

Understanding the Constructed Self



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Introduction



What is the “constructed self”?

It’s a construction in thought, preserved in memory, that we allow to define ourselves and influence our response to matters.

The concept of a constructed self covers much the same territory as notions like personality, identity, self-concept, self-image, etc. The only difference is that I’m emphasizing that it’s something we ourselves construct and at times deconstruct and reconstruct.

It’s not a static phenomenon, but a dynamic. It changes as our thoughts decide. If we have a committed thought such as “I’m never going to do that again,” it alters the constructed self, removing an element of its construction or putting up a “No Access” sign.

We’re constantly altering our constructed self. And indeed we’re being asked to alter it by letting go of our negative ways of being that we’ve “sold” to ourselves and others and embracing the higher-dimensionally positive or divine qualities.

Let me focus for a moment on the “self” we construct.

It seems to me that a chord is struck whenever we focus on either the self, the Self, or the No-Self.

Anything that turns our attention to us is felt keenly. It's as if someone is wanting to wake us up to the desirability of turning our attention inwards. Not in a lethargic way but in a very attentive way.

Krishnamurti once said that liberation came from observation of the ways of the self. I think he meant the small-s self. I hope this book helps with your observation.

Some elements of our constructed self are shared across our culture or subculture and others are not. An example of a culture-wide behavior pattern is the survival-oriented way we see ourselves.

As long as we operate within 3/4D, we tend to represent ourselves as separate-seeming selves competing for scarce resources with other separate-seeming selves. It's up to us to ensure our own survival and it's survival of the fittest.

In this environment, we feel a need to sell ourselves to others - or at least an image of ourselves, a mask we wear or a way we act - in order to win friends, influence people, and garner allies.

To do this, we construct a self - or rather a self-image - a view of ourselves, which we sell to others.

We represent ourselves in the best possible light. What we call "acceptance," one could think of as "buying our act" or "not exposing our mask."

Those who buy our act become our friends. Those who don't are not.

I watch myself carve out an image of myself as generous. My father and grandfather had issues with money which I address by being the opposite. I'm busily crafting for myself the identity, mask, or constructed self of a generous person.

My hope is that you buy seeing me that way.

All of these actions take place within the Third and Fourth Dimensions. The constructed self is not a part of the higher dimensions.

It isn't part because the love that's felt there drowns all thoughts of harm or conflict. We experience abundance, feel our oneness in love, and have none but harmonious thoughts.

What that means for us is that, if we want to experience the higher dimensions, we may want to drop our mask, self-image, or constructed self.

Any construction added to our unstructured Self is overburden, an obstacle to our realization of it that would later need to be removed.

The pure and innocent Self lies deeper than the level of consciousness of the constructed self. Way beneath it.

Transparency, honesty, awareness - again, the divine qualities - are what will solve any discomfort we feel from dropping this way of being.

I hope these essays pinpoint for you what the constructed self is and how to recognize it. I hope they raise the subject to awareness and make it comprehensible.

And I hope they help you then let go of yours after experiencing it to your satisfaction. I hope they help me to let go of mine as well.

Or not. Everyone has free will.

But the constructed self will be up to awareness.

A centipede, when its hundred legs are raised to awareness, can no longer walk. It trips over itself.

We, when a behaviour pattern is raised to awareness, can no longer run it outside our awareness. It now must run within our awareness, which makes it ripe for alteration.

Archangel Michael on the Constructed Self and the New Normal



“Archangel Michael on the Constructed Self and the New Normal,” May 14, 2013, at <https://goldenageofgaia.com/2013/05/14/archangel-michael-on-the-constructed-self-and-the-new-normal/>

Archangel Michael completes the third of three discussions of vasanas and the constructed self with an examination of how and why the individual forms a mask or persona, how it’s removed, and where the individual finds him or herself once outside the box of the constructed self. Thanks to Ellen for a very speedy turnaround.

An Hour with an Angel, May 13, 2013

Steve Beckow: Welcome, Archangel Michael.

Archangel Michael: Welcome to you, and yes, I welcome all of you this night, and this night of new beginnings and completions, for this is one of the things that you come to realize as you work with the Mother and with me and with the entire Council of Love and the Company of Heaven, that there is always beginnings and endings, and that the cycle is infinite.

And so I invite you, my beloved friends, to ignite my blue flame of truth, within your heart, within your throat, within your being, and certainly within your mind, because that is where much of the discussion this night is taking place.

It is about the constructs that you have chosen and brought forward. And make no mistake about it, it is a choice. So you have brought forward these constructs to have your, what you have designed, or believe that you have designed, as your life. And there are false constructs, and there are constructs of truth, of the genuine nature of who you are.

So we will address those, because both are necessary in understanding the core essence of your being and letting go of that which does not serve you, that which leads to and from vasanas, to and from an incomplete heart. And that is not the purpose of this journey. That is not the purpose of this shift, this Ascension. It is to be in the fullness of your heart consciousness.

So, let me say to you, I come to you this night, and every night, and certainly every week, as the warrior of peace and the archangel of love. Now, what does this mean, other than a title that I am stuck on? Why do I keep repeating myself to you?

It is because each time I say these things, each time I declare myself as warrior of peace, I am giving you the gift of my peace, the gift of truth, for these are intertwined, braided deeply within the core of your being.

So, when I say this, it is to ignite that within you, because the heart that is truly, genuinely, authentically at peace and in love and being love is a balm to the soul of the collective.

And, my dear hearts, you cannot truly, fully, be at peace if you are living and even more traumatically believing in the false constructs that you have brought forward because you think and you feel that they are necessary in order to survive. They are not. These are illusions of the old 3rd, and it is time for you and for all beings to be rid of them.

So, dear Steve, where do you wish to begin this night?

SB: Well, thank you, Lord. ... If you can describe how the constructed self comes into being – the mask, the persona; if you can describe the costs associated with meeting life from inside a constructed self; and if you can tell us how to exit the constructed self; and then, if you can describe what relationship life outside the constructed self has to 4th and 5th dimensionality, for instance, to flow.

I think I have seen – and I may be wrong in this, but – that worry and anxiety and all the rest of these unwanted feelings don't exist outside the constructed self. They only exist inside. So, if you could go over those questions with us, I'd be very grateful.

AAM: So let us begin. And you may feel free to interject...

SB: Thank you, Lord.

AAM: ... as you wish, and as the thoughts occur to you as well.

SB: Thank you.

AAM: Because this is intended to be a conversation. And I say that because so often within the constructed self the conversation is all internal. And it really does not take place outside, whether it is with another or with us. So let us start.

The constructed self, what you think of as illusion – and I will use this term again and again because I wish you to understand that that is really what we are discussing – these illusions, both of the individual self, the collective self, and what people believe to be reality, how have they truly come into being?

Now, when you incarnate – and yes, I am; I am starting right at the beginning!

And when you have arrived in the womb, or been exited through the birth canal onto the planet, you are still your miraculous self. And you have that connection to the infinite knowing, not only of this side, but to yourself and to all. It is always quite amusing when people, human beings, will say, “Well, look. The babies can't focus their eyes at such a young age.” And we would suggest to you that the focus of an infant and of a newborn is sharper than anybody.

One of the conditions that the newborn is given and is aware of, that it has about, oh, a period, a span of about 24 to 30 months in which to decide whether to stay or whether to return to this side.

For many years in your society, you had a belief that there was SIDS or that there was crib death. It was usually a situation where the soul simply decided that this was not the situation that they thought, that they believed it was going to be, and that they were going to exit.

It is also during that time when some of the most severe false constructs come forward, if the child decides to stay but has been abused. And that is when you see the situation of dissociation, dissociative behaviors. But let us put that aside.

During that time, what the infant and then the wee baby are deciding and taking in is information about the environment, about the family, and about the situation that they find themselves in, in awareness of who these beings are, called family, and also in awareness of why they have come, and their soul's sacred purpose. It is very early that these constructs begin to be formed.

And we do not say this at all in any of this conversation in a judgmental manner. But the child learns to react and form behaviors that they know will bring them love, nurturing, tenderness, cooperation, allowance, so that their basic needs — and love is a very basic need — can be met. But it is as early as that that these masks, as you have called them, begin to be formed.

Now, as the child grows, this is actually reinforced And you know this. And you know this of yourself. And I do not just speak to you, Steve. I speak to all of you who are listening this night, or who are listening at a later date.

And you certainly have seen it in children. You learn to behave and put on, adopt, personas that in fact make it more manageable, from your perception, on how to manage being in form and being in your particular environment, and usually a family or an extended family, including what you think of as day care.

The key component to these early masks is the reaction the child gets — the approval, the nurturing, the love, the acceptance. So the child very quickly learns, as you well know, that to behave in certain ways brings

forth rewards, and to behave in other ways does not. And this continues and grows throughout every single person's lifetimes.

Now, let me be clear, because we have begun tonight by saying that there are genuine core constructs, and then there are false constructs, false masks. So I am not suggesting that, if a child behaves in a kind and generous and thoughtful and sweet manner, that it is a false mask.

It may be, in fact, the basic truth of that individual. But what becomes false is when that behavior is brought forward as a defensive mechanism, or when that really is not the core essence of the being. And you will see that, and it is neither good nor bad. It is simply an expression of who the person is.

Now, what occurs and how the false constructs grow is primarily not even through direct injury, although that is one aspect, but also through the perceived danger and fear of injury. So it is a survival mechanism on an emotional, mental level, that if I do not behave in such and such a way, I will be hurt. I will be injured.

But if I hide away and keep this fear, or this behavior — that you have already judged, very early age, as not acceptable — then, if I hide this away, then I will be safe, and people will love and like me and accept me.

This is the way in which human society has acted for thousands and thousands, and thousands, of years. And with each perceived danger, each perceived hurt, each actual hurt, each actual injury, the mask grows, until what you find is that you are imprisoned. And what begins to occur is that you actually come to believe that this pattern of behavior, of hiding — because that is what it is — is really who you are.

Now, the core of your being, the truth of your construct, of your essence, may very well be what you are imagining it to be, but you don't know because you are hiding it under layers and layers and layers of protection and misinformation, skewed information, about how you think humans and the world environment — no, not Gaia; we are talking about humans here, so — the societal structures, the educational structures, the financial structures, even the governmental structures, the power structures... you are trapped with these beliefs about how things are, and therefore the face you need to show in any given situation in order to survive and what you think of as thrive.

And the motivation behind that is very basic. It is the core of who you are. You behave in such manners because you believe that it will gain you love. You want to be loved. And yet it takes you so far away from the core of who you are and what you have to offer that you forget.

You forget that core truth of your being. And as you grow older and the masks are reinforced, they are no longer pliable; they have become brittle, and they have become fixed.

And so what you are presenting to others is not your vulnerability, your sweetness, your love, but what you think will gain you love.

Now, there are many complex explanations about how this occurs, but, my friends, it is actually very simple. You have one drive that is embedded within you, within your core, and that is to be loved, to love, and to be the essence of love. And in that drive is, “I will do anything to keep me on my journey back home, because what I am really afraid of is the separation.” (1)

Now, you weren't afraid of that separation when you incarnated because there was no sense of that separation. Even when you were an unwanted child, you came knowing, “Even if the human beings act up, I still have my connection to Mother/Father/One, my guides.” But that fades. But that drive does not go away. And it is that drive that continues to nudge you, to nag at you, and to move you back to the truth of who you are and continue on that journey homeward.

You say, “Well, how does that work?” You know that we have had a great deal of discussion about Ascension and making peace with the 3rd. And that is why I have emphasized the gift of peace I give you. And I ask you to accept and reignite within yourself week after week. The peace is what you are yearning for. And it is what is necessary to be fully comfortable in leaving the old 3rd dimension behind.

You have mentioned, dear Steve, that as you progress into the 4th and 5th and onward — and it is not a hierarchy; it is simply a differentiation — that these feelings, these illusionary feelings of worry, of attachment, of lack, limitation, control, dissipate. They are not present in the different dimensions. And when the 3rd dimension is cleaned up entirely and the old 3rd dimension is gone, it will not be present there either.

But how do you let go of all these constructs that you, powerful creators that I not only suggest you are but insist that you are, you have created these. You are masters at creation, and you are not even realizing it as fully as you might. And we keep saying to you it is time to create Nova Being and Nova Earth.

And you say, “Well, I don’t know how to do that.” And I suggest to you that you are creating every moment of every day in every dimension and every reality.

So, how do you tear away these masks? It is an act of tenderness, and it is an act of will. It is an act of surrender, and it is an act of love. You do not need to spend thousands of more years trying to figure out why you adopted such camouflage.

The only reason is that you wanted to be loved, and that the environment and the people that you found yourself with were either threatening or fearful to you. And so you adapted just as a chameleon does. You adapt to survive.

So, how do you practically go about letting these go? Well, first, it is by being honest and truthful. And that is why I have asked for this flame of blue to burn brightly in your heart, in your throat, your center of change, and in your head and your mind and in your mental and emotional bodies. It is identifying for yourself – and it can be rapid – “Is this the truth of who I am? Or is this a mask, a false construct, a persona? Is this my ego-speak? Is this simply an adaptation of my being? Or is this the core? Is this the expression that I am in service and love for the Mother?”

If the answer is no, that this is a false grid, a false construct, then it is time, my dear friends, to let it go. This can be done in a variety of ways. It can be done with me, it can be done with your guides, it can be done through detailing – this is not superficial. It can be done through conversation.

But it has need to be active listening and therapeutic conversation, because you are needing to access not just the mask but the why. “I behave in this way, I react in this way, I put myself forward in this way because of...” And what you are going to find is that most of these have benchmarks. The early years are very busy in constructing these constructs of who you are.

But there are other benchmarks – the first time you feel rejected; the first time your heart is broken by romance and what you have perceived as love; the first time you have felt exposed and humiliated; the first time you have lost a job, or a friend, or a home.

So, there are very clear benchmarks. And with each of these benchmarks what you find is you added more layers, more masks, more subterfuge, more camouflage in order to get through it. But the price, my dear friends, is too high, because you came in divine perfection, in the fullness, particularly in this life and at this time of Ascension, you came with the fullness of your soul design, your talents, your capacities and your abilities.

We have been telling you that this is the time of your mastery. You have access to your multidimensional self. So it is time for this illusion to simply be eliminated, blessed, disintegrated, released, surrendered, and let go.

It is not as hard as you think. And it is a matter of catching yourself, or having someone that you trust implicitly, and that you care about and who cares about you – we are not talking about 22 years in counseling; we do not have 22 years; we are talking about someone – saying, “Is that really you? Is that really how you feel? Or is this simply a construct that you have developed to avoid pain?”

What is the truth of this situation? What is the truth of your heart? And to gently, tenderly, patiently – and sometimes it is very rapid – simply go to your heart, to this heart consciousness that is already awakened within you and simply ask. And if it is not of your core, if it is not of your genuine self, then let it go.

Is this clear, Steve?

SB: Very clear, Lord. Just before we go on, could I ask you, you described the drive to be loved and to be love itself as being built into us. Is that the same design element of life that Shankara refers to as the longing for liberation?

AAM: It is exactly the same.

SB: Okay.

AAM: It is the love that sets you free.

SB: Thank you for identifying that. I can write about that later on the blog.

I exited the constructed self. I'm not sure I exited it forever. I may have come back into it. But I did exit it for a time by an act of will. You described an act of will. And also a deep feeling in myself that I was entirely sick of my mask, of my act or persona. And life outside it was wonderful. But I'm not sure that I could say that I was in 4th dimensionality outside of it. I was simply free of all these feelings of anxiousness and worry and what have you.

Can you talk to us, please, a little bit about the relationship between life outside the constructed self and the 4th dimensionality and 5th dimensionality?

AAM: When you are leaving the anxiety, the fear, the old constructs behind, what you are really doing is changing your vibration. And your vibration and what you have access to shifts. It is that simple.

