Towards a Cross Cultural Spirituality

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Preface

Millions have died over the ages in religious wars

Millions of people have been murdered over the ages in the name of God.

Ironic concepts like “holy war,” “death to the infidels,” and “God is with us” suggest that God approves of war and wants one group of worshippers to subdue another.

People have believed that, if they died in battle, they’d go to Paradise, or Valhalla, or Heaven to live with Jesus.

Some religions claim that they are the only road to salvation. Others claim that those who don’t worship their God, or who don’t get baptized, or who don’t confess the founder of their faith are damned.

It’s said that the same cabal or elite that ruled this planet used the strategy of dividing and conquering and no grounds for dividing lent itself as well, it seems, as religion.

Now we’re tasked with healing those divisions and finding the common ground of religion, a cross-cultural spirituality, that shows the unity of religion rather than its differences.
In this time of global shift in consciousness, when many of us are bent to the task of building Nova Earth, these essays are designed to help build Nova Spirituality.

Over the centuries that spirituality has been called the perennial philosophy, the ancient wisdom, theosophy, anthroposophy, and so on.

The essays that follow are an attempt to restate that philosophy, drawing for illustration on many paths of worship, interchangeably.

They show how different words are used to point to the same three levels of reality that can be found in most if not all religions. It shows how knowledge of each of these three levels is the business of life for every person ever born.

They look at the purpose of and the divine plan for life.

They’re written during the course of a busy journalistic career, during which one essay was written each day 365 days a year and published on the 2012 Scenario until 2013 and from then on in the Golden Age of Gaia.

They are not polished and were never designed for a scholarly audience. I have no doubt that they will soon be superseded and I welcome the forward movement of the boundaries of knowledge, which I expect at some point to become almost explosive.

Our knowledge is primitive compared with that of the ascended masters, galactics, and celestials who are guiding this shift and supplying us with as much knowledge as we can accept and assimilate.

They promise many more revelations as soon as we as a civilization open to receive them.

There never was a time in our history that was more promising for world peace and spiritual advance. It’s my great pleasure to have the opportunity to participate in it, however much I can.

I wish to thank the editorial and management staff of the Golden Age of Gaia for working to produce such a wonderful base from which to reach so many people. Thank you to all of you as we push the frontiers of
knowledge as far forward as we, from our limited perspective, possibly can.
I much enjoy New Age spiritual philosophy. It’s infused with the wisdom of the galactics, ascended masters and celestials. I like the variety of the sources it draws on, the relaxed pace of it, and the manner in which it can embrace at least a few of the really new developments in the world.

How many schools of inquiry have embraced these genuinely new developments today? The existence of angels and extraterrestrials? The existence of other dimensions, other universes? The created aspects of life and life’s design? The Divine Plan?

Because the adherents of New Age spiritual philosophy know we’re headed away from a dualistic worldview and towards a unitive world that works for everyone, it tends to be a cooperative inquiry, at least more so than contemporary conventional religious or spiritual philosophy sometimes is.

It may disagree on the credibility of some sources, but there is far more unity and harmony among its practitioners than in many other similar groups.

It recognizes that we’re all one and that the new paradigm is the divine qualities. It sees life is a creation and attempts to know the Divine Plan
and the design of life revealed in human affairs. It recognizes the cooperation that occurs on all the higher dimensions and seeks to be a part of it.

And it’s a cross-cultural perspective *par excellence*. It not only draws on and synthesizes all terrestrial spiritual traditions but it incorporates the wisdom of off-planet and other-dimensional spiritual philosophies as well.

We’ve entered the New Age. We’re looking at Nova Earth off on the horizon. We’re just an inch inside the door. Things still look mostly the same but we do feel different.

We’re being bombarded with uplifting and expanding energies and we’re simmering in love and bliss. We’re moving out in all directions, pushing a barrier here, raising a cover there.

New Age spiritual philosophy inquires into knowledge that for the most part has been covered up or unknown. New Age philosophers find themselves always one step into a strange and unknown land, the frontier of which keeps receding in front of them.

The truth is unknown. The way to get to an understanding of it is unknown. And so New Age philosophers find themselves often on the track of the speculative and the incomprehensible. They’ve learned to let go of the old and embrace the new, without needing to have all the answers.
New Age philosophy is a mixture of the growth movement, Eastern and Western religions, and a tolerant and eclectic spirituality.

It recognizes that life is a process of spiritual evolution and its certain knowledge stops right about there. All else that unfolds in the course of its inquiry is often hard to put into words because of its newness.

I guess if race-car fans love speed, New Age philosophers love newness, novelty, the unknown, the newly-discovered. They’re explorers. They want to know what’s just around the next bend.

This type of philosophy grounds itself in credibility assessment. It weighs and estimates the reliability of its sources. But once assured that a source is credible, it listens to what its sources have to say as intently as any scientific or social-scientific philosopher. It accepts the words of a reliable galactic or celestial where few other disciplines would.

Its body of evidence lies either largely or importantly outside the boundaries of the old paradigm of empirical materialism. It’s not recognized at universities, which predominantly remain within the old paradigm, and that may well have saved it to this point. Truth has suffered in many universities that have bent the knee to an inadequate materialistic paradigm of truth.

It sees Truth as the pinnacle of life and Love as the ultimate Reality. And it seeks certain knowledge of the Truth and intimate knowledge of Love through direct experience.
Who’s to say how matters should unfold? Matters will unfold as they do. Folks will do what they want. But there’s a drift to things.

Archangel Michael said there was not to be one event that transforms consciousness in the next while, but a series, train or "turn" of events. Well, same here. In all of human affairs, there exists a drift to things. What Jesus called the signs of the times reveal that drift.

The drift of New Age spiritual philosophy is towards the inclusive, the divine consciousness, the light-filled and loving, no matter what public opinion says, no matter what "common sense" says.

New Age thinkers repeatedly ask the question, “What if?” and try on what arises in answer to it. Because we do, we’re often the ones who encounter the novel phenomenon first. As a result, we make more mistakes than many. And we’re maligned at times as all explorers are.

But New Age spiritual philosophy has a promising future, as do so many endeavors in the Golden Age ahead.

I’ve heard the term “Big History” applied to the history of the universe. I’d put a hold on that term for a year because I think our idea of “big” is about to explode.

It’s going to shoot off in every direction. This is not the time for defining things or pinning them down, but for releasing into them. And New Age philosophy may be our means of releasing the old and making sense of the new in spirituality.
A Cross-Cultural View of Spirituality

Yesterday we looked at beliefs and philosophies that held us captive to lower densities. (1)

Today I’d like to look at another philosophy of life and reality that doesn’t arise from the same premises or lead to the same conclusions, bind us to lower densities or contain within it the seeds of conflict.

There’s another view of life and reality that doesn’t lead to death and destruction, but to life and creation. It’s a cross-cultural view. It’s a perennial and eternal view. And it’s a basic and essential view of spirituality.

It sees God as the first and the last, the origin and the destination.

It’s sees God as One and as many. As every thing and everything beyond every thing. As everything and nothing.

It holds that the one God can do anything and so has, in its imagination, split itself in two and then many. Itself still, it dreamt the existence of a side of itself that was active and could create, preserve and transform. This was the second.
Sages came to call the first the “Father,” although it isn’t male. They came to call the second the “Mother,” although it isn’t female. However God as the Mother is all that can be known. The Father is silent and still. Only the Mother moves and speaks.

It took many “fragments” (all descriptions are metaphorical) of Itself and hid them in vessels designed by the Mother. Those are us and the vessels are our bodies.

We call this fragment the immortal Self. But others have called it the Atman, the Christ, the Buddha nature, our original face, etc.

Still others have called it the prince of peace, the Pearl of great price, the treasure buried in a field, the lamp always burning on the altar and the firebrand plucked from the burning. It’s the Child of the Mother and Father, the same Self or essence that lives in all.

This Self is said to be buried in the heart. In reality it is the heart. The heart and the soul are the same.

Once the Father had birthed the Self and encased it in matter, mater, Mother, it set the Self a task.
Know thyself, It said. For you are a fragment of Me. I have set you this task so that, in a moment of your enlightenment, I can have an experience of myself as you meet yourself.

For that meeting were you created. For you and I are One and, when we meet, God meets God.

It’s an immeasurable experience of joy for both of us. We find there never was two, but what a journey we’ve had with each other in the process of that discovery!

There’s no separation between me and thee, but I have created it in my imagination for our pleasure.

And off he sent the fragments of himself.

Focus now on modern day, city street, rain falling outside my window. Here we are at work.

And always a part of us is unsatisfied. Always we hunger. Always we thirst. We fill it with the latest drink, or a new dress or a bomber jacket. Or a trip to Madras or the pyramids.

Yet still we hunger. Still we want. Our physical hunger is just a reflection of our spiritual hunger. No sports car, no exotic trip can fill this void for long. The hunger and thirst for God returns and so we continue
journeying on a voyage about which we know nothing, and suspect little, not even the fact that we're journeying.

God planted this longing for Him that cannot be denied inside every one of us. It asserts itself quietly, gradually, below awareness in every lifetime and nothing will stop it making itself felt. It’s only the reactions that we have to it that differ.

It'll keep drawing us on until we merge again with God, at which point we've fulfilled the purpose for which we were and agreed to be created (because we too are God).

We surrender any trace of individuality and dissolve again into the transcendent sea of love. ... Or we return for another tour of duty, as Archangel Michael has described on occasion.

It isn’t the case that only Christians reach the finish line. Or only Muslims or Jews or Hindus. Everyone will reach the finish line. Some sooner than others because of the sanctity of free will. That is also part of the original plan or design.

Every blade of grass plays a part in that plan. It covers every action everywhere and at any time. Or in no time.

Therefore there's no basis for the followers of one religion harming the followers of another because the second group will not conform to the views of the first.
Anyone who takes up the sword against another to harm them in such a cause is not following any spiritual path that I’m aware of.

It cannot be argued that one is following a spiritual path and yet interfering with the free will of another or harming another. The universe is governed by law and that’s not behavior that conforms with any laws of the universe that I know of.

None of that course of conduct has anything to do with the spirituality I just described, which is the spirituality of most of the Earth's sages.

In this view, every being is a brother or a sister to all others. All are on the same journey from God to God.

Our sources here have been consistently telling us that, on this journey, the way of journeying is indistinguishable from the end.

To journey manifesting the divine qualities is what has us reach the end in the divine. The more we journey, the more we become the divine until that which is illusory progressively falls away, revealing the divine "underneath," which was always there.

As far as I can see, this is the journey that was intended. I think Jesus would agree with me. (Much of it comes from his teachings.)

This perennial philosophy, apparent in the works of dozens of terrestrial sages and scholars including Jesus, promises peace more surely than a spirituality that draws on separation and exclusion. It deprives the fire of religious animosity of oxygen and restores the world to the balance and harmony that was always intended.

We're one family. We're all traveling together towards one destination, following one set of laws and requirements. It's in our interests to lay down our weapons, which have only ever been an impediment to security and happiness, and build a community based on loving-kindness and support. Take one moment to just acknowledge this in your heart ("Yes") and the work has been done.

Footnotes
(1) "What is the Matrix that Held us in 3D?" at http://goldenageofgaia.com/building-nova-earth-toward-a-world-that-works-for-everyone/nova-earth-society/what-is-the-matrix-that-held-us-in-3d/.
Religious Reunification

I could now relax my grip on the rudder

Back when the Divine Mother confirmed that the level of enlightenment associated with Ascension was indeed sahaja nirvikalpa samadhi, she asked me to promise to explain the matter to readers and I did. (1)

When I asked Sri Shankara to confirm two matters on An Hour with an Angel this week, (2) I told myself that it would be advisable to explain those two matters to readers as well. But let me work my way up to them please.

Sri Shankara acknowledges that he and all the other masters are returning in the name of unity and reunification. He says:

"My purpose, as you know, is unity. Now, that is going to be a theme of all the masters. So let me be clear about this. There is not one master that returns … that does not come with a theme of unification." (3)

You can see more and more of the returning masters saying that they're here to serve the cause of unity. Next week on An Hour with an Angel, we'll hear from the new Buddha, who also is here to serve it. And certainly the Lord Maitreya said it as well. (4)

I've called the cause of the reunification of the world's religions "cross-cultural spirituality" and have done as much as I could to promote it. (5)
Leibniz, Huxley and others have called it the Perennial Philosophy. (6) Helena Blavatsky called it Theosophy and Annie Beasant, referring to the same body of knowledge, called it the Ancient Wisdom. (7)

For me, the relationship that holds the key to the reunification of the world's religions is this: What Christians call the Father, Son and Holy Ghost = What Hindus call Brahman, Atman and Shakti. These three terms refer not to persons (except in the divine sense) but to levels of reality, each with their own level of enlightenment (within Third Dimensionality).

They could be described as the Transcendent (the Father, Brahman), the Phenomenal (the Holy Ghost, Shakti, the Divine Mother) and the Transcendent within the Phenomenal (the Son, the Christ, the Atman, the Self). I've discussed the three elsewhere, at some length, and don't wish to do that again here. (8)

By "Transcendent" I mean that which transcends the material world, the world of matter, mater, Mother. By "Phenomenal," I mean the world of matter.

What I wish to do here is to underline that these three levels of reality are known to all sages, but called by different names. Lao Tzu knew the Mother and called the Father "the Way." (9) Buddha called the Father the "not-born" and our "common essence." (10) I'm prepared to argue that his name for the Mother was Dharma. She is the universal law.

We could work our way through the sages of other religions finding the names they used for the three levels of reality. In that way we could link up the world's religions and render their sayings equivalent.

Now I mentioned a second threesome: Brahma, Vishnu and Shiva. Why? Well, I used to conduct unofficial research while in India asking people who the equivalent was of the Christian Trinity and they would respond with what is called in Hinduism the Trimurthy (Brahma, Vishnu and Shiva).

I'd reply that the Trimurthy was not the equivalent. (These next comments are meant specifically for Indians rather than the rest of the world.)
The Trimurthy is a subset of Shakti. One has to realize that Shakti or "energy" is the active phase of the passive Father, Brahman. And by the same token each of the members of the Trimurthy is itself a subphase of Shakti.

Given that Shakti or "energy" is a sine wave known as Aum, then Brahma is the energetic phase of that sine wave (Akar) associated with creation, or rajas. Vishnu is is the energetic phase of that sine wave (Ukar) associated with preservation, or sattwa. And Shiva is the energetic phase of that sine wave (Makar) associated with transformation, or thamas. I apologize if my western readers don't understand what I just said.

Now I know that asking Hindus to accept what I just said may require a tremendous amount of adjustment, but adjustment of this kind is being asked of all religions at this time. It's the price of the reconciliation and reunification of the world's religions, or more specifically of spirituality.

It'll take a tremendous amount of adjustment for Christians as well to accept that, when Jesus said "I am the truth, the way and the life," he was not speaking about himself as Jesus, but of the Self, the Christ, the Atman. If Jesus wasn't speaking as Jesus, then where is the foundation for saying only the followers of Jesus will be saved? It's no longer there.

We'll all need to adjust in the time ahead if we want to release the truth from its metaphorical packaging.

You heard Sri Shankara say that both these conjectures were correct. (11) Hearing him say that was for me the culmination of research that had been underway since 1977.

But leaving that aside, I now can say with greater certainty that these two relationships contain, I believe, the key to reunifying the world's religions.

Father, Son and Holy Ghost = Brahman, Atman and Shakti, ≠ Brahma, Vishnu and Shiva.

Given that we're all going to be involved in the work of creating world unity, perhaps I can share more of the impact on me of reaching this stage of having Adi Shankara corroborate this relationship. I've felt
jubilant but very weary as a result of reaching it. It was as if I had gained the farther shore, at least in my spiritual research, and could now relax my grip on the rudder.

I felt the same way when the Divine Mother acknowledged that sahaja was the level of enlightenment associated with Ascension. At last a critical piece of research had been confirmed. All else is built upon the foundation of key points like these. And there are not many people in the world I can share these matters with. Most people I share them with stare at me with blank incomprehension.

