

Emergence as a Path for Lightworkers



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Emergence as a Path for Lightworkers

2020



I've just finished this book on *Emergence as a Path for Lightworkers*. Why emergence? Why now?

I'd like to distinguish between two pathways to God, one not as suitable for lightwork and the other more suitable.

The first is via enlightenment. And the other is by (what I call) "emergence."

Enlightenment is an abrupt discontinuity in experiencing, accompanied by bliss, which brings about a life-altering realization.

Enlightenment tends to be more suited to those who have no worldly responsibilities. It appeals to raja and jnana yogis in Hinduism.

All lightworkers here today have signed up for worldly responsibilities; namely, to build Nova Earth. Emergence can be a more suitable path for those who intend to work in the world.

Emergence is an opening to the higher-dimensional aspects of ourselves to speak and act through us. We become an invitation to the highest in ourselves to come forth in any one situation. We welcome the expansion of our faculties and

capabilities as they happen. Emergence tends to appeal to karma yogis in Hinduism.

Of course everyone has the freedom to choose whatever path - or blend - they wish to pursue. What I'd like to do here is state the case for the less-known pathway of emergence - for lightworkers.

Following it means we put aside launching into advanced states of samadhi. Said Archangel Michael:

"You cannot — well, you can if you wish, if it is your choice, simply remain in that state of unity, of One. But you cannot be fully conscious and in service, in action, if that is where you are." (1)

Why now? For the needs of this important lifetime of service and stewardship, we seek a pathway to God that enhances our ability to be in the world, not one that makes it more difficult.

No, emergence doesn't mean trampling on the other person. That's the opposite of emergence. It violates the Law of Free Will. Anything built on it will not stand. We want the emergence of that which invites permanence.



What invites permanence is love. Love and its forms - bliss, peace, abundance, etc. - are all there is, even though that's not apparent in this Third-Fourth Dimensional reality where our consciousness remains centered.

Our creations are dense and create the illusion that they're made from something else - water, carbon, calcium, etc. But one can reach a dimension - and I have - where there's nothing but love. (2) Then everything said about it becomes immediately apparent.

It's this love that emerges. From where? From our hearts, where it hides, awaiting recognition.

I estimate that the vast majority of people presently alive do not know what higher-dimensional love feels like.

Why not? Because we have an aperture (probably etheric) that closes off the heart (which, come to think of it, is probably etheric as well). This aperture is called, in Sanskrit, the hridayam. With that aperture closed, we don't experience a love that would immediately answer all our questions. (3)

Emerging requires removing the barriers to being present to what Buddhists call "loving kindness." These barriers are primarily vasanas or core issues, the behavior patterns they give rise to, and the critical voice, which I call "Constant Comment," that's born from adapting to these vasanas.

As we come out from all this, in my experience, the ability to express love grows and grows.

Now expressing love is handy if one is building Nova Earth. Nova Earth must be built on love or, like most other human creations, some of them built on slave labor, it won't survive.



As we enlighten, we turn inwards. As we emerge, we turn outwards. This is an age, an era in which the prime directive, if you'll allow me to playfully borrow from *Star Trek*, is to turn outwards.

Turn outwards and rescue the trafficked women and children. Turn outwards and feed the hungry. Turn outwards and house the homeless. Later we can turn inwards again.

Archangel Michael gave a good description of this part of the Divine Plan in 2013:

"So what the clarity is also doing is creating greater cooperation, *a greater sense of working together*. Because one individual alone can very seldom achieve their entire mission and purpose and plan. If that was possible, if that was the plan of the Mother, then what you would have done is incarnate on the planet by yourself. And that was not the way you chose to come. And that was certainly not the plan of the Mother.

It was to come in the fullness of your design in community, in a community of many billions, which in the way is just a drop in the bucket in terms of

the multiverse. But you chose to come and work in cooperation, and in ways that were enriching and expansive and rewarding, and filled with laughter and joy, and reciprocity.

So what you are also going to see with the expansion of this gift is more cooperation in terms of, "If you do this, I can do this piece. And if you can do this other piece, I can take this." That is a truly human creation and the building of Nova Earth. *It is groups coming together.* (4) [My emphasis.]

This is an outward path. Strange that I, a hermit, should be saying this, but this lifetime is about "groups coming together." And emergence helps, promotes, and eases that.



Emergence can at times be noisy. It happens often at times of creative chaos, such as this pandemic is creating. It most usually happens as a breakthrough, but it can also come as a simple, quiet "Aha!" or realization. Often - not always - it lands a person in a transformed state, having accessed a higher-dimensional version of themselves. More often it results in the gradual exit from a shell, script, or other inhibiting circumstance.

Emergence is usually temporary but some of it continues in memory. I for instance remember a time I emerged at the Denver Airport (long story; another time) and another time in an est 6-Day course. Oh, and I remember another in a Communication Workshop. I hadn't given the matter thought, but yes, those were breakthrough moments and instances of emergence.

We think of emergence as often following taking a stand, especially if the stand took courage to take. It often takes the form of a "No!" a line drawn in the sand, a parting of the ways. But it can just as easily take the form of an enthusiastic, "Yes!"

Afterwards, there's more of us here, in this everyday reality, not less, as with enlightenment: that's the prime distinction between the two.

All meet at the end. Those who mingled and emerged will meet with those who have isolated and realized, the karma yogis will join with the jnana and raja yogis. And after this assignment we get to return to our respective caves ... I mean, planets ... and pick up where we left off.

So that's my brief statement of support for emergence vs enlightenment for lightworkers. Or rather enlightenment for lightholders; emergence for lightworkers. There's nothing good or bad about either choice. It's just that if we mix them up, the result may be frustrating.

I'm here to serve this lifetime. One cannot serve in samadhi. Therefore it's appropriate for me to emerge.

Archangel Gabrielle: "When you know that you are not knowing and feeling and experiencing the Love, turn to us. Of course, turn to the Mother, the ultimate source, the supreme source of Love, the pattern of Love, the essence of Love." (4)

Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 14, 2012.

(2) "Immersed in an Ocean of Love – Part 1/2" at <http://goldenageofgaia.com/2015/05/17/immersed-ocean-love-part-12/> and "Immersed in an Ocean of Love – Part 2/2," at <http://goldenageofgaia.com/2015/05/17/immersed-ocean-love-part-22/>.

(3) Not because love supplies the answer. But because love is so satisfying that all questions vanish. One is Home. One has what one wanted. No more questions arise.

(4) Archangel Michael in "The Divine Mother and Archangel Michael: Work with and Expand This Energy of Clarity," channeled by Linda Dillon, October 14, 2013, at <http://goldenageofgaia.com/2013/10/the-divine-mother-and-archangel-michael-work-with-and-expand-this-energy-of-clarity/>.

(5) "Archangel Gabrielle: Who is the Council of Love and What is Its Purpose?" Feb. 28, 2016, at <http://goldenageofgaia.com/?p=273441>.

Emergence

Rrrrrring!

Undated



Rrrrrring!

Time to wake up!

"Waking up" means going from unconscious awareness of something to conscious awareness.

I know *and* I know I know. It's similar to the difference between dreaming and awakening.

We're going through a transition in consciousness and how deep and lasting it will be depends on us.

And that in turn depends on our level of consciousness. Remember that thought is creative in the Fifth Dimension.

Our collective consciousness is more powerful still. I write in part to have a thought enter the collective consciousness.

In my opinion, we as a collective need to wake up to the transition in consciousness we're going through.

Here it is in a nutshell: Are we willing to serve humanity rather than simply our own personal needs? Are we willing to think from the standpoint of humanity rather than just us and our family? Are we willing to see the commonality in people around the globe?

That is the fundamental shift in consciousness that is waiting to erupt in this world ... I don't think far away. The common global response to the pandemic has raised our awareness of our similarities and differences. But it's brought all of us to global awareness.

It actually does feel like an awakening when the realization sets in that it's possible to think from this level. I can't describe the process. I could compare it to a snake shedding its skin, a crab, its shell. I used to call it "emergence." That's exactly what is happening.

All of us, we're emerging slowly but surely from bondage to anyone or anything. In bygone years we called that "freedom." We as a world have seen that others in other countries face the same problems that we do and none of us are really addressing them.

Knowing what is going on in the world shows us this is not a game. There are people out there whose lives are on the line for us, to defeat a worldwide cabal. It's going on under the streets of Los Angeles and New York, under Dallas Airport, China Lake, etc.

They're fighting for our freedom. Freedom from the omnicide of viruses and vaccines. Freedom from the inhuman abuse of children. In this assertion of our freedom, we have our part.

That part could be to manifest our freedom in every peaceful way. Assume the freedom of others, providing they do no harm. There is a Law of Free Will, which, I'm led to believe, the rest of the universe honors; only we transgress it.

That alone would deny the cabal its basis in our support. No fear from us, no need for them. It's the opposite of their paradigm of creating the need and the answer to the need - more of themselves.

We need only deny our support to them - the Illuminati, Satanists, deep state, military-industrial complex - and focus our attention on building Nova Earth and, as President Trump said and I'm convinced of, we'll like the end of this movie.

It all works out in the final reel.

What is Emergence?

2013



One of the seminal concepts for me in all the work we've done together in the past four years is to emerge from our fear – fear of being hurt by the cabal, fear of revealing ourselves, fear of rejection, fear of losing our jobs.

It also just so happens that we're in a phase of Ascension where emergence is key – where we now need to consolidate our gains and step out of our shells into our full stature as a spiritual being. For many reasons, the topic of emergence is one we would profit by considering at this time.

Emergence is a path to enlightenment and it's a path well suited to writers. I've been much occupied with the notion for the past few days and so I took it upon myself to take the best passages from past articles and collate them here.

"Emergence" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence/>

Enlightenment can be reached by many paths, through many ways. For every sense door, a path. For every mode of experiencing, a path. For every temperament, a path.

And the mode called writing invites, for me anyways, a very particular path, which I've called "emergence."

Emergence is to stand forth as one's truth, to free our expression from all dogma and equivocation, all fear and anxiety, all suppression and intimidation, as people are doing right here [in this discussion group called Galactic Roundtable], right now.

Emergence may not look pretty. It may be a noisy birth or a quiet birth. But the more we emerge, the more we break the knots that bind us, find our native voice, free our natural expression, and stand forth in the way we were first created.

"Show me your original face" could be translated as "emerge." Stop suppressing yourself. Stop hiding.

But it doesn't mean attack, insult, or anything close. To do that would be to violate our divine nature and the way God designed life, it seems to me, makes that result in more tension, more layers of withheld energy and consciousness, further darkness.

Emergence is emergence from attack, from duality, from separateness, the emergence of our nature as it is, free of restraint but also harmless and unconcerned with what others do or don't do.

I emerge. It has nothing to do with whether you do or not. I stand forth. I don't have you stand forth. I have me stand forth.

I do that by sharing who I am in the matter, as someone has just done.

The game in here [Galactic Roundtable], as far as I'm concerned, is emergence, throwing off the self-imposed chains of shame and guilt, letting go of worry about what others think of us, peeling back the layers and revealing one's self, warts and all.

The one who can speak his or her truth without fear and yet without harm has achieved the individual sovereignty already that the galactics promise us, as far as I'm concerned. What's left to win if we've released ourselves from our self-imposed prison of fear already?

Stop worrying about how you look. Stop trying to be right. Emerge in here. Who are you in the matter? Not who am I or who is someone else. Who are you?

Tell me who you are, deeply, transparently. I want you to know me deeply, truly as I am. The all of me, the how of me, the beginning and the end of me.

Tell me who you are. I will hear you.

"What is Emergence?" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/what-is-emergence/>



Because of the nature of our circumstances, I find it not as appropriate to say that our goal as a [discussion group called Galactic Roundtable] is “awakening” or “enlightenment” as it is “emergence.”

To “emerge” means to come out of my shell, to speak my personal truth in spite of my fears. As I see it, we emerge in many ways. In everyday life, I might emerge in a moment of love towards another. I might emerge in a moment of courage.

But, here on this “discussion” group, although we may emerge in love and courage, inevitably that emergence will be “discussed” or conveyed in writing and so I say that we emerge in “truth.”

Truth yearns to be uttered and heard. Truth lives in formless space, but is socially fulfilled in language.

You’ll know when your truth presents itself to you because you’ll rise up from whatever you’re doing and feel compelled to share it with another.

What truth? If we emerge in the ultimate truth of formlessness, well, that’s cause for celebration. I would call that “ascension.”

But what is much more likely at this time is that we’ll emerge in the relative or personal truth of ourselves. That may be the truth of you or the truth for you.

Here now comes what Atmos called “the fly in the ointment.”

The truth for you is probably not going to be an attack on someone else. If truth were an attack, then we all might look forward to our future with some trepidation.

But the future, where truth reigns, is said to be peaceful and compassionate.

Truth releases us from fear, anger, and all the other lower human qualities. So if what you are moved to say doesn’t release you, but keeps you gripped in or sends you further into lower qualities, then it isn’t the truth.

The truth unites; it seldom divides. I grant you that we’re still in oppositional times as the dark attempts to vaccinate us all with nanococktails. The truth for us may be a resolve to say “no” to something.

The truth for us may unite us with some and divide us from others, but it shouldn’t set us against even those we oppose, or it’s not the truth.

In the case of vaccination, the truth does not involve an attack on another, just a resolve not to be vaccinated – in the name of truth.

Truth is a divine quality, just as love and courage are. They mix well together.

Truth does not mix well with the lower human qualities like anger and jealousy. In fact, the two probably cannot coexist.

Leo Buscaglia said that “love is letting go of fear.” I would go further and say that love, or courage, or truth expressed, transcends fear.

Emergence comes when we reveal ourselves until we ache. It comes when we find our courage and trump fear. It comes when we share a secret that has bound us for years.

Suddenly we share our truth and the result is that we emerge.

Emerge from what? From fear, shame, inhibition, anger, jealousy – from our shell. We emerge and stand forth, seen.

The man I served who asked that this discussion group be started wanted to publish intelligence from certain sources. But I began it to facilitate people in emerging. This site had two sides, as it still does.

Therefore, from the start of its life, one of the accents has always been on sharing our hearts out in a “safe, sacred, and workable” space, designed to be that way so that we could remove our masks in here and be seen for who we are.

You notice that we don't have on this site a large collection of trivia and jokes? The floors are swept clean and everything is left in a state that invites sharing our truth or the truth of who we are.

So you're humbly and kindly invited to use this space for what it was intended for – your emergence.

And not just your emergence. I call upon the group itself to emerge.

Wake up at the level of group. Take “ownership” (i.e., be personally responsible for) the space of this group. Feel from the level of the group. Emerge (yourself) as group.

Emerging as group means getting bigger. It means feeling the entire space of the group from the postings. It means noticing when the group turns icy with fear. It means seeing how the group responds to one member's share of difficulty.

And it means communicating our truth in a way that forwards the action and restores "beingness" to the group by making the truth of the situation known, whether it be negative or positive.

"On Emergence and Arrival" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-arrival/>



Emergence is a decision made in the moment to stand forth as one's truth in the face of countervailing pressures to remain silent, give in, succumb, or surrender. A person stands forth as their truth in the face of frightening odds or terrifying circumstances and they "emerge." Mothers who lift cars off their babies "emerge."

People who walk into enemy fire or wrestle with a lion to save their loved ones “emerge.” people who are obliged to speak truth to power may emerge before doing so.

Arrival is the passage from a simply intellectual appreciation or understanding of an event to a much deeper experience of it that has bodily correlates, such as weeping or horror or actual bodily spasms and such. Sometimes one can “arrive” in the midst of a heart attack. One can “arrive” in the course of a near-death experience.

One can emerge and emerge and emerge, each time coming more and more out of a shell and standing forth ever more completely as one’s truth. One can arrive in one setting after another and in fact, I'd imagine that people usually do.

I'm not enlightened, so I cannot say whether emergence or arrival leads to enlightenment. But I consider them both stages of it and part of the gradual process which may itself simply blend into enlightenment, as a few sages have said happens, or else result eventually in a sudden starburst of enlightenment.

I was asked recently what I was aiming at in producing this website [the *2012 Scenario*]. I replied that I was interested in “transparency.” Transparency lays the groundwork for emergence and arrival. By being truthful – as truthful as it's wise to be, given that we face forces that would exploit our truthfulness – one is, as it were, exercising the same faculty that will be used to emerge and arrive.

As a writer, I give up having the time to meditate. Meditation is not my path. Emergence and arrival are. I choose to stand forth as my truth, more and more each day, and I feel a subsequent strengthening and clarifying occur inside me.

Your path is your path, as it should be. Transparency, emergence, arrival are mine. Standing forth is mine. Showing up is mine. Being present and aware is another way of describing it. Owning my life and acting without fear are others.

When I estimate my growth, I don't ask myself if I've experienced enlightenment. I ask myself if I've emerged, if I stand forth as my truth, if I've shown up.

"Emergence Turns Resistance into Revolutions" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-turns-resistance-into-revolutions/>

What turns mere resistance into revolutions is emergence. What galvanizes people, brings tears to their eyes, sees the birth of resolve and the renewal of commitment is emergence. Moments of emergence define revolutions, are romanticized, and remain the stuff of memory when all else fades.

"Juiced on Emergence" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/juiced-on-emergence/>



We have the ability to call ourselves forth. We just don't do it often. We have the ability to come out of fear, to emerge from our records, vasanās and upsets. We have the ability to consciously put our lives at risk, to walk into the face of death,

or even to drink a cup of hemlock. We have the ability to give our lives for another. All of these sound impossible to do. But they're not.

We have the ability to say to the CIA, the New World Order, the men in black: "I accuse...." We have the ability to look our tormentor in the eye and express our lack of fear.

We here are writers, are we not? We write emails, posts, tweets, letters, articles, essays. We write. It isn't easy to pursue an enlightenment discipline as a writer. But it's easy to emerge.

The clearest case of emergence for me occurred when I wrote an article on 9/11 in 2008 and sent it to every Member of Parliament and every Senator in my country. I remember clearly pausing before hitting the "send" button and knowing full well that I was saying goodbye to my career, inviting a life of potential threat, stepping outside the bounds of everything good that my society bestows on those who toe the line. And then, having emerged from my fear, I hit "send."

Emergence is a well-kept secret. I'm not sure why we haven't seen any channeled messages on it. But if you were to ask me the source of my juice, electricity or gasoline, I'd have to say emergence.

"Emergence will Only Cost Us Everything," at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-will-only-cost-us-everything/>



What does it mean to emerge? And must we emerge before we take on any challenge? If we don't emerge when we set off for that ship [the Neptune], will it just be one more adventure that we were never present to anyways? Will it make a difference in our lives or just be one more luxury liner we took a trip on?

What really matters? What's it all about? Why are we doing this anyways?

There's a part of ourselves that you can call our exterior, our surface consciousness, our everyday mind and everyday heart that isn't us. And in order to remain in contact with that, we think we have to compromise, accommodate and fit in.

Then there's a part of ourselves that you can call our interior, our deeper consciousness, our non-ordinary mind and non-ordinary heart that really is us. And in order to come in contact with that, we have to give up compromise, accommodation and fitting in. We have to give up every thing, every attachment, every desire but that.

Every time we take on something out of the ordinary, stand out from the crowd, or take a step in the direction of our own freedom, truth and honor, we encounter the drag of conformity and the dead pull of the herd mentality.

We can go on this voyage of discovery and remain in our shells and not emerge. But I don't think it will do us a stitch of good.

Let's face it. If we've signed on to meet our galactic family, we have by that mere fact alone given up the chance of remaining on the surface of things and living by compromise and accommodation. The very act of stepping forward and saying we want to go was the death knell of that.

Even if you stated you wanted to go and couldn't go, you still voted for the end of superficiality.

If the world then turned around and bit us, threatened us and abandoned us, what did we expect? A hero's welcome? A bouquet of flowers for threatening the status quo?

We've become subversives of the most threatening type. Close encounters with the emergent personality, with authenticity and truth.

How much will emergence cost us? Only everything.

Welcome to your new life. Welcome to the end of comfortable conformity, to the demise of hiding, passing and getting by. Welcome to the new life where the only strength you can rely on is your own inner strength, the only truth you can bank on is the truth that will not let you sleep and be denied.

Emergence

2009



“Emergence” implies that I value this moment of “Now” over all past moments of “Now.”

Therefore, if you came up to me and said, “You said yesterday that...,” I would not be willing to be held to what I said yesterday over what I am experiencing “Now.” I know that emergence is an ongoing process and that I have come out more since yesterday and that my take on reality may be significantly different in this “Now” than in that “Now.”

“Emergence” means that I value the truth over all barriers to truth. Barriers include the fear of loss, offending, rejection, ostracism, death.

