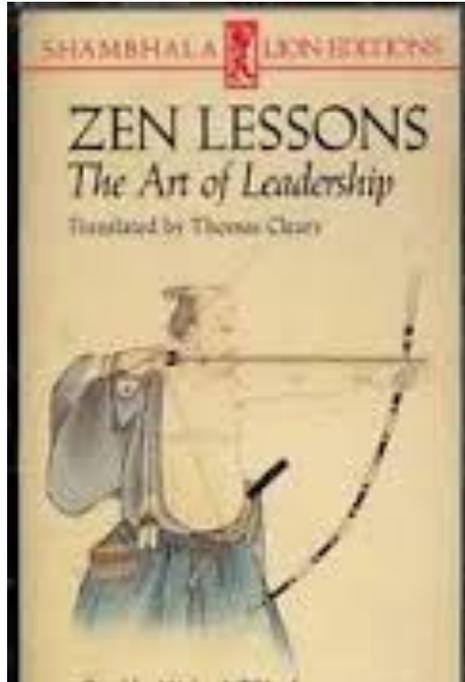
(14) "Sanat Kumara," Wikipedia, at http://en.wikipedia.org/wiki/Sanat_Kumara.

(15) "Within this Earth sphere of activity I am the Supreme Commander over all of the Ashtar Command and its activities. and over the Ascended Masters of the Great White Brotherhood." (Eric Klein, *Crystal Stair. A Guide to the Ascension*, 25.)

(16) SaLuSa, May 20, 2011, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

Us and the Ancients

February 13, 2017



I'm sorting out my books after unpacking - I have no Internet yet - (1) when my eyes fell on *Zen Lessons: The Art of Leadership*. In it I read Master Yuantong's description of a noble man:

“This man is true to the middle way, not biased or dependent. Whether active or at rest, he is noble and dignified. Furthermore, in his study of the Way [the Tao] his actions are correct, and his words are simple yet logically complete. Whenever people have endowments like this, seldom do they fail to become vessels of enlightenment.” (2)

What difference does it make to say it this way in the Tenth Century or to say it the way we do today?

I went to write out how we might say it today and discovered that I couldn't improve a word of it. He said it perfectly.

And all of us, I assert, by the impact of the cleansing energies being sent our way at present are also evolving into noble and dignified men and women. We really are. Slowly and gradually.

Picture this. We've all cleansed ourselves of our core issues over so many years, while being bathed in various, very powerful energies. (3)

We're achieving a degree of balance, what Yuantong calls "the middle way": The avoidance of extremes, dispassion, the senses quietening down, the mind becoming still.

We're seeing our own self-servingness (our biases) and simply acknowledging it. Can I run my self-serving story by you one more time? Please? Good for a laugh.

And we're no longer clinging (dependent). We all got it. Death is not the end. Most of us are angels and we'll go back to that realm once we're done here.

The celestials whom we serve are looking after us, if we'll only ask.

And just through the passage of time in this evolving environment we're part of, we'll ascend. The tipping point was passed long ago. Everyone in their seats is on for the ride.

Therefore, there's no reason to fear. There's no reason to cling.

We're taking a slow and gradual elevator to heaven. "Heaven" in early-Christian literature referred to the Fifth Dimension.

Our bodies are changing from carbon to crystal. A dozen strands of DNA are coming online.

Our telepathic and other powers will be returning at some point. Our memory of who we are will come back.

Our environment will respond malleably to our thoughts and wishes. We'll create what we need by thinking it into existence. There'll be no use for money and we'll only eat as a social pastime.

Having entered "heaven" or the Fifth Dimension, we need no longer go back to the Third. If we were discussing the matter fifty years ago, I might say, having achieved mukti or liberation, we no longer need to be reborn into the physical world. Same thing.

The culmination of our Ascension is a stage of enlightenment that Ramana Maharshi calls "Sahaja Samadhi," our natural state. Once a sage has reached that state, s/he is not reborn into this world.

He called it Sahaja. We call it Ascension. Again, same thing.

The chance to ascend at the end of a round of yugas or ages is well known. The Bible called it the Rapture, Salvation, being made a pillar in the temple and going no more out.

There's much that's the same between our accounts and the ancients' and much that's different.