So this is my expansion on the exchange that happened, this time with Sri Shankara. I report this simply because you also may be finding yourself in work of a similar nature in the incredible times ahead of us.

Footnotes


(2) Steve: Let me ask you two questions that you don’t need to take a long time to answer. I’ll ask them both at the same time. And the first is, is what Hindus call Brahman, Atman and Shakti the same as what Christians call the Father, Son, and Holy Ghost? And the second is, what is the connection between what Hindus call Brahma, Vishnu and Shiva, and the gunas or the cosmic forces of rajas, sattwa and tamas?


(3) Loc. cit.
Wisdom is a name used by Moses, Solomon, Isaiah and others to indicate the Divine Mother. Blavatsky and Besant use the term "Theosophy" (the wisdom of God) for the "Ancient Wisdom" but it's really another way of saying "the Divine Mother." Here's Solomon on the subject:

"Wisdom hath builded her house, she hath hewn out her seven pillars." (Proverbs 9:1.)

"Happy is the man that findeth wisdom, and the man that getteth understanding.

“For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

“She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

“Length of days is in her right hand; and in her left hand riches and honour.

“Her ways are ways of pleasantness, and all her paths are peace.

“She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.” (Proverbs 3: 13-18.)

See Footnote 3.

“It began with a matrix:

"Nameless indeed is the source of creation,

“But things have a mother and she has a name.” (Ibid., 53.)

(10) "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.)

"There is but one common essence." (The Buddha in Dwight Goddard, *A Buddhist Bible*. Boston: Beacon Press, 1966; c1938, 283.)

It’s an article of faith with me that all religions worship the same God. I’d like to look at two religions to test this assertion: Christianity and Hinduism.

According to Christianity, the God we commonly worship has three facets and thus is called “the Trinity.” Those three facets are the Father, Son and Holy Ghost. Here is St. Matthew’s reference to them.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (1)

Hinduism also worships a Trinity. What in Hinduism is the equivalent of the Christian Trinity?

Many might respond: "Brahma, Vishnu, and Shiva." No, this Trimurthy is equivalent to the creative, preservative and transformative potentiality
of the divine energy or Shakti. Brahma creates; Vishnu preserves; and Shiva transforms.

Although I have not carried out the research that might allow me to make this statement with total confidence, I believe that some day Brahma, Vishnu, and Shiva will be found to be other names for the cosmic powers called by Hindus and Buddhists the gunas (rajas, sattwa, and thamas), which also create, preserve, and transform. If I am right, then the Trimurthy is not equivalent to the Christian Trinity.

Let’s take a closer look at the Christian Trinity of Father, Son and Holy Ghost.

These words are just names, but what do they point to? The Father, King of kings, or Lord God Almighty, is described in the Old Testament as a stillness, a void, from which everything originated and into which everything resolves itself.

He (He is not a “He”) is described in the New Testament as our Home in which are many mansions. Do we recognize this void, this origin and home of all? In Hinduism, it is called Brahman, Sat-Chit-Ananda (Being-Awareness-Bliss).

Who in Hinduism is the Son? The Son in Christianity is the pearl of great price, the treasure buried in a field (kshetra?), the great fish among fish, the mustard seed that grows into a great tree, the measure of leaven that leavens the whole loaf.

Jesus said that the Son and the Father are one. The Son is in the Father and the Father is in the Son. Yet all along the Father is greater.

Moreover, no one can know the Son but the Father and the Father but the Son. Do we recognize this Son in Hinduism? If I am correct, it is the Atman, the offspring of Brahman, the immortal Self, Brahman-in-the-individual.

The Atman is in Brahman and yet Brahman is in us (in our heart-center or hridayam). Yet Brahman is greater than the Atman. Moreover, no one can know the Atman but Brahman and no one can know Brahman but the Atman.
Another way of saying this is that the Atman is the "individualized" Self and Brahman is the "universal" Self. It is only by knowing the individualized Self first that the universal Self can be found. This is the foundation of the universal spiritual teachings like "Know thyself" and "The Kingdom of Heaven [i.e, the Father] is within."

As Jesus taught, when true disciples find the pearl of great price, the treasure buried in the field, they sell all they have and purchase it.

Translated into Hindu terms, when true disciples see the Atman in the first experience of enlightenment, often called "spiritual awakening," they divest themselves of all their worldly desires ("sell what we have") and contemplate only the Atman, until the Atman becomes Brahman in sahaja nirvikalpa samadhi (permanent enlightenment). (2)

Having attained Brahman in permanent enlightenment, they have "purchased" the Pearl; they have made It their own.

Therefore, Hindus call these two Divine Entities Brahman and Atman; Christians call them Father and Son. But they are the same Divine Person no matter what name we use for Them.

What about the third Divine Entity in the Christian Trinity -- the Holy Spirit or Holy Ghost? Who is the Holy Spirit in Hinduism? If you did not know by now, I suspect that you may be able to guess.

"Spiritus" in Latin means "breath." The word is used to signify that which moves across the waters of God's Being and calls all creation into existence. While the Father is stillness, the Holy Spirit is motion.

Jesus referred to this relationship. He was asked what password would be used so that disciples could recognize each other and he said to tell them "a movement and a rest." (3) The Holy Spirit is movement; the Father is rest. Sages in ancient times used the metaphor of a universal male and female to distinguish between these two levels of reality, which have no gender.

The Holy Spirit was with the Father since the beginning of Time, before ever there was an Earth. She is called by many names in the Bible: the
Glory of God in Exodus, Wisdom in Proverbs, the voice in the wilderness in Isaiah, the noise of many waters in Ezekiel, the sound in the silence, the Word of God, the Amen, the true and faithful witness of creation, the law (as in Jesus' phrase "the law and the prophets"), and so on.

In all those names, the Holy Spirit is movement (voice, noise, sound, word). God is a wilderness because He is prior to the natural laws of this phenomenal world; no law can bind him. He is stillness and silence.

Looking now at Hinduism, what was with Brahman since before Time? What moved like breath and creation came into being, where Brahman, who willed the movement, is stillness and silence itself? What is the fabric of creation, of phenomenal nature? Hindus will probably reply that Shakti is.

Shakti is the Divine Mother of creation, Prakriti (Procreatrix in Latin), nature, the phenomenal or relative world. Shakti is movement, sound, energy, Aum, the Sabda Brahman, the Nada Brahman. Shakti is the natural law, the dharma, the true Guru. Shakti is the name of the Holy Spirit in Hinduism.

The Hindu dharma is the Christian law. The Hindu Sabda Brahman is the Christian Word of God. The Hindu Aum is the Christian Amen. Prakrithi is Procreatrix. Shakti (energy) is the Holy Spirit (breath). The Divine Mother and the Holy Spirit are one.

What are we left with? The Hindu Trinity of Brahman, Atman, and Shakti is no different than the Christian Trinity of Father, Son, and Holy Ghost. And it is on this basis that we can say that Hindus and Christians worship one and the same God and that their religions are fundamentally one.

Stripped of all the different rituals, these two great world religions are seen to be two roads to the same destination.

What then is the secret of the Trinity as far as evolving human beings are concerned? It is this. Enlightenment proceeds by levels. The first level we are destined to know is the Light within our own hearts (the Son or Atman); the second level is the Light within all of creation (the Holy Spirit, the Divine Mother); and the third level is the Light beyond creation (the Father, Brahman).
This does not exhaust the levels of enlightenment by any means. God’s Being is Infinite. But I think that the Trinity is the part of Reality that we are destined to know at our present stage of evolution.

Whether one worships the Father, Son, and Holy Ghost or Brahman, Atman, and Shakti, the One God knows it is He Himself (or She Herself, or It, as you wish) that is being worshipped.

I’m filled with awe and gratitude that I’ve been permitted to utter these words. I’m aware that, had I said them in the sixteenth century, I might be burned at the stake. I bow at the altar of the freedom to worship as we please.

Footnotes


(2) A higher experience than simple Brahmajnana or nirvikalpa samadhi. See http://goldengaiadb.com/E#Enlightenment__.28Brahmajnana.29 - Vijñana as well as sections before and after.

The One Became Two and the Two Became Three

Our lives are destined to change in a dramatic way upon Ascension.

We'll move from the Third Dimension (physical plane) and Fourth Dimension (astral plane) to the Fifth Dimension (mental plane).

Where does all this fit into the overall journey of life? That's a question which has to be answered if we're to feel at peace with what's occurring.

Some people consider these rarified topics, but they form the base of my own knowledge and the ground I stand on. So I feel the need to state the case for those to whom it's of interest. So let's begin.

The one formless God, decided that It wished to know itself, a circumstance that was difficult when It is all there is. Reflecting upon the matter, it hit upon a Plan - a Divine Plan.

It decided to create a temporary and fictitious Other. The Formless would create an Other in form and then unite with this Second to create a Third. It would then hide this Third in a multitude of other fictitious and temporary forms created by the Second.

It would set for this multitude of others the task of knowing themselves as the essence of their forms, at which point the Unknown would become known. God would meet God if only for a flash in a moment of our enlightenment.
And so it set about to divide itself. The patriarchal ancients named the Indivisible the "Father." And the Other, which was created from the formless Father, the form that moved and spoke and acted upon the physical elements ("moved upon the waters"), they named the "Mother."

In fact she was given many names: Shakti, the Holy Spirit, Wisdom, Prakriti/Procreatrix, Aum/Amen. And so the One became Two ... or so it seemed.

Only the Mother can be visualized; the Father is formless and unknowable

And the Two created a Third. This fragment of the Father, which the ancients called the Self, the Christ and the Atman, was embedded in countless individual forms created by the Mother.

This individuated Self was again fictitious, a time-bomb that would, when the match was lit and the time was right, burst into light and (eventually) return to the One that was All, leaving only the One again. The Christ
would make itself subject to the Father again so that the Father became
All in all is the way I believe Jesus phrased it.

But in the process the One, ever mirthful, ever blissful, would catch a
glimpse of Itself.

What a wonderful game had been created, the Game of Life! It was a
masked ball, a game of hide-and-seek, a game of blind man's bluff.

The Father, the Mother and the Child. In altered order: the Father, Son,
and Holy Ghost. Or Brahman, Atman, and Shakti if you prefer. All the
same.

This Trinity represents the three levels of reality that we all must know
before we reach the mountaintop of human life, the top of the stairway
to heaven, the pinnacle of Jacob's ladder.

And we do so by realizing these three members of the Trinity in reverse
order: Child, Mother, Father.

When the spiritual current or kundalini reaches the fourth or heart
chakra, we realize the Child or Christ, as a discrete light burning in the
darkness. We experience spiritual awakening or stream-entering.

When the kundalini reaches the sixth or brow chakra, the Third Eye is
opened and we realize the Mother, the Light in all creation. We
experience cosmic consciousness or saviklapa samadhi, samadhi with
differences intact.

When the kundalini reaches the seventh or crown chakra, we realize the
Father, the Light beyond creation, the Transcendental Absolute. We
experience Brahmajnana (God Realization) or kevalya nirvikalpa samadhi,
samadhi with a temporary heart opening, samadhi without differences.

Ah, but that is not all. Even that, though it shows us all three members of
the Trinity, is not the end of the tale. Next the kundalini reaches the
spiritual heart or hridayam and the temporary heart opening becomes
permanent. This is sahaja nirvikalpa samadhi and brings us liberation
from birth and death.
The Child is the Self, the Christ, the Atman, the Light always burning on the alter of the heart

Now we’ve truly reached the mountaintop that humans must climb. But off in the distance as far as the eye can see, we glimpse more mountains rising range upon range.

And we see more travellers, in different forms, some with bodies of light, some with wings, all of them marching on or returning. Angels ascending and descending Jacob’s ladder.

And ever as we climb, we know ourselves more deeply as love, bliss and wisdom. Ever as we climb, our experience of life expands and our needs and desires fall away, save the one desire to reach the pinnacle of the highest mountain that we can see, where waits for us the Secret of Life.

The One became Two and the Two became Three. And the Three became a multitude and went out into the world. The Mother taught her children well and showed them the direction of the journey they must take.

The prodigal Child enjoyed the material world; ate, drank and made merry. And when finished with all the delights of the world, it took up the journey again, driven on by an inextinguishable longing that only God could satisfy, placed there by God himself to drive us on.

And It tasked all who had completed the journey to return and help the numberless children along by showing them the way.
And the Three became Two and the Two become One and the journey was complete. And this realized One, this realized Child who had become the Father, went out again into the world to help the many.

And so the cycle continues, world without end.
A reader has asked a philosophical question on Ascension which looked at several spiritual traditions (Christianity, Buddhism, Shaivism, Vedanta), that spurs this comment.

The response may not be of interest to all readers. It may only be relevant to those who are explaining 2012 and Ascension matters in terms of cross-cultural spirituality.

As we Starseeds turn to the task of explaining what on Earth is happening and explain it to widely-varying audiences, many at different levels of comprehension, we encounter some difficulties that we need to watch for and avoid.

One predictable pitfall is the equating of various non-equatable interpretations with each other.

The very simplest way I could put the matter is that, if we critique the arguments of a person who says that 2012 will end in doom and gloom by comparing them with those of a person who says that everything is maya or illusion, what we are doing is comparing a person arguing from the relative level of existence with one arguing from an absolute level. If we aren't careful in how we approach this task, we may end up as confused as we've made our readers be.
Gloom and doom happen on a physical or Third-Dimensional level. Everything being illusion is a viewpoint characteristic of the highest Transcendental or Absolute level of existence, not characteristic of the physical or Third-Dimensional level. In answering questions, we need to sort out the various levels or dimensions that are being discussed.

Let me illustrate by referring to a saying I used some time earlier: "Die before you die." Two deaths are being referred to. As long as we think both are physical deaths (Third Dimensional), the saying will not yield its meaning.

But when we see that a spiritual death (death of the ego and higher dimensional) is being discussed alongside a physical death (death of the body and Third Dimensional), the saying yields its meaning: Cause the death of the ego before experiencing the death of the body, if you wish to be enlightened while alive.

So again, as we begin to look at esoteric Buddhist doctrines relative to enlightenment and compare them to everyday strands of Christian doctrine relative to, say, the Rapture, or Hindu dualistic doctrine and compare it to Hindu non-dualistic, we absolutely have to remember that what life looks like on the relative plane is different than what it looks like on the absolute plane (if the absolute could be said to be a plane, which it really can't).

Many, many a ship of interpretation has foundered on these rocks.

As we discuss dimensions of reality more in the time ahead, we'll experience yet more confusion, I think, because life viewed from each higher dimension - Fourth, Fifth and beyond - I would imagine, will look radically different than life viewed from this Third-Dimensional one. So a lot will depend on us identifying what level of reality and understanding the people are speaking from whose arguments we're looking at and what level of reality our arguments are being pitched from.

It may be fine to assess the arguments of one who interprets physical reality from an absolute standpoint, providing we identify what we're doing and providing we assess them on their own terms (although how many of us have that understanding? I certainly don't), but one can readily see that it won't yield fruitful results to try to reduce an argument
from an absolute level to a relative one so as to compare and contrast them. They are apples and oranges.

每个人都可能遇到沟通问题

That having been said, a second necessity plays upon us Starseeds who have signed on to be interpreters of the new reality from a terrestrial standpoint, and that is the necessity to explain things in comprehensible language, language that our readers can understand. And our readership is the widest possible or imaginable because everyone will want to know what's happening and we have only a few short weeks or months to do the explaining when that explaining begins.

We often hear our sources admit that they are using language suitable to our understanding. When I called the Father the "conditioned Brahman," the Divine Mother chastised me in the following manner:

Steve Beckow: When you use the word “the Father,” are you referring to the conditioned Brahman? And if you are, could you tell us about your aspect as the transcendental Absolute?

Divine Mother: Many who listen do not understand ... these terms.

SB: Yes, I realize that.
DM: And part of my desire is to make [myself] very clear, [so] that people do understand. So, ensure, beloved, that you do make these terms very clear for your readers and listeners.