“Emergence” means that I value harmlessness over truth, as long as I am an unascended human being, who has a mind and an ego.

“Emergence” means a willingness to put myself in the gap of unknowing and rely on what is there when I do.

If I snap my finger, I give the character of “emergence.” Snapping my finger is a way of demonstrating something that is not there, not there, there, not there, not there. “Emergence” is that way.

One emergence does not finish the job. An emergence cannot be put in the bank and saved. It has no shelf life. If I emerged yesterday, it does not mean I “am emerged” tomorrow.

The Buddha said that what held the world back was ignorance, craving and aversion. Ignorance was ignorance of our true nature.

For me, I haven’t reached the point where I am subtly dealing with craving and aversion – or wanting and not wanting.

I am too busy dealing with the fear of not getting what I want and the fear of getting what I don’t want. It is fear that stops me from emerging in this moment. Later I will deal with my wants and don’t wants.

Standing Forth as the Self

2013



There's no hiding where we're going (substitute your photo here)

As you know, there are many ways of becoming realized. (1) I could sit down on a cushion and meditate. I could serve the Lord. I could sing Her Praises. These are all well-known paths.

But I think you know that mine is the awareness path and the result of following that path is emergence. (2)

Awareness, as I've said a few times, is not neutral. It's a solvent, just as love is. Awareness dissolves the knots we tie ourselves up in. Awareness works quietly, unobtrusively to dissolve the constructed self.

It can be helped along by will. And that's where standing forth comes in.

The incredible energies I'm feeling right now push me, prod me in the direction of standing forth as my Self. What the heck does that mean?

Well, it means everything and it means nothing. There's no necessary doingness to standing forth. It's just something one does nobody knows how, and, while it's an act unto itself, it has no necessary evidence or acts that it leads to. (3) But it in itself is decisive, significant, important.

And right now I'm feeling the full force of it. Either I stand forth as my Self or I go and do something perfectly ridiculous, unnecessary, perhaps even harmful. Either I stand forth as my Self or I go pick a fight or I drink myself under the table or go out and buy a fancy kind of drug. You get where I'm going with this.

Standing forth as the Self is emergence. It's a suitable path for writers and others who serve in a virtual realm, but still want to realize themselves. Emergence is necessary at some point in time whatever we do. We have to shake off this constructed self. We have to break out of our conditioned boxes. What the heck did we come here for if not for this?

I get the slightest feeling that I may be a whit ahead of the curve but then that's what I signed up for (as did you). The more I hear information on my background, the more I get the picture.

And I also know that, unlike many lightworkers, I'm asked to straddle the borderline between the old Third and the new Fifth. That's what being a gatekeeper entails.

Many lightworkers will pass on into the Fifth and do their work from there. I and other gatekeepers may have to man the gates and take whatever's available to us.

But that doesn't mean I can't stand forth as the Self. I feel at this moment the energy coursing through me. I haven't lost my senses. I haven't lost my better judgment. I'm not manic depressive. This doesn't result in a loss of balance. It's just that I feel bigger, stronger, redolent with a cosmic "YES!" even if I become a little much for many people to take!

In fact the constructed self can be summed up in one word: No! The Self can be summed up in one word: YES!

I am here! I am cosmically here! And for everyone's sake, I need to say it. As confusing as it is to not break through to the dimension I'd like to be, that doesn't mean that I can't fully occupy the space I'm assigned to.

OK, I'm gonna take this new model Me out for a walk and just smile at a thousand people and light up their hearts. No hiding this light under a bushel. But no getting myself in a dark and dingy place (loony bin? jail?) either.

Footnotes

(1) Keeping in mind that Self-Realization is the purpose of life. See "The Purpose of Life" at <http://goldenageofgaia.com/spiritual-essays/16244-2/>. And no, I am not at this moment realized. Never said I was.

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

(3) I can say that I've achieved the state of "standing forth" on occasion by a mental act whose physical correlate is stamping the foot in determination. It's as if I'm saying "no" to the self and "yes" to the Self.

Juiced on Emergence

2012



I was really touched by a reader's email and almost can't help commenting on it.

We were discussing what gives us the "juice," the "electricity," the "gasoline" to go forward in the face of such a long wait for things, disappointment, frustration, etc. The reader was wondering if it was connection with higher spirits, etc.

No, I'm not aware that it's that. At least with me. We're all of us connected to higher spirits at this time. I don't doubt that. But I'm not aware of what our connections to spirits may or may not contribute. I'm sure they do, but just can't speak to it.

Certainly the rising energies give us all a boost. I am very much aware of that. But it isn't THE thing.

I can speak of the one factor I'm aware of.

I always feel so exposed discussing these matters. Who am I to be saying this? But I think we all need to put aside those considerations now and do what we can to inspire each other and carry the ball forward. The factor I want to speak about is about exactly that - putting our fears behind us and carrying the ball forward.

That factor is what I call "emergence." (1) Even the sound of that word gets me going. I love it. I see people working out in a karate dojo. I see Kurosawa films. I think I see a lifetime I must have had as a Japanese. Must have.

I see all the noblest moments in so many workshops and trainings. I see all the finest moments of my life.

What is emergence? Emergence is a willingness to stand forth as the Self. It's a willingness to call one's Self forth. We all do it at a time when superhuman strength is needed such as when a car falls on our child or someone we love is about to be attacked, etc. We emerge. But very few of us do it on a more regular basis.

As with so much that's learned, I didn't come up with this. Many circuit riders of the old growth movement, Werner Erhard in the est Training, my wonderful karate sensei Hidehiko Ochiai - all of them knew it.

We have the ability to call ourselves forth. We just don't do it often. We have the ability to come out of fear, to emerge from our records, vasanas and upsets. We have the ability to consciously put our lives at risk, to walk into the face of death, or even to drink a cup of hemlock. We have the ability to give our lives for another. All of these sound impossible to do. But they're not.

We have the ability to say to the CIA, the New World Order, the men in black: "I accuse...." We have the ability to look our tormentor in the eye and express our lack of fear.

We here are writers, are we not? We write emails, posts, tweets, letters, articles, essays. We write. It isn't easy to pursue an enlightenment discipline as a writer. But it's easy to emerge.

The clearest case of emergence for me occurred when I wrote an article on 9/11 in 2008 and sent it to every Member of Parliament and every Senator in my country. I remember clearly pausing before hitting the "send" button and knowing full well that I was saying goodbye to my career, inviting a life of potential threat, stepping outside the bounds of everything good that my society bestows on those who tow the line. And then, having emerged from my fear, I hit "send."

Emergence is a well-kept secret. I'm not sure why we haven't seen any channeled messages on it. But if you were to ask me the source of my juice, electricity or gasoline, I'd have to say, with thanks to Werner Enright, John Enright and Hidehiko Ochiai - emergence.

Footnotes

(1) On "emergence," see <https://goldenageofgaia.com/spiritual-essays/emergence-2/>

Healing the Primary Break and Becoming Whole Again

2013



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 [CM] 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.)

Back to the Basics: Emergence and Balance

2012



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

If balance meant not too much of this and not too much of that, then why would the Boss urge balance for Ascension? But when we remember that balance means remaining quietly in the heart, the role it may play becomes clearer. If we're balanced, we're complete with Third Dimensionality and not holding onto this old setting and its pleasures and attachments. We're free to fly, as the Boss would say.

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

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

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

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

Footnotes

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

Enlightenment and Emergence



Emergence

I'd like to raise the subject of "emergence" after not having directed attention to it for perhaps a year now.

We usually think of the process by which we expand and evolve as being impacted most by enlightenment and by no other factor.

Enlightenment appears to be an interruption in continuity of knowledge caused by an immediate and instantaneous recognition of Self or God, or the identity of the two. I say "appears to be" because we see events from our temporal position. If we could slow the camera down enough, we might not see a discontinuity any longer.

Enlightenment causes a radical reorganization of knowledge and has its impact on our various bodies. It releases love. It results in bliss. It gives rise to wisdom. It sets us free from much tension and fear.

Of course there are many, many levels of enlightenment. Humans experience spiritual awakening when the kundalini reaches the Fourth Chakra; savikalpa samadhi when it reaches the Sixth; nirvikalpa samadhi when it reaches the Seventh; and sahaja samadhi when it reaches the spiritual heart or *hridayam*. All of these experiences have different impacts.

But these are only a few levels of enlightenment, which keeps unfolding level upon level well beyond these.

The second process by which we advance I call “emergence.” I think of it as a gradual but observable standing forth as one's Self, as source in the matter – whether that matter is a problem or a solution.

Emergence is a shedding of fears and a returning Home to Self. It brings a remembering and renewal of commitment. It is something that we recognize when it happens. We know we have emerged and, like enlightenment, emergence continues level upon level, probably virtually forever.

I think of enlightenment and emergence as alternate periods of expansion and consolidation. In enlightenment, we learn more of who we are. In emergence, we stand forth as more of who we are. In enlightenment, we expand. In emergence, we consolidate.

I emerged at the moment when I was writing “I Declare Peace,” right after saying that I did not know what came next. Bam. What came next presented itself: “I declare peace.” And so the process happens.

I don't want to give the impression that emergence happens only on rare occasions. Whenever we emerge from our lower traits and stand for a higher trait, emergence occurs.

So many movies illustrate the process of emergence. The photo at the top is of Sophie Marceau as Princess Isabelle in *Braveheart*. She is depicted as emerging a few times throughout the film.



The heroine is beset and finds her courage; the hero is pushed into silence where he finds his voice; the mother risks her life for her children; the father holds off an enemy at the cost of his life. These are often moments of emergence.

Emergence doesn't mean we're automatically aggressive, belligerent, uncaring. It means we're present. We show up. We're around.

Enlightenment is not a process we can command. It ultimately occurs by God's Grace alone, as far as I'm aware. Usually the distance we need to cover to create enlightenment by our own efforts is so vast that we could probably never accomplish it. God freely bestows enlightenment as a gift.

You'll perhaps recall the number of saints who've gone as far as they possibly can (which is what's required of us, I think) and then lay down effort and ask God to show mercy. If they've truly exhausted their effort, God may at that point step in.

But emergence is squarely up to us. Standing on principle, refusing to compromise ourselves, refusing to respond to fear, taking the courageous action – these are all moments of emergence. Remember when Jesus said, “Get thee behind me, Satan.” That is the language of emergence.

These moments are entirely within our domain of control, where enlightenment is not.

Of course we usually stay repressed because some attachment is at issue which we're holding onto or protecting. Emergence may mean giving up that attachment and it may actually involve loss. This is where we get to see who we are in the matter.

The Unified Council is asking that we emerge. That's where we can make our contribution.

So, as awkward as it may look, as difficult as it may seem at first, this time of increased energy, stargates opening, grand cross alignments occurring, the cabal being routed – this is the time for us to emerge.

Shake off the sleepy dust. Let go of complacency.

Emerge.

Completion vs. Enlightenment

2012



I've just had a very interesting discussion with a reader who's also feeling complete and wanted to know what it signified and what was next. I promised him I would say more in an article.

Again I'm not a spiritual teacher or an enlightened person (something I have to keep saying over and over again) so I have to watch that I don't cross the line, perhaps emboldened by my ego or a desire for fame or some other siren song. I can only say what I see as being there for me and make no claims to being somehow far-seeing or wise or any other nonsense.

We have to be mature enough to be able to have these discussions without somehow reading more into them than is appropriate. These are just my observations. And I have no desire to be anyone's spiritual teacher. I just like to write.

(1) To Be Enlightened Doesn't Necessarily Mean to Be Complete

First of all, what does it mean to be complete? Well, for me it means that one has reached a point where the desires for things and experiences have quieted down such that they no longer primarily motivate a person when he or she arises in the morning or goes about his or her business. One is no longer driven by desire.

Enlightenment and completion are not necessarily related. One can be enlightened to an advanced state and still hanker after worldly things. That's the reason why so many gurus fall. They're enlightened - no one doubts it - but they still hanker after money, sex and power. The phenomenon surprises and dismays many people, no one more than that person's devotee. But it's real nonetheless.

I followed an Indian guru - an avatar - for twenty-five years, only to find out that he was a heinous child molester. When that knowledge broke upon the scene, I was devastated. Though it had been going on for years, I was totally unaware of it. As were millions of others.

Another guru was a peerless expositor of spiritual matters who, it turned out, was violent towards his followers and sold himself for money. And a third, who also considered himself an avatar, was being sexually inappropriate, breaking up marriages, and so on.

So one can be enlightened but not complete. And in fact many spiritual gurus seem unaware of that fact, surprising as it may seem.

Completion allows more concentration because one is not constantly being pulled back and forth by the desires. But the work to be done to achieve enlightenment, whatever that may be (and I'm not qualified to comment on it), still needs to be done, whether by our own spiritual practice or by way of Ascension.

I attended 23 enlightenment intensives (EIs) and each one was about creating a laser beam through the obscurities, that would bring on enlightenment. I would get into arguments with the teacher because I did not use EIs that way. I was using them as a platform to get rid of the vasanas or habit patterns that thrust a person back into automatic ways of responding to things.

I had had many, many spiritual experiences but none of them lasted because the vasanas would erupt again and "endarken" or overwhelm me. So I wanted to spend the rest of my life attending to the vasanas and reaching a point of completion with them (not the same as the completion I'm referring to here; a much more advanced stage).

He thought that was not a correct use of the practice. I thought it was a very appropriate use of it. And now years later I realize the fruit of that investment: I

feel complete. And I am happier at that outcome than I would have been at any number of temporary spiritual experiences.

(2) Liberation does not Result Until One Has Completely Cleared Oneself of One's Vasanas

We tend to think of enlightenment as an end-all and be-all. But it has to go hand-in-hand with completion to result in liberation. Perhaps I can quote Ramana Maharshi on the subject because he is for me the expert on the matter.

"Only one who is free from all the latent tendencies (vasanas) is a Sage."
(1)

"In kevala nirvikalpa samadhi (2) one is not free from vasanas and does not, therefore, attain mukti. ...

"Even though one practices kevala nirvikalpa samadhi for years together, if one has not rooted out the vasanas, he will not attain salvation." (3)

Some people are not convinced by seeing a statement from only one sage so let me share what Mata Amritanandamayi and Sage Vasistha say on the subject as well.

Ammachi: "The sun gets concealed by the clouds. In a like manner, God is concealed by the vasanas. He becomes visible when the dirt of latent tendencies [is] removed." (4)

Vasistha: "Moksa or liberation is the total abandonment of all vasanas or mental conditioning, without the least reserve." (5)

So the vasanas have to be cleared before liberation takes place. And in fact this clearance is being promoted by the increase in energies as a result of what AAM calls the Transition, this month. That's why so many people may be finding themselves reactivated - the energies are flushing the vasanas up.

(3) Completion is Usually not Final

My feeling complete doesn't mean I've completely cleared my vasanas. I haven't. More may come up tomorrow. It just means I feel restful and peaceful between onsets or eruptions of vasanas, which one teacher calls "sleeping

volcanoes." (Remember that vasanas cannot be completed until they arise. Until then the "volcanoes" are "sleeping.")

I'm only complete with the day-to-day earthly desires. So I can expect to be incomplete tomorrow and I have no illusions about it.

As far as I can see, the individual is composed of layer upon layer upon layer and we may make a statement that applies when we're cognizant of what layer is presenting itself today and then events may occur that bring the next layer up.

The statement "I am complete" from me feels correct at this layer. But some incredible or huge event may occur tomorrow that releases a Larsen B shelf of a vasana and I'm back being incomplete again.

I recognize myself as having reached a stable place where the normal earthly desires are no longer routinely playing upon me day by day. I now have space and can make a few more decisions than perhaps some others, without my choices being completely determined or dictated by my desires.

I'd like to be completely finished with my vasanas and will work towards that goal but vasanas run deep. To say I'm finally complete with them would be the kind of false position that I think only a braggart would assume. "I'm finished with my vasanas." I'd suspect anyone who said that.

If I had experienced Sahaja Nirvikalpa Samadhi, perhaps even the seeds of ego might be consumed and all vasanas cleansed from me once and for all; I don't know. But at my present state of rather normal beingness, I have no illusions that I've somehow reached that final point. I'm sure I haven't.

(4) Completion Does Not Say What's Next

Completion doesn't lay out, indicate or foretell what's next any more than turning the key on the ignition says where we intend to drive. That remains up to us.

I think I'm correct in saying it does position us to make the basic spiritual movement in life. That movement is away from the "world" (and I'll explain what I mean by that in a moment) and towards God.

Incompletion is the state of hankering after what the "world" offers - money, sex, power, experiences, fame, you name it. Completion is feeling freed up enough from that hankering that one is able to choose what one wishes to involve oneself in rather than feeling inescapably drawn to it from craving and aversion. Our cravings no longer dictate our choices.

By "world" I mean anything that competes for our attention with God, the divine qualities, etc. - anything that's inconsistent with loving God or takes away from our ability to love God. If I can do a thing and still love God, wonderful. Feeding the poor is something I can do and still love God. Stealing from my neighbor is not something I can do and still love God - apparently. I feel blocked from loving God when I steal from my neighbor. Why I don't know. Perhaps God has set it up that way.

Past completion, what comes next seems to me a matter of choice. In my case what comes next is no different than what's come before. I signed on to assist with Ascension by writing whatever I can and that doesn't change. But I do feel ever more peaceful and that's a boon.

(5) Completion is What We're Aiming for in This Time of Transition

As the energies rise, what comes up to our attention is any vasana, feeling state, or other phenomenon that presents a barrier to our acceptance and integration of the new energies. And these vasanas come up not by accident at this time. They come up for us to re-experience and complete. I know some people who are feeling ancient griefs, others disappointment, still others reminders of ancient battles and things gone wrong. This is bound to come up as the energies rise as they're doing now.

The trick is not to identify with them and think they're related to the present time. They're just sets of feelings that are coming up in us; they aren't who we are. And chances are they aren't related to the present time but to a time long ago. A large literature has been written on how to flatten a vasana, which can be found under "10. Ascension - On Processing Vasanas" in the righthand column of this site. I realize that it's a little hard to get the hang of the upset clearing process by reading about it, but I'm afraid it's all we have - from this writer anyways.

There are also Enlightenment Intensives around and some teachers who deal with completing vasanas. But there's also very little time any more for doing courses, etc. If one simply remembers to be with and observe the feeling states coming up, ask the mind to tell you what earlier incident these feelings are connected to, and then experience through to completion the feelings associated with whatever situation the mind identifies as the source of the feelings, one may be able complete these troublesome vasanas and unwanted conditions.

When one has completed them, one knows it by feeling peaceful, neutral, restful - until the next one is triggered.

So that's a little more on completion vs. enlightenment and the nature of completion itself. Gosh, I hope this is helpful because, with the energies rising as they are, we're in the thick of it. My heart goes out to anyone feeling the onset of unwanted conditions at this time of maximum personal and social change.

Footnotes

(1) Sri Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974, Chapter 2, Question 26.

(2) Seventh-chakra enlightenment or Brahmajnana (God-Realization), during which the heart opens temporarily and the closes again. In Sahaja Nirvikalpa Samadhi, which I think happens when the kundalini goes past the crown chakra and returns to the spiritual heart or hridayam, results in a permanent heart opening and therefore liberation from the need to be reborn.

(3) Sri Ramana Maharshi, Ramananda Swarnagiri, *Crumbs from His Table*. <https://www.ramana-maharshi.org>. Downloaded 10 September 2005, n.p.

(4) Mata Amritanandamayi, *Awaken, Children!* Vallicakavu, India: Mata Amritanandamayi Mission Trust, I, 45.

(5) Sage Vasistha in Venkatesananda, Swami, ed., *The Concise Yoga Vasistha*. Albany: State University of New York, 1984, 5.

Emergence Will Only Cost Us Everything

2012



How many people have I talked to this evening who are cleaning out, clearing out, finding themselves, finding their center?

How many people have confided to others that they're going on an expedition to a spaceship and reaped the whirlwind? How many are facing the choice of standing for truth or accommodating?

And all through this the theme emerges that it isn't success or failure that matters, but whether or not we emerge in the face of our challenges.

Are we afraid to go on an adventure to the stars? Will we brave the criticism of our family and friends? Can we stand the glare of publicity? Will we yield to others' criticisms over our course of action?

Is this about the galactics and Disclosure or is it really about us? Is it about the flavorless people we've become in our quest to conserve the good estimation of others? Is it about our fear of giving up our "big chance" at fame, riches, and power, or whatever else we're clinging to?

What does it mean to emerge? And must we emerge before we take on any challenge? If we don't emerge when we set off for that ship, will it just be one more

adventure that we were never present to anyways? Will it make a difference in our lives or just be one more luxury liner we took a trip on?