And so yes, you are in the 4th and the 5th, because you are already... your feet are already firmly planted with Gaia. So, as you stay — and it is a practice, but it does not need to be an arduous practice, because you have let go of that feeling of struggle; and let us tell you, surrender is an act of will — so as you have surrendered the old, you are free to enter into a feeling of liberation, as you put it; into a place where your creative self is truly stepping forward, so that you are in a place where you are able to work inside and outside of yourself, where you are in alignment with universal law, and where you are in alignment with the truth not only of Gaia, of the kingdoms, of the planet, but you are also in alignment with the plan, with your plan and the Mother's plan.

So what you find is not that you are leaving physicality behind. That has never been the plan for this planet. It is the difficulty is the anchoring of all of this within the physical realm. It has been a challenge for many, and at times including us! But nevertheless, let us be clear. As you are releasing those masks, think of it: you have new spaciousness; you have the joy, the gratitude, the love. And these are the elements of the higher realms.

So, you are living the divine qualities. You are building the joy because it is so expansive and the more you expand the happier, the more joyous,

the more in gratitude that you are, and the more rapidly you are able to simply create.

Now, this is the key. This is a very important key for you to understand. “Not only do I feel better, but I actually have the energy of the universe to draw upon, more clearly, more readily, to bring forth my manifestation.” And I use that word in terms not of a selfish, self-centered way, but of the larger you, “To bring forward what I came here to do.” And that is not the 3rd dimension. It is the higher realms. And so you begin to see differently.

And so I ask each of you to pay greater attention. So many of you – and we do hear your prayers – ask for your third and fourth eyes to be opened; for that center of vision to be expanded. But when you are in the higher realms, this is already occurring.

And what you think you are seeing with your physical eyes has more information and greater perception, so that you are finally able to begin to really see what is in front of you. So you will see orbs, you will see angels, you will see fairies, you will see light, you will see colors differently. And you will be able to access that energy and bring it within you, to utilize it differently.

Now, it is difficult, because you are in a transition phase. So you can say, “Well, I am feeling like I can see for miles, and I see the energy beings.” And yet the person standing next to you, who has still not made peace with the 3rd, is not there. And they say, “Well, no. I don’t see anything, and I think you’re imagining it.”

So, this is also one of those situations where you need to understand that through your expanded field you are helping the person next to you, with you; that you can walk together; that it is not in your highest interest, it is not for your highest good to try and lower your vibration back down to the 3rd.

So you say, “I do not know whether I am in the 4th or the 5th.” Then what I say to you, my brother, and everyone else who is listening, stay there and find out, because that is where you will see us and find us.

SB: Well, Lord, perhaps I could intervene here for a sec and explain a little more of my difficulty in approaching the matter of whether I’m in the 4th or the 5th. And that is, I think I must come from a

transformational model born of growth work in the seventies. And that's that when I enter, so to speak, a higher dimension, there's a transformative experience, there's a tremendous Aha! or a "get," or some kind of peak moment, and after that experience I'm greatly expanded.

So, when I left the constructed self, I... it wasn't an Aha! moment, it was simply a falling quiet of the mind, and a freedom of worry and anxiety. And I said to myself, "Well, I'm not in the 4th, but I'm certainly at the bus stop, waiting for the bus." Now, am I incorrect? Was I in the 4th?

AAM: You were in the 4th. And let us refer to this, because there was a great deal of groundwork that was done by the various transformation movements over the last several decades, many decades. But part of being in the 3rd is this joy and this slight addiction to the Aha! moments, to this wonderful feeling of flying up and flying free, and being released. But that is also related to drama and to a connection that the light bulb has to go on.

And what you are doing – and I am not suggesting that there will not be some phenomenal Aha! moments, but – what you are really doing is stepping into new normal. So it feels as if this is simply the way it is and always has been and always will be, and can be.

So, yes, you are at the bus stop. Get on the bus and go exploring. Because what you are doing is you are grasping the energy; you are leaving the old false beliefs and paradigms behind. You are enjoying that feeling of expansion in your heart, your mind, your chest, but you are not asking yourself, "Oh, what's next? What do I feel? What do I desire to do next?"

And sometimes it is a very simple question, of, "Well, I just want to go and sit in the park." And sometimes it is a very big answer in terms of what you want to do with the rest of your remaining time on Earth. But what you are learning is that your heart consciousness, if you are in your heart consciousness, which is 4th and 5th, then what you are doing is you are already driving your creation process.

And one of the things that you are beginning to realize is that the creation process is happening and occurring. The shifts are occurring so naturally, and without the high drama, that it doesn't feel spectacular, unusual; it simply is your new normal.

SB: Hmm. that's a very interesting way of looking at it. I'm going to have to throw out all the learning that I hope I gained during the growth movement years, because this does not seem familiar to me. It is new ground for me.

AAM: Yes, it is new ground.

SB: This gradual Ascension.

AAM: It is not as gradual as you think. So let go of the thought and simply be in the energy.

SB: All right. ... What would be the giveaway, or dominant difference that we would feel between the 4th and the 5th, Lord?

AAM: The 4th is more playful. The 4th is when you feel that you have awoken from a very deep sleep, and that you can see the colors, the rays, the sparkles, the energies both within yourself.... There is a feeling of great liberation, and you are seeing and perceiving your planet and Gaia and each other very differently.

You look at a person and you can see and know, or you can look at an animal and see and know, their truth and who they are. And it is the beginning of accepting that you know, personally, how to work with energy, to begin to bring forward what you desire for yourself and for the collective.

The 5th dimension is a very different sense even of physicality. It is being more in charge of how your form is working and operating, and how you wish to morph it or send it elsewhere. Bilocation is a very easy process. The sensation of being in communication and connection with the different realms, whether it is the Company of Heaven or the star beings, many of whom come from the 5th, is more clear.

It is also the sensation and the knowing, the deep knowing, that "Now I am moving into the fullness of creating and changing and managing change to create myself and Nova Earth." So, the 4th is more of a bridge, and it is an awakening, and delightful. And the 5th is more of a sensation of, "Now, I am getting down to work because I am connected and aware of all of the connections that I have."

SB: All right, Lord. Well, thank you very much for that. We could go on an awful long time, but you've certainly given us a beginning to understanding this whole notion of the self that we've constructed, the house that we built for ourselves and how to get out of it and prepare for our further rise into the higher dimensions.

Footnotes

(1) Shankara called this design element of life the "longing for liberation," a subsensible thirst for God or Love that draws the individual Home.

The Challenge of the Times



“The Challenge of the Times,” January 25, 2014, at <https://goldenageofgaia.com/2014/01/25/the-challenge-of-the-times/>

“Ego” is a Latin word meaning “I.” We use it today to refer to one of the many selves we have, a self that’s constructed of thoughts, which is not permanent, and whose survival all our efforts are bent towards.

The purpose of life is to know ourself, but the self that we know is the soul, also called the Atman by Hindus and the Christ by Christians.

This same Self is itself an offspring, part, spark (these words are all metaphorical) of the Supreme Self. Jesus characterized it as a relationship between the Son and the Father. The Self, Atman or Christ is the Father individuated.

The Self is said to reside in the spiritual heart. But the ego resides only in our thoughts. Life is a progressive unveiling of the “I” that we are,

moving from no consciousness of self at all, to self-consciousness, to awareness of the soul/Self, to awareness of the Supreme Self/God.

We leapfrog over one less adequate sense of self to another more adequate sense, and then to a more adequate sense than that. We do so by realization. We realize the more umbrageous sense of the Self that we are until we at last “become” that One Self of all. I say “become” because we always were that One Self. We just didn’t know it.

When we disappear as a separate Self and are reunited with the Father or Parabrahman, (1) we’ve achieved the goal of life.

We have a permanent interest in the self that we have and are. Whatever is “I” is what holds our attention, lifetime after lifetime. The depth of our knowledge will vary but the object of our knowledge - the self at whatever level we conceive of it at any moment in time - remains the same.

We often speak of a “false grid” of beliefs that characterize Third Dimensionality and a life determined by the ego. What are some of those false beliefs? If I had my choice of the top three, I’d say separation, survival, and scarcity.

We think that we’re separate beings but it turns out that we’re all One. This sense of separation sets us up for the errors we commit out of believing the next two concepts.

The second concept is survival. We think that this separate being that we are won’t survive death and so we try to extend our lives in any way we can. We focus our attention on seeing that this being and everything it identifies with (that is, “me” and “mine”) survives. It identifies itself with our body, family, house, car, job, etc.

But there’s really no need to ensure the survival of this being. We’re eternal - always were, are, and will be. We never die although we doff this body as we would a suit of clothes.

The third concept is scarcity. We think that everything in our world is scarce and that, as separate beings trying to survive, we must compete for scarce resources. In fact, in the higher dimensions where we’re headed, everything is infinitely plentiful and created by thought. There’s

no lack and no scarcity. And I imagine there would be no scarcity here either if we but changed our way of seeing things.

The separative ego accomplishes survival in the midst of perceived scarcity by engaging in the self-serving bias. That way of being magnifies the self and minimizes others, glorifies itself and detracts from others. It attributes all successes to itself and all failures to others. It embraces all victories and disavows responsibility for all losses.

It judges and dominates others and avoids judgment and domination of itself. It blames others and sidesteps blame of itself.

It builds around the being a constructed self or mask, sells its performances to others, and seeks validation. It manages its image by such strategies as dressing for success, looking out for number one, talking it up, etc.

It creates a story about itself, bending history to the needs of the moment and rehearsing its story wherever possible until the details are polished and arranged to give the desired impression of success, victory, influence, etc.

The ego lives at the peripheries of life. It traffics in extremes, drama, and histrionics.

The Self lives in the centre, in the middle, in the heart and has no truck or trade with extremes, drama, or histrionics.

One who lives in the center is usually characterized by balance, serenity, joy and the other divine qualities.

One who lives on the peripheries and in the extremes usually forfeits these qualities but usually isn't seeking them anyways. The person living on the peripheries and in the extremes is usually seeking money, sensual gratification, and influence.

The ego tends to be selfish; the Self tends to be selfless. When we hear someone blowing their own horn, boasting about their accomplishments, puffing themselves, it usually means that they see themselves as this body, together with its thoughts and feelings, and probably nothing else.

To do so is to take an empirical-materialist view of life that only what we can touch, see, hear and feel is real. Such a view is not enough to allow

us to realize our Self and therefore not enough to achieve the purpose of life.

It's up to us as lightworkers and starseeds to go beyond the ego, with its self-serving bias. It's up to us to recognize when we're in the grip of the ego or serving its need for survival. To do so is not an easy thing. Most people *do* actually believe that they are this body, its senses, and its mind and nothing else. And so long as they do so, they're concerned with survival.

But that's the challenge of the times nevertheless - to move beyond the narrow view and to focus more and more deeply on the heart, the centre, the soul. The challenge is also to live by what the Buddha called the Middle Way of balance and moderation.

There has never been a better time to accomplish these spiritual goals in life than now. Never has it been easier. Never has so much conspired to assure our success in these efforts.

We have to recognize the call of the ego, the cry of the limited, constructed self and set it aside in preference to the heart's most distinct call, which is love.

Footnotes

(1) Parabrahman is what Christians call the Godhead. It's the transcendental Void. But beyond any knowable notions of God, I'm using the word here to mean whatever That is.

The Gawkiness of the Constructed Self



“The Gawkiness of the Constructed Self,” April 11, 2013, at <https://goldenageofgaia.com/2013/04/11/the-gawkiness-of-the-constructed-self/>

Remember when we were gawky teenagers for whom the worst possible crisis was the appearance of a pimple?

Remember what it felt like to manoeuvre and manouever to get the attention of that new boy or girl at school only to meet them and see they had no interest in us?

Remember what it felt like to kiss your date goodnight, see her amused smile, go home, and look in the mirror, only to see that you had blueberry pie all around your mouth?

Now flash forward to your adult years and remember what it felt like to be sitting at the head of the room, leading a meeting, knowing what needed to be done, feeling comfortable with yourself, and getting the job done.

Just get the difference in the two feelings. Experience the gawkiness, insecurity, and yawning dread of the teenager and the comfortable competence of the adult.

I personally prefer the comfortable competence of the adult.

The difference in feeling between the two is similar to the difference in feeling between coming from the constructed self and coming from the authentic self.

Coming from pre-fabricated ideas of who we are and how we should be, coming from our calculations and poses causes tension in the body, dampens our awareness, bottles up our courage, and leaves us second-guessing our every move.

Coming from a willingness to see ourselves as we are, to acknowledge our secret thoughts, our hidden agendas, and the reasons behind our strategies - in other words, being transparent - releases tension in the body, which then releases our awareness and our courage, and relieves us of the necessity of second-guessing ourselves.

The second way of being restores us to aliveness, full-self-expression, satisfaction, and bliss. The first way of being dampens them.

But to get there we have to open a door and walk through it. That door is what a colleague called “owning our own stuff.” We have to be willing not only to look at our warts-and-all self but to actually own it - to acknowledge it to ourselves and, if questioned, to others, to accept it and thereafter to run it from a point of awareness. We’ll never entirely escape having a constructed self. Every diplomat or statesperson conforms to a constructed self. Musicians, artists, soldiers, athletes do. It isn’t a constructed self *per se* that’s the problem. It’s running it from a point outside awareness that’s the problem.

In my family we listened to Broadway musicals. And my Mom, when she brought food to the table, would pirouette across the floor and act out with gestures the piece of music she was listening to.

She once posed beside actor Tyrone Powers at a Shakespearean festival, in such a way to suggest that she was talking to him when she was not. She was a terrific card and my favorite sequence of photos of her was when she was laughing so hard she nearly fell off the steps.

She loved to act but she acted from awareness, as all fine actors do. And she didn't have just one act; she had many acts. So a constructed self is not necessarily a bad thing. It can be the spice of life.

But when we're not willing to stand there, acknowledging what others can plainly see, wanting to remain hidden, wanting to hold onto our deep dark secrets, that's when the mischief begins.

We listen to spiritual advice. But our spiritual advisers may not tell us how to come out from our unacknowledged constructed self. They may not help us with conflict-reduction and conflict-resolution strategies. And many of us will be acting on a world stage.

We need to have looked at ourselves, to know our quirks and idiosyncracies, our hidden investments and agendas. A colleague said the other day, I'm happy to give you my distortion of reality. She's in on the buzz. She knows how to reveal herself, warts and all ... or perhaps pimples and all. (No, she doesn't have warts or pimples.) She can laugh at herself.

Once a person has walked through that door, once they can say, yes, I got it on with a guy in the hospital linen closet; yes, I stole twenty dollars from Mother's purse; yes, I cheated the bank, then a whole suit of armor falls off us and we have our emotional mobility and freedom back.

So that's what I'm doing here now - trying to kickstart this process which is more often associated with the mind/body complex than with the spirit.

If you want to kickstart it within yourself, try filling in the rest of these sentences:

- Something I'm aware of about myself is....
- I see in myself that I....
- I feel....
- I have this thought that I....
- Secretly I feel....

- What I'm really after (or really trying to do) here is....
- What I'm hiding is....
- I'm pretending to be....
- I want you to see me as....

This opening up to our constructed self is needed or we may find ourselves at the most inconvenient times with the apple cart up-ended. Some heckler from the audience reveals something about us and we're not used to encountering that kind of revelation. Someone finds our button and presses on it repeatedly. (Well, you've seen me go off so you know what that looks like in my case.) Someone says something innocuous but it reminds us of our worst nightmares and away we go.

We reduce the chances of this happening by "looking at ourself," as my colleague said.

We as lightworkers, looking at walking onto the world stage, cannot afford to be up-ended. So it falls to us to begin the process of self-examination and fessing up to what our hidden and constructed aspects are.

Neither a Jukebox nor a Living Fossil



”Neither a Jukebox nor a Living Fossil,” June 5, 2013, at <https://goldenageofgaia.com/2013/06/05/neither-a-jukebox-nor-a-living-fossil/>

The Divine Director said through Tazjima the other day:

“Even acts that appear to contradict one’s immediate understanding of self can be turned around and presented as a lesson for others to absorb and benefit from as an example of being true to self and to the greater Self, the collective of humanity.” (1)

That certainly makes sense to me and it’s in that spirit that I discuss my own traps and vasanas, pratfalls and realizations.