SB: I will. But if you would just confirm for me that you are speaking about the conditioned Brahman rather than the Transcendental Absolute, I can do the rest.

DM: Yes, that is exactly what I am speaking of. (1)

This was a great revelation to me. Up till this time I was beginning to think that some of what our sources were saying was not muscular enough. But the Mother revealed that they were aiming their talks at a level that the majority of listeners could understand. If we terrestrials did this, others would accuse us of not understanding things properly. But the Mother speaks for comprehension and doesn't care what Earthly reviewers may think.

Sanat Kumara also revealed this same intention:

"I try to use language that is completely understandable, not only to you, my beloved Steve, my beloved Graham, and my beloved Linda, but to all of our listeners; I try to use language that will make common sense to each of you." (2)

The galactics too practice this measured and responsible approach to communications. Witness SaLuSa:

"I am SaLuSa from Sirius, and on behalf of the Galactic Federation I am always pleased to present my views to you. They are measured for your enlightenment, as we do realize that they cannot meet each of you at your own level of understanding." (3)

Since the time the Divine Mother chided me, I too have tried to make what I say more comprehensible, sacrificing a fastidious desire for accuracy to the the need for comprehensibility.

The need for comprehensibility is one factor to pay attention to and the need to sort out the levels of reality we are discussing is a second factor. The assignment for us Starseeds as interpreters of events and the new
approaching reality is to walk this difficult tightrope between accuracy and comprehensibility.

Footnotes


(3) SaLuSa, Sept. 9, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
The Perennial Philosophy

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


(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/

(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
The Ancient Wisdom or Perennial Philosophy - Part 1

Given that we’ll be speaking to Sri Shankara today (June 24, 2013) on An Hour with an Angel, one of the most profound analysts and synthesizers of spiritual truth that ever walked the Earth, in honor of him, I’d like to spend some time looking at what is often called the “ancient wisdom” or “perennial philosophy,” the common ground or substratum of truth that underlies all religion and spirituality.

If we are to create a spiritual fund of knowledge that is truly cross-cultural and universal, then we need to explore what the truth is below all religious and spiritual thoughts and beliefs.

I’ll be giving several statements of the perennial philosophy over the next few days, some from my own speculations and some from those of others.

The Common Ground of Spirituality

The Primacy of the Soul

The first place to start is to note that all living beings are souls that temporarily inhabit bodies or other forms. The different religions use different terms to indicate the soul: Jesus called it the Christ, the savior, the prince of peace, the treasure buried in a field, the pearl of great price, and the mustard seed that grew into a great tree.
Hindus call it the Atman or Self. Buddhists call it the Buddha nature, our original face, our essence, or Big Mind.

**The Purpose of Life is to Know Our True Identity**

Another matter that all the enlightened sages of all religions might be found to agree on is that the soul lives through countless lives developing the discrimination to know its true nature. Knowing that is the purpose for which all life was created. When we know our true nature, we've accomplished the business of life and return to the Source from which we came.

The purpose of life is the same for a human life form as for a non-human, for an inhabitant of Earth or for an inhabitant of another planet. All are engaged in a journey that spans countless lifetimes and takes us from God to God.

**God is a Formless, Transcendent Being, which Christians Call the Father and Hindus Brahman**

God in its original formlessness is omnipotent, omniscient, and omnipresent. God is eternal and unchanging. God is a transcendent being characterized by silence and stillness, consciousness and love. Christians call the One Source and Destination of life the Father and Hindus, Brahman.

**When God Descends into Matter, It is Known as the Mother and Shakti by Hindus and the Holy Spirit by Christians**

When God enters the dream and builds the world of illusion, it is characterized by sound and movement, but not otherwise. The whole of the world of matter, mater, Mother is created by God with form. This is as true for the realm of the angels and elohim as it is for the realm of humans, animals, plants and minerals. Christians call God with form the Holy Spirit and Hindus call it the Divine Mother and Shakti.

**All of Life Progresses Towards Knowledge of Its True Identity by a Process of Spiritual Evolution**
All of life assumes form, lives temporary lives, and learns through the assistance of other spirits and the universal laws the truth of its own being. As it does, it progresses from one dimension to another, from one planet to another, and from one realm to another, until it realizes itself by a process of expanding enlightenments and finally returns home to God.

The world is a school of experience in which lessons are taught that expand the individual’s knowledge of itself, moving it from dualistic consciousness to unitive consciousness, and expanding that sense of unity until it encompasses everything that is and everything that is not.

**Ultimately There are No Objects, Only One Subject**

At the highest level of existence, there are no objects, only one subjective consciousness that is All there is. It is that one subjective consciousness that has individuated itself and lives in manifold forms for the purpose of self-knowledge. The individual develops from an expansion in the sense of Self or "I," dropping each limited "I" in turn to embrace a more expansive "I" and finally ending up in a consciousness of Self that includes everything.

Enlightenment proceeds by leapfrogging from knowledge of a self to a no-self (or Self), from a Self to a No-Self, etc. The Self is nothing material and hence is not an object but a word that denotes the subject of all experience.

**Everything is Constructed of and from Love**

Love is the substratum from which everything is made. Love is the attractive force that holds everything together and the dissolutive agent that releases it again into the general ocean of consciousness. This is not discernible as long as separative or dualistic consciousness reigns but when it yields to unitive consciousness the truth of this statement becomes known.

Love is not the emotion we feel, but an umbrageous and immaterial force that fills, moves in, and is co-existent with the formless God.
above below
Again, in honor of Sri Shankara, who recently appeared on An Hour with an Angel, I'd like to give a second cut at a statement of the perennial philosophy, written originally many years ago now.

Spiritual Evolution: The Divine Plan for Life

Last revised: 22 July 2011


1. Every man, woman, and child on this planet is God. Every man, woman, and child lives forever, through countless physical lives.

Everything known and unknown, everything that is and is not is God. There is nothing that we can see or not see that is not Him (Her, It - God has no gender. I'll follow the conventional use of sages here and refer to God as a "He"). That being the case you are God and I am God and everyone else is as well. Being God, we're not capable of being destroyed or ceasing to exist. We're therefore eternal, though our physical bodies are not.

The "immortality" that such teachers as Jesus spoke of is not immortality of the soul, which is already immortal, but the cessation of the need to be born into a physical body again. As it happens we reincarnate endless times until we reach the point of needing no more to be reborn physically. But that is not the end of spiritual evolution, which continues...
until we return to God, whence we came, through a virtually endless process of successive enlightenments.

Spiritual evolution means that, not simply the physical body evolves as Darwin said it does, but the spiritual bodies that we also inhabit do as well. We journey through lifetime after lifetime, learning, discriminating, improving our ability to discern the Real from the unreal, until finally we realize the One fully. We have then progressed from unconscious awareness to conscious awareness of our nature as God.

2. The purpose of life is enlightenment. The purpose of life is that God should meet God and, in that meeting, taste His own bliss. For that purpose was all of life made.

God is One without a second. In His highest expression, God is formless and thus encounters no forms and can draw on no tools or technologies. God is alone in the universe of form and beyond. There being no other, there is no one to know God and no means for God to know God. In light of this, to satisfy a desire to know Himself and taste His own bliss, God created life forms and assigned them the task of knowing their true nature, their original identity.

He implanted in them a longing that can only be satisfied by the realization of their identity as God. He created universal laws that aid the individual being in the journey from God into the world and from the world back to God again. Each time a life form realizes its true identity as God, God meets God, and for this meeting was all of life created.

3. All of us have journeyed out from God, by His command, and will be liberated from the cycle of physical birth and death the moment we know that everything in this world, including us, is God. Hindu sages call this level of enlightenment vijnana (perfect wisdom) and sahaja (or natural, permanent) nirvikalpa samadhi.

When all movement in the mind stops, when the spiritual heart (or hridayam) opens and never shuts again, the individual being realizes God in sahaja nirvikalpa samadhi, the stage of liberation from the need to be physically reborn (or mukti). This level has been called vijnana (or perfect wisdom) by some and nirvana (or cessation of movement). But spiritual evolution does not cease here. Only the need to be reborn in this
Third Dimension stops. Orders of existence stretch on in an endless vista, through dimension after dimension, universe after universe.

4. The Father created the domain of the Mother (mater, matter) as the setting for our spiritual journey and education. We wander in this material realm lifetime after lifetime, constantly learning.

The first creations in life were what Christians call the Holy Spirit and the Christ or Son and what Hindus call the Divine Mother or Shakti and the Atman. The first is a primal universal creative vibration known as Aum/Amen, the Logos or Word. Known to Solomon as "Wisdom" or Sophia, to Lao-Tzu as the Mother, this level of reality is the Phenomenal world whereas the Father or Brahman is the Formless Transcendental, beyond the Phenomenal world.

The Christ or Atman is "the Father in me" or "Brahman-within-the-individual," a "fragment" or "spark," metaphorically speaking, lodged within the body (or bodies), which are created by the Mother. One cannot know the Father without first knowing the Son in a moment of enlightenment. This first sight of the Light grows, with meditation, till one day it becomes the sight of the Father's Light. The Son is the Father but the Father is greater than the Son. The Father is in me (in the heart of the individual) and I am in the Father (as are all things).

Neither is the Father male nor the Mother female. These designations were conventional teaching devices used by sages of old. There is no cosmic male, strictly speaking, and no cosmic female. The difference being pointed at is the same as the difference between movement (Mother) and rest (Father), sound and silence. Only the Father is not physical or material; everything else, no matter at how sublime or refined a level it exists, can be said to be physical or material when compared to the Father.

5. The Father made the material domain lawful. The most important law for us to know is the Law of Karma, which requires that what we do unto others shall be done unto us.

The material domain is the only domain in which law applies. Law does not apply to the Maker of the law, although He may submit to be governed by the law as in the case of an Avatar. The Mother is the "Voice
crying in the Wilderness,” the sound of Aum/Amen echoing throughout the Phenomenal domain as the music of the spheres, which creates, preserves, and transforms all things. The Father is the Wilderness in that no law can bind Him.

The most important law for us to attend to as Third-Dimensional beings is the Law of Karma. The Law of Karma is like guardrails which prevent a vehicle from leaving the road. It keeps the individual soul from going too far to the left or right and ensures that the individual keeps moving forward towards the destined return of the Prodigal Child to God, once it tires of all experiences in the material world.

6. The form of our total journey is a sacred arc, like Jacob’s Ladder, away from and back to God. But, day by day, we also follow a spiritual spiral, returning to the same karmic lessons repeatedly until we learn them.

As Jesus said, we come out from the Father into the world, remain for a while, and then return to the Father in what can be conceived of as an arc. When I had my vision of the purpose of life, in 1987, the form of the individual’s journey out from God and back to God again formed a wide arc or circle.

Nonetheless, the Law of Karma ensures that we return to the same lessons again and again until at last we learn them and this return through successive lifetimes can be seen as a spiral. Thus the shape of life, if you will, can be visualized as a spiraling arc or circular coil. This virtually endless journey is depicted in many religions as a ladder of consciousness or a stairway of existence which we travel down and then up.

7. From one day to the next, we may expand or contract, but all the while we are cosmically drawn back to Him by a sub-sensible, eternal longing, planted there by Him, for Him: a longing for liberation (for more on this, see “The Longing for Liberation”).

The longing for liberation is just one of the design elements built or hardwired into life forms. Most people, experiencing this subsensible tidal yearning, try to fill it with possessions, experiences, relationships, and so on. But God so designed life that nothing will satisfy it except the return to God. We go through life endlessly acquiring, enjoying and casting
aside, ever unsatisfied, in an endless cycle of desire. This develops
discrimination in us. Gradually we are made aware that nothing but God
will satisfy our ineffable thirst and hunger. Then we develop detachment.
At that point we cease to be prodigal children and begin our return to the
Father, who welcomes us with open arms.

This longing then acts as a homing beacon or magnet on all life forms, no
matter how exalted, drawing them ever onwards until they merge again
with God. Hence the love in the eyes of saints towards God and the deep
devotion of exalted beings, in whom the longing for liberation acts more
strongly than in us.

8. In the cosmic Drama, there are three Actors we must realize: God the
Father, God the Mother, and God the Child. These are the
Transcendental, the Phenomenal, and the Transcendental in the
Phenomenal. Christians call them (note the change in order) the Father,
Son, and Holy Ghost. Hindus call them Brahman, Atman, and Shakti. The
Formless became two Forms. The One made trillions of forms through
the agency of the Two and then mysteriously entered into them. We are
required to know that Trinity.

The "Holy Persons" are not persons, but levels of reality. They can be
described as the Transcendental, the Phenomenal, and the
Transcendental in the Phenomenal. We are the Transcendental in the
Phenomenal, sparks of divinity who reside in the womb of the Mother
until our divine birth. The Mother educates her children in the school of
life until they are ready to be brought to meet the Father.

All religions have a conception of this Holy Trinity, though it may take
some digging to correlate terms. We “know” the three levels in
successively-higher experiences of enlightenment. We know the Son,
Christ, or Atman in the experience of "stream entering" or "spiritual
awakening" when the kundalini reaches the fourth or heart chakra.

We know the Mother in an experience of savikalpa samadhi or cosmic
consciousness when the kundalini reaches the sixth or brow chakra (and
the Third eye opens).

We know the Father first in an experience of kevalya nirvikalpa samadhi
when the kundalini reaches the seventh or crown chakra and permanently
in an experience of sahaja nirvikalpa samadhi when the energy reaches the spiritual heart or hridayam.

The Christ or Atman is often called the "Self," which leads us to say that we cannot know God until we become knowers of the Self. Translated that means we cannot have the experience of seventh-chakra enlightenment until we have the experience of fourth-chakra enlightenment. Therefore know Thyself. Meditate on the Self that is known and it will become the knowledge of God. All of Jesus's parables about the treasure buried in a field, the pearl of great price, the mustard seed, and the measure of meal concern this journey of enlightenment.

Knowledge of these three levels of Reality is required of all beings before they graduate from humanness. Their knowledge represents a progressive accomplishment. There is not simply one enlightenment or one level of enlightenment, but many. And beyond humanness there are also many further gradations of life.

9. Everyone will reach Him - some in the morning; some in the afternoon; and some in the evening. Experiences will vary, but all will eventually know God.

No one will fail to return to God. Even the very small number who choose such evil that they are liquidated can be said to return to God. For all the rest, they journey at varying speeds to enlightenment. I'm led to believe that God does not worry about the time it takes us to return. There is no dishonor at taking more time than our neighbor. Moreover, different beings are created at different times. Those who are reaching enlightenment when we do not may have been created earlier than we. Those people who reach enlightenment without rigorous discipline probably practiced rigorous discipline in other lives. Others are already enlightened and return in an unenlightened condition to serve by demonstrating what spiritual practice looks like.

10. Every genuine path will work. God plays all roles and observes all actions. He has become many; next to Him, there is none.

There is no religion or spiritual practice that is invalid, if genuine and sincerely followed. Some cults and orders may have dark purposes but the spiritual experiences of all genuine masters, translated into religious
teachings (if rendered and maintained purely) are all acceptable in God's eyes. There is only one God. The God of the Christians is the God of the Muslims and God of the Hindus, Buddhists, Jews, Taoists, Sufis, etc. God is One but His names are many. Hear, O Israel, the Lord thy God. The Lord is One, without a second. There is none else besides God.

Some will see Light; others will see a "form" of God; still others may have an intuitive sense of knowing. All genuine paths sincerely followed lead to God. God, through the Mother, designed the many paths to suit the various tastes of seekers, but all are efficacious. There is no ground to say that one religion or path is superior to another. There is nothing that supports the belief that the earnest followers of one religion will reach God and the earnest followers of another will not. God is on no side and on all sides.

11. In His love, He is universal, impartial, and supreme. What He wills must happen. He decreed this Drama for His own Pleasure. Each time someone knows its Self -- "Oh Thou I!" -- God meets God!