What really matters? What's it all about? Why are we doing this anyways?

There's a part of ourselves that you can call our exterior, our surface consciousness, our everyday mind and everyday heart that isn't us. And in order to remain in contact with that, we have to compromise, accommodate and fit in.

Then there's a part of ourselves that you can call our interior, our deeper consciousness, our non-ordinary mind and non-ordinary heart that really is us. And in order to come in contact with that, we have to give up compromise, accommodation and fitting in. We have to give up every thing, every attachment, every desire but that.

Every time we take on something out of the ordinary, stand out from the crowd, or take a step in the direction of our own freedom, truth and honor, we encounter the drag of conformity and the dead pull of the herd mentality.

We can go on this voyage of discovery and remain in our shells and not emerge. But I don't think it will do us a stitch of good.

Let's face it. If we've signed on to meet our galactic family, we have by that mere fact alone given up the chance of remaining on the surface of things and living by compromise and accommodation. The very act of stepping forward and saying we want to go was the death knell of that.

Even if you stated you wanted to go and couldn't go, you still voted for the end of superficiality.

If the world then turned around and bit us, threatened us and abandoned us, what did we expect? A hero's welcome? A bouquet of flowers for threatening the status quo?

We've become subversives of the most threatening type. Close encounters with the emergent personality, with authenticity and truth.

How much will emergence cost us? Only everything.

Welcome to your new life. Welcome to the end of comfortable conformity, to the demise of hiding, passing and getting by. Welcome to the new life where the only strength you can rely on is your own inner strength, the only truth you can bank on is the truth that will not let you sleep and be denied.

Welcome to the roundtable. Welcome to yourself. Welcome to the only home we'll ever have.

A Time of Emergence

2013



We've talked about "emergence" (1) on other occasions and we seem to be in a time that's characterized by us emerging.

I'm going to repost an article on emergence today, but I wanted to say a word or two before that.

I was startled last night to see myself, in a situation with a local friend that could have been difficult and tragic for both of us, operating in a way that I'd call mature and well-considered. I had the distinct impression that this was new for me.

On another occasion recently, I did the opposite: I actually went for the outcome I wanted, behaved in ways that were open to criticism, risked all, and, with the aid of the other person doing the same and sharing responsibility equally for the wonderful outcome (and many supportive friends), had a mutual breakthrough in relationship.

Afterwards we were both thrilled at that outcome and reached a new level of sharing, but it was all very risky and raised concern in all around us.

I personally would like to do that more often, given my background in groups, but I realize that for many people watching it looked like madness compounded. It was definitely outside our comfort zones.

And there have been other similar events, all of which point to ... emergence, either actual or fondly wished for.

It isn't an accident that the Divine Mother is washing us in a very powerful energy this week that comes directly from her (well, all energy does, really). This is a large wave and is probably the "Event" that many are speaking of. And what I see as the impact on myself is emergence. So perhaps with that introduction, let me repost an article on emergence itself.

I should add that I feel so tired that I'll have to take a holiday soon. It'll have nothing to do with the Reval though it may seem to coincide. It just reflects me needing a rest. I'm trying to give advance notice.

Footnotes

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

The Significance of Emergence at This Time

2013



Admittedly emergence is something we've done in the past in the face of emergencies, situations that were life-threatening for us or others, occasions on which our freedom or well-being was at stake.

But I'd like to suggest that emergence now becomes an action that may serve us well during this phase of Ascension in which we're told that we're on the Fifth Dimension but not aware of it or anchored there, in it but facing towards the old Third which is familiar to us.

What we're emerging from now is not a threat that faces us, but our own tendencies and vacillations. And whereas emergence before was a process of breakthrough, of standing forth in our truth and courage, it now becomes more a matter of commitment, a matter of manning our levers and pulling ourselves into one realm of being (the Fifth) and out of another (the Third).

Before emergence was useful when we faced the cabal and were tasked with challenging their authority and naming their crimes, which we shrank from out of fear.

But now emergence serves us by providing a means of taking ourselves in hand, emerging from our vasanās or reaction patterns, setting aside our excuses, justifications and denials, blame, criticism and judgement, and emerging into the divine qualities (or "godly ways," as Matthew Ward calls them) that facilitate our entrance and anchoring in the Fifth-Dimensional world that beckon us.

This phase of Ascension requires us to come out of our shells and stand forth in our native being. It requires us to reveal and express ourselves as our truth, love, and commitment. It obliges us to leave aside blame and attack and embrace and love those we meet. It calls upon us to recognize the basic divinity of all we encounter and face them in harmony and unity.

Emergence is emergence from darkness. We don't emerge from divinity. We emerge into it. Divinity is our native being and life does have a direction. That direction is from darkness unto light, untruth to truth, death to immortality. It cannot be said that life is neutral. Life is affirming, loving, embracing.

If we're looking for a tool that will serve us in this next phase of Ascension, as we consolidate and extend the gains won recently and approach the time when we anchor fully in Fifth Dimensionality, among the tools like meditation and living up to the divine qualities, I recommend we include emergence.

A World that Works for Everyone is a Synonym for the Fifth Dimension

2020



I assert that a Fifth-Dimensional world is a world that works for everyone.

I assert that an ascended world is a world that works for everyone.

A world beyond mukti, moksha, or liberation is a world that works for everyone.

The dead are alive and the living are dead. That proverb has so many levels of meaning. (1)

The one I like and that appeals to me is that those who live drowned (dead) in the Ocean of Love are more alive than those merely living in the physical body.

I'm not sure if what I say applies to the Fifth, but I know it applies to the Seventh, also known as the Plane of Christ Consciousness and the Plane of Love. (2)

In the Seventh is located the Ocean of Love, I'm told (there were no maps or traffic signs). I had to ask Michael for its location. (3)

Think of yourself as a car. Your owner has you rebuilt from top to bottom, cleaned you out, rebored your cylinders, reupholstered you, repainted you, and there you are.

That's a fraction of how you'll feel drowned in the Ocean of Love. Brand, spanking new and ready to go. Not a harmful thought in your head or hurtful feeling in your heart. Everything inside and outside you is loving.

That is a world that works for everyone. (4)

Footnotes

(1) Other levels: Those who are dead to the pleasures of the senses are alive in the spirit. Another level: Dwellers on the astral planes are more alive to life than people living in the body. Etc.

(2) "[When Gaia resides in] the seventh ... the planetary system will reside in a level of higher consciousness, Christed consciousness as you think of it." (The Lord Arcturus in a personal reading with Steve Beckow through Linda Dillon, July 12, 2019.)

"The seventh dimension is known as the dimension of the Christ Consciousness. This is the state of being the heart and knowing of Love. It is the growth opportunity for compassion, kindness, selflessness, honoring and Love. When you anchor in this place of consciousness you are fully capable of holding the vibrations, energies, lessons, understandings and growth of all of the 12 dimensions available to you on this planet. It is the gentle allowing state of being that permits expansion and incorporation of your entire original imprint, soul design – what you think of as your universal or higher self, your angelic self or your over-soul." ("Albert Einstein – The Nature Of Life And Dimensions On Earth," Feb. 15, 2015, at <http://in5d.com/albert-einstein-the-nature-of-life-and-dimensions-on-earth/>.)

(3) Steve: The space that I call transformative love, what dimension is it? [The Ocean of Love is transformative love filling every inch of space.]

AAM: It is the Seventh Dimension. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Jan. 20, 2016.)

While this experience, above, was not truncated, another Seventh-Dimensional experience was:

Steve Beckow: I had an experience at a meditation workshop in which I felt regal. It was a partial experience [there was no bliss]. Can you tell me what that part of me was that I accessed.

Archangel Michael: ... Your highest Self, your Oversoul, is very regal.

SB: So that was an experience of the Oversoul.

AAM: Yes. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 13, 2011.)

Arcturians: Seventh is your Oversoul. (Arcturians in a personal reading with Steve Beckow through Sue Lie, March 17, 2013.)

"The seventh dimension is known as the dimension of the Christ Consciousness. ... It is ... what you think of as your universal or higher self, your angelic self or your over-soul." ("Albert Einstein – The Nature Of Life And Dimensions On Earth," Feb. 15, 2015, at <http://in5d.com/albert-einstein-the-nature-of-life-and-dimensions-on-earth/>.)

(4) And, yes, *that* is unitive consciousness.

Emergence and the Constructed Self

A House for the Mind in a World of Our Own Construction

2013



Marcel Marceau: The Mask that Stuck

When we experience disappointment, loss, defeat or trauma, we take a number of steps to reduce the likelihood of having to experience these feelings again.

We reach conclusions about what caused the outcome. On the basis of our conclusions, we reach decisions about how we'll behave in the future.

Having reached a decision on how to be, we then begin to fashion a persona, mask or self that acts along the lines we've laid down.

As teenagers we can be seen constructing that self - trying out various trendy lines and fashionable phrases and gestures. We may try on a "move" or dress a certain way or sport a secret handshake.

We may strike a pose that's thought to be particularly sexy, stand-offish, or dominant. We may cultivate a come-hither or a stay-away look.

Together with our friends, we convene and rehearse over and over how we did, taking our story and refining it with each pass until it reflects our best efforts at making us appear successful in whatever we're attempting. Once we have our story down pat, it comes to substitute for what really happened and is handed down through eternity. We are as we represent ourselves to be.

Marcel Marceau illustrates this process of constructing a mask here. And he illustrates how life is when a mask we construct sticks.

<https://www.youtube.com/watch?v=PXwGGbnvLYg>

As the years pass, we perfect our lines into entire scripts and use them to get what we want from life, ward off what we don't want, and leave us looking like the hero of the piece.

We develop a loyalty to our winning lines and numbers. We become masterful at strategizing, manipulating, and controlling outcomes.

But what we miss out on from behaving in this artificial way is that we remove ourselves from the flow of life. We no longer live in the present moment but live instead in a world of our own construction.

Everything we see, do and hear is filtered through our concepts; life is not met head-on, so to speak.

Life lived from this personal or constructed self lacks aliveness, freedom, spontaneity, and satisfaction. Moreover, the feelings we describe as being "negative" live in this world of the mind. Those feelings don't live in the world outside the constructed self.

To break the mind's commitment to and fascination with a world of our own making takes an undivided resolution of decisive strength. Of this moment, Lin-Chi (Rinzai) wrote: "If the student so much as bats an eye, the whole relationship could be spoiled. Apply the mind and at once there's differentiation; rouse a thought and at once there's error." (1) He captures the concentrated energy and focus that needs to be present to make one's exit from the grip of the mind and the constructed self.

But once outside the house built by the mind, all the mind's chatter quiets down and we find love and satisfaction rising freely. It becomes clear to us that the persona, the cage we built for ourselves, which started as a guardian and ended as a guard, is what impedes us from living in the Now in a state of flow.

So, as we contemplate or move into Fourth Dimensionality, we need to familiarize ourselves with the structures and processes of the persona or constructed self so that, at a moment when we yearn for aliveness and satisfaction more than anything else in the world, we know what we must leave to attain it.

On Monday's *An Hour with an Angel* (May 13, 2013), it's this persona or constructed self that Archangel Michael will discuss with us. As the energies continue to rise, it becomes easier and easier to understand the workings of our own mind and the time approaches when we emerge from our upsets, our vasanas, and our constructed self.

And for two good views of life in Third Dimensionality and how we came to create the constructed self, see today's messages by Saul and Jesus.

- Saul channeled by John Smallman, "When You Do Not Feel Peace, It's Because You are Choosing to Be Part of The Illusion," May 12, 2013, <https://johnsmallman.wordpress.com>
- Jesus channeled by John Smallman, "To Trust is to Be Free," May 12, 2013, at <https://wp.me/p1B8dY-dT>

Don't overlook the synchronicity: Notice how many spiritual messengers are talking at this moment about how to clear our vasanas and exit the constructed self.

Footnotes

(1) Lin Chi [Rinzai] in Burton Watson, trans., *The Zen Teachings of Master Lin-Chi [Rinzai]. A Translation of the Lin-Chi Lu*. Boston and London: Shambala, 1993, 58.

Looking Good and Sounding Great

2013

I remember being in a workshop with John Enright, one of the most inspired workshop leaders I've ever known, and having John set for us our initial icebreaker exercise.

“Please turn to the person next to you and tell them how you're going to manipulate them in this workshop to get what you want.”

Oh, it didn't stop there.

“Now please turn to the person on the other side of you and tell them what pretense you're going to use in here to emerge looking good.”



Looking good

Raising our own acts and numbers to awareness doesn't have to be hard. In fact it can be - and before long is - pure fun. John billed his workshops as “hard-nosed permission giving.” What he gave us permission to do was live life fully.

Coming out of our shells could be said to be what all this was about. Another word for shells is automaticity.

Human beings are perhaps the only species who build a shell, program their behavior, create a thought form, as it were, and then substitute this “I, Robot” for the real thing - for living life.

Automaticity means substituting for the real us a preprogrammed, laid-out, cut-and-dried version of ourselves, a constructed self. We experience less and less of life, become deader and deader, and retreat more and more into a shell-like, protected environment.

Werner Erhard used to say that if we wanted to be protected from the outside world, he could oblige. He would gut us, hang us from a hook and suspend us in tepid water. There would be no risk, but no aliveness or self-expression either. "Living is dangerous," he'd say.

When we talk about acts, numbers and routines, we're talking about devising winning ways that get us through life safely and secure for us the things we really want - approval, wealth, sex, etc.



That certain something....

When we talk about scripts, we're talking about writing the lines we'll speak, fashioning the parts we'll play and planning the moves we'll make.

When we talk about the games we play, we're talking about the manipulations we use to defeat others, get what we want from them, and avoid giving anything we don't want to give.

We script life, plan our moves, dress for success, learn how to get girls, and look out for number one. None of this works if life is what we want to experience.

Life became a video game before we had video games.



That look....

Our chats in the lunchroom I used to call "howdido" conversations. We rehearsed what we said to the boss, planned our next approach, got our stories down pat of how we did even if we had to shoehorn details in or shave off whatever went wrong. We emerged looking good and sounding great.

But there's no aliveness to all of this. These are soulless ways of encountering life. Well, in reality we don't encounter life. Our scripts do, our numbers, our rackets.

So when we talk about the old paradigm, we're not merely talking about the greed and corruption of the powers that were. We're also talking about our designs and subterfuges, our ways and means of looking good and sounding great that have us live life at one remove.

All of this has to go.

The Polar Opposite of Self-Awareness: Image Management

2012



The opposite of being here authentically and transparently is creating and maintaining an image.

The est Training saw the substitution of an image for experience as the basic problem in life. We went for the menu instead of the meal. Counsellor Trainer Dennis Percy: "All those images get in the way of the experience." (1) After a while, said Trainer Angelo d'Amelio, "you'd rather have your pictures of what is than experience what is." (2) Worse, said Hal Isen: "The concept begins to determine the experience." (3)

Image management in general means speaking, acting and in other ways representing oneself so as to support an image of how one looks rather than the reality. We opt for looking good, right, wise, compassionate, whatever the desire is that we serve. In doing so, we leave the truth farther and farther behind.

Gradually we forget who we are and give ourselves over to activities and views that maintain the image we wish to project. We get upset when our image appears threatened. We cover our butts by projecting more impressions that are designed to keep up our image. Lucille Ball was the master of this gambit as a comedy act. Her white lies, which laid the basis of the plot's outworking, were almost always done to create, project or manage an image.

We cannot “know thyself” this way. We cannot fulfil the purpose of life, which is to know our true identity. We cannot escape from the wheel of birth and death.

Those people who manage their image may hire an image consultant to look good. They may “dress for success” or talk themselves up. They may promote themselves. If they own a company, they may hire a public-relations firm to make the company look good. An entire industry – the cosmetics industry – endeavors to hide the truth and make a person look better than they actually do. On and on the activities in our society go dedicated to masking the truth in favor of projecting an image.

If you google “image management” today, far from seeing commentary on image management from the awareness movement, you'll only find courses on how to create your image, professionals who'll help you, products to assist you. But all of it simply adds to the illusion and hides the truth.

Because an image is not the reality, the attempts to manage our image and impression are doomed to failure.



The self-awareness movement turns aside from image management. It gives it up as futile. It grants that there are times and places where certain guidelines on dress, comportment, and style are viewed as mandatory and does not seek to put a person

at risk. But in any area where personal choice is feasible, it tends to avoid constructions of self in favor of “telling it like it is” (without harming of course), letting the truth be known, not withholding, not hiding, etc.

Sometimes groups conspire to manage their image. When they do, that action is generally known as collusion. One could call it group illusion and delusion as well. A group managing its image collectively requires all members to go into agreement.

People may do something and then agree to hide what they did. They may go round the circle eliciting agreement and identifying who does not agree to go into collusion. That person is then ostracized. We work in ways to support the prevailing image.

The inner voice knows when collusion is happening and sends back alarms, which we often call "the tug of conscience." To ignore that voice is to go out of integrity with oneself. And that radically diminishes our access to truth and self-knowledge. That is something that people who follow the path of self-awareness have agreed, explicitly and implicitly, not to do.

The self-awareness path is about being in integrity with oneself, remaining whole, being authentic, not splitting off, not undermining oneself or doing things obstructive or destructive to coherence and alignment with divine qualities.

It's an antidote to image management. It's about being seen and known as we are, not about manipulating impressions. It's about standing in our truth, not saying what we think others will want to hear. It welcomes and acknowledges differences, providing those differences are not geared toward creating an act, living from story, hiding behind a mask, etc.

The self-awareness path is about removing masks, dropping our acts, emerging from our stories. So the self-awareness path and image management are on two different tracks going to two different places. I plan to repost some articles from some time back that will illustrate me following the self-awareness path by removing masks and being transparent.

The self-awareness path is not about exposing others. It's not about being a passive aggressive and harming others under the path of serving them. It's about revealing ourselves and restoring our original innocence thereby.



Let's look at some of the things that self-awareness practitioners would say on the subject. Many of their observations were profound.

John Enright used to hammer home that guilt was a facade we hid behind to allow us to continue the behavior we felt guilty about. Said he:

“Guilt is 'Class B' membership in the club. The guilty smoker is not a righteous non-smoker, but he is more righteous than the not-guilty smoker.

“Guilt is simply a facet of image management. Why not do it and admit that you’re digging it? If you don’t intend to stop, then groove on what you’re doing.” (4)

“Guilt is the price you pay for clinging to an image in spite of the way you’re behaving.” (5)

Self-blame was also a manipulation, according to him.

“Self-blame is just another aspect of image management. It informs the other person that we know the error we made and prevents that other person from feeling able to call us on the error.” (6)

“Just acknowledge that you have done things and then go on. Everything else is image management.” (7)

Blaming others or trying to appear blameless was also an attempt to look good or be right, according to him.

“Dealing with another’s part in things is blaming or trying to appear blameless. As such it is reducible to image management. Dealing with one’s own part in things is taking responsibility and seeking improvement and real change.” (8)



The antidote here was to stay with our own actions, thoughts and feelings and leave it to others to stay with theirs.

Managing the image, which usually involved reprogramming the mind, produced a temporary high but ultimately led nowhere, according to Werner Erhard.

“Reprogramming the Mind can of course produce something *called* satisfaction. A satisfaction that comes from succeeding through motivation or self-image can more accurately be called gratification. It may involve a sense of having gotten it, an approval of what you are doing. This can produce a temporary high. But one falls back from such a high. Worse, one may retain the belief that one now has it.” (9)

Whenever the trainers found someone trying to look good, they would unleash a torrent of jokes. Here are some.

Jeff Galbraith: “Those were the days of my youth – you know? Four or five years earlier?” (10)

Randy McNamara: “'Who me? I've transcended my ego.' See, now you have two egos: one called, 'I have no ego' and the one hiding underneath that.” (11)

Hal Isen: “Embarrassment is part of the structure of the withhold. You're worried that people will think bad thoughts about you. They will. Even if you share good shit.” (12)

Image management was often called “pretense” and “patterns” by est trainers. According to Jed Naylor, pretending was guaranteed to keep us stuck: “What keeps us being shy, afraid, and embarrassed is the pretense of not being shy, afraid, and embarrassed.” (13)

Here is Werner on how practising awareness broke up the patterns.

"What had seemed earlier to be just the way I was now clearly revealed itself as patterns or mechanisms which I happened to have.

“As you break up these patterns, you begin to get in touch with your natural integrity. And as you get in touch with your natural integrity, you break up the patterns more. Thus a beneficent cycle or spiral begins, a spiral which becomes the deadly enemy of pretence.