One occurred the other day. I observed myself having a reaction to a situation. I was giving feedback but the feedback I was giving was stronger than was probably appropriate. And I wondered where that was

coming from. I looked and saw a vasana underneath it. A vasana is an archaic behavior pattern born out of reaction to ancient trauma.

In this case, I saw myself as a young child, the runt of the litter, trying to get a word in edgewise in a conversation between my father, mother and older brother. I was looking up at all the older folks, utterly unable to have my own point of view be registered in the group. And I reached the conclusion that nobody listens to me.

Having reached that conclusion, I must have decided to make sure I said things in a way that was listened to. So I developed habits like repeating myself, saying things with enough bite that they got attention, becoming a stick in the mud that had to be listened to if the caravan was to proceed, etc.

So just to repeat myself (not wanting to depart from pattern): I reached a conclusion, made a decision on the basis of it, and developed patterns of behavior that became part of my constructed self, persona, or identity.

Pretty common stuff so far. But over the years this pattern becomes extended, exacerbated, stretched, etc. With continuous repetition, outside the field of awareness, I become ever more acerbic in my comments, forceful in my presentation, and so on. My behavior and personality become skewed: as the twig is bent, the tree inclines.

The tendency of vasanas to become more and more objectionable over time is why I say that, if we don't source or complete them, we end up in a rocking chair, nattering to ourselves, a living fossil.

We end up talking to ourselves because no one wants to be around us or listen to us (in my case, my vasana of concluding that I was not listened to would become a self-fulfilling prophecy). We become fossilized because we've repeated the vasana so many times and added so many layers to it that it becomes difficult to break free.

Werner Erhard used to call vasanas "records" and a person with many records was a "jukebox." So we become a jukebox after a while, endlessly playing our top ten tunes.

But at least becoming aware of the vasana means we can't run it now without being aware of it. And the centipede that becomes aware of its

hundred legs ... well, you know what happens to it. Nothing left for it to do when it piles up into a little ball than become a butterfly.



A living fossil

So, even if we haven't learned to source a vasana, we can still at least raise it to awareness. I personally am fascinated with the way a human being works. I can observe my own folly for hours and get a rousing laugh out of the way I be.

Nonetheless, we have the added payoff this time around in that an investment in awareness pays off more than perhaps any other investment I can think of. And smooths the way for all that comes next.

Footnotes

(1) "The Great Divine Director: Be True to One's Self," channeled through Tazjima, 1 June, 2013 at <https://bluedragonjournal.com>.

Responsible for My Own Face



Severity personified: Steve at the IRB (Immigration and Refugee Board)

"Responsible for Our Own Face," October 10, 2013, at <https://goldenageofgaia.com/2013/10/10/responsible-for-our-own-face/>

What makes vasanas (reaction patterns) so insidious and hard to see is the self-serving belief that if I do something (or you or any of us), it must be right.

And if I do it, there must be a reason for it.

If we saw others behave the way we do when reactivated, we'd call them crazy, a jerk, and worse, but when we do it, we're right and reasonable.

And then we go a step further and make our vasanas the foundation of our character and, in fact, build a constructed self out of them.

And with each step, I (or we) go more and more out of awareness of what we're doing, what the damage is, what the cost is, and so on. After all, it's just us. And if it's just us, it must be ... right and reasonable.

Maybe forty years ago, I wrote in my first book (still in a drawer somewhere) that I'm invisible only to myself. The face I built for myself is not invisible. But, unless I look in the mirror, I don't see that face. Everyone else does and I'm not invisible to them.

Douglas Harding, he who had no head, (1) used to say that my face is your problem. Yes, I don't see it at all. No problem for me.

A local journalist once said that by age 40 everyone is responsible for his or her own face. I get that.

Because of the events of my life, I built a very serious and even severe face. I capped that off with eight years on the refugee bench listening to many stories that were pure fabrications.

The prize of gaining citizenship was so high that even many authentic refugees fabricated and such was the justice of the law that we were not allowed to refuse entry if even a credible remainder of evidence stood up to questioning and grounded the claim.

I'm not saying I disagree with that aspect of the law. I applaud it. But it showed that simply lying in some instances was no reason unto itself to disqualify a person and that was a very new concept to me at the time.

But listening to so much fabrication was an invitation to create a very serious, even severe, definitely sober-sided face.

I often saw people react to me as if I was severe when I didn't feel severe at all and then I remembered my face. That severe expression was plastered on me. I had created my own face and was now responsible for it.

So our vasanas become our character and our face becomes our calling card. And now here we are being asked to back out of it all. We're being asked to know when we're trapped in a vasana and to think about what the impact is of having the face we wear.

The rising energies are helping, no doubt. But it's a daunting task to deconstruct a vasana-based character, a reactive constructed self. Nonetheless, that IS the assignment.

I actually feel humble when I think about all that has to be taken down and taken apart if I'm to recover my original innocence and enter the kingdom of heaven, so to speak.

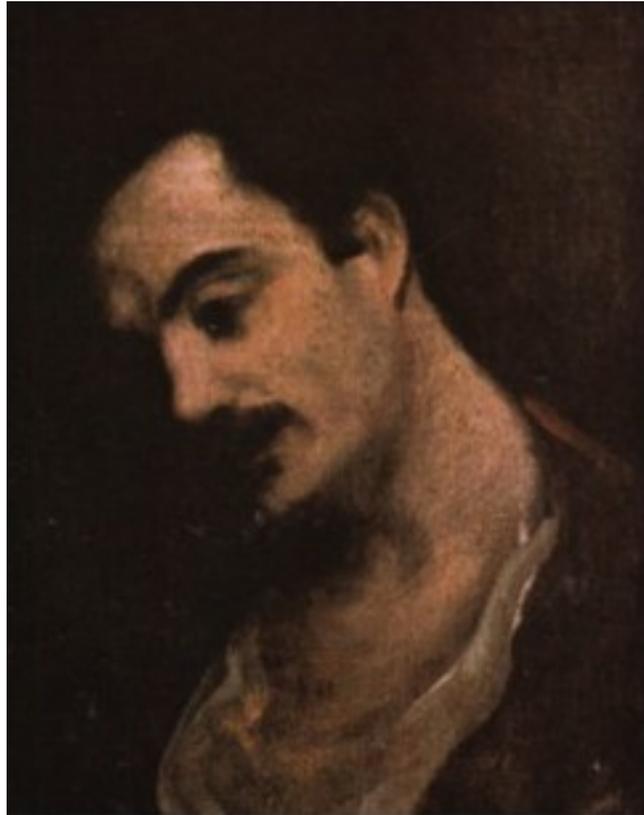
Another day, another vasana. Another vasana sourced and one more plank taken off this glaring signboard I call a "face." If we source our vasanas, instead of projecting them onto others, we take one more step out of the constructed self.

Small steps, Ellie. Small steps. Another step taken on the road back to my original face.

Footnotes

(1) Douglas Harding, *On Having No Head – Zen and the Rediscovery of the Obvious*. On just getting presence, without the mind.

Entertaining the Counterintuitive



Kahlil Gibran

“Entertaining the Counterintuitive,” October 14, 2013, at <https://goldenageofgaia.com/2013/10/14/entertaining-the-counterintuitive/>

Kahlil Gibran could have been speaking of these times when he said:

Like sheaves of corn he gathers you unto himself.
He threshes you to make you naked.
He sifts you to free you from your husks.
He grinds you to whiteness.
He kneads you until you are pliant;
And then he assigns you to his sacred fire, that you may become
sacred bread for God's sacred feast. (1)

One minute we're as high as can be and the next minute we're stretched beyond belief. One minute we're full of energy and the next minute we can't stand on our feet. We're being kneaded like dough, or so it seems.

What's the purpose of it?

Well, I don't know the divine purpose of it, but I certainly can guess at some of the psychological purposes.

I've said on other occasions that our vasanas (reaction patterns) make up our constructed self. But the precipitate of our vasanas is what Wilhelm Reich called "character armor" and Eckhart Tolle called "the pain body." (2) We store our upsets in the body as bands of muscular tension (character armoring) and we also store pain in our etheric bodies. The aggregate consciousness of pain is the "pain body."

Holding the memories of our pain has several effects. Awareness varies, I believe, inversely with the level of tension in the body. The tension we feel from the memory of pain lowers our awareness.

Crying and laughing both release tension, as do bioenergetics, rebirthing, Rolfing, yoga, stretching, and many other practices. The tension that these practices release is often the really solidly-packed-in tension.

Relaxation also releases stress, which is one of the causes of tension, along with our belief systems or vasanas. Music, walks in nature, a hot drink, massage and other practices such as these relax us, lower stress levels, and heighten awareness.

Love, such as we've been feeling this past week as the Mother pours her clarity energy out to us, rids us of stress as well, but exposes the holding patterns in the body and therefore can raise vasanas to the surface in the same way that lowering the water in a river exposes rocks.

The raising of vasanas to the surface is not a sign of defeat. I think you've heard me say often: Oh, boy, here comes a vasana. Whoopee! I get a chance to complete it!

You cannot complete a vasana unless it's up so, when one is up, that's our big chance. Not to project it onto someone else, but to experience it through to completion, at which point it lifts.

Everyone has vasanas, even supposedly enlightened masters. Our vasanas aren't burned to a crisp until after sahaja samadhi, which lies perhaps a year out in front of us. We have a ways to go and you can rely on the energies to pull us like taffee until the preponderant part of our vasanas are gone. Whatever is left will be forgiven us by the Law of Grace. (3)

What to do?

There are many approaches to ridding ourselves of vasanas, or what Eckhart calls "strong emotional reactions." A whole portion of this blog is dedicated to exploring those paths. (4) But the very best way I know to complete a vasana is to paint it with awareness - what Eckhart calls "presence."

Remain aware of the vasana as it arises. Follow your breath if you need something to help you stay present (remain as presence) as the vasana moves through you. As I said the other day, awareness (or presence) is decidedly not neutral. Awareness is a divine solvent. Knots in consciousness cannot persist through simple, bare awareness.

Project them onto others and they grow. Resist them and they persist. But remain in bare awareness of them and they cannot remain. This too will pass and it does - most readily - in the face of bare awareness.

So much of what we need to do in the spiritual realm is counterintuitive. Our first impulse is to DO something. We push and lift and strain ourselves to accomplish useful work.

But the Divine does not move. The Divine is still. And the Divine is ultimate awareness. If we want to become men and women who move without moving, do without doing, then we need to rest in awareness.

We need to understand and accept that what applies in the Third-Dimensional world of matter is not ultimate and that things like awareness are much more powerful than what we think of as action.

Remember how the Divine Mother said in her interview on *An Hour with an Angel* that we could be a wayshower without leaving our bedroom? (5) Well, yes, because lightwork does not have to be active. We also serve who only stand and watch.

So whether we're in a chaotic node or bathed in delicious energies, we need to entertain the counterintuitive spiritual disciplines and cultivate such things as standing still, resting in simple awareness, accepting the tumultuous and just observing it. We need to "be with" our upsets and listen to what our body tells us. And, above all, we need to relax and allow the knots in consciousness to lift from the solvent of bare awareness.

Footnotes

(1) Excerpts from *The Prophet* by Khalil Gibran at https://www.selfdiscoveryportal.com/poetry_gibran.htm.

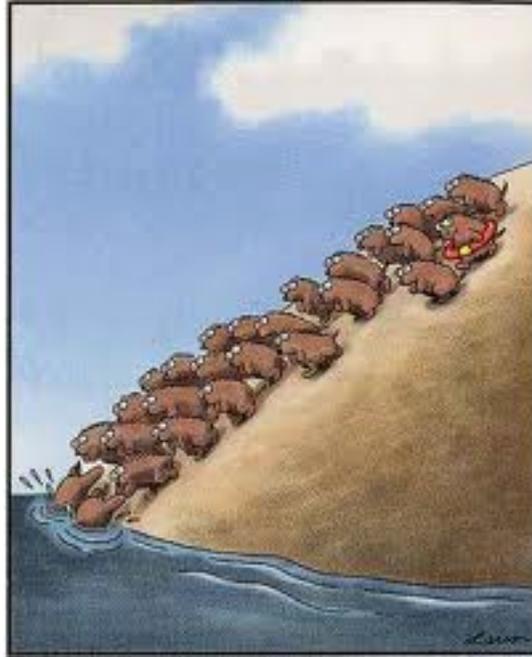
(2) Wilhelm Reich, *Character Analysis*, at https://wilhelmreichtrust.org/character_analysis.pdf. Eckhart Tolle, "Living in Presence With Your Emotional Pain" at https://www.huffingtonpost.com/eckhart-tolle/living-in-presence-with-y_b_753114.html.

(3) "With the end times rapidly drawing so near, many souls have elected to take on all remaining karmic experiences. For many it is therefore a hectic time, particularly at a personal level. When you ascend karma will have been cleared by you or 'written off' through the Law of Grace." (SaLuSa, Aug. 3, 2011 at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm.)

(4) "On Processing Vasanas" at <https://goldenageofgaia.com/on-processing-vasanas/>.

(5) "You can be a way-shower in your bedroom." ("The Divine Mother: The Role of Clarity" at <https://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/the-divine-mother-the-role-of-clarity/>.)

Confessions of a Lightworker Lemming



One definite outcome of lemming behavior

“Confessions of a Lightworker Lemming,” December 4, 2010, at <https://goldenageofgaia.com/2010/12/04/confessions-of-a-lightworker-lemming/>

Nudge, nudge, wink, wink.

I am a lightworker lemming. Not a teenage werewolf or survivor of a chain gang, but a lightworker lemming.

To escape from the ravages of Lemming Disease, I made the task a lifelong study. I now experience moments of release and then periodic onset of the disease again. I cannot relax my vigil even for an instant because the disease re-presents itself if given the slightest opening.

Because the condition can be serious, can spread in a very short time and can reach epidemic proportions seemingly overnight, I am issuing this

medical alert. I recommend that everyone familiarize themselves with the facts of this disease. I can only refer to my own experience to show how difficult it is to treat and how extensive are its ravages.

Epidemiology

Lemming Disease is ancient. It was known in Roman times, the Middle Ages, on the frontier, and in the modern city. It is found in all climates. It has been seen in the Holy Land as well as less holy lands. It afflicts a large proportion of the population. When it breaks out, it can quickly spread throughout the masses - particularly throughout the masses.

It is named after an innocuous creature, which, when it abandons individual judgment or discernment, can take catastrophic steps, even extending to extinguishing its own life in service to the emotionally-aroused group.



Lemming Disease can be spread in seemingly-innocuous situations

It has been called by different names at different times: following the crowd, mob rule, redneck behavior, etc. It is spread by a carrier clinically known as a demagogue but popularly known as a rabble-rouser. It thrives on rhetoric and what one doctor has called “memes.” Memes are slogan-like encapsulations of events, which leave out as much as they explain. Lemmings thrive on memes just as fruitflies thrive on table scraps.

Contracted early in life, it can be episodic and periodic. Left untreated over time, it can gain control of the organism and quickly become chronic. It grows by repeated episodes.

Signs and Symptoms

The leading sign of the disease is self-righteousness, a sense communicated by word or gesture that one is right, one's side is right, one's side has God on it, will win, will leave the other in the ash heap of history, etc. This sign gradually resolves itself into a particular facial mask which displays disdain for others and unflinching confidence in the rightness of one's own cause.

Its symptoms are snap judgments and knee-jerk reactions to events, the onset of mental and emotional arthritis, with a general stiffening of the mental and emotional joints. Eventually our voices and ideas become restricted in their range and we become living fossils.