God loves all life forms - human, non-human, subhuman, superhuman. He makes no distinction among life forms. His Will must prevail. All is happening within His Being. He created the drama or lila for His own pleasure, a game of blind man's bluff (or buff), in which God plays all roles and is the object of the search as well as the searcher and the search. Only God can realize God. Whenever anyone realizes God, that one simply realizes itself and the Self that it realizes is God.
I’d like to conclude our look at the Perennial Philosophy with three views of it: that of the religious organizer Annie Besant, the Master Hilarion, and the scholar Aldous Huxley.

Annie Besant

This Divine Wisdom is spoken of as the Wisdom, the Gnosis, the Theosophia, and some, in different ages of the world, have so desired to emphasize their belief in this unity of religions that they have preferred the eclectic name of Theosophist to any narrower designation. (1)

The main spiritual verities of religion from their vantage point may be summarized thus:

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

ii. From That, the manifested God [unfolds] from unity to duality, from duality to trinity.

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. (2)

The Master Hilarion

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. (3)

Aldous Huxley

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.

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. (3)

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 [Pseudo-Dionysius], 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. (4)

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. (6)

Footnotes


(6) Ibid., 13.
The Biblical Code

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The language of mystery

I've said earlier that some religious teachers met a violent end. For them to be able to discuss the mysteries in a manner explicable to those with ears to hear while going over the heads of the worldly-minded, the religious teachers of other days sometimes spoke in code. In these essays, we shall take up point to a few examples of that code and translated their encoded words back into plain and simple language again, as best we can.

The Biblical code is a repository of metaphors, parables, and proverbs relating to profound realities. For example, "the fire ever burning on the altar" usually means the immortal Self, the Christ, the prince of peace and Light of the world in the heart; (1) "the temple of God" is usually the human body that houses the Self; (2) "the garments" or "clothes" often represent the desires and thoughts in which a person is dressed that obscure the Self from our view; (3) "clouds" and "glory" often refer to the Holy Spirit, as do the phrases "Word of God," "Amen," "Wisdom," etc. (For the Biblical code as it relates to the Holy Spirit, see “The Divine..."

Sometimes these metaphors are used to make a difficult topic more easily understandable. Pseudo-Dionysius describes this work that the code does.

"We ... grasp these things in the best way we can, and as they come to us, wrapped in the sacred veils of that love toward humanity with which scripture and hierarchical traditions cover the truths of the mind with things derived from the realm of the senses. And so it is that the Transcendent is clothed in the terms of being, with shape and form on things which have neither, and numerous symbols are employed to convey the varied attributes of what is an imageless and supra-natural simplicity." (4)

Jesus spoke in parables

More often, the code was used to couch profundities in a veil of mystery, as Jesus explained to his disciples.

"The disciples came, and said unto him, Why speakest thou unto them in parables?"
"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. ..."

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." (5)

It was not given to the worldly to understand the mysteries. Of them St. Paul says:

"If our gospel be hid, it is hid to them that are lost [in worldliness]:"

"In whom the god of this world hath blinded the minds of them which believe not." (17)

Even the religious masters of Israel, like Nicodemus, were to be found among the ranks of the worldly. Here Nicodemus, having asked Jesus for the truth, cannot penetrate his seeming riddles.

"Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ..."

"Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? ..."

"If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (18)

All such metaphors as being born again, being redeemed, raised up, saved, sitting with Jesus in Paradise, or returning to the temple and going no more out are all synonyms for enlightenment, the realization of God the Father, which we have seen to be the purpose of life.

Jesus is telling Nicodemus that a man must be born again -- that is, he must experience the death of the ego and the realization of the Self or Christ -- before he can enter the Kingdom of Heaven.

Jesus' own disciples sometimes had trouble with his sayings. But they were his sheep and he held out to them the promise that one day (the day of enlightenment) they would understand all.
"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." (19)

My understanding is that Jesus has spoken until now in proverbs and parables in order to conduct a public ministry and yet reach only the ears of the spiritually ripe. The times in which he preached, as history showed, were intolerant. But he promises that that a day will soon come when he will show his disciples the Father plainly. This is the promised day or redemption or enlightenment. (See footnote 20 for an instance of the Master showing the ripe disciple the Father plainly.)

There is a poignant moment when Jesus tells his disciples a deep spiritual mystery in a single sentence. We have had occasion to examine that statement before. It is Jesus summarizing the spiritual parabola, the sacred arc, away from and back to God. He says: “I came forth from the Father, and I am come into the world: again, I leave the world, and go to the Father.” (21)

His disciples take Jesus literally and respond: "Lo, now speakest thou plainly, and speakest no proverb." (22) But Jesus has uttered a highly-compressed proverb, a kernel of truth, with several layers of meaning, which appears to have escaped them. Such was the ignorance that surrounded the master that he chose to wrap his nuggets of wisdom in timeless but enigmatic parables and jewel-like proverbs even with his own disciples.

**A Treasury of Enlightenment Motifs**

With the help of the many commentaries and interpretations now available to us, we can interpret parts of the scriptural code and reveal the Bible for what it is -- a rich treasury of enlightenment formulas and motifs, tableaux and dramas. Its word-pictures have already burnt themselves into our collective memories, each there recording something vital about enlightenment.

I am going to take one example and develop it at some length. It suggests that the Biblical masters had knowledge of the chakra system and the kundalini. We start with a passage from Exodus:
"Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount.

And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks and herds feed before that mount." (23)

St. John of the Cross explains the significance of the divine drama of Moses’ ascent up Mount Sinai. St. John shows us that the ascent is a consciously-directed set of actions, designed to leave in our recollection an enlightenment tableau.

"When God ordered Moses to climb to the top of the mountain … He commanded Moses not only to ascend alone, and leave the children of Israel below, but to rule against the pasturing of beasts on the mountainside. [Ex. 34:3] The meaning is that a person ascending this mount of perfection to converse with God must not only renounce all things, by leaving them at the bottom, but also restrict his appetites (the beasts) from pasturing on the mountainside, on things which are not purely God. For in God, or in the state of perfection, all appetites cease." (24)

St. John of the Cross furnishes us with one clue to the drama here. In another section of his book, he gives us a second clue to unlock the full meaning of the Sinai drama. St. John of the Cross was spiritual director to the nuns and monks of the reformed Carmelite order. He drew a picture once of the ascent up Mount Carmel which he counselled them to undertake. What was the Mount Carmel he depicted? It was the human head. (25)

St. John depicts the human spine ending in the brain. He is testifying to the knowledge of what Easterners term the kundalini, which Da Free John called “the current of immortal joy.” (26) There are hints in his works that he knew of the chakra system. For instance, he describes his enlightenment experience, making reference to "lilies," which could be his term for the chakras.

"I abandoned and forgot myself,

"Laying my face on my Beloved;
"All things ceased; I went out from myself,

"Leaving my cares

"Forgotten among the lilies." (27)

The ascent of the kundalini figured prominently in the enlightenment of Franklin Merrell-Woolf. Let us hear a modern-day description of that spiritual energy.

The Current is clearly a subtle, fluid-like substance which brings the sense of well-being already described. Along with It, a more than earthly Joy suffuses the whole nature. To myself, I called It a Nectar. Now, I recognize It under several names. It is ... the 'Soma,' the 'Ambrosia of the Gods,' the 'Elixir of Life,' the 'Water of Life' of Jesus, and the 'Baptism of the Spirit' of St. Paul. It is more than related to Immortality; in fact it is Identical with Immortality. (28)

To the sensuous consciousness It appears as of the nature of a fluid, for there is a sense of 'flowing through.' It penetrates all tensions with the effect of physical release. Spots that are not so well feel both rested and stronger. All over and through and through there is a quality that may well be described as physiological happiness. The organism feels no craving for sensuous distraction in order to find enjoyment. The external life of the individual could appear highly ascetic and austere to others, but all the while it would be profoundly happy. ...

I wish, by every means possible, to make the point clear that in the Current lies the highest possible value which, from the relative standpoint, we call enjoyment. (29)

Sri Ramakrishna tells us that “a man’s spiritual consciousness is not awakened unless his Kundalini is aroused.” (30) The climb of the kundalini from the base of the spine to the crown of the skull is the real ascent of Mount Sinai or Mount Carmel that results in enlightenment. Sri Ramakrishna describes the entire course of the Kundalini up the spine.

"The Kundalini dwells in the Muladhara [chakra, at the base of the spine]. When it is aroused, it passes along the Sushumna nerve, goes through the
centres of Svadhisthana, Manipura, and so on, and at last reaches the head." (31)

"With ordinary people the mind dwells in these [first] three planes, at the organs of evacuation and generation and at the navel." (32)

"The awakening of the Kundalini is the beginning of spiritual consciousness, and its union with Siva in the Sahasrara [seventh chakra], ending in samadhi [absorption in God], is the consummation." (33)

This is St. John of the Cross's drawing of "The Ascent of Mt. Carmel"

St. John’s drawing of the ascent of Mount Carmel implies knowledge of the importance of the body's spiritual energy system. St. Paul was
probably also aware of it. If we know that what Christians call the Holy Spirit Hindus call, among other names, Shakti (Energy) and Mother Kundalini, then we can see the special significance in St. Paul's observations that the Holy Spirit dwells in the temple of God, which is the human body, as the spiritual energy or kundalini.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (34)

"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?" (35)

The body is wholly an artifact of the Holy Spirit, who made matter itself and who resides in the body as the kundalini energy. (See "The Divine Mother or Holy Spirit" at http://www.angelfire.com/space2/light11/mother.html.

King Solomon also betrays knowledge of the kundalini system when he states that "wisdom hath builded her house [the body], she hath hewn out her seven pillars [the chakras]." (36)

The image of Moses climbing Mount Sinai, leaving the Israelites and the beasts of the field at the base of the mountain (probably the fourth chakra, where one experiences the first enlightenment or "spiritual awakening") and ascending the hill to the top (the seventh chakra) where he receives the law (that is, where one experiences God-Realization or Brahmajnana) is a tableau that prepares us to know the work of the kundalini.

After the spiritual energy reaches the fourth chakra, all our thoughts and appetites (represented by the Israelites and beasts) fall away from us and we journey alone from there (i.e., without the worldly desires of the mind). When the kundalini reaches the seventh or crown chakra, we are united with God and blessed with profound wisdom (i.e., we receive the law).

This encoded enlightenment motif has been impressed on the minds of those who have read the dramatic tale of Moses' ascent of Mount Sinai; later enlightenment teachings can be mapped onto it. What we might
have questioned or rejected if described in straightforward language has been accepted without difficulty when acted out or ensconced in the Biblical code.

Nor is this use of a code restricted to the Bible. Here it is discussed in the Koran. The angelic author testifies to depriving the worldly of the ability to understand the secret lore contained in the scriptures. His words hauntingly echo those of Jesus. Says he:

"We have cast veils over their hearts, lest they should understand Our words, and [have] made them hard of hearing. Call them as you may to the right path, they shall never be guided. (37)

"Allah leaves in error whom He will, and guides those who repent and have faith; whose hearts find comfort in the remembrance of Allah." (38)

He couches his descriptions of enlightenment in metaphors, knowing that scoffers will not be able to penetrate them: "We coin these similes for the instruction of men; but none will grasp their meaning except the wise." (39) Thus the scriptural practice of speaking in code was not limited to the Jewish and Christian traditions.

References

(1) “The fire shall ever be burning upon the altar; it shall never go out.” Leviticus 6:13.

(2) I Corinthians 3:16.

(3) Genesis: 35:2; Exodus 19:10.


(5) Matthew 13:10-11 and 13


(7) I Corinthians 2:7-8.
(8) Colossians 1:26-7.

(9) CWPD, 149.

(10) Ibid., 58.


(13) CWPD, 52.

(14) ESO, 51.


(17) II Corinthians 4:3.

(18) John 3:4 and 10.

(19) John 16:25.

(20) Paramahansa Ramakrishna offers a very interesting example of the the Master or Personal God showing the ripe aspirant the Father or Impersonal God plainly. He had a vision of Shiva (the Personal God) at the Banares burial grounds revealing Brahman (the Father, the Impersonal God) to the aspirant upon his death.

Said Siva to the aspirant: "'This is My aspect with form, My embodiment in maya. I assume this form for the sake of the devotees. Now look. I am merging in the indivisible Satchidananda!' Uttering these words, Siva withdraws His form and enables the dying person to see Brahman." (Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 584. Hereafter GSR.)

(22) John 16:29.

(23) Exodus 34:2-3.)


(27) CWSJC, 69.


(29) Ibid., 20-1.

(30) GSR, 830.

(31) Loc. Cit.

(32) Ibid., 245.

(33) GSR, 22.

(34) I Corinthians 3:16.

(35) I Corinthians 6:19.


(38) KOR, 142.

(39) Ibid., 194
I’ve just spoken with a reader about the Biblical code. (1) Perhaps I can say a word about the matter under discussion, not somehow as an expert, which I’m not, but more as an "interested user."

I imagine interest in the Bible increases as we head into events that are more and more miraculous and seem to require interpretation.

The purpose, I think, of the Bible, the Bhagavad Gita, Koran and other sacred books is to assist us in achieving the purpose of life. The purpose of life is enlightenment - that is, knowing our true nature and identity. (2) That true nature and identity is God (but notice how knowing the right answer does not help. Realization is what’s needed.)

We learn our true identity be realizing who we are step by step in regard to three levels of reality. Christians call them the Trinity of Father, Son and Holy Ghost. Hindus call the same three levels of reality Brahman, Atman and Shakti. In the last analysis, these words are code words that need explaining.

The Father or Brahman is the Transcendental. The Holy Spirit or Divine Mother is the Phenomenal or Material (Mother, mater, matter). The Son or Atman is the Transcendental in the Phenomenal (or the Soul in the body).

Other code words for them are:
The passage in question that the reader was inquiring about was that of Jesus appearing in the clouds:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (3)

What were the clouds? I was asked. Well, here is Paramahansa Ramakrishna describing them:

"I felt as if my heart were being squeezed like a wet towel. I was overpowered with a great restlessness and a fear that it might not be my lot to realize [the Divine Mother] in this life. I could not bear the separation from Her any longer. Life seemed to be not worth living.

"Suddenly my glance fell on the sword that was kept in the Mother's temple. I determined to put an end to my life. When I jumped up like a madman and seized it, suddenly the blessed Mother revealed Herself.

"The buildings with their different parts, the temple, and everything else vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness.

"As far as the eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up! I was panting for breath. I was caught in the rush and collapsed, unconscious. What was happening in the outside world I did not know; but within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine
“Mother.” On his lips when he regained consciousness of the world was the word ‘Mother.’” (4)

Whenever you see a passage in the Bible that seems cryptic, the first place to start is to reason out whether it refers to the event or process of enlightenment or the nature of the Trinity.

The parables of a treasure buried in a field, the pearl of great price, the great fish, and the mustard seed are all statements of how to achieve enlightenment.

A statement of the sun going down in Jerusalem would be the moment at which this world disappears and we are face-to-face with God, so to speak. The sun might then be said to come up on the New Jerusalem, coming foursquare down from the heavens, which would be the writer’s way of saying we achieve enlightenment.

Why did the sages write in code? Well, as you can see by what happened to Jesus, one could be murdered for going against what the reigning religious leaders said. Remember too that he was chased out of a synagogue earlier.

Jesus called revealing too much spiritual truth to the uninitiated throwing one's pearls before swine. He didn't mean that insultingly. Swine want corn, not pearls. If what we offer is not to their liking, in those days, one could be stoned or chased out of town. So he couched the truths in code.

This same caution was unnecessary in tolerant India so that the Bhagavad-Gita, for instance, could be written in relatively plain language, except for specialized terms for things of which we have no knowledge, like the Atman or Christ. But for the rest, the plainest language possible appears to have been used, which makes the Bhagavad-Gita a good source to go to to understand the Bible.

The parables and metaphors of the Bible are also good epitomes of what's explained in the Bhagavad-Gita.

Someday, the sooner the better, we'll take up cross-cultural spirituality and translate all the terms of the world's great religions back into what
was called the Perennial Philosophy. On that day, we'll be able to read the descriptions of any religion and know plainly what is being said.

The work of life doesn't differ down through the ages. It isn't the case that enlightenment is the purpose of life for this generation but was not for a generation, say, four centuries ago or four centuries into the future.