“I don't mean that there aren't any problems in your life anymore after you discover your own integrity. ... There were *plenty* problems in *my* life.... I was still living a lie. Yet, instead of having dishonesty in my life, the real fundamental underlying integrity began to emerge, and to break up the old patterns which permitted the dishonesty.” (14)

So whenever we trade openness, authenticity, or transparency for attempting to build, maintain and sell to others an image or impression, we've sold ourselves out in a very big way. We've given up our lifeline to the truth. We've guaranteed that we won't come to know our true nature or identity and opted to protect and maintain an illusion instead.

Self-awareness is an antidote to losing ourselves this way. Standing forth as our truth, taking responsibility for what we say and do may be frightening at times, it may be painful and it even may cost us things, but it's the only way to attain lasting satisfaction, joy, full-self expression, and freedom from fear. It also may be the only way (not the only path) to fulfill the purpose of life, which is to know ourselves deeply and truly as we are.

Footnotes

- (1) Dennis Percy, est Trainer Candidate, 16 Dec. 1980.
- (2) est Trainer Angelo d'Amelio, Nov. 1979.
- (3) est 6-Day Trainer Hal Isen, 15 Nov. 1980.
- (4) John Enright, Cold Mountain Institute, April 15, 1976. [Hereafter CMI]
- (5) Loc. cit.
- (6) Loc. cit.
- (7) John Enright, Awareness, Responsibility and Communication Course, Vancouver, January 20, 1979.
- (8) CMI, April 8, 1976.
- (9) Werner Erhard in W.W. Bartley, III. *Werner Erhard: The Transformation of a Man; the Founding of est*. New York: Potter, 1978., 119-20. [Hereafter WE]
- (10) est Trainer Jeff Galbraith, 15 April 1980.
- (11) est Trainer Randy McNamara, 18 Jan. 1981.
- (12) est 6-Day Trainer Hal Isen, 16 Nov. 1980.
- (13) est Communications Workshop Leader Jed Naylor, Oct. 1980.
- (14) Wener Erhard, WE, 105-6.

The Gawkiness of the Constructed Self

2014



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 quiriness 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.

The Constructed Self vs. the Shadow Self

2013

Many people, when we talk about acts, routines, and numbers, think of this as our "dark side" or "shadow self." They speak in terms of our "darkness" and imply that this part of us is somehow bad and wrong.

The vast majority of people construct a version of themselves. We script our lives and become forgetful that we're living a series of poses.

But I'm not somehow implying that this is bad and wrong. It isn't a "dark side" or a "shadow self." It's just a version of us that we've constructed - and yet it can have unfortunate consequences.



Enlightenment Intensive, 2006

On the other side of things, if one raises the subject with many other people, they feel attacked. It's a very difficult discussion to have. Most people today don't know why we'd discuss it.

It's a lost piece of knowledge in our society as it's constituted today. Very few people continue to have the same understanding that was the common property of the Growth Movement. Where have you heard anyone say today "I'm aware that" or "I observe in myself," etc.?

Self-observation, owning our numbers, being responsible for our agendas and investments - all these are lines in the Dead Sea scrolls at the moment.

If I were to say to most people we need to become aware of our investments, they'd think I was being belligerent or negative. If I dared to imply that a person seemed to have a hidden agenda which I'd prefer was raised to awareness, they'd declare war on me.

That's one reason why I haven't pursued these subjects in perhaps the last ten years. There was no context in which it fit. The context has been lost decades ago.

Be that as it may, this is the place I say we need to go as a society. We need to become skilled in raising the hidden side of our behavior to awareness, the constructed side, the packaged and repetitive, automatic and artificial side. Like the iceberg which is 9/10 below the surface, and which can spear a ship without the spear being visible, 9/10 of our behavior is not at this moment visible to us either. And it can up-end lightworker efforts.

For nourishment, I have to reach back in time and take comfort from the remembered company that so valued this work. I confessed to a colleague a day or so ago that I actually feel lonely. I feel a need for the company and partnership of those people who remember what we created in those years - the clarity, the wholeness, the integrity. The ease with which we spoke, the comfort we felt in each other's presence, the deep bond of trust.

One day, when our three-month encounter group was nearing its end and the spring sun was becoming warmer, the whole group took its lunch out and sat on the porch. No one spoke a word. Everyone was deeply reflective. And you could feel the love that connected us all. It was as thick as soup.

The Possibility of the Re-Emergence of the Constructed Self

2019



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.

The Self-Serving Bias: The Chief Barrier to Life Working

The self-serving bias is the tendency to glorify one's self and criticize or minimize others. It's the tendency to play up one's victories and successes and play down one's failures and defeats. It's the tendency to excuse oneself for anything that doesn't work and blame it on others and not excuse others for anything that doesn't work, etc.



- The self-serving bias involves taking credit for successes and denying responsibility for failures.
- It involves attributing success to internal and personal factors within one's control and failures to external and situational factors beyond one's control.
- It attributes to oneself all honorable intentions and aims and to others all dishonorable intentions and aims.
- It involves knowing why something succeeded but posing as being ignorant of why something may have failed.
- It involves attributing central and indispensable leadership to oneself in things that succeed and being left out of the loop in things that failed.

Werner Erhard gave another account of it. He used to say that the mind, which has, as its central value, survival of the being and anything with which the mind identifies it, tends to make itself right and others wrong, to judge and avoid being judged, and to dominate and avoid being dominated. That's another good way of seeing the matter.

I suspect that we all have a sense of it. And in fact we see world leaders particularly, but even the corner grocer, engaging in it continuously.

But I see it in myself as well. And I want no part of becoming concretized through the use of it. But how to cleanse myself? My normal approach would be to be transparent about it. Doing so carries a cost.

One could be accused of being maudlin, narcissistic, etc. for even speaking out about one's own self-servingness. But I think the risk is worth it.

The self-serving bias will fossilize a person no matter what their intentions are. I'm inclined to think that it's the primary corrupting agent in all of life and history: the tendency to want to glorify oneself, eventually at the expense of others. It's the primary weapon of ego, as far as I'm concerned. It's the house of ego: vainglory, hubris, pride.

If I started down that road, I'd begin the process of concretization. My awareness would begin to shut down. I'd silently and gradually turn from being an open and transparent person into one who created a story about himself in which he was the local hero, and all disappointments and defeats would be blamed on others. I'd move from being flesh and blood to being stone.

I'd follow so many lightworkers in a fall from grace. "Yah, he had something to say once."

The self-serving bias is perhaps the worst virus among all viruses, the most silent, inconspicuous, and deadly. In the beginning it's invisible but in the end it's obvious. Just look at the Libyan dictator.

I hear one lightwalker calling himself the "father" of a field, another calling himself the sole representative of the galactics on Earth. Balderdash. We're here in a common enterprise and it isn't for the purpose of empire-building or self-flattery.

I don't matter.

I say that to strike a blow at self-servingness.

It's a simple fact: The "I" does not matter. The ego serves a caveman, but it doesn't serve us. We want to aid world freedom and achieve unitive consciousness. I don't want myself to succumb to the self-serving bias and so I declare that fact, flat out. I declare it publicly. I don't want an empire. I don't want to be influential. I don't want to be flattered.

Having said all that, what's the moral of the story?

It's this: What you and I are involved in right now is too important to lose our grip on the factors that will bring us success. Failure would be all too easy and the rise of the self-serving bias is perhaps the largest single factor that would cause our failure in our attempts to accomplish anything of importance.

I want to realize the purpose of life – to know my true identity. I want to accomplish what God intended me to accomplish – to serve others and know love and compassion. I am as liable as anyone to succumb to the self-serving bias and so I declare that to all and sundry in the hopes that you'll keep me honest if I perchance forget.

We're building a world that works for everyone. We're dismantling an elite structure that exists around the world and keeps people enslaved and hurting. We're empowering people to live freely and enjoy life abundantly. There's no room for vainglory in this work and I remind myself of that. I don't want to be self-serving. I will not do so.

I want to live in a world that works, among people who are empowered and happy. In the realization of that vision, I do not matter, but *we* matter. *We* will push through and accomplish that vision. *We* will. Together, with no one of us more important than another, with no one's accomplishment raised above another's, *we* will build that new world.

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.

Emergence as a Process

Stepping into the Flow of Life

2013



Why is the subject of our vasanas and the constructed self so important for us? Well, vasanas represent all the reactions we've had and decisions we've made that set us against the flow of life.

Frequently they're the result of what we resolved when matters became too much for us to handle and they collectively represent our desire to withdraw from the flow of life, dig in, and protect ourselves.

Our constructed self is what shakes out as the permanent product from that resolve. Some of that precipitate is our self-image - how we choose to see ourselves - as brave, sexy, smart, capable, etc. Except that that self-image so often is not an actuality but an impression we're trying to sell others. It often is not a genuine way we feel about ourselves but a cover or blind behind which hides a scared child.

Another precipitate is our acts, scripts, routines, etc. These represent the moves we'll make to ensure ourselves the outcome we want. So we may dress for success or play coy or deflect. We may automatically deny all responsibility for anything or automatically claim responsibility for everything. No matter what the program we follow, we're imposing a set pattern onto life rather than allowing life to unfold and flow.

We complement these two precipitates by taking our past and shaping it the way we wish it to appear and "be." That doesn't just involve assembling a photo album, say. It also includes refining our story of events until it represents us just so.

The point about all of this is that we've removed ourselves from the flow of life, moving with things as they arise. We're actually the puppeteer removed from the flow of life working the puppet who's in the flow and yet not in the flow. Puppets are dead so whether they're in the flow or not is inconsequential. And our self-images, scripts and stories are also dead.

And deadening. We end up with self-image battling with self-image, script disagreeing with script, and story arguing with story. Surely you've seen this in every sit com you've ever watched. If we didn't have these social and personal constructions of reality, we wouldn't have comedy.

Of course I make the rider that we minimize the harm by becoming aware of self-image, script and story. When acted out from awareness, our constructed self does the least amount of damage to our aliveness. It can even enhance it. But when we agree with ourselves to remain unaware of the three, then the trouble sets in.

I remember giving a university lecture on all the words we use for making love. Porking, poking, scoring, screwing - nasty lot we are. One of the things we saw was how many words synonymous with doing violence were used to describe making love. How is it being in the flow of life to say we porked a woman? How does a woman feel hearing such nastiness? No wonder rapes occur.

What would see us use vocabulary like this when discussing what is perhaps one of the most sublime acts between a man and a woman? But then again for how many people is love-making sublime? For how many people is the bedroom a battleground?

The problem often is that we're casting something sublime in a manner that reflects our hurts, a reaction to the memories of traumatic events in life, an agreement with ourselves to step out of the flow of life and substitute something really awful for something really wonderful. So many of our self-images, scripts and acts are designed to do this - allow us to step out of life and substitute a picture for the real thing, the menu for the meal, in order to remain safe.

"Every single problem in life has as its root the misidentification of self," said est 6-Day Trainer Hal Isen in 1980. We make ourselves into things, identify with the things, and then wonder why we experience no aliveness in life. Things don't experience aliveness. Only beings do. And if we want to experience aliveness,

satisfaction, happiness and full self-expression then we too have to begin the long road back from thinking of ourselves as things to becoming beings again.

Shakespeare had it right. To be or not to be. That truly is the question.

Being, as far as I'm concerned, is the foundation we lay for Ascension and it will always be the object of the work we do. When we discard our act, or at least become aware of it, we step back into the flow of life. That for me is the greatest act of courage.

Getting Bigger

2018



Malala - Someone who got bigger

When we begin to contemplate our bigger post-Reval roles, many of us may find ourselves in foreign situations, unknown territory, not speaking the native language (mathematics, finance, statistics).

Often the automatic response is to adjust the picture Third-Dimensionally, which to me is like adjusting it laterally. It's what one sage called "moving your Scotty Dog [from Monopoly] around the board." It just moves the pieces.

Moving some people here and others there doesn't solve the problem.

The higher-dimensional response, I'm willing to bet, is something I think of as "getting bigger."

Bigger than the fear, bigger than the situation, bigger than the cost we may pay.

We probably associate getting bigger with aggression, hostility, bullying, etc. I don't mean flexing one's muscles.

I mean the spirit getting bigger. I mean the soul taking over more of the machinery and driving it. I mean the heart leading the parade.

We all know what it feels like to get smaller - to feel more fear, anxiety, dread, etc. But many fewer of us know what it feels like to get bigger.

I can hardly describe it. Several times I've pulled a muscle and the actual experience of pulling it was like a knife going through butter.

Getting bigger is like the reverse of that. It's like a knife going through butter but something bigger is suddenly created. A bigger me exists after that operation than was there before. But it's born in the same miraculous and easy manner.

I call "bigger" into existence. I know that. But I don't know how I do it.

We don't need to examine things microscopically and understand them biochemically. We just need to be proficient in calling ourselves forth, standing forth, presencing ourselves - and then getting bigger.

Given that the roles of many of us will expand after the Reval, I think we'd benefit from adding this tool to our toolkit. How to practice getting bigger is something I'll explore because I know I'll need the skill.

Getting bigger leads to increased maturity, balance, security, patience, and compassion. (1) It feels better and allows us to bring love to the job instead of fear.

Footnotes

(1) If there's no increase in those qualities, one has not gotten bigger. Time to stop and go another way.

Getting Bigger by Letting Go

2018



There's something happening inside me, to be sure.

I'm going through some sort of passage.

I think of myself as dancing a very delicate "duet of One," as Ramesh Balsekar called it. (1)

I'm under pressure from myself to get bigger, in all respects, to manage the job I've been assigned after the Reval. (2)

And it's a dance for sure. I must maintain my forward momentum while learning on the fly. And what I need to learn is how to expand without falling into egotism. How to get bigger without being hijacked by the self-serving "I am."

AND without falling into false modesty either, which saps the strength a leader. It's a dance for sure.

I'm going to need a high measure of detachment and balance while being in constant motion. An introvert, an urban monk in constant action - even that's a challenge.

I keep thinking Zen monks and Shaolin monks. I know I had no connection to them, except spiritually.

And while I'm doing all this, I'm to lead a somewhat-normal life. Eat, drink, and be merry. (3)

I don't think I could manage without moulting my personality/skin, which is proving too small for me already. Like a hermit crab. I need to find a new and bigger shell.

And I'm not even out of the starting gate.

Everything about me - attitude, morality, sincerity - needs to shed its containment and confinement. I need to bust out of my skin.

"Moulting" is like priming the pump of transformation, as far as I'm concerned. What's going to open up opens up in the space that's created by letting go or, as Michael likes to remind us, surrendering.

Surrendering to all of it, allowing more and more of what is to happen happen, trusting that what unfolds is God's Will.

That to me is a desirable state. Way out in front of me at this moment (Kathleen is much more successful here) but a desirable target.

"Moulting" to me means letting go, accepting, and allowing, rather than resisting and denying. Dropping some habitual pattern of resistance such as excusing, denying, and justifying.

When I moult or let go, I at once surrender to life unfolding. This is like the monk. But I also must lead - and lead an active life. This is like the warrior.

I who like to walk slowly around the park with his eyes to the ground is now going to be constantly active. These were my salad days.

I'm baring myself to you, sharing my Ascension process, which includes uncovering the rubble I've called vasanas and then letting go of the various negative beliefs and opinions, and everything that resulted from them. These notes as a whole form an Ascension ethnography. Some people will call it a diary. I hope we have many, many more records of other people's own Ascension journeys.

I can't see any way around the fact that succeeding in the role ahead of me requires me to "get bigger" (4) than I am at this moment.

I know that my natural Self is unattached to anything except the Mother and the One. So that should be my first clue.

My second clue is my own studies of the basic spiritual movement being to turn from the world to God.

To approach my real Self, to be my natural Self - the state called Sahaja or natural - my guess is that detachment from the things that distract us (let me put it that way) and concentration on the One we serve is a very good choice for people who've agreed to be lightworkers. That's my bias.

What I sense is that the way for me to get bigger, to expand - and I see this as stretching onward and onward into life - is to let go, let go, let go.

What an interesting development. Most of our leaders think they grow by acquiring. Hmmmm....

Footnotes

(1) Ramesh Balsekar, *Duet of One: The Ashtavakra Gita Dialogue*. Los Angeles: Advaita Press, 1989.

(2) As what Michael calls a pipeline. This role is in addition to being CEO of GAOG, the Michaelangelo Fund, the International Hope Chest, the Lightworkers Fund, etc.

I must get bigger, expand, grow up, however you wish to put it, to manage the total responsibility or even the first part of it. The monk has been put in charge of the show, so to speak. (In my case there's a blend of warrior and monk.) And no excuses will do.

Michael then goes on to say that all this financial work is a sideshow: the main event is still in the offing, which I think is Disclosure.

Archangel Michael: Do not forget. You are a communicator first and foremost, ... a communicator on process, on truth. You are a bridge to your star brothers and sisters. The money is just a side event. The main event has yet to occur. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 2, 2013.)

(3) Archangel Michael: You did not come to [be a spiritual teacher], and so that is what was meant by that comment. Part of your and part of our recommendation to you is to play, to laugh, to enjoy, to be physical, so that you are anchored in the

physical reality - because you are here to be a transition point and to be able to show people how to do both.

If you were completely involved in your full awakening, you in very great likelihood would not be forming a platform with me. You would be off somewhere in an ashram meditating.

So that is what we have meant. Ground yourself. Be human and love the experience of being in form.

Steve: OK. Boy. Eat, drink and be merry!

AAM: It is difficult, no?

Steve: Yes, it is. (Archangel Michael in a personal reading, *ibid.*, May 6, 2013.)

(4) "Getting bigger" for me is the experience of having greater awareness, greater relaxation of muscular holding patterns, and greater access to patience and love.

Archangel Michael: How to Expand?

2020



Considering the tasks I'm being asked to accomplish once things start moving, I asked Archangel Michael in my last reading to tell me how to expand, to do this work.

Here's his answer.

Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 5, 2020.

Steve: What do I need to do to emerge, to get bigger, to activate and unfold my latent capabilities?

Archangel Michael: Feel yourself - yes, first in meditation but then in simple consciousness - as if you are literally filling your apartment, wall-to-wall, ceiling to floor and then fill your building and then fill your neighbourhood and get used to that walking-around, conscious notion of this is who you are....

Think of it this way. We have talked about the synapses and the electrical firing in your brain. [See] your field [as] that large [with] the electricity, the awareness, the presence ... filling the entire field.

That is what we wish you to do

Expanding my field of awareness to cover a large area has definite, beneficial effects on the "I" in the center - it produces feelings of groundedness and courage, certainty and belongingness.

I find the practice very soothing and helpful given that the vasana (or core issue) I've been describing for the last while has been all about shrinking away or retreating from life.

I have no idea whether this archangelic over-the-counter regimen is suitable for everyone, but it certainly looks as if it is.

Becoming Bigger Vessels

2015



I'm subject to very strange behavior recently. Often what will happen from one moment to the next is unpredictable. Everything seems to hang in the balance.

Here are some examples of changes I'm going through. I seem to be needing an unusual amount of space. Lots of cave time, alone time. Gone are any thoughts of loneliness. This feels like I *need* it.

Also, I seem to poke my head through to at least the transformed space on most days, usually in the early afternoon, but in a completely unpredictable - and uncontrollable - manner each time.

One day it's a thought of the beloved. The next day it's a taste of universal love. Another day it's reading the life of a saint. Still another day it's reading about sacred geometry. Every day it's different.

Another change: I seem to have my sense of humor back. I seem to be taking myself not nearly as seriously as I have. Sometimes not at all. And life seems to go so much easier for it.

Something has shifted in this area which I can't put my finger on. Some logjam has burst. Some area of my tremendous resistance to life has disappeared.

I get to see that the reason things weren't going easier up till now was ... me.

Maybe it's related, but I'm relaxing more these days. Yes, me, relaxing. The words don't seem to belong together, do they? I must have lost it.

My wife used to say that I had enough energy running through me to light up Washington State. (We British Columbians are always exporting our energy.)

I've always been described as intense and too much "on." In fact I'm always "on." That's one thing I do: I maintain contact with or keep up with a thread; even if it's only catching up with how I feel about it in cave time, I remain "on."

Here's another example of the unpredictability and changefulness of life right now.

I found myself suddenly sit up in bed this morning and say, "I love every person in the universe." I meant it. And I felt it. At that moment I did love every person in the universe.

I remember swelling with such an immense, even tidal feeling of love at that moment. I felt my love take in everything, like the Great Flood. And then the wave swept through me and went on its way. It left me with an afterglow, which persists as I write this article.

From that brief flash of an experience, I got that I have to modify my worldview again.

It isn't that we bring enough barrels of love to fill some hole called a "universe." Then when we're full of love or it's full of love, however it works, we get to experience universal love.