But the fundamental truth that everyone is looking at never changes and is the same for everyone. (4)

Footnotes

(1) I'm a few days behind in scheduling, as you can see.

(2) “A Vessel of Enlightenment” in Thomas Cleary, Trans., Zen Lessons. The Art of Leadership. Boston: Shmaballa, 1989, 3.

(3) Some of these come directly from the Mother (the Tsunami of Love and the Tsunami of One) and some of them are added by higher-dimensional and intergalactic civilizations (Porlana C, of instance).

So we’ve been bathing in rosewater while having our insides miraculously renewed. The renewal takes the form of raising the emotional floor every time we go through a wave of energy.

(4) We might do well to favour that which never changes.

Absolutes and Metaphors

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I had a friend say to me that it was not accurate to say I was love because I acted this way and that.

Yes, that's true and raises a valuable point.

I am - we are - many ways at the relative level of existence. But, however we be there, we are love at the absolute.

When I say "I am love," I'm speaking of my essence, my true identity.

At the relative level, I may be prickly, grouchy, awkward, etc. But that is not "me," not the true and essential me.

The "new paradigm" concerns our essence. It doesn't concern who we are at this everyday level. Our evolutionary movement is always from the relative to the absolute.

I grant that there are also paradigms for this everyday level. The sociologist Erving Goffman was a master of those as are many sociologists and anthropologists. But I'm particularly, in the article "I Love; Therefore I Am," (1) focusing on the absolute.

If we fail to make the distinction between the relative and the absolute, we run into all kinds of problems. One classic one is a student asking a non-dual teacher a question that concerns life at the relative level and receiving an absolute answer. Not helpful.

Oftentimes spiritual teachers (and I am *not* a spiritual teacher) pose conundrums for their students, in which they mix the relative and the absolute. The student cannot figure these puzzles out without (hopefully) having a realization.

An example is "die before dying." This sentence mixes the relative and the absolute. "Die" refers to the death of the ego; "dying" refers to the death of the body. The first would give us an experience of the Transcendental; the second would give us an experience of physical death. While the words for death are the same, their references are different.

I should also clarify a second point. When I said earlier "trip through the ascension portal," I was being metaphorical. I didn't actually proceed through a gate marked "Ascension Portal." I did not go from point A to point B.

I experienced an expansion of consciousness. And that expansion was temporary. I'm back in 3/4D again now. Archangel Michael calls this passing back and forth through the ascension portal. If I understand correctly, experiences will not be permanent until Sahaja Samadhi, which occurs one or two more years into the future.

But it does remind me that, especially when one is exploring new territory, one has to watch his or her use of metaphors. Others may take them literally - and why would they not? None of us knows very much about this new "land" ("land" is also a metaphor) as yet.

The "ethnographer" of a new land (this too is a metaphor) does not only establish matters that most other people will have no knowledge of - since ethnographers in the beginning usually go into territory that is as yet unvisited.

They also lay down metaphors for understanding that are like a double-edged sword. The metaphors make understanding easier. But they also serve as a filter. They at once focus on certain features of a "landscape." But they also exclude other features from consideration.

In a social science, the initial metaphors, over time, become contested and new metaphors established. This process goes forward with these new metaphors themselves being contested over time as well.

This is the process by which scientific knowledge grows.

The revelatory knowledge that realized saints and sages come into is direct and unmediated by words, etc. But it too must be communicated to people who haven't had the original spiritual experience of a Jesus or a Buddha.

And when it is, metaphors are again used. "I am the door. No one enters in but through me." (Paraphrase) Even the "me" there is metaphorical, because it isn't that we enter in through the "me" that was Jesus but through the "me" that is the soul, Atman, Self or Christ.

You can see how complicated it can become to explore a new field. One cannot avoid using metaphors in order to communicate. And these metaphors will approximate, filter things out, ignore some features of the situation, etc.

One has to simply trust that, in the course of things, the most robust understanding will emerge from the to-and-fro of discussion.

If that understanding at least clears the brush away and creates a space in which realization can arise, that may be the most that can be hoped for.

Truth itself lies beyond words and cannot be captured by them.

Footnotes

(1) "I Love; Therefore I Am" at <http://goldenageofgaia.com/2015/10/05/i-love-therefore-i-am-2/>.