Many of the processes for accomplishing that task also remain the same (and many change). So knowing how to break the code has tremendous value in terms of what life is really all about: knowing ourselves as the One.

Footnote

(1) For more articles on the subject, see “Cross-Cultural Spirituality” at http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/

(2) On this subject see all the papers under “The Purpose of Life” at http://goldenageofgaia.com/spiritual-essays/16244-2/.

(3) Matthew 24:30.

The Divine Syntax

I've just had a very pleasant discussion with a reader doing graduate work in biology. I don't feel I have permission to use her name. But discussing matters with her suggests that it may be time to have another discussion I haven't had in any detail for years.

That other discussion is to connect a few dots cross-culturally, to provide a possible syntax of terrestrial spirituality and enlightenment studies.

For many, this discussion will not resonate and I ask you just to ignore it and pass on to the next post. But for some it may provide another piece of the spiritual jigsaw puzzle.

David Wilcock has suggested that Ascension may happen for some of us before Dec. 21, 2012. (1) Ascension implies reaching the zero point of time.

I know little about the Fibonacci sequence, golden ratio, etc. David appears to know a great deal about it. But if we discuss the sine wave that the divine energy is, that becomes another matter.

As far as I'm aware, Hindus call that sine wave “Aum,” the Divine Energy, personified as Shakti by Hindus and as the Holy Spirit by Christians. That sine wave is the primordial creative vibration, the light that called everything into being, the breath (spiritus) that moved upon the waters, Wisdom who created her temple with seven pillars (the body with seven chakras).
Hindus say that the sine wave that Om is has three phases - creation, preservation, and transformation - which they call the three Gunas - rajas, sattwa, and thamas - and which, in my view, are personified as Brahma, Vishnu and Shiva. Brahma presides over creation; Vishnu over preservation; and Shiva over transformation.

This means that the Trimurthy of Brahma, Vishnu, and Shiva is itself a subset of Shakti, the Divine Energy, Aum/Amen, Procreator/Prakrithi. Sri Ramakrishna says that it is Shakti who has become the gunas. (2)

Shakti or the Holy Spirit is itself part of the Trinity of Brahman, Atman and Shakti to Hindus and Father, Son, and Holy Ghost to Christians.

The difference between Shakti and Brahman is the difference, as Jesus said, (3) between a movement and a rest, or between the formless Void and form-birthing Energy. The Father or Brahman is still; the Holy Spirit or Shakti is movement.

There is no gender at that level of phenomena. The ancients used gender to differentiate between stillness (masculine) and motion (feminine). Notice that the spiritual assignment of gender is the opposite of the psychological, where motion or penetration is called masculine and stillness or receptivity is called feminine. All owe much more to convention than to reality.

The third member of the Trinity is the individuated Formless or Atman, the Son of God, the Christ. The individuated Formless resides in the heart of the being as the Prince of Peace, the treasure buried in a field, the pearl of great price, the mustard seed that grows into a great tree, the meal that leavens the whole loaf.

Three other ways to think of the Trinity that may be suggestive are:
God the Father can be thought of as the Transcendental; God the Holy Spirit as the Phenomenal; and God the Son as the Transcendental in the Phenomenal.

The three can also be conceived of as the Father, Mother, and Child.

And, speaking in terms of a divine syntax, they can be thought of as the Universal Subject (God is “US”), the Holy Verb, and the Divine Object.

The purpose of life is to allow the Formless an opportunity to experience itself. The Formless being One and All There Is is without a second and thus cannot experience itself. But creating illusory forms which, when they lose their ignorance in Self-Realization, know that they are God allows the Formless a chance to meet itself. God meets God in enlightenment.

To create this drama or lila in which illusory forms are created and journey out into a physical world to travel from God to God, the Motionless stirred, the Void became light, energy, love, sound. And a world of objects was born.

Shakti created the body and the Formless inhabited the heart as the Son of God, the Child of God, the Christ or Atman.

All created objects, from the lowliest atoms to the mightiest angels, are stirred by the three gunas and move from the lowest or thamas to the middle or rajas and finally to highest or sattwa, until they are freed from all three and merge again in the Formless Void.

Enlightenment, the purpose of life, has many levels. Sri Ramakrishna used to discuss these by talking about the rising of the kundalini. When the kundalini reached the Fourth or Heart Chakra, one experiences spiritual awakening. I would call that the vision of the Son of God, Atman, or Christ. It's seen as a discrete point of light, which we know we are and know as well that we are immortal.

When the kundalini reaches the Sixth or Brow Chakra or Third Eye, we see the light in all creation. I would call that the vision of the Holy Spirit,
Divine Mother, Shakti. I would also call it cosmic consciousness or savikalpa samadhi. We now know that we are one with the world.

When the kundalini reaches the Seventh or Crown Chakra, we see the light transcending creation. I would call this the vision of Brahman or the Holy Father. I would also call it God-Realization, Self-Realization, Brahmajnana, or kevalya nirvikalpa samadhi. We now know that we are one with God.

Now I am guessing because no one sage makes all the following points so I'm not sure I'm correct in equating all that I do here. When the kundalini moves beyond the Crown Chakra and reaches the Heart (not the Heart Chakra, but the hridayam or spiritual heart), we pass beyond the chakra system. I would call this the vision of Parabrahman, vijnana, or sahaja samadhi. We now know, not just that I am God, but that God is everything and everything is God.

Having walked to the roof (the Crown Chakra), we have come down from the roof again (to the hridayam). When we reached the roof, we knew "I am God." When we came down from the roof and looked at the stairs and the lime on the wall, we saw that "It is God who has become everything." (4) These are levels of unitive consciousness.

Enlightenment at the Seventh Chakra is not permanent; the heart opens and shuts again. Enlightenment at the Spiritual Heart is permanent; the heart opens and stays open.

This level of enlightenment is what I believe Adyashanti has attained. It is what Ramana Maharshi pointed to. It is what Sri Ramakrishna called the highest enlightenment attainable by humans.

There are many, many levels above it, attained by beings who have passed out of the human level and into levels beyond, such as Angels, Elohim, etc.

Thus even so-called “unitive” consciousness has levels to it. We may experience unity with the world, with God, with everything. And we will experience levels of unity beyond that which defy imagination.

Footnotes
(1) "My readings have told me, for what it's worth, that some of us will be able to have ascended abilities, I mean full-on ascended abilities, prior to the actual shift happening [in 2012]." (David Wilcock, 2012 *Enigma*, Part 10, at http://www.youtube.com/watch?v=F-d7DfsJrHU&feature=related.)

(2) "Mother [i.e., Shakti] is all - She has become the three gunas." (Sri Ramakrishna in *Visions of Sri Ramakrishna*, 22.)

Note as well: "When the Godhead [Parabrahman] is thought of as creating, preserving, and destroying, It is known as the Personal God, Saguna Brahman, or the Primal Energy, Adyasakti. Again, when It is thought of as beyond the three gunas, then it is called the Attributeless Reality, Nirguna Brahman, beyond speech and thought; this is the Supreme Brahman, Paramatman." (Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 218. Hereafter GSR.)


(4) "The vijnani … realizes that the steps [leading to the roof, by which he ascended to God] are made of the same materials as the roof: bricks, lime, and brick-dust. That which is realized intuitively as Brahman, through the eliminating process of 'Not this, not this,' is then found to have become the universe and all its living beings. The vijnani sees that the Reality which is nirguna, without attributes, is also saguna, with attributes." (Paramahansa Ramakrishna in GSR, 103-4.)

References

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Nimble Mammals Becoming Nimbluer

I once joked that we were nimble mammals compared to the lumbering dinosaurs the cabal were. (1)

I think, in the times ahead, we'll need to become even nimbler if we're to understand some of the spiritual truths that will be communicated in the weeks and months ahead.

And so I'd like to take a minute out to look at some of the most common causes of confusion that arise when we look at what some of the sages say.

I'm going to leave aside spiritual passages that are couched in code - using such terms as "the firebrand plucked from the burning" or "the light always burning on the altar" (both of which refer to the soul, which is one with the All-Soul and which always burns on the altar of the heart).

I'd like to look here at one common source of confusion: the use of terms that seem paradoxical when associated with each other but yield to understanding when we make one simple adjustment.

A very, very simple example of a paradoxical saying is: "Die before dying." (2) Two words are used with the same root: "die" and "dying." But the two deaths being pointed at are not at all the same.
The one is the death of the ego or whatever else is the barrier to Self-knowledge. The other is the death of the physical body.

So, loosely interpreted, we’re being encouraged to do that which we need to do while alive to realize ourselves, which is the purpose of life.

Apparently it’s far easier to reach Self-knowledge in the circumstances that exist on the physical plane, where situations confront us, than on the astral plane, where the living is easy, so to speak.

If we don’t accomplish that purpose, we’ll have accomplished nothing, as Rumi reminds us below, and we’ll need to reincarnate into this vale of tears, as many see it.

"There is one thing in this world which must never be forgotten. If you were to forget everything else, but did not forget that, then there would be no cause for worry; whereas if you performed and remembered and did not forget every single thing, but forgot that one thing, then you would have done nothing whatsoever.

"It is just as if a king had sent you to the country to carry out a specified task. You go and perform a hundred other tasks; but if you have not performed that particular task on account of which you had gone to the country, it is as if you have performed nothing at all. So man has come into this world for a particular task, [Self-realization] and that is his purpose; if he does not perform it, then he will have done nothing." (3)

This approach combines terms that refer to the physical plane (the death of the body) to terms that relate to a higher plane (the death of the ego, which ordinarily survives the death of the body).

The juxtaposition of these two levels of realities, or two conditions or accomplishments, the one relating to a lower dimension and the other relating to a higher, I believe, makes us reflect on the sages’ sayings, puzzle over them, and hopefully burst through to a realization powerful enough to lead (depending on our purity) to enlightenment.

It’s akin to using a matchbox with friction paper to rub a match against so that a flame results.
Here's another example: "Let the dead bury the dead." (4) Jesus uses two words that are the same ("dead") but gives each a different meaning that causes us to reflect on his utterance.

Those being buried are physically dead. But those he asks to do the burying are those that are dead to the higher knowledge. Those who are alive to his teachings he asks to seize the moment and follow him. (5)

The "dead" who should bury the dead may be dead to the realities of life. They may be dead to the purpose of life. In some way they are ignorant of the higher qualities, purposes, ends, or means that Jesus has come to make plain.

Here's another example from a book on abundance: "This all-providing Source of infinite prosperity is individualized as me - the Reality of me." (6)

"Source" and "Reality" refer to the Absolute plane of existence - the formless Transcendental, the ultimate Reality. "Me," as it's used here (not as it might be used in some other contexts), refers to the relative plane - in our case, the Third Dimension (or Fourth, or Fifth, depending where we anchor our perceptions).

"Me" exists in a lower dimension than "Source." At the absolute level where Source exists, there is no "me."

We're asked to thread our way through the master's utterances, distinguishing between different levels of reality. And, if we do this, I think we'll find the sayings of the masters and mystics unfolding for us - at least those that are not simply couched in code and require specialized knowledge.

Leaving that aside now, I'd like to spend a moment looking at the role of cognitive dissonance - the discomfort we feel when something about a comment doesn't seem to make sense to us - in forcing new paradigms to arise.
We’re going to be watching a lot of cognitive dissonance take place in the weeks and months ahead so it may be useful to consider its role in "forcing" new paradigms.

Archangel Michael often refers to the situations we face today that bring much cognitive dissonance as "creative chaos":

"In some situations, given that many of your reference points continue to be the old third, the polarity, the either/or, it looks like black or white. In some cases it looks positive, in other cases it looks like mayhem, or negative, but in all of these situations there is an element of what we would call radical chaos.

"It is that creative chaos not only generated by human activity, decisions and attitude, but there is also radical change that is taking place because of the influx of energies, the higher frequencies, and, can we say, the influence of inspirations that are being adhered to, listened to and acted upon." (7)

Out of this creative chaos, Nova being will arise - all the new paradigms that will outfit us to navigate the new lifestyles of Nova Earth.

Thomas Kuhn wrote *The Structure of Scientific Revolutions* to examine how new paradigms emerge. (8) That book may experience a new popularity as we navigate the new seas of understanding today.

It's been a while since I last read it and so I can't remember whether this is something he said or something I did with what he said.

My recollection is that he said that new paradigms emerge when a person faces cognitive dissonance: a set of circumstances that cannot easily be made to relate to one another.

When the circumstances become uncomfortable enough, the individual may abruptly reorganize matters in his or her mind, which have until then been represented as unhappily coexisting, into a new sensible relationship through a new way of seeing.

Example: Emile Durkheim's father was a rabbi who was constantly stressing one thing while Emile was more interested in another. Emile felt
discomfort but did not know what it was that separated him from his father - until he had a moment of insight (an "Aha!") or "Eureka!" moment) forced on him by his growing chagrin.

In a moment of insight, he made a distinction between "values" (his father's preoccupation) and "facts" (his own preoccupation) and, when he did, he created a distinction that has since been said to result in the birth of the modern social sciences. The son's cognitive dissonance forced a new paradigm on him that came to be seen as underpinning social science.

A second example illustrates how one scholar took circumstances of confusion and used them to derive a whole new way of understanding how we interpret reality.

Benjamin Lee Whorf, a noted anthropologist, worked, in his earlier life, as a fire insurance investigator. He saw that many fires were caused by people using language that didn't accurately describe the situation. In fact the language obscured the situation or led to false conclusions.

For instance, a worker threw a lit match into an "empty" drum. But the drum, while empty of liquid, was not empty of vapors and exploded.

Or a worker put a coat over a cone heater that was switched off. He then threw the "light switch." But the switch was not a "light" switch. It was the switch to the cone heater, which went on and caused the coat to catch fire.

Whorf wondered what the deeper significance of these circumstances was and arrived at the theory of linguistic relativity: that things showed up for us, not as they are, but relative to the words we used to describe them.

Whether we're trying to pierce a mystical utterance or arrive at a new paradigm, we're going to be called on in the times ahead to be mentally agile or nimble, just as we've been called upon up till now to be emotionally clean and clear. The Mother's baptism of clarity and purity will make it easier for us but there's still some work for us to do.
It’s all about how we navigate change and we may have to draw on all the ways we can think of to overcome the inertia of the old Third Dimension. Our task is to open ourselves to much that will be brand new to us as we work our way through this time of creative chaos and conceptual reorganization.

Footnotes


(2) "Non-existence ... is death. But it is a death in accordance with the hadith, 'Die before dying.' The Perfect Man, when he does this, dies with a death which is consequent to and leaning on a will and he has thrown himself into the ocean of He, without having feet or head or having any trace of exterior or interior being in him. There he is drowned, he is annihilated, and name or sign of him no more remains, and he becomes He. Because the drop has fallen into the ocean and become the ocean." (Muhyideen Ibn Arabi, Kernel of the Kernel. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d. , 37.)


(4) Matthew 8:22.

(5) Jesus probably saw that, if this man went back and buried his dead father, a circumstance would arise that would have the man abandon his intention to follow Jesus. If the man did not follow Jesus now, he might never do so.


That Which Can Never Be Forgotten

As above, so below

Sometimes I feel that, if I don’t spend some time of a day reflecting on God, I’ll burst. And today is such a day.

There is no forgetting God. The Father has built a longing for liberation into us that will not allow us to forget him for long. (1) No matter what we fasten onto, no matter what addiction we escape into, no matter what routine we bury ourselves in, sooner or later the desire arises for more. Nothing satisfies for long. Absolutely nothing.

God is all that can fill that longing. I think I must be hit by the longing at this moment and the only way to satisfy it is to think and speak of God.

God is all there is. He dreams and the world arises. He dreams and beings come into existence. I personally love listening to the sages describe God.

Here is Pseudo-Dionysius, a Greek Christian living in the late 5th and early 6th centuries. His enlightenment is one of the highest I know of and his poetic exposition of the nondualist point of view has always thrilled many.