It's that we become bigger vessels and more love flows through us.

On occasion, a mammoth wave will flow through us. And on one occasion, we'll become the wave.

"I went from God to God, until they cried [out] from me in me, 'O thou I!'" -
Bayazid of Bistun. (1)

Footnotes

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

Expanding the Container

2019



Remaining in the center means abandoning all actions that carry me into any extreme. Good, bad, right, wrong, liberal, conservative, etc.

Up comes the fear of being merely a bland person.

Nevertheless, in the center, there isn't one "side" that's good and one side that's bad. There are no sides.

There are only people - sentient, communicative individuals, all of them struggling to live lives that matter.

What's happening for me is that a huge amount of undigested information is coming up for me to assimilate and own.

There are certain aspects of myself which I don't discuss, just as I suggested to Narendra that he not either - at this time. But those aspects are operative and coming together, along with all other aspects of us as total human beings - our past lives, lives on other planets, etc.

And so it becomes necessary, while living a normal, everyday life with all of its concerns, to expand the container of what I'm receiving. I talked about this earlier as "getting bigger."

To the largest extent, that container is our beliefs about what we think is true, existing, and operative.

I have to let go of some beliefs about myself, as may you, if I'm to hold all that is presently felt to be coming into me. Or arising in me. Coming to my attention and awareness.

Or if I'm to discharge my responsibilities later on.

This era is not the same as the Sixties (freedom) or Seventies (growth). This era is about service. The matters I'm discussing here would not have gained much of an ear in the Sixties or Seventies. But in the face of the events that are soon to be upon us, they become acutely important.

If I insist on remaining the psychic size that I am, either things could become uncomfortable or I may miss out on the opportunity before me.

I like the way philosopher William James phrased it, when he was ascending from the Astral Plane (4th Dimension) to the Mental Plane (5th). He talked about his present house becoming too cramped for him and needing to move on.

"I feel myself growing out of myself in a certain fashion. My adopted characteristics are becoming too small and cramped to contain my new growth and development, and I will move on most certainly to larger psychological quarters.

"It is not only the physical body we outlive, but the psychological house we have chosen. First after death we add new rooms and suites to accommodate our greater experience, but it is soon obvious that the entire structure has had its day. We must move out of it completely." (1)

"I do not know when I will finish this composition, but I will suddenly know that I had added my last comments, written my last words as a tenant of my present psychological manse, and will then move into the larger framework of myself which I feel is being constructed." (2)

My "adopted characteristics" are also becoming too small and cramped for me. Either we're in the chrysalis, as Sri Krishna said to Narendra, (3) or I'm shedding

my shell or skin, or I simply have to release any restrictions I have on myself and just get bigger.

Whichever way there is a need to go, I have to grow the container to hold all that is new and paradigm-shifting that is coming our way.

Footnotes

(1) William James, : William James through Jane Roberts, medium, *The Afterdeath Journal of an American Philosopher: The World View of William James*. Englewood Cliffs, NJ: Prentice-Hall, 1978, 159.

(2) James, *ibid.*, 160.

(3) "If you were a caterpillar, you would be in the cocoon or the chrysalis at the dawn [in other words, cocooning is nearly complete]. But that is ok because that is part of the birthing. This is part as you well know of the cycle. And of course, beloved, it is never going to be about losing our sweet Narendra." ("Much Lies Ahead: Personal Reading of Narendra Mishra with Sri Krishna and the Divine Mother, May 30, 2019," June 2, 2019, at <https://goldenageofgaia.com/2019/06/02/personal-reading-of-narendra-mishra-with-sri-krishna-and-the-divine-mother-may-30-2019/>.)

Expanding into the Role

2019



I continue to refine my plans for philanthropic activities after the Reval. What good experience, whether or not the Reval happens (*and it will!*)

I know Michael wants me to talk about the process I'm going through as I go through it so let me share a few notes on my current process. (1)

Up till now, I'd been laying out the structure of the Michaelangelo & Partners (M&P) group of companies. The "what" of the companies. And I did this using Smartdraw graphics package, as seen in the image above.

Today it occurred to me that I hadn't named the personnel who'd be needed in the various companies - at least to a departmental level. The "who" of the companies. A whole new dimension of graphing my enterprises opened before me.

I've already laid out the "why" for the Golden Age of Gaia. (2) And we editors in common have laid out the "how." (3) I probably will do the same for the other companies in Michaelangelo & Partners.

This is exactly like building a model city as a young boy. It's fun. That's how I know its part of my sacred purpose.

The felt need to name and organize all personnel sent me online to Smartdraw, where I did as many org charts as I could think to do.

If you get out your magnifying glass, you may be able to read the org chart I've attached for what I call the Hub of Ancillary Services.

Just as an example of planning, the Hub offers ancillary services to all M&P companies. It includes legal services, training, human resources, communications and publications, corporate travel, etc. Either they'll be located at a central hub or on-site, as a branch office.

I've worked in universities, a national museum, engineering firms, a refugee tribunal. I actually do have experience in different kinds of organizations, as do we all. I just never consider it. But now's the time to draw on it.

Alongside of all this, there's a process of expansion happening overall. As I related elsewhere, Michael said to me last summer:

AAM: You have reached a point in your heart, in your being, in your life, in your consciousness where you are realizing ... the magnitude of our partnership. (4)

Yes, I am. I'm beginning to realize the magnitude of our work together. I'm beginning to realize the extent of the abundance being talked about, the importance of receiving it from unusual sources and introducing it into the world, the importance of our work with the galactics and on the blog. The knowledge is slowly dawning on me and I'm expanding as a result of it.

No, not arrogance. Simple expansion. It doesn't entitle me to anything. It simply broadens the scope of service.

As I make M&P more and more concrete through writing about it or drawing it, I feel more confident looking to the future. By the time the assignment begins, I'll probably have expanded into the role expected of me.

Footnotes

(1) Steve: What would be a higher priority: being a pipeline or being a communicator?

AAM: You are thinking either/or, sweet one. But if you're asking me, I will tell you. It is far more important to be a communicator because without the communication of Truth, (and we emphasize this, of Truth) and, yes, of course, of personal insight and experience but without that, the pipeline is meaningless.

Steve: So I'm acting as a test bed as well as the projects being a test bed?

AAM: Correct.

Steve: So it's important that I communicate what I'm coming across.... Okay. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, March 28, 2019.)

(2) "Mission Statement of the Golden Age of Gaia," March 26, 2019, at <https://goldenageofgaia.com/2019/03/26/mission-statement-of-the-golden-age-of-gaia/>

(3) The Golden Age of Gaia's editors joint statement of intention:

- It's our intention to offer leadership to the lightworker community in envisioning, formulating, and creating Nova Earth, a world that works for everyone. That includes providing templates for Nova Being, Nova Society, Nova Spirituality, etc.
- We intend our readership to be global in the English-speaking world.
- We aim at universality, unity, or oneness in our writings.

(4) Archangel Michael through Linda, *ibid.*, Aug. 17, 2018.

Unmasked

2012



As I peel back the layers of my constructed self, seeking the desire that holds my personality in place, I become aware of a vague but ever-present feeling. And I know this is the mask I wear, the glue that holds my personality together.

This vague feeling doesn't anchor me as a being; I think only God does that. If God ceased holding me as a being, I expect I would return to formlessness.

No, I'm speaking of a psychological glue, which holds my personality in place, not an existential glue.

As I "be with it," in passive awareness, I sense an inchoate desire, a want, a wish. What is it? What is this song of my heart, my cry to the universe?

What do I want? What does my personality cry out for?

I want to be loved.

How do I know that's true? Because when I say it, the feeling eases.

I want to be loved. Just as a plant wants water, so I want love.

Not like I realized it before. I didn't. But if you ask me what it is I miss, I miss being loved.

And when did I lose it? Many years ago when mother died. And here the tears well up. I recall many years ago when I received the news, "Your mother is dead." And

how my world stopped, and my brother's world, since we were there together when the news arrived.

Defining moment. My personality set in stone that day. The glue that holds my personality intact, that removes me from the flow of life.

I've been crying since then and what the tears say, collectively and perpetually, is, "I want to be loved."

Like a chick with its mouth agape, cheeping, unable to think of anything else, of anyone else: I want to be loved.

Is it true? The truth will free me and I do feel free of that persistent glue. This is not a stray, haphazard thought. This is a lifelong wound, there in the background of obviousness, like a ringing in the ears, ubiquitous.

I take a breath, now free of lifelong sorrow, acknowledged, released.

The truth seen, sorrow gone, I'm left in love. Was I by wanting walled off these years? Am I deprived of love by my very wanting of it? It appears so.

What irony. That wanting should have kept me from the very thing I wanted.

I no longer rest in wanting love. I feel love. The glue melts. A layer peeled. A mask removed.

I am less of me, even as I am more. I am more of me, even as I am less.

Unmasked.

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

April 21, 2013



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 inspiring as any event is.

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.

Calling Ourselves on Our Own Numbers

2012



I said a while back that I'd presumed that many of the skills and techniques of the awareness movement (growth movement, human-potential movement) had survived to this day. More than that, I assumed that the younger generations would have taken those skills another mile down the road.

I'm no longer as certain that they have survived and I'd like to resuscitate some of them as being very useful to the lightwork we're doing and as a preparation for Ascension.

I'd like to discuss today what we used to term "calling yourself on your own" ... well, number. We'd didn't use such plain-vanilla language back then, but "number" will do. Or "racket." Or "stuff."

If you were to say to me, "Steve, you're arrogant." I would take a look and see if I can detect arrogance within me. If I detected a tinge of it, or if my inquiry was met with an arrogant response, or if in trying arrogance on, it fit, I would respond, "Yes, I'm arrogant" or "Yes, I can be arrogant" or "Yes, I see arrogance down there."

If you said, "Steve, you're a hypocrite," I would take a look. If I saw what the other was talking about, I'd reply, "Yes, I can be a hypocrite."

If you said, "Steve, you're jealous," I would try it on. Chances are I'd reply, "No, I'm not jealous. Jealousy is not something that applies to me. For whatever reason, I don't generally feel jealous."

So calling yourself isn't about simply lying down and being a doormat. It's about acknowledging what's true and what's not. What it isn't about is denying, excusing and justifying bad behavior.

It's a great blessing to be around a person who's willing to call him or herself on the way they're being. It's a huge step up in human efficiency to be willing to say "I feel angry" rather than act it out. And having walked back from being an angry person, I know that at the level of experience.

In the awareness movement, the price of admission is to allow yourself to be called on your behavior. It would be a real accomplishment to have moved on from there and to call yourself on your own behavior without needing to be called by someone else.

On one side of that line, lies adult, dharmic and (increasingly) acceptable behavior and on the other childish/parental, adharmic and (increasingly) unacceptable behavior. And you've either crossed that bridge or you have not. (There's no hovering.)

The other day you might've said to me, "Steve, you seem really annoyed that someone should have posted a picture of Noah's Ark next to a column attributed to the Galactic Federation and made a statement that a great flood would occur." The proper response from me, if I want to have my ante in the growth game, would be: "Yes, I'm really annoyed. I saw it as threatening to defeat much good work telling the truth about our situation and reassuring a public that could very well feel spooked. Yes, I was irritated."

Or I could say, "No, I wasn't. Perhaps I spoke poorly or did not communicate well." Or belligerently: "Well, who wouldn't be?" Or I could say, "Well, it served him right." etc., rather than acknowledging the fact and being done with it. In denying, excusing and justifying, I'm acting like a matador, swirling my cape, and sidestepping the bull. Which would mean that my bad behavior would get to live to fight another day. And you have to put up with it another day. Sooner or later you'd grow tired of it.

SaLuSa said June 20, 2012:

“Whatever happens around you or directly to you, stay strong and any problems should be quickly resolved as you are now clearly on the upward curve and leaving the lower energies behind. *In fact so many of you are drawing a clear line between yourselves and the old energies that no longer satisfy your desire for the pure things in life.* [My emphasis.]

“It can cause difficulties between family and friends but you have to follow your own needs. You are in a time of self-realization and discovering who you really are, and no longer beholden to the opinions of others. If necessary make your own pathway to Ascension and allow others to do the same. Loved ones may also be involved but they too must follow their intuition, and we reiterate that the love link will always be there.” (1)

Translated into my language, that seems to indicate that it's OK to part company with those who insist on remaining stuck in old-paradigm ways of denying, excusing and justifying their bad behavior.

We'll always love them and we can catch up with them later, if we want to. But I'm getting the sense that we don't have to abide, any longer, the bad behavior we've inflicted on each other in this run-up to Ascension.

It's time to fish or cut bait. And I for one have a huge appetite for fishing right now. I *want* to unfold. I *want* to blossom. I no longer want to continue to play games, float rackets, or do my numbers on other people and abide theirs. I'm engaging in what John Enright would have called "hard-nosed permission giving" with myself. It's OK, Steve, not to abide bad behavior any more.

Jesus said to his follower, who wanted to leave his side and return and bury his father: “Let the dead bury the dead.” “The dead,” in my view are those who insist on remaining in unconscious awareness - to remain blind to their numbers.

Why let them bury the dead? Because anyone who is consciously aware would realize that the “dead” do not die. One who was alive or consciously aware would also realize that an Avatar stands before him.

He has the chance this moment to drop everything, leave the routine of his life and walk on with an Avatar. The dead would still get buried. It isn't essential that *he* bury them. But the chance to meet Jesus, hear him, decide to walk with him, and realize the huge benefit that attends that for oneself and the world - that may come only once in one's life. He has to take that opportunity now - or not.

And so it is here. Ascension comes only once in 26,000 years for the vast majority of us. I want to play in this arena. I want to ascend. I'm no longer content to argue endlessly with hard gameplayers or to remain attached to people who throw punches at me and won't cop to the way they're feeling.

I mean no disrespect. It's a simple choice. I choose to move on from the old paradigm of excuses, denials, and justifications for bad behavior to the new paradigm of trying on what others say, seeing if they are right, and calling myself on my stuff, if stuff I see.

So, for me anyways, it's time to wake up and smell the coffee. It's time to see that a once-in-100 lifetimes event is here: Ascension. It's time to choose what works and no longer be satisfied with what doesn't work, has never worked and will never work.

Anyone who chooses to go along with me is welcome. The price of admission is that you be willing to call yourself on your own stuff.

Anyone who doesn't is welcome to choose that too. I'll walk this road if I have to walk it alone and whatever other cost I must pay.

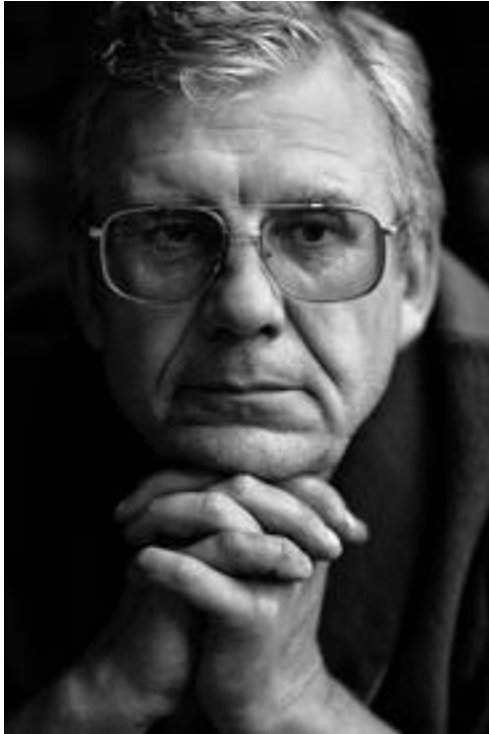
It's the only road worth walking, as far as I'm concerned.

Footnotes

(1) SaLuSa, June 20, 2012, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

Illustrating Calling Oneself on One's Own Number

2012



I'm having a discussion with myself. The conversation is taking place between a part of me that feels authentically adult and a part of me that feels simply self-serving.

I maintain that a conversation like this is not unusual. I actually think we have these conversations often.

The part that's authentically adult has noticed that I have an opportunity here to illustrate calling oneself on one's own number. (1)

The self-serving side of me (my ego) wants to make something out of it, wants to get something from it. The self-serving side wants to look good, dress it up, make a big deal out of it.

I say what I'm saying here, not to act like an exhibitionist, but to assist us not to feel so reticent about these things, to limber us up and get us to reveal ourselves more.

The self-serving side of me wants to get whatever mileage it can from whatever I do so it tends to take over what is essentially a good thing and bend it to the service of the self.

What it requires to not allow the ego to take over what is essentially a good thing and turn it sour appears to be to do the thing slowly and deliberately, to stop when the ego gets invoked, wait for it to die down and then proceed.

Of course there's no way that slowing down can be conveyed on paper and so that will have to be an invisible part of the process.

There are several useful outcomes to calling oneself on our own number. First, it has us stop our forward motion in something we're doing that isn't working. Second, it may repair damage if repair is possible. Third, it may release one from the wreckage one has created within oneself by one's own actions.

On the one side, the ego can commandeer it and spoil it. On the other side, we can sell ourselves out, sell ourselves short. Neither, I think, is useful.

I've never done this publicly so I may not do it as well as I might. But I get that doing it is worth it, even if the first time turns out less than perfect.

I'm going to call myself on aspects of what happened last week that didn't work. Specifically I'm referring to the articles I wrote on the channeled message concerning Noah's Ark. I say it that way because I don't want to increase the Google traffic by naming names. I'd rather let the matter rest and so I'm speaking in a roundabout way. It's really the business I'm conducting that's important, not raising the issue again *per se*.

To call myself on my own number, I need to say that I could have handled the matter better, more diplomatically, with less heat and clamor. In fact I could have handled the situation by simply ceasing to post the messages in question. That would have been a better way to do it and it may be the way I conduct myself in the future.

I check in with myself to see if there's more to say.

I see that I have the same evaluation I had before. I think the original action was unwise, etc., etc. None of that has changed and to say it has would be to sell myself short. That's not what I'm trying to do.

But I probably could have managed it better, more diplomatically, with less probable harmful impact on the person concerned.

I pause and see if I've done what I set out to do. I believe I have.

I look to see the impact on me. Yes, it has stopped my forward movement. That's all I'm aware of at this moment.

I think I've illustrated what I was talking about earlier, which is to call oneself on one's own number. What is my number: being self-righteously angry and indignant. Yes, that's the number.

I'm stopping here because the job feels complete. If I were to say more, I'd invite reactivating the ego and saying something self-serving. I've managed so far to skate around it.

That's the process. If I were to report how I feel, I feel relieved that I don't have to make myself right for something that didn't really work.

I've reached a natural stopping place for now. One more word and the ego might raise its head.

Footnotes

(1) "Calling Ourselves on Our Own Numbers," at <https://goldenageofgaia.com/2012/06/calling-ourselves-on-our-own-numbers/>

On Emergence and Arrival

2011



People often emerge during life-threatening events

I need to say more about processes like "emergence" and "arrival."

I think many of us assume that enlightenment is a sudden process only, that one day we will see a light or witness Jesus standing before us, and become enlightened. Others see enlightenment as a gradual process in which we awaken more and more, through a series of gradual steps.

In Japan there are "sudden" and "gradual" schools of enlightenment.

The truth for me is that enlightenment has both sudden and gradual elements to it and even enlightenment itself can be either sudden or gradual.

Monks in Japan usually meditated for years before enlightenment. This meditation was a gradual process, even if their enlightenment was sudden.

Those lucky few like the Sixth Ch'an patriarch, Hui Neng, or Ramana Maharshi, who awakened suddenly without any prior practice would be found, I feel quite certain, to have studied arduously in other lifetimes and not need years of practice in this one. Some of them may have been enlightened in other lifetimes and have come here in this one to serve as models and teachers.

There is also a variety of enlightenment that happens gradually and some of its milestones are events which I call, after others whom I no longer remember, "emergence" and "arrival."

Emergence is a decision made in the moment to stand forth as one's truth in the face of countervailing pressures to remain silent, give in, succumb, or surrender. A person stands forth as their truth in the face of frightening odds or terrifying circumstances and they "emerge." Mothers who lift cars off their babies "emerge." People who walk into enemy fire or wrestle with a lion to save their loved ones "emerge." people who are obliged to speak truth to power may emerge before being required to do so.

Arrival is the passage from a simply intellectual appreciation or understanding of an event to a much deeper experience of it that has bodily correlates, such as weeping or horror or actual bodily spasms and such. Sometimes one can "arrive" in the midst of a heart attack. One can "arrive" in the course of a near-death experience.

One can emerge and emerge and emerge, each time coming more and more out of a shell and standing forth ever more completely as one's truth. One can arrive in one setting after another and in fact, I would imagine that people usually do.