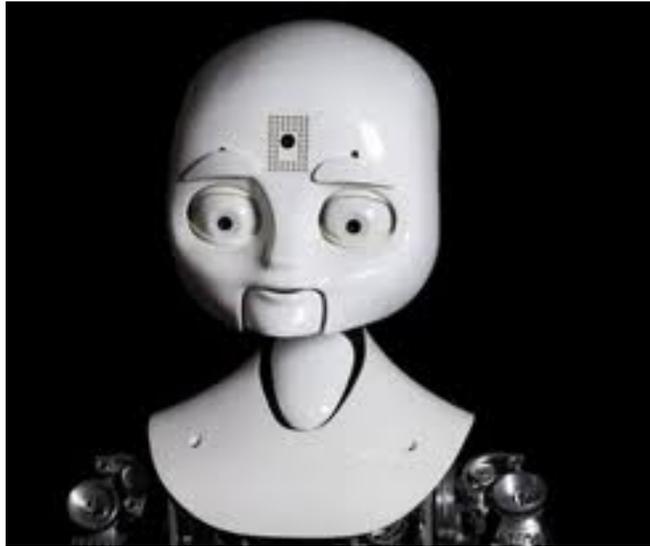
Target Population

It can affect anyone. But it particularly afflicts the brave, those who are willing to stand out from the usual passivity of the group and protest an unwanted condition. To find strength, they join in numbers and engage in antipathetic behavior, which can quickly go to excess and does not yield to reason.

Ironically, having initially stood out from the group, the victim of Lemming Disease now succumbs to the group.

In its extreme form, redneck victims of it can be found in any population - darkworker or lightworker. The same sclerosis or arthritis results no matter what one's view or intentions. It spreads quickly among men. Locker-room behavior is a particularly-fruitful medium. But it does not spare women.

Etiology



Advanced case of sclerosis from Lemming Disease. Notice the button where the Third Eye should be.

Lemming Disease has many causes. It spreads because numbers offer a sense of comfort and safety. People under its influence do what they never would have done alone. It is seen to spread wildly under conditions of public assembly or discussion.

In its beginning stages, the condition is temporary and leaves one feeling ashamed upon subsidence, if one has any residual connection with one's inner doctor, that is. Lingering self-righteousness perpetuates it by allowing one to live with the results of an outbreak. It is a form of compensation for the damage caused by one's behavior.

Much worse than alcoholism, an outbreak of Lemming Disease can utterly throw one off the wagon and induce one to do monstrous things. One loses connection with one's conscience. One can commit all manner of unspeakable crimes. One can even kill while under the influence.

It is known to induce temporary euphoria which has a hypnotic effect. During an outbreak, one could throw oneself off a cliff or do other things that could result in harm to oneself or death. One would never ordinarily do these things while calm or sane.

Hindus have a compendium of natural remedies called the *Bhagavad-Gita*, which describes the disease and its eventual outcome.

Be angry, and you confuse the mind;
Confuse your mind, you forget the lesson of experience;
Forget experience, you lose discrimination;
Lose discrimination, and you miss life's only purpose. (1)

Lemming Disease works its effects by causing one to lose discrimination or discernment. Pandemonium is the result. It is a form of temporary insanity or delusion. Slowly it results in a change of state, inducing a chronic form of mental and emotional sclerosis, arthritis, calcification, and petrification.

The Cure

A peculiar feature of this condition is that it cannot be cured in a period of remission. An outbreak must occur for it to be seen and treated. While a "sleeping volcano," its presence cannot be detected. Only an eruption brings it to the surface, within reach of treatment. This is the only reason why an outbreak might be welcomed. But feeling it and yet not acting on it can be a delicate art.

To cure it requires our removal from the issue of the moment and a calm reception to the mind's deeper layers, until the real source of the upset becomes revealed and cleared. I call this the "upset clearing process."

Some varieties of meditation can help. I particularly recommend a ten-day Vipassana meditation retreat, to bathe in the calm waters of the discerning mind and observe the upset, or a seven-day stay at an "Enlightenment Intensive" sanatorium, there to engage in a group process that addresses the disease. A single stay will simply reveal to us the presence of the disease. It takes repeated treatments to escape from it.

Many feel that the achievement of a particular state of "enlightenment" makes one immune to Lemming Disease, but apparently not. The tendency to respond in a kneejerk manner can afflict the enlightened as well. The death of kneejerk responses apparently does not come, alas, until a very advanced state of enlightenment (clinically known as "sahaja nirvikalpa samadhi"). Or it comes from liberal, repeated, and sustained use of the disease-clearing protocol.

I have tended to follow my own twelve-step program to extricate myself from its clutches. I own that I am powerless over my condition. Only a higher power can restore me to sanity. I have made a searching and fearless moral inventory and admitted the exact nature of my wrongs. And now I soberly carry this message out to others who are susceptible to the disease.

At this time of year, we remember a particular victim of this condition, one Ebenezer Scrooge. Once a recognized success and a man ahead of his time, Scrooge gradually became fossilized by repeated outbursts. He was redeemed by a series of epiphanies which shocked him into a new way of being. Let his emotional sclerosis and mental arthritis be a warning to us all. Turn aside from lemming behavior, O reader, to avoid peril to your immortal soul.

Footnotes

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

Deconstructing the Constructed Self

How to Handle Unwanted Feelings: The Upset Clearing Process



"How to Handle Unwanted Feelings: The Upset Clearing Process" at <https://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

How do we deal with negative feelings like hatred and vengefulness that arise when we remember what the dark side has done to us - causing death and destruction and other forms of suffering? How do we deal with our emotions without wanting to lynch the dark ones?

We could if we wanted address it using the "cognitive" approach: by educating ourselves on the accurate situation we're in as Matthew, SaLuSa, Saul, Hilarion, and others have revealed it to us.

That would involve us seeing that we created the dark ones from our own dark side and that if we withdraw our attention from the dark ones we move away from them and reach a point where we no longer have to be in their world or dimension.

We could use the growth movement answers such as hitting a pillow, shouting in our car, punching a punching bag, expressing ourselves with the same degree and kind of emotion as the upset.

We could use Ho'oponopono and forgiveness. But what can we use when none of these seem to work?

Readers here know that I recommend a process which I've called the upset clearing process. Using this, we "source," or get to the bottom of, the original upset. When we've reached the source of the upset and completed the experience at the base of it, the upset disappears and sometimes will not return to bother us (sometimes we'll have to repeat the process).

There is a part of me that sighs when I introduce this subject. Because, although it sounds straightforward, it's not entirely so. Many people fail to locate an image of their earlier upset. Many fail to grab the first image that flies by their minds. Some don't know how to "be with" the image. Some try to move the process forward when they should be passively observing.

There are many reasons why we may find ourselves unable to make the process work and I don't know what to do about that through the medium of writing. If I were standing beside another person, I could guide them through the process. But writing? Not obvious how to do it.

That doesn't mean the process doesn't work. It just means I don't know how to accomplish the task in writing.

Nonetheless, I'll lay the process out in the hopes that some of it will ring a bell and either you'll be able to make use of it yourself or else find a setting in which the process is used and get face-to-face instruction in it. I have to say that it took me years to learn it and then do it enough times that many of my major upsets have lifted.

The aim of using this process is that, instead of correcting the ignorance that holds the situation in place or instead of expressing ourselves until the upset lifts (if it does), we complete the experience of the piece of old business that has us see the world and respond as we do. The process is the same as what Krishnamurti called "passive awareness" and Eckhart Tolle calls "practising presence."

It is covered by innumerable articles in the subsection "Preparing for Ascension" in the righthand column. I've probably written about nothing else more than the upset clearing process because I know how freeing it is. At the end of this article I'll list the other articles that treat it.

I learned this process from encounter-group leaders, Werner Erhard, John Enright, Vipassana meditation, and enlightenment intensives. It has many names but has been discussed in the channeled messages that we've been reading for the last two years, all of which say, in brief, "complete your unfinished business."

The Upset Clearing Process

1. Name or Describe the Upset

We cannot process an upset that is not already happening so value your upsets when they happen. What usually happens for me is that I get upset and begin winding up to attack the other person (who "upset me," right?). Then, in a flash, I realize I'm in an upset.

I stop what I'm doing, take a deep breath, and begin the upset clearing process instead of attacking the other.

I begin by identifying the upset in any way that does the job for me. "I don't like other people attacking my friends." "I don't like it when the guy next door warbles in his awful voice." "I don't like being served cold food."

2. Identify the Accompanying Feeling

When these things happen I feel (rageful, ready to scream, irritated). I take a moment to fully experience the feeling I've named. I breathe into it. I let it fill me up.

3. Locate the Earlier, Similar Incident

What troubles us about the incident is almost never the present situation. It is usually an incident from the distant past which was so difficult for us that we stepped out of the flow of life and stopped experiencing there. Often we made a binding decision of the form "I will always" or "I will

never." What we must do now is take ourselves back to that discrete moment in history when the traumatizing event happened.

So I ask myself for an image, word, phrase, thought, or memory that will identify that original incident. Now here is where most people go off the track. The image comes shooting by them and they do not notice it. Or else they don't like the first image that comes to their mind but dismiss it for one reason or another and look for a second image.

No, the mind works perfectly to send you the image asked for. Take the first image that comes shooting across your mind.

4. Experience What Arises to Completion

Passively be with it. Stay with that image and allow it to tell its story to you. Feel the feelings that arise, no matter how unpleasant they may be. This is a crucial element of the upset clearing process.

If you feel like crying, cry. If you feel like shouting and can shout, then do that. Etc. Remain there, being with and observing the feeling and the incident for as long as required until you feel it gradually lift. Continue to remain with it until you're completely restored to Self.

When it lifts you've completed the experience - this time. You may have to repeat it, but at least once you've allowed it to play itself out it may loosen its grip on you. And it may not. It may require a number of repetitions of the process but the upset will finally lift and you'll be rid of it. If you project your feelings onto others and act out your upset, you just energize the upset and hold onto it for the next time. But this way, you've taken a step towards completing it, "sourcing" it, or "flattening" it.

No emotion or thought lasts forever. All have a beginning, a middle, and an end, which is why sages say "This too shall pass." If we allow an upset to pass through us without getting behind it, acting it out, and projecting it onto others, it will complete itself, disappear, and release its grip on us. Doing that is the way to complete unfinished business and, in this instance, Mimi, free yourself from hatred of the dark and vengefulness.

Now that's easy to say, but the fact of the matter is that it took me 23 enlightenment intensives, several repetitions of the est Training, three months of encounter groups, and numerous other workshops to release some of the major upsets in my life. So it isn't necessarily something we

can accomplish overnight. But it is the road out of the forest and with the energy rising on the planet it just may be that clearing upsets becomes easier as we go along. I wouldn't be surprised if that was the case. Moreover, the galactics will assist us to release our unfinished business; I'm sure of it.

One last thing: karma and issues are different. Our karma will be forgiven us; our issues perhaps not. Our karma is the lessons that are destined to come to us later in this lifetime or another lifetime. But our issues are right here with us now. It's the difference between the movers saying they will move your household furnishings (karma) but not your backpack (issues). If you have a heavy backpack, then there may be much labor involved in moving it. The movers leave that to you.

So, whether you can make this process work or not, whether you can't make it work right now but will be able to later, this is the way out of feelings like vengefulness and hatred. This is your answer, Mimi. Not something I could communicate in a few minutes on the air. Thanks for asking.

Emerging, Standing Forth, Exiting the Mask - It's All the Same



“Emerging, Standing Forth, Exiting the Mask - It's All the Same,” April 21, 2013, <https://goldenageofgaia.com/spiritual-essays/emergence-2/emerging-standing-forth-exiting-the-mask-its-all-the-same/>

Someone asked me why I had suddenly started a new topic - the constructed self. Not new. I've been discussing it since forever. Just using different words.

I've been discussing it since the day I started the discussion group *Galactic Roundtable* (now *Share11*) in January 2009. From the first, I urged people to share in that group, to reveal themselves, to

emerge from their shells and stand forth as the Self. Perhaps I can share a post from the first week of that group:

"That having been said, the single biggest way you can serve us is to emerge.

"What does that mean? What is 'emergence'? ...

"I don't speak of enlightenment when I'm hammering away at the keyboard. I speak of 'emergence.' I emerge. I stand forth. I rip this mask off and tell you who I am in the matter: I am here (and I think my colleagues are too) to create a space for you to emerge. That's who I am in the matter. What matter? The matter of this group.

"How do you emerge? You drop the mask, drop the drama, drop the complaints and the victimization, and stand forth as who you are. Plain vanilla you. The gift without the wrapping.

"Take off the party hat. Stop trying to sell us an image.

"Tell us who you are." (1)

Masks, shells and constructed selves are composed of the same constituents: conclusions, decisions, acts, numbers, routines, poses, postures, hidden agendas, hidden investments.



Why would I keep discussing the same theme for four years running?

There really is a reason.

Whether we talk about emergence, standing forth as the Self, or exiting our constructed self, the same matter is at issue.

We've all heard by now how the masters, angels, and galactics are gesturing to us to come thither. We see that they're reminding us what a talented and committed group of lightworkers are here - here from all dimensions and locales of space.

They're handling the part of the task of emergence that has to do with the physical body. This body is like a wet blanket on our awareness.

It's a contrarium to consciousness, a barrier, a non-conductor. It inhibits seeing. It flattens sensitivity. It does not let emotion through. Not much, not really.

Some people will hear that as me saying the body is bad and wrong. No, I'm not saying that. It simply inhibits the flow of consciousness compared to the spirit that inhabits the body.



And the Company of Heaven is handling this non-conductivity by raising the energy, sending us special waves of love and light, bringing our Merkibahs online, firing up our DNA, etc.

But the part of it that falls to us, in my estimation, is to emerge from our fears, our reticence, our hiding, our indirectness, all the ways of being which we've developed to get through the unpleasantness in our lives that can now interfere with our missions as lightworkers.

If we weren't ground crew, I wouldn't be saying this. I'd be saying "Sit back, folks, relax, and enjoy the ride." But because we're ground crew, because we're lightworkers, because we came here and said that we'd be willing to do the heavy lifting, the situation becomes a little different. And this is where the reason I talk about this comes in.

If we as lightworkers are to do what's expected of us in the times ahead, if we're to work on a global stage or handle large projects, if we're to stand up to rape and gang violence and all the really difficult issues in the world, then it becomes a positively fruitful thing - no, a necessary thing - to stand forth as the Self, in the language I used four years ago, or emerge from the constructed self, in the language I've used more recently.

I realize that many people may not have the slightest clue what I'm talking about and that can be a bit daunting. Others may be invested in the constructed self and not want to hear this. We'll all be at various places with it.

But I continue to believe, drawing on everything I've learned from all those expensive courses I took so many years ago, that breaking free from all that holds us back is what is wanted and needed.

I'm not saying that many techniques cannot clear the brush, cover a lot of ground, etc. But given that the ego does not loosen its grip willingly, there comes a moment, I think, when a choice presents itself: the person is either going to come out of their shell, out of their act, out of themselves as a construction of thought, or they are not.

It's this moment of standing forth, stepping out, and making the break with all that's artificial, prearranged and conditioned that I'm referring to and that I work for.

I don't know how many times I've watched that moment of breakthrough in people, where they suddenly shift from being fearful to being a lion, where they realize what a deep hole they've dug for themselves and now just want to come out.

Anyone who's ever been in an encounter group, the est training or an enlightenment intensive will know what I'm talking about. It's a sacred moment. Often born amid much kicking and screaming but sacred nonetheless. Once a person is out, they don't want to go back in.

In that moment, we'll either step out of the confines of all the norms and rules and fears and secrets that hold us back - or forever hold our peace. And at that moment, to watch a person take a stand that they're finished with their conditioning, finished with their holding back out of fear, finished with all that restricts and confines them which is not born out of choice is as inspir



At that moment, it's as if a person takes a step outside a time capsule or a consciousness bubble and becomes free of it all. And that's what I'm pointing at and encouraging all of us to do. It doesn't have to be born amid kicking and screaming but sometimes it is.

I want to be totally honest with you. I yearn for, I long for, I miss from the bottom of my heart partners in this work who've stepped outside their

artificial ways of being, who meet life head-on day after day, who refuse to be indirect and suppressed, who not only yearn to breathe free but insist on it.

Never mind the Divine Mother calling her children to her. Where are our partners?