“The Cause of all is above all and is not inexistent, lifeless, speechless, mindless. It is not a material body, and hence has neither shape nor form, quality, quantity, or weight. It is not in any place and can neither be seen nor touched. It is neither perceived nor is it perceptible.
“It suffers neither disorder nor disturbance and is overwhelmed by no earthly passion. It is not powerless and subject to the disturbances caused by sense perception. It endures no deprivation of light. It passes through no change, decay, division, loss, no ebb and flow, nothing of which the senses may be aware. None of all this can either be identified with it nor attributed to it.” (2)

Is not, is neither, endures none of this, can be identified with none of that. Not, none, neither: the via negativa or way of negation. All that we can say of God is what he/she/it is not.

God is both beyond the material domain and the source of it. Moreover everything material is, in a manner of speaking, made from God. Krishna pointed to the mystery of how God could be everything and yet remain nothing.

“This entire universe is pervaded by me, in that eternal form of mine which is not manifest to the senses. Although I am not within any creature, all creatures exist within me. I do not mean that they exist within me physically. That is my divine mystery. You must try to understand its nature. My Being sustains all creatures and brings them to birth, but has no physical contact with them.” (3)

Of everything that exists, and I’m speaking from the relative level, only God is non-physical. That includes the God in us, which is the soul, which the Mother coats in matter lending form and substance to the soul much as we clothe the body.

Jesus said that I am in the Father and the Father is in me and the Father is greater than I. What difference is there between that saying and what Krishna says here: “Although I am not within any creature, all creatures exist within me.”

One could say, well, no, the soul exists within the creature. Yes and no. Only in a manner of speaking. The soul is conceived of as existing within the creature and yet it does not. It’s not material and so has no physical location. It would be more accurate to say that the creature exists within the soul because the soul, which is one with everything, also includes
everything that is. That is why sages say to us, as God in Heavenletter did recently, that "I am" is everything, that each of us is everything.

"What is Eternity? You are. What is Infinity? You are. What is Vastness? You are. What is everything? It is you. You are It. Anywhere you look, it is you. Anywhere you don’t look, it is also you. There is nothing in Creation that is not you." (4)

The problem we encounter, which leads to so many paradoxical sayings, is that we constantly compare apples and oranges. Souls are spiritual; bodies are material. They cannot be compared. Even to say “souls” is a paradox because there is really only one Soul.

We cannot take one step in this realm without tripping over our feet and yet nothing is more fun to speak of than these spiritual verities.

We look from our vantage point and remake God in our own image. We use our senses and so recast God in the metaphors of the sense. And to a certain extent we get away with it because God is also the senses and what is sensed. We know only other people so we make God a person. Whatever is highest in our hearts, minds, and imaginations we make an attribute of God.

But God is so far higher than our hearts, minds and imaginations can reach (right now) that we fail, fall short, never succeed. But then in the next moment, we pick ourselves up and try again. Estimating God, appreciating God is something we never tire of. Does anyone ever ask why?

When we say God is not, we’re really thinking of God in his/her/its original transcendent being. But God is not only transcendent (the Father); God is also phenomenal (the Mother); and God is also immanent (the Self, Child, Christ or Soul).

There is nothing God is and nothing God is not. How else could it be with something ... errr, nothing ... that is everything?

Every master has tried his or her hand at describing God, probably for the sheer enjoyment of it, not because they think they’ll succeed. No one ever has succeeded.
And so here is Sri Aurobindo’s try, probably one of many. Each master tries to fail better than the last. Take a deep breath because Sri Aurobindo has a wonderfully long attention span.

“That into which we merge ourselves in the cosmic consciousness is Satchidananda [Awareness, Existence, Bliss Absolute].

“It is one eternal Existence that we … are, one eternal Consciousness which sees its own works in us and others, one eternal Will or Force of that Consciousness which displays itself in infinite workings, one eternal Delight which has the joy of itself and all its workings, -- itself stable, immutable, timeless, spaceless, supreme and itself still in the infinity of its workings, not changed by their variations, not broken up by their multiplicity, not increased or decreased by their ebbings and flowings in the seas of Time and Space, not confused by their apparent contrarieties or limited by their divinely-willed limitations.

“Satchidananda is the unity of the many-sidedness of manifested things, the eternal harmony of all their variations and oppositions, the infinite perfection which justifies their limitations and is the goal of their imperfections.” (5)

No via negativa here. Strictly via positiva. Affirming what he thinks God is. Or knows God to be.

OK, someone tell me to stop because I could go on and on describing the indescribable, wafted on the wings of love, discussing my favorite theme.

That is indeed my fix for the day. Nothing rewards a person more than paying a little attention, whenever the unscratchable itch arises, to the one thing … or no thing … that will never go away, never let us forget, never stop singing to us through everything around us and everything within us - God.

Footnotes


Merry Christmas (2010) to everyone as we celebrate the birth of one who was, in more than one sense, the Light of the World.

The main respect in which this could be said of Jesus is that he incarnated the Light of the world. When he said, “I am the Light of the world,” (1) he was referring to the Light of the immortal Self, known to Hindus as the Atman, to Buddhists as our original face. Hindus referred to the Light as Brahman-within-the-individual, God-within-the-person. Christians referred to it as the only-begotten Son.

It is the Prince of Peace, the Messiah, the Savior of humanity and all life.

Jesus talked about this mystical Light throughout his ministry, calling it the Pearl of great price, the Treasure buried in a field, the mustard seed that grows into a great tree, the measure of meal that leavens the whole loaf.

His parables were discussions of how, once we saw the Son of God in meditation, we would sell all other desires, meditate on it, and buy the whole field. That is, when we concentrated on it alone, the Christ Light became the Light of the Father, transcending all of creation and bestowing on us eternal life.

To the spiritual seeker, it would prove to be the Good Shepherd, the only door to the Kingdom of Heaven, the eye of the needle.
Jesus embodied it. He was it while others only saw it. But even merely seeing it changed one's whole life, as Jan Ruusbroec, the 14th-century mystic, tells us:

“In the abyss of this darkness in which the loving spirit has died to itself, God’s revelation and eternal life have their origin, for in this darkness an incomprehensible light is born and shines forth; this is the Son of God, in whom a person becomes able to see and to contemplate eternal life.” (2)

Ruusbroec sells all that he has - all his other desires - and retains only the desire to contemplate this Light, until it becomes for him the Light of the Father, as he reveals here:

“It is Christ, the light of truth, who says, 'See,' and it is through him that we are able to see, for he is the light of the Father, without which there is no light in heaven or on earth.” (3)

Richard Rolle, Ruusbroec’s contemporary, depicts the fate of the mystic who has become “perfectly converted to Christ”; i.e., has followed the Light of the Christ to the Light of the Father.

“When a man is perfectly converted to Christ, he will hold in contempt all things that are transient, but keep a tight hold on his longing for his Maker - as far as is given to mortals, who have to allow for the corruption of the flesh. And then, not surprisingly because of this vigorous effort, he sees with the inward eye heaven open, as it were, and all the inhabitants there.

"Then it is that he feels that warmth most sweet, burning like a fire. He is filled with wonderful sweetness, and glories in jubilant song. Here indeed is charity perfected, and no one can know what it is like unless he lays hold of it; and he who does never loses it. But lives in sweetness and dies in safety.” (4)

The sixth-century mystic Pseudo-Dionysius also knew this consummation and described it in similarly glowing terms.
“In time to come, when we are incorruptible and immortal, when we have come at last to the blessed inheritance of being like Christ, then, as scripture says, ‘we shall always be with the Lord.’ In most holy contemplation we shall be ever filled with the sight of God shining gloriously around us as once it shone for the disciples at the divine transfiguration.

"And there we shall be, our minds away from passion and from earth, and we shall have a conceptual gift of light from him and, somehow, in a way we cannot know, we shall be united with him and, our understanding carried away, blessedly happy, we shall be struck by his blazing light. Marvelously, our minds will be like those in the heavens above. We shall be 'equal to angels and sons of God, being sons of the resurrection.'”” (5)

To guide us to this blessed consummation is the reason why Jesus chose to be born.

The Light of the Christ is the Light of the world, the Light of the Son, one with the Light of the Father. This is what Jesus meant when he said “‘I and the Father are one.’” (6)

The Light of the Father is greater than the Light of the Son, as Jesus said: “My Father is greater than I.” (7) The Light of the Father resides in our heart and we reside in the Father since God is everything, which is what Jesus was pointing to when he said: “The Father is in me, and I in him.” (8)

Jesus also said: “I am the way, the truth, and the life.” (9) Meditating on the Light is the way to God. The Light of the Father is the truth of life. And knowing that truth deeply, in the experience of sahaja nirvikalpa samadhi (10) - that is the state of enlightenment that is sahaja or permanent - frees us from the need to be born into physical matter again, the sense in which its bestows "eternal life." (11) Thus the Light of the world is the way, the truth, and the life,

Jesus knew that the masses would not understand him or his disciples and, misinterpreting what they said, might turn on them and rend them. Therefore he advised his disciples not to cast their pearls before swine.
He himself could not find among the elders of Israel people who understood the mystical truths he taught, asking Nicodemus, "Art thou a master of Israel, and knowest not these things?" (12)

On another occasion, he spoke a parable to his disciples, who thought they knew what he said, but they showed by their response that they did not.

“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

“His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.” (13)

But Jesus has spoken a proverb, which had several layers of meaning, as all his proverbs did. Besides the obvious one which the disciples apprehend is another in which Jesus is declaring that he is an Incarnation of God, a descender to Earth and not an ascender like the disciples.

A third level of meaning is that all life comes from the Father into the world and then leaves it, upon final enlightenment, and returns to and merges with the Father again. This is not at all the plain speaking the disciples thought it was.

That he incarnated the Christ Light is not the only level of meaning in which Jesus could be said to be the Light of the world. His incredibly-profound, epigrammatic teachings made him the Light of the world in a pedagogical sense too.

His parables were designed to last for centuries, providing nugget-like texts which enlightened masters could use to introduce their longer explanations of mystical secrets to initiated students. They were not designed for the masses who had ears but could not hear.

So many who hear his teachings retain a lasting impression. I remember reading of a Zen master who, upon being told a few of the teachings of Jesus, said, ah, this man is not far from satori.
He commands the respect of earthly sages - and of galactics. When SaLuSa wants to explain what will occur for us in 2012, he uses Jesus as his example.

“You are soon to be released from your temporary quarantine on Earth, and allowed to experience the freedom of the Cosmos. By then you will have achieved a level of Christ consciousness, and will be expressing yourselves through Unconditional Love. This is the reason the Christed Ones such as Jesus came to Earth, to show you what could be achieved by living in Love and Light. The Earth is a great testing ground for those who aspire to reach such levels.” (14)

When he wishes to reassure us that the galactics will be joined by the Masters, he again uses Jesus as his example.

“The Masters ... wait in readiness to return to Earth. You might say that the big guns are waiting to appear to you and that is correct, as the truth will sound be more acceptable when it comes from those who are familiar to you. Jesus and many Angelic Beings such as Archangel Michael will address you and the words will carry a powerful energy, that will leave you in no doubt that they come to you with Love and Light.” (15)

And when he wants to lay out what the galactics are here to teach us, he once more uses Jesus as his example.

“Jesus came not to start a religion, but show by his example the way Man should live. He was the perfect example of One who lived his word, and when he preached love that is exactly what he was - Love Incarnate. There is nothing else in your lives that is of such importance, and it starts by loving Self and then others. Since you are All One, why would you treat another part of yourself any differently from anyone else?

“Your principal lesson is to be able to express Unconditional Love, and when you can do so you can claim to have found the Way. We know that it is not easy to suddenly view life quite differently to what you have been used to, but if you are to progress you will need to change your beliefs.” (16)
I'm not convinced that SaLuSa used Jesus as an example simply because SaLuSa may have been sent to speak primarily to westerners, the vast majority of whom are Christians. I think he, like so many other spiritual figures of whom I'm aware, is genuinely inclined to be reverential towards Jesus because Jesus calls out that level of respect from so many who hear his teachings.

Thus, Jesus was the Light of the world in many profound respects. He incarnated the Christ Light at its most expansive. His life was a standard of perfection in its outworking and his teachings so perfect in their truthfulness and aptness that all who hear him, to the best of my knowledge, pay him deference.

The universal regard in which Jesus is held is testimony to the truth of his statement that he was in a deeply-meaningful way the Light of the world.

**Footnotes**

(1) John 8:12


(3) JR, 74.


(6) John 10:30.


(8) John 10:38.

To learn about this level of enlightenment, go to this webpage and search on “sahaja”: http://www.angelfire.com/space2/light11/fdl/e1.html

We are eternal no matter at what stage of enlightenment we may be at. But we also need to be reborn into matter until such time as we achieve sahaja and liberation. Achieving liberation is what is meant by Jesus's special use of the term "eternal life."

John 3: 10.


SaLuSa, Feb, 1, 2010, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

SaLuSa, March 22, 2010.

SaLuSa, Apr. 5, 2010.
Speaking as the Self, I Am the Way

Speaking as the Self - which Christians call the Christ, Hindus the Atman, and Buddhists the Buddha Nature - and not as Steve, I can say "I am the truth, the way and the life. No one comes to the Father except through me."

If you were speaking as the Self, you too could say, "I am the truth, the way and the life. No one comes to the Father except through me."

When I asked him what he meant by saying I am the truth, the way and the life, Jesus responded that he was talking as the “I am.” He 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, [the way, and the life]’ then you have aligned with that, and you have become that.” (1)

In a sense my twin flame, and your twin flame, and the twin flame of us all as the Self could be said to be the Divine Mother. In this world, which is like angel food cake, there are two ingredients mixed together: matter and consciousness. Matter is the Mother, who encompasses all matter though she is only pure consciousness, and the consciousness that is embedded in matter is the Self, which, at our essence, is you and me.
Matter is an illusion but consciousness is the Reality.

Matter and consciousness are mixed together to form the world and consciousness is given the task of knowing itself beyond matter, of disentangling itself from the mix and seeing through the illusion.

I am given the task of knowing myself as pure consciousness, a consciousness which is in fact everything. That pure consciousness is formless, transcendental, imminent in everything. It is in fact the Father.

That is my mandate, my assignment, my task in life. And it's also yours. To seek, find and return to the Father.

Ascension is achieved in a level of enlightenment called sahaja nirvikalpa samadhi, (2) in which I know myself permanently as the Father (pure consciousness which has become everything).

My knowing myself as the Father becomes my natural state and I know that forever, without the knowledge ever leaving me. My heart is opened permanently and there is no more separation between my heart and the Heart of all, that the Father is.

That is the end of duality. That is also the point of liberation from ever needing to be born again into the world of duality.

There are levels of enlightenment beyond that. Ascension to the Fifth Dimension is just the first step, away from duality or separation from God. But there are many steps beyond that on the return journey to God.

Twin flames are reminders of the original division into matter and consciousness. They remind us that the world is a mixture of the two and that we must know ourselves as One. The fusion of the twin flames is said by some to be a precursor to Ascension, but of that I know nothing. It may turn out to be so and it may not. I don’t know.

But I will know myself as pure consciousness. Of that I have no doubt.

It’s my conjecture that pure consciousness, known as being everything, is realized in stillness and silence. Pure consciousness itself, compared with
our material reality, is ultimate emptiness, (3) ultimate stillness, and ultimate silence.

Ordinarily I’d expect pure consciousness to be known in passive meditation. But we’re lightworkers and we’re here to serve. Though passive meditation can and will benefit us, I still do not think that we as lightworkers will be asked to know Reality through passive meditation, but through the active meditation that service is.

But whether that’s true or not, remains to be seen.

Footnotes


(2) Steve Beckow: I’m trying to understand what level of enlightenment Ascension corresponds to. And I think it’s beyond the normal seventh-chakra enlightenment. I think it is what is called — and I’ll make this clear to readers — sahaja samadhi. Am I correct? ...

DM: Yes.

SB: It does?

DM: That is correct.

SB: Oh, eureka! Thank you, Mother! I’m so happy to have that confirmed. ("The Divine Mother: Come to Me as I Come to You - Part 1/2," Oct. 17, 2012, at http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/.)