I am not enlightened, so I cannot say whether emergence or arrival leads to enlightenment. But I consider them both stages of it and part of the gradual process which may itself simply blend into enlightenment, as a few sages have said happens, or else result eventually in a sudden starburst of enlightenment.

I was asked recently what I was aiming at in producing this website. I replied that I was interested in "transparency." Transparency lays the groundwork for emergence and arrival. By being truthful - as truthful as it is wise to be, given that we face forces that would exploit our truthfulness - one is, as it were, exercising the same faculty that will be used to emerge and arrive.

As a writer, I give up having the time to meditate. Meditation is not my path. Emergence and arrival are. I choose to stand forth as my truth, more and more each day, and I feel a subsequent strengthening and clarifying occur inside me.

Your path is your path, as it should be. Transparency, emergence, arrival are mine. Standing forth is mine. Showing up is mine. Being present and aware is another way of describing it. Owning my life and acting without fear are others.

When I estimate my growth, I do not ask myself if I have experienced enlightenment. I ask myself if I have emerged, if I stand forth as my truth, if I have shown up.

Well, it's 3:45 in the morning. Again I've turned night into day. Not much of an accomplishment. But emerging is an accomplishment, as is arrival, showing up, standing forth. As each year passes, and I risk this sounding egoistic, my life feels more and more like a noble accomplishment.

Millions and millions of allies from the distant reaches of space and dimensions far higher than our own have come here to set the scene for this to happen for me and you. I am not making this journey on my own. There is an unseen cast of millions and hundreds of your friends out there, perhaps even thousands, embarked on the same journey: Emerging, arriving, standing forth.

Emergence and the Reality Draw

2011



I keep mulling over something someone said a long time ago. I'm changing his way of wording it because I don't like his choice of terms. He said that life is a process of reality suction. Everyone is trying to suck us into their reality and we're trying to suck them into ours.

Not a very elegant way of putting it but the soundness of the thought keeps returning to me.

I think I'll change it and call it a reality draw. People are trying to draw others into their reality and others are trying to draw people into theirs.

Not like this is a bad thing. Perhaps we could say that we are sharing our mutual realities and we get to choose if we'll adopt another's view or not. Life is a mutually-negotiated process, continuously and eternally.

Now before I go onto the next point in the viewpoint I'm trying to sell to you, since we're always selling viewpoints to one another, by this man's theorem, I mention

my primary assumption that the purpose of life is enlightenment. The purpose of life is for God to meet God in a moment of illumination.

Having said that, I go on to the next assumption which is that we cannot achieve enlightenment on the Internet by meditating per se or other similar actions. The Internet is not suited to meditating. It is suited to communication.

Therefore a better thing to do on the Internet is to "emerge," to stand forth as our truth, to communicate, to speak and to listen, and in the process emerge from our cocoons and be known to each other in all our glory.

OK, having named those as my assumptions, I now move on to the reality draw. I'm finding that in needing to negotiate my way through the reality draw, I'm emerging. In this latest round of adjusting to life in a much wider world than I've been used to heretofore, I need to make my peace with what I will post and what not, and why.

And what arises as I emerge is that my own point of view, to me that is, is what's most important. I don't mean most important in objective terms. I mean most important to me. I'm not here to develop your point of view. That's what you're here for. My responsibility is to develop mine. That's what I'm here for.

So studying the point of view of others is rewarding and a good thing but developing my own is my basic task in life. Studying the point of view of others is input to developing mine.

So that's one thing I'm learning from this time out.

The other thing I'm learning is that, if I dedicate myself to putting out the point of view of others too much, I don't emerge. It's one thing to post every news story that has any worth, but it's quite another thing to emerge. I can so busy myself that I don't emerge and if that becomes the case I missed the boat. (And here I go selling my point of view to you) I assume the same is true for you.

So I've had it all bass-ackwards. All the work I do here is to emerge. The posting of things is secondary. And I assume the same is true for you in what you do. This site is the vehicle of my emergence. Nothing more. If that assists you, all to the good. But it's not here to provide a compendium of every good article that ever existed.

My standing forth as my truth is my service. My emergence is my service. There is a shifting of attention going on over here from the outside world to the inside world. And I feel stronger for it.

Empowered Sovereignty: Thinking Globally, Acting Locally

2011



I've been through a whole series of events in the past few days which have been very important, revealing and defining for me. I'm not sure how to describe it all. But I feel the need to do so.

I am in a moment of wholesale redefining of my life, total redirection and I have to think that I'm meant to be doing it.

While other people enter into this, I don't in any way want to suggest that they are “to blame” or “responsible” or any of those old-paradigm ways of thinking. I tried something out for myself and I saw it didn't work. It didn't work for me. It didn't work period. It just didn't work.

Let me explain.

I have this sense that I'm here to oppose the cabal that has arrogated to itself control of this planet. Most people know very little about them. Many people don't believe they exist. But I and others do. And our efforts don't depend on whether the great majority of the population know about the cabal or not.



However, exactly what form my opposition to this cabal would take has not been clear to me. Immediately upon my saying that, others will say, well, there's no need to oppose anything at all; all is in God's hands; opposition is dualistic; just love; just accept; etc.

I got it, but it still doesn't address the fact that, somehow, somewhere, I feel I'm here to draw a line in the sand and say to the forces that would control us as a world, no, you can't tell us what to do or how to be. We are free. We are meant to flourish. We are meant to share. We are meant to love.

Until this point in time, I've always crafted my participation on the basis of arming myself with the very best factual information, the best allies, choosing the most important social issues as an entry point, etc.

But I've always wondered how opposing the cabal in these circumstances would look and work.

The cabal is secretive. Its black operations are hard to know about. Would I be given the information I need to oppose them successfully? Will I have access to the resources I need? Will others join me? On and on the questions went and I've never had a situation where I might put things to the test.

When the Japanese earthquake happened, and Matthew Ward communicated in his monthly message, and I hope I have this right, that the cabal had engineered all or part of the earthquake by using weather-control technology, I was incensed. And I was in motion almost before I knew it.

Now I respect Matthew Ward's information above all sources, though on a par with another source called SaLuSa. I got that you may not share my evaluation, but it's mine nonetheless.

Here was my test case. I had had this fantasy that I would somehow lead or be part of a coordinated social battle against the cabal and this was my opportunity to find out how it would work.

Well, I couldn't even make the preliminaries work. It took no more than a day to see that my notion of opposing the cabal in an organized fashion was a total pipe-dream.

Like the Libyan rebels who couldn't organize themselves to mount a coordinated attack against Gaddafi, nothing of what I planned in any way met the situation at all realistically and it took almost no time to see how unrealistic I was.

Thank heavens no one depended on me. All was over before it began. I needed only this test case to show me I was not suited to what I had been considering and none of my arrangements would work.

I have no desire to make myself or anyone else look good or bad or spin the situation self-servingly, I relinquished the whole basis on which I had been viewing my opposition to the cabal. I saw I needed to reboot my entire view of the situation.

I needed to reframe my efforts on the basis of what I myself can do, what information I have within myself, what issues need no explanation. Notions of conventional opposition, social organization and coordination, the seeking of timely information, etc., are totally beyond me and probably not possible anyways in the circumstances. I will not be fighting a socially-coordinated battle.

Issues of emergence, empowered sovereignty, individual action, universal principles are all swirling around in my mind, not having resolved themselves in me but gelling. I don't entirely see where I'm going but a direction is emerging nonetheless.

What I saw was that to fulfill my felt mission of wanting and needing to draw a line in the sand and oppose this planet's controllers, I needed to base my effort, its

factual foundation, and everything else, on things that are readily available to me, accessible to me, verifiable by me, here and now. I have to give up ideas of social organization and coordination and make everything ultimately and totally portable and individual.

I need to base my opposition on universal principles, universal laws, personal knowledge, and personal choices, and not on any external sources, whether near or far, in this dimension or any other. I need it to rely only on me and only on the me that is here now.

I need to base it on the fact that exploiting people is wrong – in any time and place. On the fact that denying freedom to people, as long as they not harm another, is wrong – in any time and place. Harming people is wrong, denying people the help they need, if it is available, is wrong. I need to stand on the universal - on universal good and universal right.

I need to base it on what is plain for everyone to see, on what everyone wants from life and what it's universally justifiable that everyone have or have the right to have.

I need it to be so plain that no research, no outside opinion or help is needed, no show and tell or anything greater or outside of myself is required.

I can't say that I have taken the matter much farther down the road than that. I now enter a time, short or long, in which I recast everything I've been involved with up till now. I restate my personal intention to stop control of this planet by the few over the many, by whatever route is open to me as an individual, without relying on any external source. I stand on the universal, but base my action entirely on the personal.

I think the activists of the Sixties had a phrase for it: Think globally, act locally. I would say: Think universally, act personally. The vague notion is forming in my mind that what is most important is my setting my face against certain situations that prevail in the world, absolutely and unequivocally. And that's as far as I can take it at the moment.

I know that at some point victory will be won and I'll need to shift gears. What I'm embarked on is not a lifelong project. When victory is won, and I'm convinced it

will be, it'll be time to drop my resolution, relax and return to loving life and enjoying what God has given me and all of us.

I'm no longer concerned about technical, esoteric, or specialized knowledge, allies, tools, or weaponry. I am only concerned with how I see the matter, the matter itself being universally and abundantly clear, and what I intend to say and do about it myself. I tell myself the next step will become clear to me but that that next step will depend on no one else but me.

I am an empowered sovereign individual, thinking globally, acting locally.

Expanding in the Face of Change - Part 1/2

2016



The energies right now, the Ascension energies, the gamma waves are causing us to grow and expand.

What can we do to help them along?

What are the ways that we can expand our view, our seeing, our experience?

I'm going to go over as many as I know of, which will turn this article into a series.

We can begin by expanding our outlook. For many of us, our introduction to the fact that dimensions exist has only come within the last ten years. One way we can expand our outlook is to feel those states of being that are known to be higher dimensional.

Draw up love from our own heart. That's where we'll find it.

Find any bit of bliss that comes fleetingly across our hearts or minds and flow with it. Watch it expand.

Most of us have no experience of higher dimensions. So we're at square one on this one. Therefore, think of it as a campaign. Establish a beachhead of understanding.

Realize or come to know intellectually one fact about the new territory and fan out from there.

I'm not talking here about spiritual enlightenment, about which I'm not fit to speak. I'm talking about adapting to change. In the former, we might suspend knowing at times; in the latter, we build on our knowing, our experience.

Another expansion tool is that we can use what we've learned about the divine qualities to expand our ability to be like the Divine. Allow ourselves to be joyful. Notice how deep peace is, like a doorway into the Divine. Every godly quality - prudence, courage, compassion, etc. - is a portal into expansion.

We can "true up" our behavior. Get mad at people less. Assist someone. Give up our seat. Pay for the groceries of the person ahead of us. We can actually fashion our behavior to align with our values. That also will expand consciousness.

(Concluded tomorrow in Part 2.)

Expanding in the Face of Change – Part 2/2

2016



(Concluded from Part 1.)

In addition to expanding our outlook, we can break through to new levels of experience. One way to do that is to open our hearts so that love can flow freely. This heart-opening is the brass ring for me - so far on this amazing journey.

We can break through on all our inhibitions, reservations, wounded spots. We can push back the barriers and frontiers we've erected to protect ourselves. This is the time to do it. At no other time will conditions be better to have us push back against the results of our own suppression.

In addition to breaking through to new levels of experience, we can also take committed action. Step out into the world. Take on a piece of the world's unworkability and fix it. Address an injustice in the world - from a place of calmness, centeredness, and love. Avoid making anyone wrong: That should prove challenging.

I have at times felt I could mentally "throw my arms around" a subject, take an unbrageous view, see the whole picture in a flash.

At other times I found I could create a wider context to hold things in.

At these moments, I felt transformation from a lower to a higher state of consciousness (I hesitate to say "dimension").

Typically I went from unconscious to conscious awareness, from unexperienced experience to experienced experience, as Werner Erhard has described it. These were "peak moments" and they passed within a short period of time.



A lot of me exists below the surface. Credit: www.entrepreneur.com

In addition to committed action, we can also commit to being transparent, as another ongoing ticket to expansion. The more we peel the masks away, come out from hiding, and reveal ourselves, the better life becomes in every way.

Whoever had us, as kids, stop sharing with each other didn't do us a favor and now it's time to go a different route.

In addition to transparency, we can process the obstacles to expansion - our core issues and conditioning.

When we hit an obstacle, like an upset, we can recognize that we've triggered a core issue. Our upset probably has little or nothing to do with the person in front of us. It probably traces back to childhood. We need to get to the bottom of it and complete our experience of it. And then let it go.

To complete our upsets, we need to stand in the face of them, not run from them. We need to become masters of them instead of allowing them to master us. Tell the truth deeply. Come clean. Own our own stuff. Drop any baggage we can.

We can emerge. Come out. Break through. There are so many ways to expand.

Using all of them, we're not just standing in the face of change. We're expanding in the face of it.

All of these then are ways of expansion, transformation, emergence. All of these are excellent adaptive tools in the face of change. And all of them contribute to the overall Ascension of the planet, which is what we came to help with.



Working out in these areas, I believe, generates light. That's what the Company of Heaven seems to be saying. Matthew Ward often says if we could see what he sees, we'd be overjoyed: Lightworkers are generating a great deal of light, apparently.

There are so many ways to expand and now's the time to use them - if we want to leaven the loaf that Ascension is. Put another way, if we want to increase the number of people who awaken to Ascension, which is what we came to do, then we need to master expanding as one way of adapting to the change that we're all in.

After that, we need to master change itself - or, more precisely, our response to change. We've spent years clearing our emotional upsets and issues to be ready to respond well at this time. Now our DNA is activating. Our crystal body is forming. Gamma waves are hitting us.

The pace of spiritual change is very gradually picking up. Now's the time for our discernment to kick in, our resolve, our sense of mission.

Standing in the center, revealing ourselves and speaking the language of committed action, owning our upsets and processing them, we do what's needed to expand, emerge, break through. Or we do what's needed to nurture, nourish, and love. We do this on behalf of those ascending, including ourselves.

The Process of Breakthrough and the Impediment of Fear

2013



Breakthrough is in the air, thanks to the Mother's flood of uplifting energy. And I'd therefore like to spend a moment on the process of breakthrough and its chief impediment, fear.

I could have said "vasanas and fear" but vasanas (reaction patterns) are fear-based and so it really all boils down to fear.

Few of us know that fear is something that we can overcome by will, which is probably why Franklin Roosevelt said we have nothing to fear but fear itself. We fear fear and we become liquified or stone-cold, depending, in the face of it.

But it's fear itself that paralyzes and immobilizes us, we find in the end, and not the object of our fear.

But I've found that we can stamp our feet, so to speak, in the face of fear and fear leaves. And perhaps setting our faces against fear is the first means of breakthrough - and the most effective, I think.

Breakthrough is a process of using our wits, our will and whatever other resources we have to break through the envelope of fear that contains us and get to the other side of it.

Werner Erhard described many means of breaking through fear. The circuit riders of the growth movement provided others. And I've summarized them below. (1)

But what I want to do here is to look at the issue of fear and breakthrough and leave it to you to look at the techniques separately.

Given that we are at base consciousness, certain things in consciousness can corral us and erect a kind of impervious envelope through which we cannot break through, express ourselves, take action, etc.

Dismay, grief, disappointment ... and fear ... are some of these barriers in consciousness. While we can operate our bodies while in fear, we generally believe ourselves to be incapacitated and so we condemn ourselves to not breaking through. We overlook the processes of breakthrough and rest immobilized in our fear.

But the mechanisms in consciousness available to us are capable of breaking through that fear, dissolving it, causing it to lift, etc.

One mechanism is will. When we stamp our foot, so to speak, in the face of fear or say "no" to fear and mean it, we're invoking or exerting our will, which is an expression of the soul. Our will is stronger than fear.

In fact the setting of our will against fear causes it to vanish or leave us, I've discovered. I was surprised the first time I successfully did it. And, as you'd expect, after that, it got easier.

When we sit with our fear and experience it through to completion, that's another mechanism: we dissolve fear. Awareness is a divine solvent and has the power to dissolve fear. (2)

Fear must be in the forefront of our consciousness to affect us. And so we can put our attention elsewhere and this will shunt fear from the forefront of our consciousness and restore to us to our condition prior to our fear. Again this may take an effort of will in many cases.

There are certain ways of speaking that invoke the soul, cause it to come forward through the surface layers of consciousness and sweep fear away. Some of these

ways are to take a stand, make a promise, and declare ourselves (all of these also invoke will). One can speak in these ways and watch the impact it has on us.

Certain things are inimical to fear. The truth is inimical to fear. If we tell the truth at a very deep place, it causes fear to vanish: the truth has set us free.

A version of telling the truth is to share a withhold. A withhold, as the name implies, is a communication we're holding back on delivering, usually because of fear.

So if we share a withhold (I stole \$20 from your purse, I had a drink today, etc.), we eliminate the cause of fear. Of course, we may pay the price for sharing, but the price of withholding is usually much greater.

The power of God, someone used to say, is tied up in our withholds, in what we refuse to share. I'm a little more mellow these days and don't suggest any longer that we risk our relationships by sharing things inappropriately. Or that we rip one another's face off, which is how many can experience the truth inappropriately delivered. The way we say things does make a difference. (3)

These are some of the mechanisms behind ridding ourselves of the impediment of fear. A life lived without fear is a life lived as an open space. And in an open space, love rushes in.

If we want to stand forth as the Self, if we want to emerge, then the chief impediment is fear and the chief tool in our toolboxes is to take ourselves in hand and do what needs to be done to break the bonds of fear.

It can be done and this is the time to do it because our assignments will only get bigger and bigger from this point on.

We've agreed to be leaders in the New Age unfolding. We're the wayshowers, brush-clearers, and pattern-setters. And, often, all that stands in our way of completing our missions in the expanded and comfortable way we wish to is fear.

Footnotes

(1) From "Transformational Moments" at <https://goldenageofgaia.com/spiritual-essays/enlightenment/transformational-moments/>:

1. Telling the truth. The truth sets us free; a lie binds us. The truth releases us from tension and stress and it's this sudden release from tension or stress that we may experience as a heightening of consciousness.
2. Sharing a withhold. Holding onto something produces stress and stress retards consciousness. Awareness varies inversely with tension in the body. The more we withhold, the more we stress ourselves, the lower our state of awareness. The more we share, the less stress we hold, the higher our awareness.
3. Observing a barrier, resistance, or upset. Werner Erhard used to speak about holding an upset like a brick in our lap. Observing the upset will bring release from it. Projecting it simply energizes it and causes it to persist. Resisting it will also cause it to persist. If we observe the upset until it lifts, chances are we've taken a step towards completing it. Observing it implies being with it, being present to it, breathing through it.
4. Restoring integrity, apologizing, forgiving. Forgiving someone or asking for forgiveness releases tension, which liberates awareness.
5. Being responsible for something, owning it. Representing ourselves as victims produces drama. If the drama itself is not a lie, the exaggeration of emotion probably is. Either way, drama increases tension and tension lowers awareness. Owning something, taking responsibility for it reduces drama, increases relaxation, and increases awareness. Related to being responsible is facing something in ourselves that we've been unwilling to acknowledge.
6. Taking a stand, committing ourselves, making a promise. Taking a stand is an act of emergence. It calls up strength and courage, which invite a breakthrough in consciousness of oneself. Anything that requires one to stand forth – whether committing oneself or making a promise – will reinforce the sense of who one is. Taking a stand is a way of breaking through something, which liberates consciousness.
7. Making a difference. Doing something that changes the balance of things for the better in the world or sees significantly to the wellbeing of another will enhance consciousness. The bigger the difference made, it seems, the bigger the impact on consciousness.

8. Allowing something, granting it beingness. To move from resistance to acceptance liberates awareness. Resistance requires tension and tension lowers awareness. To grant something the right to be which we've previously resisted or rejected releases our fixated attention and allows awareness to expand. Werner used to define love as allowing someone to be just the way they are and just the way they're not.
9. Getting off it, letting it go. If all else fails, simply get off it. Drop the issue. Let it go. Let it go because your state of consciousness depends on it. Nothing is worth staying "on about it" forever.

See also "Just When We Thought It Was Safe to Go Back in the Water: Weathering the Emotional Storm" at <https://goldenageofgaia.com/2013/08/just-when-we-thought-it-was-safe-to-go-back-in-the-water-weathering-the-emotional-storm/>.

(2) "Awareness – or love or generosity – is decidedly not neutral. It may be invisible but it's not a non-factor in things. Rather than being neutral and invisible like the air, it's rather more like a solvent on paint.