I may be dreaming to think that everyone can stand forth as who they are, but it's the square I put my money on. It's the only game worth playing for me. And, while I get that I haven't a role to play in encouraging this interpersonally (I'm not schooled as a group leader, etc.), nothing brings me more joy and aliveness than inviting everyone to join me in this through my writing.

Footnotes

- (1) <https://groups.yahoo.com/group/galactic-roundtable/message/289>, Jan. 14, 2009.

Tectonic Vasanas, Core Issues and the Constructed Self



“Tectonic Vasanas, Core Issues and the Constructed Self,” April 17, 2013, at <https://goldenageofgaia.com/2013/04/17/tectonic-vasanas-core-issues-and-the-constructed-self/>

I mentioned last week that a friend had had a reading through Linda Dillon and his guide had said that we were all down to core issues.

I had a core issue rise for me last week and perhaps I could say a little about what I learned.

I called the vasana "tectonic" rather than "volcanic" because it was so huge. It revolved around the trauma I felt when my father hit my mother a second time and she left the family home forever. Of course I went with her and that ended my relationship with my father, at least emotionally, and with life as I'd known it.

I've never experienced that vasana going off before. I was not even aware that I had a vasana around my leaving the family home.

My vasanas usually trace back to the first time my father hit my mother when I was seven or to my mother's death when I was twenty-one. I can

see that this particular vasana needed to go off. It was definitely a core issue and needed to be known and released and everything like it is probably being released at this time.

But it wasn't pleasant for me and it wasn't pleasant for others around me.

So let me share some of what I learned from the experience.

The first thing is that the time between trigger and final explosion was a week. It often takes some amount of time between the triggering event and the final Krakatoa. But a week may be the longest it has ever taken me. A second vasana also went off and I thought I was done with the uproar after I sourced that one. Little did I know.

Had I known there was a subterranean issue going on that would shift the Earth under my feet, so to speak, rather than just explode like an isolated volcano, I would have sought out a listener and gotten to it. But I didn't know this tectonic vasana was even there.

I became aware of it when I awoke one morning at 5:55 (nice number) saying the word "unforgiveable!" to myself. Knowing how to work with vasanas, I didn't attribute that word to a dream but knew it was the key to a vasana, so I allowed the picture attached to the word to come up and what bubbled up was me walking up the stairs to my old house.



That was the last moment I ever lived in that house because Dad met me at the door and told me that Mom had left. I'm not sure if he told me to join her or I just did. But I did leave to join her.

I never set foot in the old house again except to remove some of my things. And I set out on a life without Father, without comforts because we were very poor after that, etc., etc.

So this vasana was based in what Werner Erhard would have called a Number One Upset, characterized by shocking loss. All my life has been shaped by the first instance of climactic violence from Dad, when he hit her and she dropped unconscious to the ground.

That had me follow a path in life that ultimately led me to be a human-rights decision-maker or refugee adjudicator specializing in gender issues. I have been unaware of the impact of this second instance of climactic violence because this vasana had never gone off.

When the final eruption went off as soon as I heard the word "unforgiveable!" I vented for half a day, including throwing up and being livid with rage and hate. Following that I had a long talk with a friend, one of the few people I know who is both outside her constructed self and a very good listener, got the whole thing out on the table, which allowed me to see all the factors at play and resulted in my confusion going away and peace returning.

So even though I know a fair amount about vasanas, I did not see that a second vasana was at play here. And the delayed reaction of a week is a fairly long fuse time for the final eruption.

The fact that I too am outside my constructed self meant that things could move ahead without secondary effects occurring. For instance, I didn't have the monkey on my shoulder commenting on events, saying "you should feel guilty about that" or "don't you feel abashed about this?"

I could just move through things without Constant Comment, the voiceover, the generalized other. That made recovery quicker and cleaner - for me. Didn't make it any easier for those who had to put up with me.

It's noteworthy to see that one can be outside the constructed self and still have vasanas. The constructed self is a residue, a precipitate, a product of vasanas. When we have a vasana go off and we don't complete

it, but instead project it onto others, we often reach a conclusion about life and make decisions based on that conclusion. The decisions we make add a fresh twist or layer to the constructed self.

Take away the constructed self and you don't eliminate all vasanas. Even enlighten yourself to Brahmajnana, seventh-chakra enlightenment and you still don't rid yourself of vasanas.

Go one stage of enlightenment higher - sahaja samadhi, where the kundalini reaches the hridayam or spiritual heart - and you become a siddha, which means "boiled." A siddha is a perfected being.

The temperature of that enlightenment is metaphorically high enough to boil the seeds that the vasanas are, the seeds of future action, and we are at last free of them. And also liberated from the need to be reborn as we will be free in the Fifth Dimension.

But until then, we still have to wrestle with our vasanas, sometimes even (or perhaps often) from past lives.

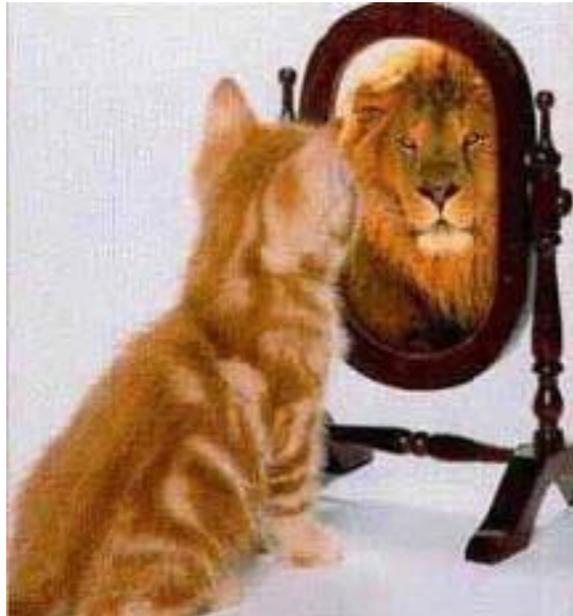
So we've talked about tectonic vasanas, core issues, and the constructed self. But there's also the factor that our personal power is returning, which only adds to the confusion and potential destructiveness of the whole affair. It can be daunting to see a person who is experiencing a return of personal power having a tectonic shift. And it's confusing to the person having the ground move under his feet.

So it was altogether what so many of our higher-dimensional friends have called a "chaotic" time. Not pleasant for any of us to go through. And magnified and reflected in the outer world, where we've just seen a false-flag operation which was not anywhere near as destructive as 9/11 was, but is still being engineered for maximum effect. The outside seems to mirror the inside for chaos.

There is also the factor of lightworkers clearing for the collective but that wouldn't make it any easier to abide such an eruption as mine was. Being outside the constructed self means I'm returning to peacefulness much quicker than I'd have predicted but I'm going to rest today and make the transition later back to normal life, so to speak. For now I need to cradle myself in the arms of whatever angels have hung in with me.

And, as always, the synchronicity factor would have it that I have a reading with Archangel Michael today and will probably learn much more about this episode and about the false-flag perhaps.

Waking Up is Hard to Do



“Waking Up is Hard to Do,” July 20, 2013, at <https://goldenageofgaia.com/2013/07/20/waking-up-is-hard-to-do/>

Waking up to something, whether as small as a behavior pattern or as large as a role in life, can often be a difficult matter.

Psychologist John Enright used to say that “being wrong is to the ego what death is to the body: it is ego-death to be wrong.” (1) And waking up can often look as if it’ll involve us in being or seeing ourselves as “wrong.”

We may find ourselves in the position of looking as if we’ve been wrong for a very long time, which no one likes, but the sooner we cough up the truth, the sooner we stop continuing to be and look wrong, so to speak.

Werner Erhard used to argue that even rats were smarter than we are. They learn not to keep going down a tunnel with no cheese. But we go

down the same tunnel with no cheese forever. Hiding the truth about ourselves and acting as if it isn't so is going down a tunnel with no cheese.

Nothing can be scarier and look as if it promises more significant harm than to wake up to something embarrassing about ourselves and come clean on the matter. Ooooooh, how we'd rather run away.

But, in the end, it takes only an instant to cough up the truth and it ends the pain forever whereas, if we hide the truth, we feel the pain forever.

Prior to getting into the habit of calling myself on my own stuff and lies, primping and image management, I used to think I'd die from the experience of fessing up. But we don't die. And in fact, after a while, it isn't even very hard or painful to call oneself on one's own stuff.

I remember breaking through the barrier of waking up to my own ways in the three-month encounter group I did at a residential growth center in around 1976. I spent what seemed like endless weeks pfafting around, avoiding the issue (whatever the issue was), and then suddenly I got the hang of it and began to reveal myself more and more.

And not only reveal myself but listen to others reveal the most intimate details about me after our love-making or call me on stuff I hoped beyond hope was invisible. But nothing was invisible. Everything went into the pot and got stirred around.

And finally none of it mattered. If someone had told me I had a ... well, a male appendage for a nose, and it was true, I wouldn't have blinked an eye. (Can't speak as freely as we did then.)

The very first insight I came to in that process was that we were only invisible to ourselves. Everyone else saw us plainly, or so it was in the encounter group.

Once we've accustomed ourselves to telling the truth about ourselves, we find an unaccustomed freedom from bondage to the lie, the cover-up, the constraints of self. We emerge from the box I call the constructed self and find ourselves to be more supple than we could possibly imagine.

As I said in an earlier article, (3) I use the practice of testing something out and trying it on to gentle myself into the truth of the matter. That could be trying on what someone else says about me. Or it could be trying

on a status or a role that Archangel Michael or the Arcturians are trying to wake me up to.

If I can grow into what they say, if the way is clear and insights come to me consistent with the role or status they talk about, then I provisionally accept their account. And by living from that space, I gradually awaken into it.

If I can expand into it, then that's a pretty good indication that what they say is probably true. If it doesn't fit, or I don't resonate with it or expand into it, then I toss it aside.

Waking up is hard to do but it's where the real power in life lies.

Footnotes

(1) John Enright, Talk at Cold Mountain Institute, April 10, 1976.

(2) est Trainer Randy McNamara, est Training, 11 Jan. 1981.

(3) As discussed in "How to Work with the Novel and Strange," July 14, 2013, at <https://goldenageofgaia.com/2013/07/how-to-work-with-the-novel-and-strange/>

Our Deep Housecleaning



Dad

“Our Deep Housecleaning,” September 22, 2014, at <https://goldenageofgaia.com/2014/09/22/our-deep-housecleaning/>

Archangel Gabrielle said in a message Sept. 21:

"I remind you this day, [that you are clearing] your key motivator, your core issues, as you let the residue of the old Third go... Why do you do this? ...

"You are undergoing this magnificent transformation, demanding and commanding the truth of your path, of who you are because you are tired of suffering and you are tired of seeing the suffering of humanity. You're tired, you are sick and tired, child, of the illusion.

"The tsunami has awakened you like never before. ... You have cleansed and cleansed. You have dove deep. You have ridden the waves. So what is the problem? Dear hearts, there is no problem. It is just that the housekeeping for yourself and for humanity goes very deep.

"This cleansing is complete." (1)

Perhaps I can illustrate the depth of this cleansing from my own personal experience. In a reading I had with him on Aug. 22, Archangel Michael used words similar to what Archangel Gabrielle just said. He pointed out that I was doing "some very deep housecleaning." It came up here:

S: You heard me during this past week, moaning and groaning?

AAM: Yes, I have. Most of heaven has.

S: Oh, no. Really?

AAM: I'm teasing you. Yes, we are aware. But also know that what you are doing is some very deep housecleaning. (2)

I presume, based on what Gabrielle said, that the same applies to many people.

He also told me that I'd emerge "addicted to love." That hasn't happened quite yet!

Yes, the housecleaning was deep. It was as deep as I can possibly imagine going. Let me illustrate.

I awoke in the middle of the night last night and saw something that brought me to a complete standstill and humbled me.

Previously I had always placed my Dad over there and me over here. In the middle of the night, I awoke seeing my Dad a few feet away from me. At that moment, the words of Farmgirl came to me:

"Hear not the blaming word,
But listen far below it,
To the secret speaking
And the silent cry." (3)

I saw the tortured look on his face, that look of terrifying anger that I knew so well.

I felt emboldened by Farmgirl's words and entered into his body in my imagination. I was actually enabled to feel how he felt. I walked a mile in his shoes, so to speak.

I got how dismal and awful he felt. I actually experienced compassion towards my Dad, for the first time in my life.

I remembered all the abuse he'd suffered in his life - being roughly treated, kicked out of the house, rejected by his father, and later by his mother - what torture that must have been.

But the most important thing I got out of trying him on and testing it out is that I saw that, when I become super-frustrated, super-angry, or super-upset, I become my Dad.

I had never seen this before. I had heard it said on occasion, but it remained intellectual knowledge. But I now saw that I actually became my Dad on those occasions. I had an experience of it. It became experiential knowledge.

I got that I can be terrifying at those times. My smugness at holding my Dad over there and me over here disappeared.

In the growth movement, we'd have spoken about "calling oneself on our own numbers." When we have a realization like this, it works to call ourselves on the number (routine, act, pattern) we see. It makes it real by fixing it in the mind. And publicly declaring it makes it undeniable, nailing our foot to the floor. Not everyone would want to do this, but I do.

My number is that I become my Dad when I'm super-frustrated or super-angry. So it really isn't that Dad is out there and I am in here. Dad is in here too. I am my Dad.

I feel sobered and humbled by what I've seen. I'm not wanting to dramatize it. If anything I feel like meditating on it and really getting it, sucking the juice out of the realization. I feel a deep sense of release and relief spreading through my body, the indication that this is a true seeing.

I feel distinctly different at this moment. There's a tingling feeling happening and a flood of calm, a wave of peacefulness passing through me.

I'd like to think that the Company of Heaven is taking this whole way of being away from me, as they did in the "System Restore." (4) But I don't know that yet.

I'm humbled by this experience, which was brought on by the Tsunami of Love. I wouldn't wish to hide it from you. Without acknowledging things like these, we can never be free of them.

The other day when I said I was operating from ignorance in 1986, (5) people wrote in and asked me not to call myself ignorant. Others wrote in and said that, if I was not a fount of love, they despaired about themselves.

I'd like to go a little deeper with that, if you'd permit me. Until we look at the truth of our way of being, we cannot be free of it. It wouldn't work for you, it wouldn't work for me if I were to pretend to be in a place I'm not.

I see that I've become my Dad and seeing that is not awful for me or an abandonment of you. Seeing that is liberating. And acknowledging this to you is also liberating. It's emergence. It's freedom.

Footnotes

(1) "Archangel Gabrielle Beckons Us: Come Fly with Me... You are Ready!," Council of Love, September 21, 2014, at <https://counciloflove.com/2014/09/archangel-gabrielle-beckons-us-come-fly-with-me-you-are-ready/>

(2) Personal reading with Archangel Michael and Steve Beckow through Linda Dillon, Aug. 22, 2014. Also see "Addicted to Love and the Middle Way," Aug. 26, 2014 at <https://goldenageofgaia.com/2014/08/26/addicted-to-love-and-the-middle-way/>.

(3) "This Manitoba Farmgirl," Sept. 20, 2014, at <https://goldenageofgaia.com/2014/09/20/this-manitoba-farmgirl/>.

(4) "System Restore," May 10, 2014, at <https://goldenageofgaia.com/2014/05/10/system-restore/>.

(5) "So Why am I Not a Fount of Love?" Sept. 21, 2014, at <https://goldenageofgaia.com/2014/09/21/so-why-am-i-not-a-fount-of-love/>.

Layer Upon Layer of Constructed Self



“Layer Upon Layer of Constructed Self,” July 2, 2019, at <https://goldenageofgaia.com/2019/07/02/layer-upon-layer-of-constructed-self/>

A friend called me the other day on not acting very compassionately. And she was right.

There is a side of me that's superficial, uncaring, unconcerned. I'm incredibly shallow about the world and I actually don't know what to do about it.

Seeing how shallow I am brings up fresh, new levels of constructed self and a whole new raft of vasanas.