A reader asked the following questions:

(1) Of late, I seem to be coming across a lot of info about the Christ energy and light. In your articles on the return of the masters, one quote stood out for me: Jesus only had one harbinger, but the Christ of the New Age is going to have several million harbingers. Did this mean one harbinger vs. the millions who would welcome Jesus now? Or does this mean that instead of one body, Jesus, the Christ light would be in millions?

(2) Does Ascension mean accepting the Christ in us all? Unification with God, completely?

(3) Will we all then be "Christ" or "Christed"? What are the characteristics of Christ consciousness? Total embodiment of blessings/virtues? Surrender to connection/oneness with God? Light quotient?

Let me walk through your questions one at a time. One of the difficulties in answering them is that terms like "Christed," "Christ Consciousness," and even "the Christ in all of us" are used differently by different sages or else interpreted differently by different religious spokespeople.
The problem is compounded by the fact that, if I were to ask another sage for a definitive answer, I might receive what amounts to another interpretation to add to what already exists. And since I haven't experienced Christ consciousness myself, I have no firsthand knowledge to fall back on.

Keep in mind that Jesus himself told us during an Hour with an Angel interview that, when he said "I am the way," etc., he was aligning with the Father, the All in all.

“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.” (1)

First of all, the Christ is the soul, what Hindus call the Atman or Self. It’s a fragment of the Father. It’s one with the Father, while the Father is greater than it. It’s in the Father (who is everything) and the Father is in it (that is, in the human body, as the divine spark or soul in the heart).

Second, there are indeed levels of enlightenment but which one is Christ consciousness is not agreed upon by all sages so I don’t use the expression very much myself.

I’ve heard people describe the enlightenment that occurs when the kundalini reaches the fourth chakra as Christ consciousness; when it reaches the sixth chakra; and when it reaches the seventh chakra.

None of these levels of enlightenment corresponds to that which we attain upon being firmly anchored in the Fifth Dimension (see below for a discussion of it). That level sees the kundalini double back on the spiritual heart or hridayam and the heart open permanently. It’s a higher level of enlightenment than the others I’ve named. Shankara may be describing it here:

"[The Self] is realized within one’s own heart as existence, knowledge and bliss absolute. Realize this Atman within the shrine of your own heart." (2)
I don't know what the qualities associated with Christ consciousness are because I've never been able to nail down the level of enlightenment it is. For the same reason, I cannot say what light quotient "Christ consciousness" corresponds to.

The harbinger of Jesus was John the Baptist. But all returning ascended masters and us newly-ascending masters are the harbingers of the Christ, no doubt.

Does Ascension mean accepting the Christ in us all? That depends what you mean by "the Christ." Accepting Jesus? No. But I don't think you mean that. Taking "the Christ" as one's savior? Not if that were meant in any kind of religious way. Accepting the existence of the soul? Yes. Without that, one simply considers oneself the body and that would not allow the expansion or assimilation of truth needed for Ascension.

The Christ light is not only in millions of bodies. It's in every body. The light of the soul shines out from us all. Seeing it is enlightenment (one stage of it, that is). Witness these sages of all religions:

**Bodhidharma:**

"If, while you're walking, standing, sitting or lying in a quiet grove, you see a light, regardless of whether it's bright or dim, don't tell others. And don't focus on it. It's the light of your nature." (3)

"If, as in a dream, you see a light brighter than the sun, your remaining attachments will suddenly come to an end, and the nature of reality will be revealed. Such an occurrence serves as the basis for enlightenment." (4)

**Meister Eckhart:**

"When God touches the soul with truth, its light floods the soul's agents and that man knows more than anyone could ever teach him." (5)

**Jacob Boehme:**
"A wonderful light arose within my soul. In it I recognized the nature of God and man." (6)

Hilarion:

"When you have found the beginning of the way, the star of your soul will show its light." (7)

Krishnamurti:

"I sat crosslegged in the meditation posture. When I had sat thus for some time, I felt myself going out of my body. I saw myself sitting down with the delicate tender leaves of the tree over me. I was facing the east. In front of me was my body and over my head I saw the Star, bright and clear. ... There was such profound calmness both in the air and within myself, the calmness of the bottom of a deep and unfathomable lake. Like the lake, I felt my physical body, with its mind and emotions, could be ruffled on the surface but nothing, nay nothing, could disturb the calmness of my soul. ...

"I was supremely happy, for I had seen. Nothing could ever be the same. I have drunk at the clear and pure waters at the source of the fountain of life and my thirst was appeased. Never more could I be thirsty, never more could I be in utter darkness; I have seen the Light. I have touched compassion which heals all sorrow and suffering.... Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated." (8)
Here is mystic John Ruusbroec identifying the Christ with that light:

"In the abyss of this darkness in which the loving spirit has died to itself, God's revelation and eternal life have their origin, for in this darkness an incomprehensible light is born and shines forth; this is the Son of God, in whom a person becomes able to see and to contemplate eternal life." (9)

"It is Christ, the light of truth, who says, 'See,' and it is through him that we are able to see, for he is the light of the Father, without which there is no light in heaven or on earth." (10)

So, as long as we stay away from narrow religious interpretations, I have no problem with the statement that the Christ light shines out from us all.

Notice the many ways Jesus described the Christ: as a treasure buried in a field (the field is the body); a pearl of great price; a great fish among fish; a mustard seed (the Son) that grew into a great tree (the Father); the Prince of peace, the savior, and so on. All of these descriptions describe something about the divine spark, the fire always burning on the altar of the heart, the firebrand plucked from the burning.

You've asked what level of enlightenment Ascension is.

The ascended level of enlightenment is called sahaja nirvikalpa samadhi and constitutes liberation from the need to be reborn into the dualism of the Third Dimension. I confirmed that assertion with Archangel Michael:

Steve Beckow: What level of enlightenment does Ascension correspond to? I think it’s beyond the normal seventh-chakra enlightenment. I think it is what is called Sahaja Samadhi. Am I correct?

Archangel: Michael: Yes, it is. (11)
And I also confirmed it with the Divine Mother:

Steve Beckow: The last question is I’m trying to understand what level of enlightenment Ascension corresponds to. And I think it’s beyond the normal seventh-chakra enlightenment. I think it is what is called — and I’ll make this clear to readers — sahaja samadhi. Am I correct?

Divine Mother: Yes, it is beyond what you think of with your seven chakras. It is beyond, because what you are doing with the chakra system, even with the thirteen, we have emerged from the Third-dimensional realm, which is that reference point for the chakra system, into the new. So yes, you are correct, in this question and in this statement.

SB: It’s wonderful to have that confirmed. Thank you very much, Mother.

DM: It is wonderful for us as well, you know! ... Now, you understand that most people - and yes, you will do a good job of explaining - have no conception of what this really means.

SB: Well, you know that I have a website that discusses Sahaja Samadhi at length. ... If I take that material and present it to readers, would that be adequate?

DM: That will help. (12)

Sri Ramana Maharshi describes sahaja as "the state in which awareness is firm and one-pointed, even when objects are sensed." (13) He associates it with the state in which "the screen [of awareness is] permanently exposed. This is Self-realization, Mukti, or Sahaja Samadhi, the natural, effortless state." (14) He continues:

"When the waveless ocean of the external and the steady flame of the internal Nirvikalpa are realized as identical, the ultimate goal, the Sahaja Nirvikalpa Samadhi is said to have been reached." (15)

"Remaining permanently in the primal state without effort is Sahaja." (16)
Granted that sources like Saul speak of "full consciousness" and "unification with God," what they're referring to is in fact neither "full" consciousness nor "unification" with God, but definitely a stage towards it. But I'd imagine it's probably easiest and wisest for them not to make so fine a distinction when they're addressing a world audience, many of whom are just awakening.

So the Christ is very much an intimate and essential part of Ascension but not in the way many people think. It's the soul or Christ or Atman, which is our essence, and our expanding awareness of it is what Ascension is all about, whether Ascension to the Fifth Dimension or Ascension to every dimension beyond that.

Footnotes

(1) “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/. I assume Jesus meant that, if I were to say I was the truth, and know that to be true absolutely, then I too would be speaking as "the Christ."


(4) Loc. cit. I.e., it serves as the basis for the higher levels of enlightenment.


(10) Ibid., 74.


(15) Ibid., 88.

(16) Ibid., 89.
A prominent lightworker has surprised me by implying that only Christians can be the recipients of grace. He recently wrote, in part: “None of the denominations (1) matters. The Lord only sees Christians and Non-Christians!”

Is it true? Does the Lord see only Christians and non-Christians?

My impression is that the Lord doesn’t see religious faiths as being separate at all or one better than the other. It’s only we who do.

I asked the question of Jesus on An Hour with an Angel in December 2011. The belief that only Christians matter comes primarily from Jesus having said “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (2) But did Jesus mean “I, Jesus”?

Steve Beckow: One of the teachings of yours that I think may have been misunderstood is the saying, ‘I am the truth, the way and the life.’ Did you mean, ‘I, Jesus,’ as has been interpreted by the Church, or did you mean something else, Lord?

Jesus: It was much bigger than any church or ‘ism.’ And yes, I have said, many, many things have been misunderstood or misquoted.
But that is all right. 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. (3)

If Jesus himself has removed the basis for thinking that only believers on
him can be the recipients of grace, how can we as lightworkers
perpetuate it?

The “I am” can be interpreted as the Self or All-Self, the Source of all
existence. So Jesus is saying that the Self is the only way to the Source.
That gives rise to the many statements that we must know ourselves to
know God.

Here are some of those statements:

**Sri Yukteswar Giri**

“The highest aim of religion is ... Self-knowledge.” (4)

**Ibn Arabi**

“To know God is not an easy matter, until one becomes a knower
of one’s self.” (5)

**Al-Ghazzali**

“Knowledge of self is the key to knowledge of God, according to
the saying: ‘He who knows himself knows God.’” (6)

**Krishnamurti**

“Without first knowing yourself, how can you know that which is
ture? Illusion is inevitable without self-knowledge.” (7)

**St. Catherine of Genoa**

“My Me is God, nor do I recognize any other Me except my God
Himself.” (8)
We speak of enlightenment as Self-Realization, the attainment of the Supreme Self. It’s this “Self” that is God that Jesus was referring to.

If we really want to know who the Christ is, perhaps listen to mystic John Ruusbroec describe it:

“In this darkness an incomprehensible light is born and shines forth; this is the Son of God in whom a person becomes able to see and contemplate eternal life.” (9)

“It is Christ [the Son, the Self, the Atman], the light of truth, who says, ‘See,’ and it is through him that we are able to see, for he is the light of the Father [the All-Self, Brahman], without which there is no light in heaven or on earth.” (10)

This light of the Self is the Christ, which Hindus call the Atman and Buddhists our Buddha nature.

This is a time of religious reunification. It’s a time to recover the Perennial Philosophy or Ancient Wisdom at the basis of all the world’s religions. The Perennial Philosophy is simply the truth of Reality, shorn of all dogma.

It’s time to let go of all schemes that see true believers and infidels, members of the tribe and goyim, believers and non-believers. None of this contains a whit of truth and has stood in the way of the development of civilization on this planet for millennia.

It’s time to emerge from the childhood of humanity and be adult enough to see that we were wrong in all our religious divisiveness and it cost us plenty. God loves all sides, equally. Anyone can reach God who puts sincere effort into it.

As Sri Ramakrishna said: “All will surely realize God. All will be liberated. It may be that some get their meal in the morning, some at noon, and some in the evening; but none will go without food. All, without any exception, will certainly know the real Self.” (11)
God makes no distinctions among his creations. Only we do. And now, having brought ourselves so much pain and misery with the distinctions we’ve made, surely it’s time to stop.

Footnotes

(1) I presume denominations such as Catholic and Protestant or Presbyterian, Anglican, Baptist, Lutheran, etc.

(2) John 14:6.


(10) Ibid., 74.

Did the Buddha Believe in God?

I wanted to share what arose for me out of a friendly discussion with a Buddhist acquaintance over whether the Buddha had a conception of God. Some people believe that he had none.

I personally don’t share that view and thought it would be enjoyable to review some of the statements in which he appears to acknowledge a belief in God - well, not a belief really, as we think of it, because Buddha would have experienced God directly and profoundly and passed beyond belief.

Far from being a non-believer in God, the Buddha acknowledged “one common essence” (1) which he, with his deeply-penetrating spiritual insight, was able to see and know. As far as I can see, this "one common essence" was God, as he implies in this further statement:

“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?” (2)
In my view, the phrases "one common essence" and "primal essence" suggest knowledge of God.

To the best of my knowledge, the Buddha used Vipassana meditation to look ever more deeply into the structure of his own mind, and, when he reached the point where no wave (or vritti) arose in it, he saw his own "essence" or "nature." Having seen it, he could declare:

"The Essential Intuitive Mind [possesses] its own mysterious Enlightening Nature, and ... the attainment to this Essential Intuitive Mind unveils this mysterious Enlightening Nature." (3)

I take this "mysterious enlightening nature" again to be God.

According to him, were there no God, "primal essence" or "mysterious enlightening nature," there could be no possible escape from the self with its threefold suffering of sickness, old age, and death. He describes that "essence" with negatives.

"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." (4)
Keep in mind that the Buddha, by the time he left for the forest, had already studied with great Hindu saints. He had by then achieved Brahmajnana, the enlightenment that comes with the rise of the kundalini to the Seventh or Crown Chakra. Yet he still detected movement in the mind and remained unsatisfied.

He turned down the offer of his guru to become his successor and inherit the ashram, preferring instead to become a mendicant and finish the work of enlightenment.

During his sojourn in the forest, he set out to eliminate all waves in the mind and, when he did so, he achieved a level of enlightenment which I believe to have been sahaja samadhi (although I could be wrong). It is a permanent state of enlightenment. It occurs when the kundalini passes beyond the Seventh Chakra and comes to rest in the spiritual heart or hridayam (not the Fourth or Heart Chakra).

In my opinion, other achievers of sahaja include Sri Ramana Maharshi, Bernadette Roberts, and Franklin Merrell-Woolf.

The Buddha could now say “I have obtained deliverance by the extinction of self.” (5)

If he had only attained Brahmajnana, the “self” he extinguished would be the “lower self” or ego. But the self he transcended was more than that. He had extinguished the Higher “Self” and attained what Bernadette Roberts called the “No-Self.” This the Buddha referred to as “supreme Enlightenment.” (6)

Referring to her own experiences, Bernadette Roberts, another modern-day Buddha, explains that level of enlightenment this way:

“I came upon a permanent state in which there was no self, not even a higher self, a true self, or anything that could be called a self. Clearly, I had fallen outside my own, as well as the traditional, frame of reference when I came upon a path that seemed to begin where the writers on the contemplative life had left off.” (7)
The Buddha’s guru was unable to take him past Brahmajnana so the Buddha needed to go off into the forest to complete his journey.

Two millennia later, Bernadette Roberts was unable to find a teacher who could help her complete the journey, and, like the Buddha before her, went off into the forest and finished the task herself. (8)

Footnotes


(2) Ibid., 126.

(3) Ibid., 182.


(6) The Buddha in BPM, 154.


“Worshipper of the Sun”

It seems to me quite a common view of Amenhotep, later Pharaoh Akhenaten, that he was a "worshipper of the sun." The notion seems to have arisen because he performed a worship of the Sun in the morning. But surely he was not a simple sun worshipper. Surely something much deeper was intended by his words and deeds, something that may have escaped us.

National Geographic quotes him as saying:

    Oh living Aten, who initiates life.... Oh, sole god, without another beside him! You create the Earth according to your wish.... You are in my heart, and there is none who knows you except your son. (1)

It is said that he spoke these words as the Sun rose. But was he a worshipper of the outer, physical Sun or the inner, spiritual Sun, that is ultimately God?
Oh living Aten, who initiates life.

Who initiated life? Ultimately, God the Father did. Do not the Upanishads, which predate Akhenaten, say that "the whole universe came forth from [God] and moves in [God]"? (2)

Oh, sole god, without another beside him!