"Paint some knot in our character with awareness, and the knot will lift just as paint doused with solvent will lift from a board. ...

"The divine qualities are not at all neutral. Their valence, their impact, their momentum is decidedly towards the uplifting, empowering, and ennobling." ("Insights Coming Fast and Furious in These Fertile Times" at <https://goldenageofgaia.com/2013/01/insights-coming-fast-and-furious-in-these-fertile-times/>. See also "Standing Forth as the Self" at <https://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/standing-forth-as-the-self/>; "Another Chaotic Node: What Are We Processing?" at <https://goldenageofgaia.com/on-processing-vasanas/another-chaotic-node-what-are-we-processing/>.

(3) Archangel Michael recommends Perro, which is a name for a way of speaking among diplomats devised during the intergalactic wars, which involved the use of neutral, barely-descriptive, undramatic language.

Our Transformational Toolbox: Committed Speaking - Part 1/2

2018



Some days ago, I fell into a funk from endless waiting. Fears of survival arose.

And I had to pull myself out.

I asked myself how I was going to do that.

I received the following message in the local Safeway, "I cannot let another day go by without writing something against pedophilia." (1) I was completely dumbstruck. Who said that?

The thought did not come from me. But when I tried it on, it fit. It described a way I was feeling so I adopted it.

It had already adopted me. When I reached home, I could not write on anything other than pedophilia. Leave our kids alone, you bullies. It was that basic. I still feel the grrrr's when I say it. A real Braveheart moment.

I'd like to leave aside the actual issue of stopping pedophilia and look at the process it was embedded in.

The articles I wrote did in fact pull me out of my funk. It's that way whenever I write articles like that. They shake me out of my bed of lethargy which I think of as "tolerance."

What's behind them is a mechanism of transformation that I really want to focus on here, as a tool in our transformational toolbox.

Werner Erhard called it "committed speaking." It has the power to "call us forth" or "presence the Self," as he'd say.

All three phrases are describing the same process, which, like all processes, is wordless and has no name. I call it, as Werner did, "transformation," because that's what the process is and results in. In my case, it had the power, the juice, to transform my experience - from a funk to fully present.

I can give you a second example of a transformational process. "Blessing" is such a process. When I go from blaming to blessing, it's as if, as in *Stargate*, I walk through a wall of heavy water and am out the other side.

"Committed speaking" means I express what I'm committed to. I express my commitment. And I come from it and honor it.

And that's indeed what happened at the Safeway. Beneficial results came almost immediately. The next day I realized the transformative quality of blessing and the next morning I landed up in a quiet mind.

Committed speaking does presence the Self.

Leave our children alone. It isn't OK anywhere on the planet to be abusing our children and it must stop. Everywhere on Earth.

It's as if committed speaking is a pole that allows us to vault over the wall of our resistance. The wall is based on some fear that's arisen in us. My fear was that, if this waiting period went on much longer, we might not be able to hang on. For me, I'm in a real test of faith.

The arising of the thought "I cannot let another day pass..." altered my mode and mood, my step, my routine, my part in the duet of One, as Ramesh Balsekar calls it.

It was a colossal "withhold," a secret, which I tied up my energy protecting. I can't stand what's happening to our children. Why does the world not stop what it's doing immediately and take all necessary action to stop the harmful practices today? Who is delinquent? Who refuses to investigate?

It interrupted what was happening within me, took my focus off it, and refocused me on a noble goal that had been bothering me more than I could bear, anyways. This was the last straw. I fairly exploded when I let my energy out. But it was also the grain of sand that became a pearl.

Now is the time for committed speaking.

(Concluded in Part 2, tomorrow.)

Footnotes

(1). I may have one or two words wrong. The memory of the wording is fading.

Our Transformational Toolbox: Committed Speaking - Part 2/2

2018



(Concluded from Part 1, yesterday.)

Committed speaking: How does it work?

To speak in a committed manner cuts through my fear, just as stamping my foot does. It calls Me forth. It presences the Self in a startling manner. I startle myself out of my lethargy in the same way that the sudden appearance of a commanding officer might.

That pulls me out of fear, depression, and dismay instantly.

The committed speaking in the Safeway pulled me out of the fear of survival that I had fallen into. Which happens every month round about this time.

And this "startle" effect set in motion a train of events.

The same thing (transformation) happened with blessing. First came committed speaking; then came blessing.

I was thinking about forgiveness regarding a distant relative; the next moment I heard "bless her." I have no native concept of blessing so the suggestion must have come from somewhere else.

And I did bless her and everyone else I could think of.

I was amazed to find that my mood shifted from being the troll under the bridge to being a normal, useful, loving citizen of this land.

The shift in my attitude was instantaneous when I shifted my perspective from forgiving to blessing. (1)

"Forgiving" assumes there's something wrong. "Blessing" is a pure bestowal of love energy on another, no fault, no blame, nothing wrong.

Blessing is the divine posture. The divine is a perpetual outflow of loving energy and sees nothing to forgive. (2)

Blessing as a mode of connecting with the world was so basic a shift in attitude for me that it utterly transformed my experience.

I was amazed at what I'd discovered ... or stumbled upon ... or been led to.

But as if that were not enough, the next morning I awoke to another miracle. I now had a quiet mind. And quiet emotions too. What a blessing that was. I who blessed the night before was blessed the morning after.

This progression of events, this unfoldment began with committed speaking and ended in a quiet mind (for however long it lasts). (3)

I don't think this progression of events would have happened in Werner's day (except very rarely). The vibrations were much denser than they are now. This for me shows up like distinctly-credible and -palpable evidence that the vibrations on this planet have risen.

I went through a process of unfoldment and thus can speak from experience. Committed speaking is the particular mechanism I used to call myself forth in this instance.

BUT at every step of the way, the leap vaulting I was doing was noticeable. The process was both faster and easier than it would have been thirty years ago. That may apply no matter what spiritual approach we use.

Another piece of evidence that the vibrations have risen - and again, as you'd expect with me, the evidence is internal - is the instant disappearance of feelings like worry, shame, and fear, perhaps a year ago.

Things are changing. In my opinion, the level of consciousness on the planet must be increasing for spiritual growth to be this fast.

For me, the important thing for now is to notice the mechanism by which spiritual unfoldment occurred: Through the use of committed speaking, I called myself forth or presenced my Self (my Higher Self, my soul, whatever it was) and thereby emerged (as my Self) from a Third-Dimensional funk over lack.

Footnotes

(1) My inner experience "moves me" to alter or switch - in a most genuine way - my attitude and spirit; i.e., to willingly undergo transformation.

I experienced transformation twice during this process. The first occurred upon the realization that "blessing" was a divine modality and the second arose from speaking my commitment. Both of these are for me transformational practices and ways out of fear, dismay, and depression.

(2) Although the Divine Mother does forgive everything:

Kathleen: You forgive everyone so we forgive everyone.

Divine Mother: That is correct. No matter how heinous the crime, the action, it is forgiven. (Divine Mother to Kathleen Mary Willis through Linda Dillon, April 25th 2015.)

(3) In philosophy this line of evidence and inquiry might be called *verstehen* and "verifiable by me." It's inner evidence - discoveries, understandings, Aha! moments.

Jeshua: The Third Way

2012



Jesus lays out the two ways we have of generally handling unwanted emotions: by expressing and controlling them and by suppressing and ignoring them. He posits a third way; observing and transcending them.

What Jesus says here is an absolutely-essential skill, I think, in maintaining balance, centeredness, and presence as we approach our task of building Nova Earth.

Jeshua: The Third Way, as channeled by Pamela Kribbe, July 4, 2012 - <http://jeshua.net/>

I am Jeshua. I am with you. Through the barriers of space and time, I stand next to

you; feel me in your heart. I am so familiar with being human – the heights and the depths.

I have explored the whole area of human feelings, and inside that world of extremes, I eventually found a way out; a passage to a different way of looking at things, through which the whole experience of being human presents itself in a different light – a way that creates tranquility and peace in your heart.

It is about this way out, this passage, that I would like to speak to you today. Many of you find yourselves in a dilemma; a struggle you have with yourself. There is an idea alive in your mind that you should be better, and other than what you are now.

That you should be more highly developed, holier, better able to follow certain rules, a higher ideal you have for yourself – but this is a false ideal. All this working on yourself is based on the idea that you are not good as you are; that there is something else; that you have the power to change yourself; that you have control over the fact that you are a human. This is an old idea, and one you fully experienced in a very old era.

This idea existed, in part, in Atlantis, where you developed the third eye, and where you experienced it as the center of observation in your head. From that third eye you could perceive, and from there, also, you wanted to intervene, to mold life to your wishes.

There was a certain tendency toward domination in you, but this tendency was also inspired by your concept of truth. You had the idea that you acted on the basis of higher principles, so that what you did was “good” – and so it always goes.

Power is always veiled by ideas that are thought to be good. A whole ideology is then built around such an idea, making it a worldview that appears as striving for what is good, while in essence, you are trying to control life – both in yourself and in others.

Power corrupts – it alienates you from the natural flow of life that is present in every human being. Power gives you a concept of malleability that, in fact, is based on illusion. Life, as you know it, is not pliable in that way, and is not determined by reason, or by the will, or from the third eye. Life does not fit into a worldview or a system, and it can not be organized on the basis of mental processes.

For a long time, you entered into a battle with your humanity – the human condition. Lots of spiritual paths are based on the idea that you must work on yourself, that you have to elevate yourself, and that you have to impose on yourself a planned path of action that will lead you into an ideal situation.

But this idea creates much inner struggle. If you start with the idea of a required ideal, you impose standards upon yourself you very well know inside you do not or can not meet – so you fail from the outset.

Feel, now, the energy of this way of thinking: what you are doing to yourself, what energy comes from the need to impose, from the quest to improve yourself, and from the desire to organize life, your emotions, and your thoughts. Feel the energy of wanting to control things. Is that a loving energy?

Often, that energy poses as love, as the good and the true, but power always conceals itself in this way so it is easier for people to accept. Power does not show its face openly; power seduces through thought. That is why it is better to not think about, but to feel what the desire to control life is doing to you.

Look at yourself in your daily life, in the present, in your life now. How often do you still do battle with yourself, do you condemn what rises up in you, what naturally springs up in you and wants to flow? In this state of judgement sits a criticizing energy, a coldness: “this should not be, this is wrong, this needs to go away”. Feel this energy – does it help you?

I want to now take you to a different way of looking at yourself; a place where change can occur, but without fighting, without a heavy-handed tackling of yourself. To make this clear, let me give you an example.

Imagine something happens in your life that calls up a feeling of anger or irritation in you – whatever you want to name it. Now, you can react to that anger in different ways. If you are not used to reflecting on your emotions, and your reactions are very primary, then there is nothing there but anger – you are angry, period.

You are engulfed in it, and you identify with the anger. Often, it then happens that you put the cause of your anger outside yourself – you project the blame onto someone else. Someone else did something wrong and it is his or her fault that you feel angry. This is the most primary reaction – you are identified with your anger, you are angry.

Another possibility is what I call the second way to react. You are angry and there is immediately a voice in your head that says, “this should not happen; this is wrong; it is not good that I became angry; I must suppress this.”

It might be that suppressing your anger has been taught to you through your religious upbringing or from a societal perspective. For example: it is better, nicer, more morally upright not to show your anger to others. It certainly applies to women that it is not fitting to express anger openly – that it is not feminine.

There are all sorts of ideas you have been talked into, causing you to judge anger in yourself. Then what happens? There is anger in you, and immediately there wells up an opinion over it: “this is not allowed, this is wrong.” Your anger then becomes your shadow side because, literally, it may not come into the Light – it should not be seen.

What happens to the anger if it is suppressed in this way? It does not disappear, it goes behind your back to affect you in other ways; it may cause you to be scared and anxious. You can not utilize the power that resides in the anger, because you do not allow yourself to use it.

You may show your sweet, nice, helpful side, but not that passionate, angry side – the rebellious side of yourself. So the anger becomes locked in, and you think you are different from other people because you have these feelings, so you might even start to distance yourself from others.

In any case, this creates a bitter conflict inside yourself, and seemingly between two selves, a Light self and a Dark self. Meanwhile, you are caught in this painful game, and it hurts inside, because you can not express yourself. It is this judgement that limits you.

Do you really become a better person because of this reaction? Is suppressing your own emotions going to lead you to the ideal of a peaceful, loving human being? If I describe all this to you, you can see very clearly that this type of reaction does not work – it does not lead to real peace, to real inner balance.

Yet you do all this to yourself. Very often, you silence your emotions, because they are not good according to the morals you hold, and you do not reflect on these morals – where they come from, and by whom or by what have they been fed to you.

So this is what I recommend you do: to not think about it, but to feel it. Feel that energy that resides in the judgments you fire toward yourself, with your images of what is ideal and what you “should do”, which sometimes comes out of seemingly very high motives – let that be. You do not become enlightened by reining in your emotions and by systematically suppressing them.

There is a third way – a third way to experience your own human emotions. The first way was to totally identify with your anger, as in the previous example. The second way was to crowd it out, to suppress it and to condemn it.

The third way is to allow it – to let it be and to transcend it. That is what consciousness does. The consciousness of which I speak does not judge – it is a state of being.

It is a way of observation that is at the same time creative. Now, many spiritual traditions have said: be aware of yourself, that is sufficient. But then you wonder: how can that be? How can the mere awareness of myself bring about change in the flow of my emotions?

You have to realize that consciousness is something very powerful. It is much more than a passive registering of an emotion – consciousness is an intense creative force.

Now imagine again that something in the outside world evokes a powerful emotion in you – for example, anger. When you deal with it consciously, you observe it fully in yourself. You do nothing about it, while at the same time you keep observing and watching.

You no longer identify with the anger, you do not lose yourself in it, you just allow the anger to be what it is. This is a state of detachment, but a detachment that takes great strength, because everything you have learned seduces you into being drawn into your moods, inside the emotion of anger or fear. And to make it more complicated, you also get drawn into judgment about that anger or fear.

So you are being drawn in two ways and pulled away from consciousness, the exit I talked about in the beginning: the exit that is the road to inner peace. Your usual ways of dealing with emotions draw you away from that center point, as it were, away from that consciousness, and yet this is the only way out.

Only by silently observing the full extent of the emotion, you do not become unconscious, you remain entirely present. You do not let yourself be drawn in – neither by the emotion, nor by the judgment about the emotion. You look at it in full consciousness and with a feeling of softness: "this is the way it is in me".

"I see anger arise in me; I feel it course through my body". "My stomach reacts, or my heart; my thoughts are racing to justify reasons for my emotion". "My thoughts tell me I am right and not the other person." All this you can see happen as you observe yourself, but you do not go along with it. You do not drown in it; you do not go under.

That is consciousness – this is clarity of mind. And in this way you bring to rest the demons in your life: the fear, the anger, the mistrust. You give them strength when you identify with them, or if you fight them with judgement – either way, you nurture them.

The only way to transcend them is to rise above them, as it were, with your consciousness – not to fight them, but simply to let them be.

What then happens to you? Consciousness is not something static; things do not remain as they are. You will notice that if you do not nourish the energy of the emotion or of your judgment about it, they will gradually dissipate. In other words, your equilibrium becomes stronger; your basic feeling becomes more one of peace and joy.

Because if there is no longer a battle in your heart and in your soul, the joy comes bubbling upward. You see life with a milder eye. You see the movement of emotions in your body and you observe them. You also observe the thoughts that start to race through your head, with a look that is soft and mild. Know that the ability to observe, and to not be swallowed up, is something very powerful and strong. This is what it is all about: this is the exit!

I want to ask you now, in this moment, to experience the power of your own consciousness – the pure being – and the liberation by way of it that allows you to feel there is nothing you need to change in yourself. Feel the tranquility and the clarity of this consciousness: that is who you really are.

Put away the false judgments. Let the emotions flow and do not suppress them – they are part of you and some of them have a message. Ask yourself if you have an emotion that you fear, one that is bothering you, one you fight? Maybe one that has

become taboo for you? Allow it now to come forward in the form of a child or an animal – to present itself; to show itself. That child might express itself completely, or it might even misbehave.

Whatever happens, it must be allowed to do everything it wants to do, and to tell you what it feels. You are the awareness that looks and says, “Yes, I want to see you; I want to hear your story, express it”. “Tell me your story, because it is your truth; it might not be the Truth, but I want to hear your story.”

Experience your emotions that way and do not condemn them. Let them come to speak with you. Treat them with the mildness of a wise old person, and observe what that child or animal brings.

There is often hidden in a negative emotion a pure life force that wants to emerge, one that has been choked to death by all the prejudices of judgement. Let the child or animal come skipping toward you. Maybe it changes its appearance now – receive it with loving openness.

Awareness transforms – it is the major instrument for change, yet at the same time, it wants to change nothing. Awareness says, “Yes – yes to what is!” It is receptive and accepting of all that is there, and this changes everything, because it sets you free.

You are now free – no longer at the mercy of your emotions or your judgment of them. By letting them be, they lose their control over you. Of course, it still happens occasionally that you are overcome by your emotions and your prejudice – this is to be human.

Try not to get stuck there and do not punish yourself for it: “gosh, I have not attained Clear Consciousness – I must be doing something wrong.” If you do this, you start the ball of judgement rolling again.

You can always return to the exit, back to the peace, by not fighting with yourself. Observe what is there, and make no mistake: not to be drawn in is a great strength. That is the power of true spirituality. True spirituality is not morality – it is a way of being.

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Emerging

The Power of Total Commitment

2018



Credit: I'm Going Places

I'm struck again by the fact that nothing but utter forgiveness of everything seems to make a difference in life.

The reason why that's so for me is related to the reason why W.H. Murray said:

“Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness.

“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 not 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 man would have dreamed would come his way." (1)

I'm beginning to suspect that Providence does not move - the soul does not commit, people do not take us seriously - until we're 100% committed, totally aligned and - even better - in motion.

Commitment is like a pressure cooker. For the cooker to work, there must be no leak of pressure. A wobbly commitment is like a leaky pressure cooker: It won't do the job.

But 100% commitment, total determination to get the job done, etc., will.

This is so obvious in everyday life that I think we take it for granted. To do the slightest act, we must have been 100% committed to doing it or Hutchison's thesis would take over and there would be hesitancy, always a drawing back.

The evidence that proves that everything lines up with our intention is (1) that the body gets up and acts on our committed intention and (2) that others coordinate their actions to support our obvious and demonstrated intention. If our intention was wobbly, the body would not act. It would await our firm decision. Action reflects intention.

Returning to forgiveness now, this means that nothing less than total forgiveness will cause Providence to move to materialize our intention. If we forgive a person superficially, heaven will not respond, I assert. And we'll forget about having forgiven them in time. This is superficial forgiving.

Now there are the trouble spots - the minefields that our vasanas or core issues represent.

Here our responses are usually skewed, biased, ill-advised. Out of touch with our own love, we make everything revolve around our presentation of self, rather than expressing our Natural Self; around our winning formula rather than our authentic expression.

The standards of value are material, rather than spiritual. The term "third-dimensional" must have been coined to describe how we behaved then.

So, no, I don't believe Providence will move on a wobbly intention. At least that's the theory.

It's the hypothesis that I'll be testing out in the workshop that my life is: If I'm totally committed to something, and invoke the help of Heaven, does Providence move on such a request? If I'm not totally committed, will Providence still move?

Already I feel a deep, inner "knowing," a sense of certainty that Providence *will* move if I'm totally committed. How, where, and when I could not predict and would not try to direct.

So in the case of forgiving others, it won't be enough to forgive most, or many, or almost all. That's still a leaky pressure cooker.

The only thing that will move my soul and Providence as well is a total, 100% commitment to ongoingly forgiving everyone.

Footnotes

(1) W.H. Murray, *The Scottish Himalayan Expedition* cited at <https://www.goodreads.com/quotes/128689-until-one-is-committed-there-is-hesitancy-the-chance-to>.

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.

I Refuse



I refuse to be trapped in illusion any longer.

I refuse to passively accept the blindfold I wear.

I refuse to believe in death. Never mind Santa Claus. Death is no more real.

I refuse to worry. I know it all works out in the final reel and which reel that is is up to me and God.

I refuse to fear. There's nothing that can harm me. Not really and not the real me.

I refuse to believe in original sin. Instead I believe in original innocence. It's beliefs like original sin that obscure and hide our original innocence.

I'd rather be silent than engage in conversation that doesn't empower me or you.

I'd rather be still than travel to exotic places for the simple thrill of travelling. Rocks remain rocks, here or there; trees remain trees; water remains water. But connecting with my love in stillness, my bliss, my compassion - that inspires me.

I refuse to be bound any longer by anything material. My heart now responds only to love in all its forms and degrees.