Of course, only my patterned behavior will be noticeable to other people. They won't feel my feelings or think my thoughts. But they may intuit them.

The pattern of not caring has to stop.

And the interests that support this kind of coping mechanism or survival strategy will have to be raised to awareness.

The other day, when I considered the extent of the ground to be covered to emerge from the constructed self and just be the natural Self that I already know I am, I nearly felt like giving up.

But if I did, many others might as well, I thought. We need just the opposite so on we go.

To mastery of the self, the ego. To restoration of full confidence and competence, restored deficits and disabilities, ready to serve.

Krishnamurti said over and over that knowledge of the ways of the self, the ego, the constructed self, whatever you want to call it is what leads to liberation. I'm certainly getting to see mine.

Jesus added that the truth will set you free. Revealing the truth of the upset is the basis of my own method of purification of the vasanas. (1)

At some point, completing the vasanas and releasing them should get easier. Perhaps they can be eradicated for society....

Footnotes

(1) See "How to Handle Unwanted Feelings: The Upset Clearing Process" at <https://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

Escaping the Constructed Self – Part 1/5



“Escaping the Constructed Self - Part 1/5,” September 25, 2014, at <https://goldenageofgaia.com/2014/09/25/escaping-the-constructed-self-part-15/>

Every parent or spouse abusing another invites a circumstance of maladaptation in the one abused. We start out in life as angels and we may at some point become fallen angels, so to speak, in our own minds and in those of some in society.

This invites such additional circumstances as low self-esteem, increasing denial, and losing touch with ourselves. This we have to recover from.

To emerge from the circumstance of maladaptation invites a process of dawning awareness leading to a further process of progressive realization.

Werner Erhard called realization “getting it.” (1) When we “get” our number, our act, our mechanicalness in a process of realization, we have a chance to be free of it.

The truth is not trivial. It has the power to set us free. The process I’m about to describe is how we may escape that quagmire - the maladaptation, core issue, or head vasana we’ve created. As always, I illustrate the process by sharing about myself.

I call the self that arises when we maladapt the “constructed self.” And this series of essays is about escaping it. I’m relating to you the process I followed.

This is part of my lightworker service - to illustrate emerging from core issues, the constructed self, etc., as part of collective healing. The overall process in which this takes place I call “emergence” (2) and I’m following the path of awareness. (3)

The Start of the Process in the Guides' Reading Through Andrea

The process of dawning awareness and progressive realization was set off by Andrea Scully’s guides saying I had a “split” that I needed to heal. Here is what they said:

“Inside the box of ‘Steve’s story’ and history ... is a split concerning both gender and also the desire for intimacy and his longing to fulfill his completeness with physical intimacy. ...

“The ability to be intimate is boxed in by these sort of beliefs and will only interfere with the highest potential of what partnership has to offer. This will be so until the inappropriate splitting is released.

“There is a new way forward for all in these times and the challenges are such that the old ideas about relations of all types can and should be shed for creating new ways of being.” (4)

They might have called the split a “split personality” and it would have been true. When we split our personality, our awareness decreases and we may not be aware of the split.

I've been relentlessly pursuing that split ever since that reading, as I said I would. It's been helped by the kind ministrations of friends who gave me feedback.

We're only invisible to ourselves. Everyone else sees us.

The Jekyll-and-Hyde Split

The present split is is not the first I've had in my life. The original occurred when my Dad shouted at me from within inches of my face at around age 7-10. (5) I shattered into a million pieces and became the Humpty Dumpty Man for the next fifty years of my life. That was not a split personality but a shattered one, leaving me with no solid ground to build on.

But out of that I now see gradually developed another split. We all have a love of drama so let me be dramatic about it and call it my Jekyll-and-Hyde personality, my good side and my dark side. That may bring a bit of notoriety, and I don't wish the metaphor to be carried too far, but the metaphor is well-understood and it's useful.

Some people have killed themselves before they expose their core issue. Other people would rather yield to blackmail than risk the exposure of theirs. So core issues are nothing to laugh about, except in distant retrospect.

I personally would just rather say it and be done with it. It only hurts for a second and then there is peace.

Jekyll was the side of me that was unnecessarily obsequious. Its desire was to fly low under the radar of abuse, to be undetected and unobserved. It was needy, bent over backwards to please and placate, and could not stand its ground very well.

Hyde was the brute that came out in the face of perceived slight, being ignored, getting frustrated, and getting angry. Hyde was always justified, saw itself as standing on principle, and threw caution to the wind.

There was a choicepoint between the two and it has now become the most important thing in my life to see that choicepoint, stop at it, and not venture past it.

The typification of Jekyll and Hyde is accurate on some levels, though it cannot be taken too far without losing its truth value. No, I didn't haunt taverns or do bad things to people. But I was a fearsome creature and people had to walk on eggshells around me.

You remember the story of the karate dojo? I shaved off my beard one day in perhaps 1973, went to the dojo and a fellow student who had always kept a respectable distance began crowding me in sparring.

I asked him where he suddenly had developed these skills and he replied: "Steve, Steve, is that you? If I'd have known, I would never have crowded you." That this excellent sparring partner had, unknown to me, revealed that he had been keeping his distance gave me a measure of how fearsome I was in those days.

I'm using the Jekyll and Hyde motif as a metaphor. I'm standing "etherically naked" (6) before you. A dash of drama seldom hurts if it makes the point and helps the medicine go down. And this is the way to be deeply known. I want to be known.

Calling it that also emphasizes how the two sides would morph almost seamlessly, one having one effect and the other having an entirely different effect. They morphed at the choicepoint.

Footnotes

(1) "Every position or point of view we have can be said to have a 'cost' (reckoned in terms of aliveness) and a 'payoff.' 'Getting it' means being able to discover when you have been maintaining (or are stuck with) a position which costs you more in aliveness than it is worth, realizing that you are the source of that position, and being able to choose to give up that position or hold it in a way that expands the quality of your life.

"Living becomes a continuing and expanding discovery of positions or barriers to your and others' aliveness, with the attendant opportunity to handle those positions and barriers. The result of this continuing process of choosing or 'getting it' is an expanded experience of happiness, love, health, and full self-expression." (*Questions people ask about the est Training*. est, 1977, n.p.)

(2) See the essays under "Emergence" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/>.

(3) See the Essays under "The Path of Awareness" at <https://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/>.

(4) "Healing the Primary Break and Becoming Whole Again," Jan. 1, 2013, at <https://goldenageofgaia.com/2013/01/01/healing-the-primary-break-and-becoming-whole-again/>

(5) Personal reading with Steve Beckow and his guides through Andrea Scully, Sept. 9, 2014.

(6) "Archangel Michael: I See You! I Love You! I Will Engage," Nov. 7, 2013, at <https://goldenageofgaia.com/spiritual-essays/the-role-of-twin-flames/archangel-michael-i-see-you-i-love-you-i-will-engage/>.

Escaping the Constructed Self – Part 2/5



“Escaping the Constructed Self - Part 2/5,” September 26, 2014, at <https://goldenageofgaia.com/2014/09/26/escaping-the-constructed-self-part-25/>

The process of progressive realization appears in Parts 4 and 5 of this series. For those who want to skip to that and leave the rest of the discussion, perhaps go to [Part 4](#) and [Part 5](#).

Standing "Etherically Naked"

Notice that when you stand up for something significant, like heading up a global project or being a financial wayshower, just as W.H. Murray said, all of Providence moves to assist you:

“Concerning all acts of initiative (and creation), there is one elementary truth, the ignorance of which kills countless ideas and

splendid plans: that the moment one definitely commits oneself, then Providence moves too.

"All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favour all manner of unforeseen incidents and meetings and material assistance, which no [person] could have dreamt would have come [their] way." (1)

In this case, Providence, in the form of my guides, moved to assist me by telling me of the split in my personality and allowing me to uncover the rest. And, with a little help from my friends, I am uncovering it.

No one said it would be easy and no one said we'd find our reward at the end of it. No, they don't call these "personal demons" and "dark sides" for nothing. Finding out what I found out hardly showed up like a reward to me. It was hard to accept and hard to manage. My first impulse was to try to hide it, but that never works. It simply adds to the skew. I'd rather "own it" and let the chips fall where they may.

Archangel Gabrielle said that "this cleansing is complete," (2) but the process of uncovering our deficiencies remains, and will remain for as long as we exist and until we reunite with God. Only God is perfect.

You may say, if Steve is not perfect, then what hope is there for me? I'd rather you said, if Steve can lay himself bare to this extent, I suppose I can delve a little deeper into myself, like he's doing.

No, I'm not perfect. I don't choose to exaggerate, but using the term "Jekyll and Hyde" does highlight the circumstance and shows us how one generation's physical abuse can be passed along to another generation.

Here is Archangel Michael's original invitation to stand etherically naked in front of each other, to know each other deeply, truly as we are, warts and all.

"Yes, in many ways, what I am speaking of is standing etherically naked in front of each other and seeing the brilliant light that shines from each and every one of you! Do not hide any portion, any sliver of that light, of that brilliance. Do not fall, ever, into judgment or think that some piece of you is unloved or unlovable, because that is not of the truth.

“And if you bring my blue flame to this judgment, you will see what I speak of, and you will see the beauty, the magnificence of who you are.” (3)

In this case, standing etherically naked isn't making lemons out of lemonade. It's getting one's life back, one's aliveness and full satisfaction.

So I'm risking it all to stand “etherically naked” before you, not in love, as I have on some occasions, but as a man who developed a temper from his early life of physical abuse and now wants to be rid of it. And is taking the strong medicine that my guides have given me.

In my examination of the split that occurred, I had to go deeper and deeper inside me.

(To be continued tomorrow.)

Footnotes

(1) William Hutchinson Murray, *The Scottish Himalayan Expedition* (1951.)

(2) “Archangel Gabrielle Beckons Us: Come Fly with Me... You are Ready!,” *Council of Love*, September 21, 2014, at <https://counciloflove.com/2014/09/archangel-gabrielle-beckons-us-come-fly-with-me-you-are-ready/>.

(3) “Archangel Michael: I See You! I Love You! I Will Engage,” Nov. 7, 2013, at <https://goldenageofgaia.com/spiritual-essays/the-role-of-twin-flames/archangel-michael-i-see-you-i-love-you-i-will-engage/>.

Escaping the Constructed Self – Part 3/5



“Escaping the Constructed Self - Part 3/5,” September 27, 2014, at <https://goldenageofgaia.com/2014/09/27/escaping-the-constructed-self-part-35/>

Bending the Twig, Inclining the Tree

The twig was bent from my earliest years. I remember my Mom and Dad quarreling when I was in the womb and me saying to myself, "I don't want to go out there."

As an infant, I had eczema and Mom and Dad would tie one arm to this side of the crib, one arm to the other, wheel me into the kitchen, and leave me there to bawl my head off. I would kick the blanket off in my fury, lie there cold all night, and watch the ghosts (headlights) go by on the wall.

A parent must be daft to do this to an infant.

When my Dad became violent, there was I taking movies of him and recently (1) I even experienced how he felt.

Those early years left me with a movie in my head that wasn't very pleasant. And outside of my awareness, as a growing boy, I dwelt in thoughts of getting even with him, that no one was ever going to treat me that way again, and, like my father before me with his father before him, I developed a pattern of deep and unseen resistance and a tripwire of anger.

Little did I know that I'd one day realize that I'd become my father. (2) But thanks to the guides, as a result of this exploration, I've seen that I have.

Oh, wouldn't I wish I could tell you that I was an angel all my life. That I picked flowers and loved purity, gentleness, and kindness. Well, Monty Python's big foot would come down on me if I did. No, I had to play the part of the recovering victim of abuse. And I shall play it.

The original shattering became a lingering split.

Immediately having seen it, I said to myself: "I don't want to go there. Chief Engineer, change direction. This is the Captain speaking. All hands on deck!"

Krishnamurti and several other spiritual writers have said that we cannot know our Self without first knowing the ways of the many selves that we are. And I agree with him.

"The many selves that we are" are what I call the constructed self.

Tomorrow we'll look at the process of progressive realization that I went through that brings the constructed self forward and offers relief.

Footnotes

(1) "Our Deep Housecleaning," Sept. 22, 2014, at <https://goldenageofgaia.com/2014/09/22/our-deep-housecleaning/>.

(2) Loc. cit.

Escaping the Constructed Self – Part 4/5



“Escaping the Constructed Self - Part 4/5,” September 29, 2014, at <https://goldenageofgaia.com/2014/09/29/escaping-the-constructed-self-part-45/>

The Process of Dawning Awareness and Progressive Realization

What I want to do here is describe the process of dawning awareness and progressive realization that I went through to reach the heart and escape from the constructed self (only temporarily, alas) by healing a split in me.

The process involves raising to awareness one’s own constructed self and then “realizing” what one sees. And I’m illustrating how that realization just keeps expanding and expanding, if we allow it.

It’s a process that we may have to repeat and repeat into infinity if we’re to continue growing so perhaps make a bookmark here.

What brought all the realizations about was my intent to connect with my heart, my Self.

I'm going to zero in on only one moment in the two or three days that I processed this one. The realizations as a whole are discussed in the final part of this series.

That moment was a deep meditation I went into two or three nights ago, which went on for an hour or two.

It required me to drop a pattern I've had all my life and that is to pooh-poo the imagination. (You notice I write non-fiction?) No, I used my imagination freely and that lies at the heart of this process.

Not only that, but I accepted as tentatively real anything that resulted from this exercise of imagination. I allowed it and I allowed the expansion in myself that resulted from it.

I might point out that, the deeper I went, the more downloads were triggered, exploding like mines.

That leads me to believe that the downloads we've received through channeled messages and the Tsunami of Love are triggered to go off as we reach deeper and deeper levels of vibration, or, if you prefer, higher and higher levels.

I don't use the image of going higher and higher because that takes us into a world we consider unknown. And entering "unknown" territory can make us uncertain, afraid and resistant.

Instead I chose to go deeper and deeper because that is "known" territory. Everything revealed I knew to be a part of myself, instead of something outside of myself. It was comforting to always feel myself as present, even if I was exposing deeper and deeper layers of it.

Using My Imagination to Connect with the Heart

In meditation, I imagined myself first tying a lead weight to my feet and dropping down to the bottom of the ocean of love. Deeper and deeper and deeper I went.

When I reached the bottom I entered a small underwater spaceship and began a fantastic voyage, through a plaque-filled artery (leftover vasanas and core issues) that led to the heart. Having watched a movie on Hannibal recently, I imagined Hannibal was steering it.

Eventually I reached the heart and it opened. Knowing that Sahaja Samadhi was a permanent heart opening, I constructed a perpetual opening and permanent connection to the heart out of imaginary concrete and I fastened the imaginary and now-cleansed artery to it.

I felt the presence of the Self and imagined myself reaching out to It and the Self reaching out to me. We connected and some time later I went further and imagined myself merging with It.

I'm not saying that that merging was more than it was. It was not enlightenment. It was a guided meditation.

Seeing that I'd been able, if only in imagination, to create a perpetual opening and permanent connection to my Self, I continued the experiment. I connected to my higher-dimensional self. I connected to the aspects of myself that make up this composite being that I am.

I connected to all my past lives as well, to my twin flame and my guides. And I tasked each of them with each perpetually bringing me one divine quality: love, wisdom, leadership, power, reasoning, piety, knowledge, integrity, bravery, and magnificence. I imagined these divine qualities perpetually flowing into me and out from me into the world.

At this point in the meditation, I noticed that I was watching my constructed self, poor bloke. I realized that someone else was watching him. And it dawned on me that that someone else was Me and that I was the Self. Who else could be watching the constructed self? Who else lives outside of it? Only Me.

This was also the realization that Eckhart Tolle had: when he said to himself that he couldn't stand himself. Who was the self he couldn't stand and who could not stand himself? Were there two or just one?