Who is the sole god, without another beside him? The Heavenly Father is One without a second, is He not? Is there any difference between what Akhenaten said and what Isaiah said? "I am God, and there is none else." (3) Or Sri Shankara: "[God] alone is real. There is none but He." (4) Surely what Akhenaten is saying is that only God exists; there are not two, but only One. "Hear, Oh Israel, the Lord thy God. The Lord is One."

You create the Earth according to your wish.

Did He not create the Earth (and the heavens) according to His wish? Observes Solomon: "The Lord ... hath founded the earth." (5) Says Shankara: "[God] is the cause of the evolution of the universe, its preservation and its dissolution." (6)

You are in my heart.

Does He not reside in the heart of each being as the Immortal Self? Sri Krishna declares: "The Lord lives in the heart of every creature." (7) Or the Upanishads: "The Supreme Person, ... the Innermost Self, dwells forever in the heart of all beings."(8)

There is none who knows you except your son.

Where is the difference between saying that "there is none who knows you except your son" and saying, with Jesus, "no man knoweth who the Son is, but the Father; and who the Father is, but the Son." (9) This same Son, this Christ, this Pearl of great price and treasure buried in a field -- is not this the immortal Self, the Son of God?

Akhetaten....
When Akhenaten says, "I shall make [the royal city of] Akhetaten for the Aten, my father, in this place," is he referring to his earthly father or to his Heavenly Father, whom he revered? The rising of the Sun...

I do not believe that Akhenaten worshipped the physical star we call the "Sun." However, if you look at the Sun, it exactly resembles, I am told, the sight of the Self in enlightenment. It is the most obvious symbol for the experience of enlightenment of all symbols that I can think of. It itself is no appropriate thing to worship; it is a metaphor for the Self, the Prince of Peace, the Atman.

**Other sages who worshipped the “sun”**

Here are other examples of enlightened sages using the sun as a teaching device, as, in my opinion, Akhenaten did. They also are not “sun worshippers.”

When we hear Sri Ramakrishna, let us recall that he was talking to a circle of very precocious spiritual aspirants, unlike Akhenaten who was probably talking to people around him who understood little of what he was saying. Probably unlike Akhenaten, Sri Ramakrishna was an avatar, who descended with what he called his “merry band” of special souls.

**Paramahansa Ramakrishna**

As long as you live inside the house of maya, as long as there exists the cloud of maya, you do not see the effect of the Sun of Knowledge. Come outside the house of maya, ... and then the Sun of Knowledge will destroy ignorance. (11)

**Bodhidharma**

In the body of mortals is the indestructible buddha-nature. Like the sun, its light fills endless space. But once veiled by the dark clouds of the five shades [the five shades refers to the five bodily coverings of a mortal], it’s like a light inside a jar, hidden from view. (10)

**Sri Krishna**
When the light of the Atman
Drives out our darkness
That light shines forth from us,
A sun in splendour,
The revealed Brahman. (12)

The Upanishads

As the sun, revealer of all objects to the seer, is not harmed by
the sinful eye, nor by the impurities of the objects it gazes on, so
the one Self, dwelling in all, is not touched by the evils of the
world. For he transcends all. (13)

Yung-chia Ta-shih

The Inner Light ... knows no boundaries,
Yet it is ever here, within us,
Ever retaining its serenity and fulness. (14)

There is a unity among the sayings of these enlightened sages. Are they
not all describing, in different words, the same one Reality, a Reality
known perhaps to Akhenaten?

I suggest that the inner Sun, the Buddha-nature, Brahman, the Supreme
Self is what Akhenaten knew, just as Bodhidharma knew it, Pseudo-
Dionysius, Plotinus, Apollonius of Tyana, St. Augustine, St. John of the
Cross, etc. It is hidden from most men; it is seen in the experience of
enlightenment.

Enlightenment and the Trinity of Levels

Akhenaten's statements in his poem to the Sun are those we might hear
from any enlightened sage we may investigate. Yes, of course, only he
could communicate with the Aten. Only an enlightened individual can
"know" God. Another name for "enlightenment" is "God-realization." Those
who are enlightened KNOW God.

I define enlightenment as an event in which we perceive, in a sudden
discontinuity of knowledge, a spiritual reality beyond this material
dimension. It could be a glimpse of one of three realities, which Christians call the Father, Son, and Holy Ghost, and Hindus Brahman, Atman, and Shakti.

Rearranging this order and using generic terms, it could be a glimpse of the Child of God (the Son, the Atman), God the Mother (Holy Spirit, Shakti), or God the Father (the Father, Brahman). These three levels have been called the Transcendent (Father), the Phenomenal (Mother), and the Transcendent in the Phenomenal (Child). (15) Enlightenment could also be of a level of Reality beyond these three.

Enlightenment opens up communication with what Hindus call (interestingly, given Akhenaten’s use of the term Aten) the Atman, which Jesus called the Prince of peace, the Pearl of great price, the treasure buried in the field (of the body), the mustard seed, and the leaven that leavened the whole loaf.

Having seen the Light of the Christ or Atman, we put aside all desires for anything else than to fully experience it and find that meditating on it (or pursuing some other spiritual practice) makes that discrete point of brilliant light (the Child) turn into a light that suffuses all creation (the Mother) and thence to a light that utterly transcends creation (the Father). We have found the treasure buried in the field. We have sold all that we owned and have bought field and treasure.

Does any enlightened master, apart from Jesus, support this conjecture that knowing the Christ or inner sun leads to knowledge of the Father or transcendent sun? Here is medieval mystic Jan Ruusbroec on the subject:

In the abyss of this darkness in which the loving spirit has died to itself, God's revelation and eternal life have their origin, for in this darkness an incomprehensible light is born and shines forth; this is the Son of God, in whom a person becomes able to see and to contemplate eternal life. It is Christ, the light of truth, who says, "See," and it is through him that we are able to see, for he is the light of the Father, without which there is no light in heaven or on earth. (16) [Emphasis added.]

Zoroaster called the inner sun "Fire the Son of God." (17) Look at the misunderstanding which surrounds him. A scholar as wise as Sir Leonard Wooley can say, misunderstanding Zoroaster's description as many
Egyptians probably did Akhenaten's, that Zoroaster worshipped "embodied fire." (18) “Fire the Son of God” is not different from the inner sun that Akhenaten may have seen.

Here are other examples of the use of a fire metaphor to describe the inner sun, Christ, or Atman. Biblical prophets called it a "firebrand plucked from the burning" (19) and “the fire ... ever ... burning upon the altar” [of the heart]. (20) Modern masters have called it the “divine spark buried deep in every soul.” (21) Krishnamurti called it “the Star.” His description of his enlightenment is very compelling. Perhaps it may have happened to Akhenaten the same way.

I sat crosslegged in the meditation posture. When I had sat thus for some time, I felt myself going out of my body. I saw myself [with the inner eye] sitting down with the delicate tender leaves of the tree over me. I was facing the east. In front of me was my body and over my head I saw the Star, bright and clear. ... There was such profound calmness both in the air and within myself, the calmness of the bottom of a deep and unfathomable lake. Like the lake, I felt my physical body, with its mind and emotions, could be ruffled on the surface but nothing, nay nothing, could disturb the calmness of my soul. ... I was supremely happy, for I had seen. Nothing could ever be the same. I have drunk at the clear and pure waters at the source of the fountain of life and my thirst was appeased. Never more could I be thirsty, never more could I be in utter darkness; I have seen the Light. I have touched compassion which heals all sorrow and suffering.... Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated. (22)

It is this "incomprehensible light" which Akhenaten attempts to make known to Egyptians who do not know it. This light of the sun, seen in the first experience of enlightenment, opens up and becomes a transcendent light, in a further, more transformative experience of the Father. The Son proves to be the truth, the way, and the life - the doorway to the Father, with which it is one.

I have said that all enlightened sages know the same thing. Let me end with a quote from Sri Yukteswar Giri, on the unity of religions. 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. (23)

Summary

To summarize, I submit that Pharaoh Akhenaten was an enlightened man, who had knowledge of the Heavenly Father through mystical insight, as did all the world’s saints and sages. He had this experience, as they all did, when the Inner sun of the Self arose, not on the earthly horizon, but on the inner horizon of the heart. That first mystical vision led him eventually to Aten, the Father. The religion that he initiated, which was overthrown after his death, was the worship of the same Heavenly Father that all mystics and masters through eternity have reverenced.

Seeing him in this way eliminates the difficulties inherent in casting him as a mere worshipper of the Sun and restores to him his true accomplishment: he fulfilled the purpose of life -- to realize God. That his contemporaries did not give him his due is unfortunate.

But, with the benefit of thousands of years of spiritual learning, we have the opportunity to set that unfortunate circumstance straight and give Akhenaten his true place in history, along with such other enlightened mystics as Solomon, Socrates, Jesus, and Buddha.

References

See Bibliography, following this section, for full publication details.

(1) National Geographic, April 2001.
(2) UPAN, 23.
(3) Isaiah 5:22.
(4) CJD, 69.
(6) CJD, 75-6.
(7) BG, 129.
(8) UPAN, 24.
(10) ZTB 39.
(11) GSR, 583.
(12) BG, 59.
(13) UPAN, 22.
(14) PP, 8.
(15) See, Swami Nikhilananda, HIN, 29. Also Paramahansa Yogananda, SCC, 1, 89-90
(16) JR, 147 and 74.
(17) “Yes, we worship the Creator Ahuramazda, and the Fire His Son.” (Zoroaster in GZ, 46.)
(18) UR, 105.
(19) Amos 4:11
(20) Leviticus 6:13.
(21) LAS, Part 1, 22.
(22) KYA, 171-2.
(23) HS, 3.

Bibliography


I wonder if you'd permit me to address a couple of matters that emerge from answering the "Contact Us" email. One is the matter of asking me to cease addressing Archangel Michael as "Lord."

There are several traditional attitudes that people adopt in their devotional relationship with the Divine. Hindus have studied this subject the most deeply, in my opinion.

These attitudes reflect one's own temperament and perceived connection with God or with his angels. One is the friend, another the lover, the parent, the child, etc. And one is the servant.

I am a servant of Archangel Michael. That doesn't mean that you are or have to be. But I am. And to stop addressing Archangel Michael as "Lord" would be like asking me to do something untoward or reprehensible.

Please know that I feel exposed enough as it is having landed in a society that does not value the word "Lord" without taking up that practice myself.

How others proceed is up to them. This is (becoming) a free society, where we don't ask people to conform to our usage, providing theirs is not causing harm.
The use of the word "Lord" in relationship to the archangels meets with a response from my heart, a flood of love, a sense of true proportion.

It honors the very wide gulf there is between the manner in which Archangel Michael sees and the manner in which I see. And it honors the fact that I serve him. It's "proportionate" to me. It feels appropriate or fitting. It may not feel the same to you and I honor that.

In India, where the traditional devotional attitudes towards the Divine are well known, one does not ask a devotee to stop talking to Krishna as if he were one's child. One allows to each person the form of their relationship with the Lord that they choose.

I'd be happy to see us start doing that in the Western world as well - to allow each person the form of their relationship with God that they prefer, rather than asking one person not to relate to God or the archangels in the way that he or she wishes.
Quick Review of Ascension and Sahaja Samadhi

I've just had a very interesting conversation with a reader about Ascension and enlightenment and our journey to God. I'm sure the reader won't mind if I repost some of the points we discussed there.

Ascension constitutes a full-heart opening and equates with a level of enlightenment known as sahaja samadhi. Most sages achieve Brahmajnana, which is a temporary heart-opening and are said to be halfway up the mountain. Sahaja is the mountain top.

That is not the same as saying "full enlightenment." In my view there's no "full" enlightenment until we reunite with God.

The heart that opens is neither the physical heart nor the heart chakra. It is the hridayam or spiritual heart, "located" (it's not physical) two digits right of the breastbone. The hridayam is a closed hole smaller than a pinhead, which remains shut until sahaja.

On the other side of the heart pinhole resides the Soul, the Self, the Child of God, the Christ, Atman, prince of peace and pearl of great price which makes its influence felt but completes its connection with sahaja.

Sahaja and Ascension (they are the same) results in an end to the need to be reborn into the realm of physical matter. It's what Jesus was speaking of when he said they shall be made a pillar in the temple and go no more
out. He meant go no more out into the material world by being physically born.

Of course, all dimensions are physical, until we reach the Transcendent One. Only the One is not physical. It's just that the substance of the higher dimensions becomes more and more rarified or refined. But it's still matter.

The Face of the One in the material domain is the Divine Mother (who will be our guest next week on An Hour with an Angel). The Mother and the Father are one. But the Father in his native state does not move and makes no sound. The Mother is the Voice in the Silence, the Voice of One crying in the wilderness.

When silent we call God, the Father; when sonic, we call God, the Mother. When still, we call him/her (God has no gender) the Father; when active, we call him/her the Mother.

It's the Mother whose creative sound (Aum/Amen) calls all matter into being, holds it for a while, and then transforms it.

It's said that a being can learn ten times more in a physical body than, say, in an astral body. But what they are learning about is how to end the cycle of birth and rebirth and not need to enter matter again.

So once anchored in the Fifth Dimension and having attained sahaja samadhi, we've achieved what all the learning is about - liberation from birth and death. We need never be born again into matter and we need never die again.

Of course, all of us are immortal from the get-go. When we die, we don't die. We simply shed this encumbrance we call a body.

But past the Fifth Dimension, we no longer have to be born into a physical body. If we tire of this one, we create a new look for ourselves - extreme makeover! So Jesus, by saying we'd become immortal upon the resurrection, is really meaning not needing to be born and die in the world of matter.
It's the resistance presented by the body that allows us to learn lessons because we're brought face to face with hard and sometimes painful circumstances and these precipitate mistakes and we learn from those mistakes. It's said that we can learn in ten years in a physical body what it would take us 100 years to learn in an astral body.

Life on the other side, whether in 4D (the astral plane) or 5D (the mental plane) presents us with no such resistance and so we sail through life and learn less. But all learning is simply geared to win us release from the wheel of birth and rebirth anyways. All learning is designed to bring us out of duality consciousness and into unitive consciousness, which Ascension will do. After that, learning is easier and our consciousness unfolds without the drag or inhibition that materiality places upon it.

Sahaja samadhi is a higher state than 99.99999999999% of all humans alive today enjoy. Only Ramana that I know of achieved sahaja samadhi among terrestrials, excepting of course the avatars like Gautama Buddha, Sri Ramakrishna and Mata Amritanandamayi. But they are not ascenders, but descenders.

Self-Realization is a relative term. Every enlightenment experience can be said to be Self-Realization, just at greater and greater depths. Awakening is an unfoldment. Enlightenment itself in some ways is the same but the intensity of the experience and the depth of the reception determines the extent of the opening. Sahaja completes the opening of the heart and the heart stays open, uniting the person and its Soul (the Christ, the Self).

 Personally, if I were fully in Fifth Dimensionality and enjoyed sahaja samadhi, I would probably not give a further thought to enlightenment for, oh, perhaps a few hundred years because Ascension in itself is an exalted state. Compared to Third Dimensionality.

I'd probably be more interested in service and would gradually unfold from there on in. The really tough lessons would have been behind me by that stage.

Footnotes
(1) In the Sixties and Seventies we used to call Brahmajnana "full" or "complete enlightenment." But of course it was not.

Conceiving it as full enlightenment led to confusion because allegedly fully-enlightened sages were still carrying on in ways that one would not expect from an enlightened being - having sex with their students, driving dozens of cars, and carrying on in other ways.

We now know that the vasanas are not completed until Sahaja so Brahmajnanis were still in the grip of their vasanas. Only after sahaja are the vasanas or seeds of action and reaction fried to a crisp. A sahaji like Ramana would never carry on with his students like a Brahmajnani might.

(2) That is, except for a brief or temporary opening in Brahmajnana. Brahmajnana occurs when the kundalini reaches the seventh or crown chakra. Sahaja occurs when the kundalini doubles back on the spiritual heart.