"I cannot live with myself." This was the thought that kept repeating itself in my mind. Then suddenly I became aware of what a peculiar thought that was. 'Am I one or two? If I cannot live with myself, there must be two of me: the "I" and the "self" that I cannot live with. 'Maybe,' I thought, 'only one of them is real.'" (1)

My realization was not enlightenment and Eckhart's was. Both were realizations but his was strong enough to propel him into enlightenment

and mine was not. So please don't think that I'm comparing myself to Eckhart or say that I said I was enlightened. I'm not doing either.

Nevertheless - bingo!

I was propelled out of the constructed self and spent a day in a heightened experience of myself, outside the stimulus/response machine I was.

And then it too disappeared. Back into the ether. Premonitory glimpse. I had to go back to the india-rubber body, so to speak. Back to my ordinary, dumbed-down condition that we all inhabit.

No, I don't want to go there! Please don't send me back to my 3D body and mind!

But it did have an effect. The connection to my Self was wonderful and then it too disappeared. All experiences short of Sahaja Samadhi are temporary.

I went around for a day in the bliss that I am. Oh my Gawd! First I'm in doo doo. Then I'm in clover.

Previously what I saw existed as intellectual knowledge, predominantly hearsay, and now it was up to experiential knowledge.

In that space I could see my act clearly. I could see that I had two sides to my personality and that neither side was Me.

The constructed self is not who I am. I am the Self. I am back in the constructed self again today but I now know, experientially, that it's not who I am.

(To be concluded tomorrow)

Footnotes

(1) Eckhart Tolle, *The Power of Now. A Guide to Spiritual Enlightenment*. Vancouver: Namaste, 1997, 1.

Escaping the Constructed Self – Part 5/5



“Escaping the Constructed Self - Part 5/5,” September 30, 2014, at <https://goldenageofgaia.com/2014/09/30/escaping-the-constructed-self-part-55/>

The Structure of Realization

Let's switch from looking at the meditation that happened on one day and recover our view of the overall process that happened over several days, during which I was having one realization after another. We're drawing back our focus here.

I'd like you to notice the structure of what I'm raising here. I'm raising to awareness the structure of realization.

Awareness dawns and realization arises. And realization progresses. And progresses. And progresses until we tell it to stop.

So, now, Realization One. I saw I'd become my father.

Realization Two. Oh my Gawd, I have a split in my personality - just as Andrea's guides said I did. Holy shzt! What is that split? I get lots of feedback from everybody. I try to put it together and then....

Realization Three! Oh my Gawd, I see it now. I have two opposites in a constructed self. And they are positively like Jekyll and Hyde. No one ever told me about this one! How come I wasn't told? Summon management!

Well, Andrea's guides told me. So notice this part of the process at work as well. Our guides tell us or another source mirrors back to us. And awareness dawns. Awareness progresses until realization hits.

The energies of the Tsunami of Love also contributed, mightily. They raised my number to awareness. Who else's awareness would it come up to? It's my awareness that it needs to come up to, not that of my friends and colleagues. They can help me but all awaits me seeing it (awareness) and raising it to experiential knowledge (realization).

Calling Ourselves on Our Own Numbers

Calling ourselves on our numbers as soon as we see them is another vital part of the process. Others may or will call us, but that remains intellectual knowledge until we experience it.

Sharing it fixes it in our own deeper consciousness, preparing the way for realization. So it works if we call ourselves on it and it works if we share it. Not with thousands of lightworkers, as I'm doing here perhaps. And not with those who don't have our best interests at heart.

Whichever way we go, we can't take our baggage with us and, for some of us, letting go of it can be a rocky ride.

One thing I learned from this progressive realization was that the skeletons in my closet are coming up to be acknowledged. And I'm acknowledging them.

Jesus said: "Everything hidden will be revealed." Well, these are the end times of which he spoke. And everything hidden is in fact being revealed.

If you want to benefit by this, perhaps start raising to your awareness the ways you have of being. Make known the ways of the self to the self.

Or as Werner said, put the truth in the place where the truth already is and the unwanted condition will lift.

If I really am a watered-down version of Jekyll and Hyde, will I ascend? Of course I will. Gawd, man, it's just a constructed self. We're all getting rid of them right now.

Squeeze the juice out of these moments of realization. Write them down. Get them out there. The water's warm. You won't die.

That's what I'm doing. You don't have to declare it to thousands of lightworkers, but I did. Perhaps take comfort from that.

I just said to thousands of lightworkers that I have a split in my personality that is a weak version of Jekyll and Hyde. If I can say that, think of what you can say.

Now back to the structure of Realizations.

Watch for the progressive realizations. Imagine them and allow what you imagine to be real. Don't shut down to the experience of it or resist.

And at the end of it you'll find ... oh my Gawd, I've been ... Dr. Jekyll and Mr Hyde! I thought I was Starman or St. Francis of Assisi and instead I've become Caliban. And I'm still standing while declaring it.

My marching orders are to go through Ascension publicly and this what I've done here.

Let's Review

Let's pause now and review. What have I done here?

I've raised to awareness the nature of my constructed self, as difficult as that was and as unpleasant as the thought of communicating it. And I communicated it here the moment I became aware of it.

I called myself on my own act and I shared it. And I'm still standing, breathing, feeling, etc.

So if I can do that, you can do it. And if I'm not that constructed self but the Self, so are you not the constructed self but the Self.

Now I won't be in this same place a day from now. I'll back to the grind, so to speak. Or I may take a vacation. Who knows! (Probably not. There's too much to do.)

Any act played from awareness can be fun and educational. Make play of raising your worst acts to awareness and be done with them. Be free of them. Maybe you'll turn out to be Frankenstein or Lucifer himself! Who cares? Just cough it up and let's get on with it.

Just acknowledge it any way you can. Another day we may learn how to laugh at it all.

If we want to be in the Self, we have to *be* the Self.

This has been a long journey and I thank all those who've stayed with me. Going through Ascension publicly is about the hardest job I can imagine and your support sustains me.

The Deconstruction of the Constructed Self



“The Deconstruction of the Constructed Self,” May 13, 2019, at <https://goldenageofgaia.com/2019/05/13/the-deconstruction-of-the-constructed-self/>

We're in a process of having our deepest issues raised by news of disasters, bombings, etc.

Our fears come to the surface, are experienced, and, in this rarified atmosphere, are let go of rather than being energized and pushed back down again.

At the same time the same energies that are making it easier to release our issues are also elevating every cell in our bodies, with other consequent changes.

The net effect of it all is to deconstruct the constructed self that we worked so many lifetimes building.

Our image, our look, our gestures, our tone, everything about us and the way we dress, what we own, who we marry, etc., etc., is part of our constructed self and here we are, tearing the whole edifice down. Into the dumpster probably goes the work of many lifetimes.

Into it goes "original sin" as well. What we're left with is "original innocence."

We're returned to our naturally-innocent Self. "Sahaja" as in Sahaja Samadhi - which is Ascension - means "natural."

Lao Tzu invites us to "touch ultimate emptiness." (1) No constructed self there. And we do it by letting go.

Ajahn Sumedho once memorably made Buddhism easy for us all by boiling what we needed to do down to two words:

"I'm making it very simple for you, to save you from getting caught in incredible amounts of suffering. There's nothing more sorrowful than having to attend International Buddhist Conferences!

"Some of you might have the desire to become the Buddha of the age, Maitreya, radiating love throughout the world. Just be an earthworm who knows only two words - 'let go, let go, let go.'" (2)

We are doing that - letting go of the constructed self - the image of ourselves that we have and project for the approval and acceptance of others.

We're declaring ourselves ready and willing to stand here without our act, our racket, and our numbers. Just us, organic and raw. It's scary but it's also immensely freeing.

Footnotes

(1) Lao Tzu, *The Way of Life. The Tao Te Ching.* trans. R.B. Blakney. New York, etc.: Avon, 1975, verse 16, 68.

(2) Ajahn Sumedho, *Cittaviveka. Teachings from the Silent Mind.* (Hemel Hempstead: Amaravati Publications, 1992; c1984, 44.

Deconstructing ‘Me,’ Removing the Masks



“Deconstructing ‘Me,’ Removing the Masks,” October 13, 2010, at <https://goldenageofgaia.com/2010/10/13/deconstructing-me-removing-the-masks/>

(Steve is a former refugee adjudicator. The day prior to writing this article, he wrote one on refugees.)

What do a refugee and an ascender share? Both have chosen to leave home to seek something better.

Why has a refugee left home? To flee persecution. Home is a place in a country that the refugee leaves to seek another, free of serious discrimination, mistreatment, perhaps torture.

The ascender also chooses to leave home, but home to him or her is not a place, but a dimension. His or her suffering is existential.

Both leave home seeking something better, the refugee out of little choice, the ascender out of a great deal of it.

The ascender's "persecutor" is himself or herself. At its most basic, that persecutor is a set of unexamined, habitual responses to situations. These responses are founded upon a view of life that sees "me" as separate from all others and my interest as being in competition with that of all others. These responses, this "me," as it turns out, is a mask.

The home to which the ascender is going can be seen as a place of sorts, but it would be better imagined as a condition. That condition, I think could be best described as "universal love." To reach that place, the ascender must leave behind all that is an obstacle to universal love. Primarily these may be thought of as his or her habits, his or her masks.

Habits of being, habits of thinking, habits of doing. Masks of all sorts.

I experience this "home" as a residue or precipitate that is hard to put in words. I'm aware of it but cannot describe it as having tone or color or taste or smell. It is as oppressive as a wet blanket around the shoulders. It's always with me. It's the "home" I'm leaving.

Wilhelm Reich called it "character armoring." Eckhart Tolle referred to it as the "pain body." Encounter-group leaders described it as "residual muscular tension in the body." Werner Erhard called it "records." Hindus named it "vasanas." Many, many people have known it and called it by some name. I simply call it "habits," "masks," unexamined ways of being and behaving that are laid down by my separative mind to maintain its separative existence.

These are the primary obstacles to experiencing the universal love that I'm told is characteristic of the Fifth Dimension.

The way to this new land of universal love has no road map that I'm aware of. A compass will not help me. I don't know what to take with me on this journey, even if I do know what to leave behind.

"Me" is what to leave behind - my habits, my masks. What I'm engaged in over this next period of time, from 10-10-10 onwards, is the

deconstruction of “me,” the discarding of my habits, the dropping of my masks.

“Me” is the source of suffering the ascender has identified - the character armoring, the pain body, the stack of records, vasanas, and masks.

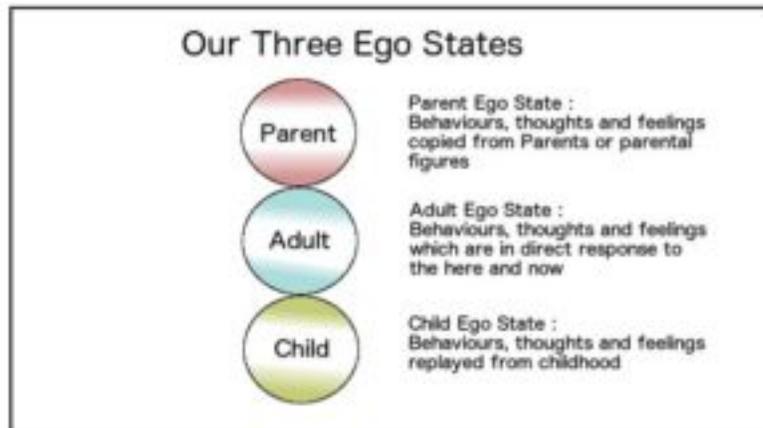
There is no place to get to on this journey. My masks dropped, universal love is naturally revealed. That is the mystery.

This period of reflection I've engaged in over the last 24 hours has identified for me the source of my suffering and has shown me what I need to do - deconstruct “me,” remove the mask. It hasn't shown me how to do it. I may need assistance here and that assistance has been promised me by the sources we read.

But I'm now aware of the home I'm leaving. I've identified its experiential aspect in myself. I'm willing to leave it behind. Leaving it behind is the journey I set out on as an ascender.

Reconstructing the Deconstructed Self

Reconstructing the Deconstructed Self



Transactional analysis was the start of it all, for me

“Reconstructing the Deconstructed Self,” May 20, 2019, at <https://goldenageofgaia.com/2019/05/20/300554/>

Eric Berne's ego states are particularly helpful in looking at the operation I'm doing on myself.

What Berne meant by "ego state," I think, would be the same as what we mean by "states of consciousness." "Ego" here just means "I."

If I can adapt his terms, I grew up with a bad-parent ego state dominating a wounded-child ego state.

I was perennially a wounded child arguing with its Father.

The turning point for me, I have to say, was the heart opening of March 13, 2015. Once I saw what authentic, true, higher-level love was, I knew I had to abandon the way I'd been raised and opt for entirely-different ways and means in life. The cost (the loss of this love) was now altogether too high.

This is four years later so the process has been slowly going on. Lately I've been able to see my constructed self so clearly that a time of rechoosing approached. I chose happiness. I chose to move from sad and mad to glad.

And where has that taken me?



Brilliant!

It's taken me first of all to the place of seeing these ego states. It's taken me to re-discovering the adult ego state, the driver of the car, the self-commander.

When I stumbled upon the adult, one thing I noticed about it was that it didn't need validation from anyone for speaking on my behalf.

My wounded child was forever seeking validation from others. My "bad" parent knew it lacked validity. But the question of validation never arises with my adult. I think this certainty around self is what the Divine Mother means by our divine authority.

I imagine it's future work to restore my parent ego state to a state of purity and innocence. But now is for reconstructing my deconstructed self so that the wise adult is in the driver's seat and a happy child is in the passenger's seat.

In growth-movement years, we'd call what I'm doing "journaling." My life is a workshop and these are all my experiments.

My object is to restore myself to the innocence and purity I saw and felt in my sight of the Self at Xenia Resort, Sept. 18, 2018.

I will know that time has arrived when love, which is universal by its very nature, flows out of me continuously.

Healing the Primary Break and Becoming Whole Again



“Healing the Primary Break and Becoming Whole Again,” Jan. 1, 2013, at <https://goldenageofgaia.com/2013/01/01/healing-the-primary-break-and-becoming-whole-again/>

The main split, the primary separation, the basic polarization, breach, and chasm that we've created for ourselves, in my view, is between an inner and an outer self.

This break is illusory but has ramifications. There can never really be a rupture between us on the outside and us on the inside, but we can persuade ourselves that, and act as if, there is. And when we do, there is, it seems, a resulting weakness, insecurity, and hesitation.

We can call the break whatever we wish, but it sees a separation come about between a surface self and a Higher Self, the one who gets up in the morning and goes to work and the One who we are.

The first order of business for me, if I want to be a whole and integrated Self again, so to speak, is to heal that split, bridge the chasm, and reconnect the two in every way I can and in every way that presents itself. In doing so I'm only healing a construction of thought.

And so I spent the bridge period between 2012 and 2013, the arrival of the New Year, in meditation on reconnecting my surface self and my Higher Self.

This is for me a sacred and an ongoing task because the first psychic break I had in my life, and we all seem to have one which shows up for us like the “work” of this lifetime, the job we took on as part of our reconciliation of karma, so to speak, was to heal a shattering that occurred for me in early life.

I've discussed it elsewhere - on *The Light Agenda* for instance. It was a moment, when I was perhaps seven or eight years old, when my father yelled at me from a point maybe two inches from my face, at which moment I shattered or disassociated to save myself.

I actually lost myself at that moment to save myself, in a manner of speaking. The experience was one of shattering into a thousand pieces and I became what I later thought of as the Humpty Dumpty Man.

The work of this lifetime had begun.

In 1986, the basic split within myself was noticed and addressed, when a girlfriend said to me, “Do you know you have the profile of an abused child?” The two sides of me - an inner side which spent much of its time grumbling and complaining and an outer side which happily presented itself to the world - rose to the surface to say “yes” and met for the very first time.

I spent the next three weeks going off like an exploding volcano of anger. Enter the main vasana. (A vasana is a bundle of memories, conclusions and decisions that arises from an earlier traumatic episode and governs our life thereafter in the area of being it applies to.)

Fast forward to the future and the Humpty Dumpty Man has apparently still not suspected and healed the primary split between the outer and the inner self. Or the wider split beyond that and the next wider split

beyond that as we work our way back to ending the primordial and illusory split between us and God.

I expect that I agreed to heal splits in this lifetime as a useful piece of work. But it may also have been a needed karmic enterprise. Whichever, last night I was hard at work addressing it.

Why? Because of the rising energies, which seem to have accelerated now. They once again brought this illusory division and separation to mind. All our sources are saying this will happen round about this time in the process of what I've been converted to believe now is a more gradual phase of Ascension.

So now on this occasion, having noticed an inner and deeper self that was seemingly different from my everyday self, I became aware at that moment of the opportunity that presented itself to heal this split and began to use every metaphor I could think of to reconnect the two.

In the course of exploring it, I moved back and forth between the surface self and the deeper self I experienced. I became aware of the unusual nature of the split. I saw that I could inhabit either.

Never mind restoring my relationship with my Dad, I was now restoring the relationship of my surface self, my personality, my everyday consciousness with my Higher Self.

My Higher Self, whom I could at first only vaguely see or feel, was, I soon came to discover, that which we know as the Light ever burning on the altar of the heart, the firebrand plucked from the burning, the Son, the Christ. It was the treasure buried in the field, the pearl of great price, my original face, God-within-the-body.

We know it by so many names and I felt it again as a light burning dimly in the darkness. Or perhaps I could say more properly a side of myself that I could sense and feel as brighter, stronger, more resilient and more "up."

I had only noticed it. I did not have a full-blown experience of it. (1) But I did see that I could inhabit it, so to speak, however dimly.

And I also noticed the plasticity of consciousness because I could also become a third "I," an "I" who, while it was still one with the surface

self and the Higher Self, could also inhabit either and watch both. That third "I" could recognize the opportunity before it of the two meeting and reconnecting, and decide to capitalize on it and bring the "other" two together in whatever way "I" could. Consciousness, I'm convinced, is plastic and adaptable in these ways.

And so I began to engage in a metaphorical and imaginary exercise of reconnecting the two. In my mind, I built a bridge over the chasm. I welded two pieces of metal together. I reintroduced the two to each other, and began to explore every other simile and metaphor of reconnection, reconciliation and unity.

I tied a rope around the two. I put them in a golden egg. I imagined them as a man and a woman, joining in relationship and marriage. In every way I owned both sides of myself and loved them back into reconnection.

I welcomed the proverbial child back, reunited with the Father. I intended that the separation end. I convinced myself of the benefits of the reconnection and claimed them as mine. I imagined myself pleading in court on behalf of the reconciliation of the two, and so on and so on.

I carried out every act I could think of to reunite them.

The result by the time I was complete and feeling drowsy was a rosy glow within myself, a feeling of being One, whole and integrated again.

And then I slept and I awoke the next day, again feeling the love more easily arise in me and knowing that I had begun a piece of work that I must carry on, perhaps continuously from that day forward. The reward of it all was an artesian spring of love arising within myself.

I expect that the life we continuously and eternally live in and out of incarnation is an overall quest or voyage in search of one instance of reintegration after another. Remembrance occurs as we heal every one of them and find ourselves in the end simply One and whole again.

The Humpty Dumpty Man had taken another step towards an important reintegration, to be sure. But more importantly, an auspicious but eternal process had begun of ever-increasing levels of reintegration of myself.

Footnotes

(1) Archangel Michael, in answer to a question from me on the form that a rise in consciousness would take now, said that it would not be an explosive "Aha!" moment, but experienced more as a gradual rise in consciousness. And I have in fact been feeling it that way in the last two days. (Personal Reading with CM through Linda Dillon, Dec. 31, 2012.)

The Possibility of the Re-Emergence of the Constructed Self



“The Possibility of the Re-Emergence of the Constructed Self,” February 1, 2019, at <https://goldenageofgaia.com/2019/02/01/the-possibility-of-the-re-emergence-of-the-constructed-self/>

After the Reval, two pitfalls we'll need to watch out for are the return of the constructed self and an explosion in a sense of entitlement. Here we look at the former; in the next post, we look at the latter.

One of the unintended consequences of the Reval, when it comes, is that we may see the temporary re-emergence of the constructed self.

The constructed self is the character or mask we build as a result and consequence of our vasanas, core issues and false grids.

We fashion a representation of ourselves that's designed to stand in for the real us, create an impression in others and get us what we want in any one situation.

We've been doing a great deal of personal cleansing for probably years.

But when we feel our situation change in a really dramatic and freeing way, such as with the arrival of a modicum of prosperity, feelings that we've submerged for years as a result of oppressive or suppressive relationships, whether in the family, at work or in some other venue, may rise to the surface and surprise us with their tendency to send us along paths that we may later regret.

We may suddenly find ourselves in a position where we don't feel we need to "take that kind of treatment any more." We may see feelings of irritation or arrogance arise in us. We may treat other people poorly. We may feel the desire to "wipe the dust from our feet" and "get outta here."

That isn't to say that some people may not leave relationships that haven't worked and are considered unsalvageable. But it is to say, assess how much comes from the constructed self and how much comes from a much deeper, more balanced and wiser place.

If we're looking for a social example of the rise of the constructed self occurring in a situation of new-found freedom, perhaps consider the French Revolution. When the people won their freedom after the fall of the Bastille, they turned on the nobility and guillotined them in a Reign of Terror that only ended when the leaders of the Revolution were themselves guillotined or in other ways assassinated.

I'm not saying that any of us would engage in such violence, but you can see some lightworkers calling for vengeance against our former leaders and asking for penalties like mass arrests as we watch the old order crumble. It may be that their constructed selves are asserting themselves at this time.

My own sense of the matter is that we'll have to exercise tremendous vigilance in the first moments of release after the Reval so as not to revenge ourselves on our perceived oppressors, leave personal relationships, terminate work partnerships, and in other ways visit tremendous hardship on others. The temptation to read others out of our lives may be very great.

What to do about such a potential situation? Again the answer is the same here, I think, as it was for us in cleansing ourselves of our vasanas. Jesus spoke of three ways of managing ourselves in situations like these. (1)

The first way is to project our anger onto others (and I've done that in my life). The second is to suppress ourselves. And the third is to watch what emerges in us, not act upon it, but observe it from a point of neutrality until it passes away.

I have to make a subtle distinction here about awareness. It does work for us to observe from a place of neutrality. But that isn't to say that awareness itself is neutral. It isn't. As Jesus said, "awareness transforms." (2) Plain, bare awareness causes the knots in our character to unravel. And when the knot unravels, it releases us from the troubling emotions that come along with the knot.

Projection energizes a vasana. Suppression solidifies it. Both cause its persistence. Only resting in bare awareness of it causes its release and transmutation. We've been doing this with our vasanas. Now we may feel called upon to do this with our masks or constructed selves.

So when the Reval comes, perhaps be aware that it may result in the release of some long-suppressed feelings of anger, desires for "getting even," explosions of unwillingness to "take this any longer." And consider whether you want to begin this next chapter of our lives creating the same residue that we have on so many other occasions.

We're entering a higher dimension where feelings like hatred and vengefulness have no place. We cannot enter it by laying waste to the old. AAM has said many times that we cannot leave the old 3D unless we love it.

The Reval is designed to lift our burdens from us so that we can begin the work of creating Nova Earth. It isn't designed to have us wipe the dust of the world from our feet and go on a destructive rampage in our lives. Or go on a year-long vacation from the world.

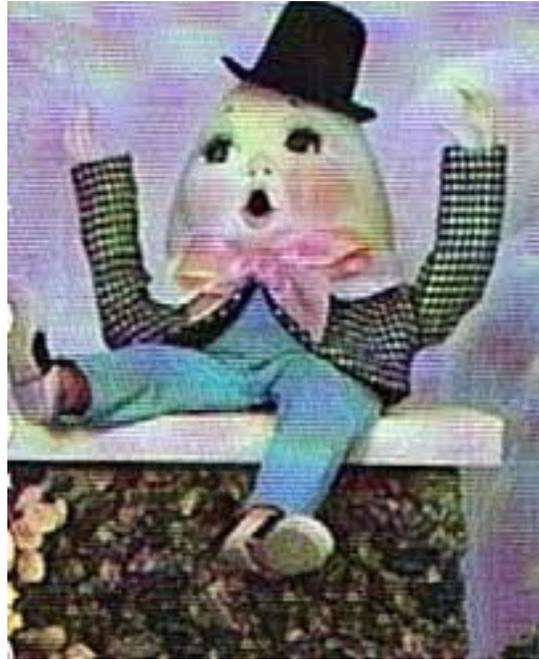
But it'll take a high degree of self-awareness for us to avoid taking this wonderfully-freeing event and using it simply to create more chaos and karma.

Footnotes

(1) "Jeshua via Pamela Kribbe: The Third Way" at <https://goldenageofgaia.com/2014/01/jeshua-the-third-way/>

(2) Loc. cit.

Putting Humpty Together Again



“Putting Humpty Together Again,” August 15, 2010, at <https://goldenageofgaia.com/2010/08/15/putting-humpty-together-again/>

I notice that many discussions today have to do with being uplifted by the energies prior to Ascension, but I don't see as many discussions about the way I'm feeling.

I have a sense of a very slow process occurring within myself. I've called it on previous occasions “emergence,” but I now feel it more as a process of drawing myself together again.

In the nursery rhyme of Humpty Dumpty, Humpty had a great fall and smashed his eggshell self. All the king's soldiers and all the king's men couldn't put Humpty together again.

But apparently these energies can. I feel Humpty Dumpty coming together again.

And there are some very interesting features of this very slow development. It's as if a very competent group of warriors was assembled, only to discover once the troop is together that they already know each other and have a recollection of having worked together in the past.

But none of them had that memory prior to reassembling.

A new me, a more competent me, is arising and, as it does, I have this sense of having known this state and condition before. It's like a reunion.

Rip Van Winkle awakens. Braveheart forges an army from a ragtag band of farmers.

It's like being healed of some primordial split. The dumbing down of thousands of years is being reversed.

I wonder if, as the process continues, it will blossom, in the end, into a cessation of duality. All I can say at the moment is that I feel more confident and less needy as the process continues to unfold.

Spiritual Maturity and the Divine Qualities



Wayshowers in this area: Desmond Tutu

“Spiritual Maturity and the Divine Qualities,” May 30, 2013, at <https://goldenageofgaia.com/2013/05/30/spiritual-maturity-and-the-divine-qualities/>

In observing that I believe spiritual maturity will be the next planet-wide baseline of social behavior, I'm expressing a wish more than an observation. I'm "putting it out there" as something to be achieved, as much as saying that I think it will be forthcoming.

What is the relationship between spiritual maturity and the divine qualities?

In my view, the person who's successful in following the divine qualities in their life is a spiritually-mature person. The two are synonymous.

The divine qualities include such godly ways of being as love, compassion, courage, integrity, impartiality, unity, harmony, and so on. They're the qualities that we think God has. I'm not sure we can *know*. We're always faced with talking in estimates.



Patricia Diane Cota-Robles

I'd imagine that our knowledge of what qualities God actually has just grows and grows so anything I or perhaps anyone else says on the matter is definitely subject to being revised and even discarded either soon or eventually.

Anything said about God has to be by successive approximations. In fact anything said about God may have the shortest shelf life of any statements made about anything. So do know that I know that. I can't think of another area in life where there are guaranteed to be no "experts" but this must be one of them.

But at the same time, I believe there's no more fruitful area for contemplation than what the divine qualities are or may be. How can

one lose from focusing one's attention on a subject like that? I cannot conceive of how.

Spiritual maturity could be said to be the commitment to live life according to the divine qualities. How far we get in our contemplation may depend on how successful we've been in clearing out our leftover vasanas (habit and reaction patterns) and exiting the constructed self. The constructed self is the persona we create in reaction to the trauma we've suffered in life to see that we don't suffer that trauma again.

As we emerge from our "old business" in life, we stand a better chance of being able to (1) live by the divine qualities and (2) act in a manner that can be described as spiritually mature.



Nelson Mandela

I don't particularly hold myself up as a person who behaves spiritually mature. I'm an aspirant in that area along with everyone else, I think. I could point to any number of lapses and failings. But I do aspire.

A further baseline might be enlightened behavior. As soon as we contemplate that as a baseline, we'd have to be specific about the degree or level of enlightenment we're talking about. There are many levels. I just mention it now as a possible further baseline.

The baseline of spiritual maturity is a lesser baseline than that of enlightenment. What I'd like to see is an entire planet in which the population aims at living lives that are at least spiritually mature. That for me would be a world that works for everyone - or would soon lead to it.



Aung San Suu Kyi

To see that arise, I'm willing to speculate on what would need to happen, but not as a show stopper; instead as a show opener. I fully expect what I say here overtaken in a very short time.

The first achievement that would bring us closer to that goal would be that we're no longer subject to being swept away by our emotional reactions to things. Not me, there!

The second achievement would be that we've left aside judging others. Hmmmm.... That's an admirable goal.

The third achievement would be that we reliably commit ourselves to behavior on our part that reflects the divine qualities and to avoid behavior that does not.

The fourth achievement would be that we're able to place our caring for others alongside or even ahead of our caring for self, except in those areas where caring for self represents a wise, necessary, or advisable matter. So standing aside from greed, looking out for Number One, complacency about the lot of others.

There are undoubtedly other achievements that would be desirable but let me stop here and allow others to add to that list or argue for the

exclusion of any from that list that turn out to be ill advised. This is not a matter that can be settled once and for all. This is a subject for deeper and deeper contemplation.

Additional Readings

For related readings on vasanas or core issues, see:

- [PREPARING FOR ASCENSION](#)
- [Dealing with Stored Emotional Trauma](#)
- [Running the Process](#)
- [I Know I Came Here to Communicate This](#)
- [OK, I Feel Upset. ... Oh, Great!](#)
- [Yayayayay! We're Reactivated!](#)
- [To Be With and Observe](#)
- [Presence Dissolves Issues](#)
- [The Truth Will Set You Free](#)
- [How Do I Pass Through the Narrow Doorway?](#)
- [On Being Rebuffed ... and Getting It](#)
- [Sooner or Later We Must Forgive Everyone in Our Lives](#)
- [What is a Vasana? - Part 1/2](#)
- [On Looking like a Fool ... and Getting It](#)
- [Back, Back, Back](#)
- [Back to the Origin](#)
- [What Are You Invested In?](#)
- [Karma and Issues Are Not the Same](#)
- [Sri Ramana Maharshi on the Problem of Our Habitual Tendencies](#)
- [Can Illness be Caused by Reactive Habit Patterns?](#)
- [Time to Complete Old Issues - Part 1. Rising Energies are Awakening Us or Exposing Our Barriers](#)
- [Time to Complete Old Issues - Part 2. We Must Heal the Barriers to Love](#)
- [Time to Complete Old Issues - Part 3. Dropping Rackets and Completing Karma](#)
- [Time to Complete Old Issues - Part 4. How to Clear Old Issues and Upsets](#)
- [Time to Complete Old Issues - Part 5. What Can Go Wrong?](#)
- [Time to Complete Old Issues - Part 6. Philosophical Considerations](#)
- [Conclusion to "Time to Complete Old Issues"](#)
- [Let Go, Let Go, Let Go](#)
- [What We May Need to Leave Behind - Part 1/2](#)
- [What We May Need to Leave Behind - Part 2/2](#)
- [Processing the Upset](#)

- [Processing the Sleeping Volcano and Moving On](#)
- [Trimming Down for Paradigm Shifts](#)
- [What Are You Invested In?](#)
- [How Do I Pass Through the Narrow Doorway?](#)
- [Dealing with Stored Emotional Trauma](#)
- [I Just Want to Know the Truth](#)
- [Sharing the Truth](#)
- [All Shares Are Born Equal](#)
- [Lisa Renee: The Reality Check](#)
- [Looking in the Mirror - Closely](#)
- [Truth and Harmlessness](#)
- [Time to Complete Old Issues - Part 1. Rising Energies are Awakening Us or Exposing Our Barriers](#)