Not One More Time

2012



This isn't a year, it seems to me, to perpetuate old ways of being. It isn't a year to continue acting according to standards we know are obsolete.

At the same time, it isn't a year in which we may intimately know what to expect. In fact we may know very little of what's ahead. We may not know what standards to live up to or what new paradigms will look like.

It's a year of unknowns combined with challenges combined with potentialities, none of which come with a trainer or a manual. We're told it's time to create and manifest in ways we never thought possible. But how to think about the unknown?

Much around us falls apart. Much around us pushes to the surface. Many voices compete for our ear, some warning, some importuning.

This state of affairs was mirrored for me when I read a second message from a channel who continues to depart further and further from the rest. And I knew that, as I felt the chagrin and indignation rise inside of me, I had to find another way of dealing with it, that one more time of acting like a self-righteous fool just wasn't going to do it for me.

As I began to observe myself, I watched the little bumps in the road appear, where I could have veered off into judgment, blame and indignation. I came up to each small bump and simply observed it.

One after another, I observed myself passing over the bumps without getting aroused. Here I persisted in calmness and balance as I passed over a knock that ordinarily would have sent me into anger. There I persisted past a jolt which would have sent me into attack. Here, irritation. There, rebellion.

I listened to my mind go crazy, accusing me of avoiding issues. I heard it accuse me of losing my willingness to step into the breach. I watched myself agonize at seeing imaginary deadlines pass and still I insisted on remaining still - balanced and calm.

Finally the storm passed. I had emerged from the incident. There were still small bombs going off as I reviewed events, but I had made it through unscathed.

I looked back on all the years I had joined the fray, how I had felt that my reaction was important and contributed somehow to events. But now I saw that my primary mistake was not in failing to act, but in losing my balance and calmness by acting precipitously, mindlessly, indiscriminately.

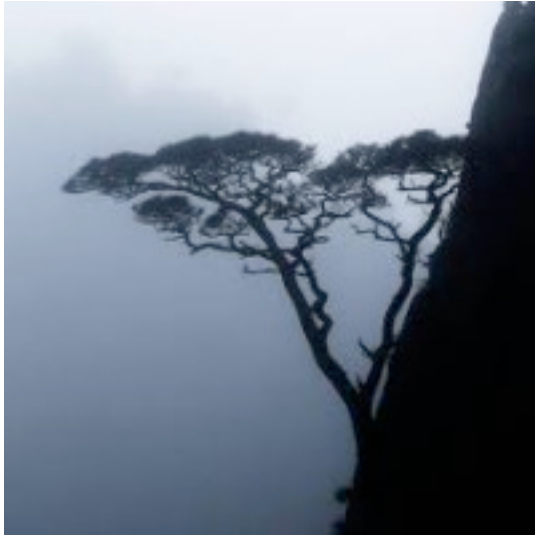
As I watched, I realized that all the time I thought I was leading, I was following. Following a norm that I never set myself. Following a way of being imported from TV and film. Following an idea of how I should be. Always following while pretending that I led.

I felt a new suppleness, new freedom, new release. One vital aspect of a new paradigm became apparent to me at that moment: choice. Not reacting, not acting as I thought I should, but weathering the emotional storm of reactivity and emerging on the other side with choice intact ... and then choosing.

The real chains I need to rid myself of are the chains that I myself have forged, clasped upon me and agreed to wear. To be free of them, all I had to do was to refuse to put them on myself.

This is My Life

2015



I'm not sure how to characterize what's happening for me right now.

The words that seem to describe it best are a "consolidation" and an "integration."

It's definitely part of what I've called in earlier years "emergence." (1)

Ideas which were known to me (2) are rising up to at least experiential knowledge - and sometimes realized knowledge. (3) And they're sticking to other ideas, as if a new grid is emerging.

For example, I mentioned how I suddenly realized last week that I can choose.

Of course I knew at an intellectual level that I can choose, but this was like being in the realization of it.

But, in my experience, intellectual knowledge rising to realization causes soul capacities to stir.

Realized knowledge is to intellectual knowledge as lightning is to the lightning bug, if Mark Twain will allow me.

Getting something intellectually would not move a flea to jump. But the moment we realize the same matter, we're impelled to move on it. Realized knowledge invokes the heart or soul (for me, they're the same), which alone is powerful enough to have us move.

Now, tonight, I got, at the same level, the fact that this is my life. I own it.

I know that sounds trite, but it wasn't at all trite when I realized it.

The realization that "this is my life" was an extension of "I can choose." It amplified it.

Getting it happened in a moment.

I was walking home in the early evening. My mood was tainted by a subterranean feeling of unworthiness. Going up the elevator in my building I almost cringed, feeling deficient. There was nothing external to explain it. I was simply having a mind attack.

All the discussion of self-love and self-worth did not help. I was at some level still dragging around traces of a low self-image, a heavy burden.

But taking a stand immediately got my attention. I'm a warrior at heart and taking a stand did it for me. (4)

This is my life.

I said it to my mind.

I own this life. I planned it. I spent it. I account for it. All of it is mine and it's the only thing I have, really, and the only thing that I take with me to the other side, courtesy of the Akasha.

It's what I say about my life that counts and I'm tired of behaving as if it were otherwise, I continued.

If any of the voices in my head care to dispute the matter, you'll have to deal with me. The other guy doesn't live here any more. I'm running the show now.

Whoosh! The self-recrimination going on in the recesses of my mind disappeared.

I must have snoozed in the class about self-control. The only person I need to control is me.

I'm one horse that needs a rider. No, not you. I'm the rider.

What was it that Poonjaji said? Wake up and roar!?!?! (5)

This is my life.

Footnotes

(1) See the essays under "Emergence" at "Spiritual Essays," <http://goldenageofgaia.com/spiritual-essays/>.

(2) Intellectual knowledge, cita-maya-panna.

(3) Realized knowledge, bhavana-maya-panna.

(4) We have to follow our own path, our own dharma.

(5) H. W. L. Poonja, *Wake Up and Roar!* at <http://www.holybooks.com/wp-content/uploads/Wake-Up-and-Roar-satsang-with-H.W.L.-Poonja.pdf?369cde>.

I am Free

2014



I've had a liberating realization and I hardly know how to talk about it.

No, I would not call this enlightenment. I would call it emergence.

I've released a core issue, and not just any core issue, but a key log in the logjam of my personality.

I had a hypnotherapy session with Nora Yolles-Young - via Skype. She was in Hawaii and I was in Vancouver, I'm sure the session played a big part in it. Thank you, Nora.

I'm sure the Tsunami of Love also played a big part in it.

In the later afternoon, I had a dawning awareness that burst right through me.

I didn't know I had this core issue until I completed it. That may be the horse before the cart, but so it was.

The issue was totally unobserved. But it was there nonetheless, influencing every thought I had, every feeling, every action.

And the core issue had a golden lining. But I get ahead of myself.

I was the runt of the litter. For the first number of years of my life, no one in the family asked for my opinion, no one welcomed it, and no one heard me.

My core issue was that I wanted to be fully self-expressed and heard.

That became the major goal of my life and I bent all my efforts to it. As the twig inclined, so grew the tree.

Why else would I emphasize communication and listening as much as I do?

I'm not unconscious of the relevance of the issue, goal and journey to my mission. I simply had never seen it. Or, if I had, I didn't realize the extent of the issue.

I wrote article after article, book after book, for what seems most of my adult life. I'd always thought I was driven to write because my Dad called me a lazy, no-good good-for-nothing. I'd show him. I'd become a top producer.

That was a contributing factor but not the whole story. Feeling fully self-expressed and being heard were the full story.

With your support and encouragement, I swung out on the skinny branches of public transparency. I wouldn't have done it otherwise. The branches were too skinny and the footholds too few.

How is your support visible? In many ways. The blog approaches 2 million hits over its lifetime. It receives between 26,000 and 40,000 hits a day. Your letters demonstrate your support. Those are indications of support.

Leaving aside everyone else on the blog, who make vast contributions, and remaining only with myself for the moment (which I do for the sake of focusing in), with your encouragement, I pushed through the last few feet and emerged from striving to reach my chosen goal.

This is a declared state. I am fully self-expressed because I say so and know that I am.

No one knows whether I feel fully self-expressed but me. I set the goal and I alone know when I've achieved it. And I have.

Every core issue has a golden lining. It creates a goal, which contributes to our mission. And it leaves one with a definite skill set. The core issue is left behind but the achievement and the skill set remain.

In my case the skill set is that of a writer. In your case, the skill set may be different. But every core issue gives birth to a skill set, I believe.

Where does all this leave me? Feeling special? No. It leaves me feeling normal after most of my life feeling aggrieved, out of sorts, driven.

I'm no longer driven. I'm free of that.

What a long, hard journey it's been to reach this point! I can relax. I can be conscious. I can get along with people. (!!)

That means a lot less wear and tear on my friends. Thank you for being so patient!

It doesn't mean I go on vacation. I still serve. But it does mean that I serve gladly and not to the exclusion of all else. I don't serve because I have to, because I'm driven to. I serve because I choose to, because I want to.

Normalcy is freedom and freedom is normalcy. May the whole world feel as free and normal as I do now.

Let freedom be the norm. Freedom from our core issues. There is no other kind of freedom for me.

Mrs. Beckow's little boy, Stephen, has become a writer. (Just kidding.)

I am free.

Monarchs in Our Own Domain

2014



Having released a core issue, leaving me with my basic agreement in balance, I ended up in a space I recognized.

I now saw why I had been given an experience of that space long ago and why I had written about it even earlier.

Having had an experience of it at a meditation retreat perhaps two years ago, the only word I could find to describe it was "regal." AAM later called it an "experience of the oversoul."

In that space, everything transpired telepathically. I spoke without speaking, moved without moving, acted without acting. (1)

And I also saw that I wrote about that space even earlier in asserting that we were all monarchs in our own domains. (2)

What is our domain? This body and its energy field, our other bodies and their energy fields - this is our domain. And within this domain we are kings and queens.

And now, released from my core issue, I gravitated back to that space. Over the course of the day, there have been moments when I was bathed in bliss.

And I hear AAM reminding me that I may not be able to see what's transpiring behind the scenes, but I can feel the shift in myself. And yes, I can.

When I'm in that space, I imagine myself as being the king of my realm and also the minister or secretary of state for internal and external affairs, finance and commerce, education and health, etc.

When I do, I feel this terrific sense of competence, far greater than normal. I almost swell with it.

This isn't the same as the Preedy-like feeling I described some years ago, which is ego-based.

Preedy is Erving Goffman's fictional character in *The Presentation of Self in Everyday Life* who chose to be expert at image management (wrong choice!). Preedy constructs each move for maximum effect. Here he walks down to the water's edge in preparation for a swim:

“[Preedy] took care to avoid catching anyone's eye. First of all, he had to make it clear to those potential companions of his holiday that they were of no consequence to him whatsoever.

"He stared through them, over them – eyes lost in space. If by chance a ball was thrown his way, he looked surprised; then let a smile of amusement lighten his face. (Kindly Preedy.) ...

“But it was time to institute a little parade, the parade of the Ideal Preedy. ... [He] gathered together his beach-wrap and bag into a neat sand-resistant pile (Methodical and Sensible Preedy), rose slowly to stretch at ease his huge frame (Big-Cat Preedy), and tossed aside his sandals (Careless Preedy, after all).” (3)

Preedy nurtures the ego; but monarchs in our own domain nurture the Self. It nurtures balance, personal responsibility, prudence, groundedness.

So, not Preedy.

Every monarch has a choice between being noble or dissolute, between being George V or Caligula. Imagining ourselves as monarchs in our own domain makes

that choice available to us in a way that's as real as any other choice we make in a day.

So what if it's imaginary? Our core issues are imaginary.

Having a core issue, we make an imaginary threat real for ourselves; what harm is there in making an imaginary benefit real as well?

As far as living in an imaginary world goes, we live in one anyways. Why not make that world support us rather than undermine us?

I take a deep breath, enjoying the sense of satisfaction, fulfilment, and completion I derive in seeing myself as king in my own realm. This is emergence, (4) the emergence of something deep that my core issues obscure and render unavailable.

Footnotes

(1) "Starseeds at the Banquet of Ascension" at <http://goldenageofgaia.com/building-nova-earth-toward-a-world-that-works-for-everyone/lightworkers/starseeds-waiters-at-the-banquet-of-ascension/>.

(2) "What Do I Bring to the Work of Creating Nova Earth?" Jan. 5, 2013 at <http://goldenageofgaia.com/2013/01/05/what-do-i-bring-to-the-work-of-creating-nova-earth/> and "Universal Brothers and Sisters, Sovereign Citizens of the World, and Members of Team Earth," Feb. 6, 2013, at <http://goldenageofgaia.com/2013/02/06/universal-brothers-and-sisters-sovereign-citizens-of-the-world-and-members-of-team-earth/>.

(3) Erving Goffman, *The Presentation of Self in Everyday Life*. Garden City: Doubleday, 1959, 5.

(4) See "Emergence" at <http://goldenageofgaia.com/spiritual-essays/emergence-2/>.

System Restore

2014



PC users will be familiar with a function called “system restore.”

The idea is to set a “restore point” on the computer and, when something goes wrong with the software, to restore the computer to the configuration that existed before the glitch occurred.

For me the last two months have felt like constant clearing. And I watched myself last night do in psychological terms what I can only call a “system restore” in computer terms. The effects have been wonderful, to say the least.

I was lying on my bed, after writing an article which I felt happy with. It was early evening, around 6 o’clock and these days it doesn’t get dark till around nine.

It had just finished raining and there was a cool breeze coming in from the window. The sight of the green leaves on the tree outside my room (after the dull days of winter) and the gentle breeze carried me back to a far younger year (the restore point).

And I marveled as I remembered and experienced the really different sense of peace that I felt.

I was back in my bedroom when I was six years old. That's how far I had to go back to find life prior to the craziness that began in our family. What is the significance of six?

The first time I ever heard my mother and father yell at each other was when we were visiting my grandfather in Montreal, Quebec when I was seven. I remember how shocked I was. After that they seemed to fight more or less constantly.

But before that (with the exception of hearing them arguing when I was in the womb and saying "I don't want to come out there!"), I have no recollection of them fighting.

My sense of inner peace was forever destroyed at age seven or so when my Dad shouted at me from such close range that I shattered and remained disassociated for more years than I care to remember.

Now as I lay there feeling the gentle breeze after the rain, I was carried back to my bedroom at six and I was thinking to myself what new features I would add to the diorama I was building in my room.

Perhaps it's because I'm down to subterranean feelings that I could hold the space of so long ago. Whatever the reason is, I stayed there at six years for the rest of the evening.

In fact, I allowed myself to do things which increased the sense of being back there. Most amusingly, I took down the peanut-butter jar and allowed myself to spoon peanut butter from it. (Yes, I'd watched *Meet Joe Black* a day before, in which Joe did the same.)

And it felt so good, so relaxing, so comforting. There was no sense of my carrying any baggage any more, no muscular tension in my body.

I decided to go for a walk in the early evening and, in the course of it, I fell in love with myself. I know that sounds weird, but that was how it felt.

I walked through the Gastown area of Vancouver and all the restaurants were filled. And I didn't feel drawn to the idea of being in one with people. I felt luckier at that moment to be with myself. And realizing I did felt counter-intuitive. But I admitted the reality of the feeling and allowed it.

This system restore point was the last time I could say that I loved life, loved being alive. After that, my experience of life was never free of emotional pain.

I “looked forward” in my life from the vantage point of the six-year-old and just dipped my toe in the unhappiness I felt from that moment on. I did everything I could to eliminate those memories wholly from my mind.

I imagined myself dumping them over a cliff, building a big bonfire and burning them. I cleaned with solvent anything that reminded me of those years.

Belief relief, as Genele said recently. (1) And the chuck-it list. (2) It seemed to work - for the moment.

I heard myself say, "You must become as a child to enter the Kingdom of Heaven" and I saw how true that statement was.

I have no idea whether this came about because I was somehow ready for it, if I just stumbled on something by accident, or was guided to it.

But it's the next day and I turned on the TV briefly and watched five minutes of *Dave*, the Dave who stood in for American President Bill Mitchell? And I laughed at the funny parts and cried at the touching parts. But with an ease I've never known before.

I also don't want to over-estimate what occurred. While I dropped my baggage and am slower to respond to things, I notice that I haven't dropped my habitual patterns. At some point, as we continue to ascend, our sense of elevation will have our very habits drop, I think. But that time is not yet here for me.

John Enright subtitled his book on gestalt: *Waking Up from the Nightmare*. On the one hand, dare I hope? But on the other hand, if I can do it, anyone can.

(Why I seem to have readings scheduled so soon after these events I don't know, but AAM's comment on it is contained in Footnote (3) from a pre-scheduled reading I had with him this morning.)

Footnotes

(1) "Genele Boyce: Belief Relief," May 4, 2014, at <https://goldenageofgaia.com/2014/05/04/genele-boyce-belief-relief/>.

(2) "Genele Boyce: The Chuck-It List" at <https://goldenageofgaia.com/2014/05/10/genele-boyce-the-chuck-it-list/>.

(3) From a personal reading with Archangel Michael on May 9, 2014:

Steve: The experience I had last night where I went back to age six before all the fighting started in my family, is that going to produce a permanent effect or is it going to just pass again like so many other things?

AAM: No, it is not simply going to pass. It has been a true and deep transformation, release, but also what has been happening is that you have made the decision, and that is part of what has triggered all this, to anchor that release. So sometimes there are events or releases that are not fully embraced, can we say? Therefore they are not anchored in the permanency of your field.

But you have chosen, and we have anchored, the permanency of this situation to be gone.

S: Oh, I'm so happy to hear that. I can't tell you. Thank you for that.

No Natural Barriers

2016



Credit: Bamboo Hollow Acupuncture

I'm in the midst of a realization, though taking the time out to record it may end it, for now.

It began when I noticed, in meditation, that I could at that moment simultaneously access all the moments in my life when I felt transformative love, bliss, joy, and all the other divine qualities.

It was as if, when I breathed in and out, a wind would pass through me containing a mixture of all these good things, rather than just one of them at a time.

And then I realized: I could see, at this moment, no natural, internal barriers. I have no barriers to any of my previous experiences - with lovers, on travels, on projects. I can access them all, at one and the same time.

At this moment, I have no categories, no classifications in my mind. It's as if I've had a complete memory wipe.

I have no walls separating things. All are at the same time available to me now.

The sensation this presents is utterly new to me. I must have been a stickman or a robot before. Logical and linear are kind words to use. Mechanical and automatic might be more appropriate.

The next moment later, I got that I'm now ready to flow. Flow for me is one of the paradigms of the Fifth Dimension; bliss would be another.

Let's see if I can recover the experience....



I feel completely cleaned out. I would never have thought such a thing was possible. It's as if every structure within me has been leveled and the wind whistles through now, without obstruction. The metaphor of the hollow bamboo is appropriate.

My breath is easy and continuous. I'm reminded of a full breath release I had at a rebirthing workshop, immediately before my 1987 vision. (1) I haven't had a breath release today but my breathing is at least in part like that. Easy, full, without obstacle.

I again feel bliss as a flow, rather than as a static state I happen to be in. I almost lose myself in it at this moment. Now I'm *willing* to lose myself, where before I wasn't. Whatever it was that had me hold back has now been removed. To look at what it was would remove me from the experience. I'll do it later, if I need to.

The fall of the internal barriers removes my only cause for concern. There are now no structures threatened, nothing to defend, nothing to promote.

My sense of myself grows more tenuous by the moment. I must go back to the experience....



I'm completely empty at this moment. Well, empty of any mental or emotional baggage that is, any unfinished business, vasanas, core issues, or any issues at all.

At this moment. There's no telling what the next moment will bring. And only Sahaja - a permanent heart opening - is lasting.

With no memory, no mental activity, and no internal barriers, there's nowhere else to go but into the moment.

I feel mildly curious about this state, as a person would if camping out in the wilderness. I'm nursing a hot chocolate around a campfire, in the dead of night.

The mixture of divine qualities that I was experiencing a while ago has become a homogeneous ... oh my heavens, how to find the words. I can't. It has consistency. It has substantiality. It's a mellower form of bliss than I'm used to. Substantial, mellow, homogeneous bliss.

This spiritual current of bliss caresses me like a warm summer night's breeze. I feel secure in it. Lost and gone forever are my concerns. Well, for the moment, that is.

My breathing has never been as gentle or soft. The lack of internal barriers allows it to be so. When it's soft, I'm soft. The mood that I feel right now I'd have to call sacred, sanctified.

All of this together - no internal barriers, the hollow bamboo, emptiness, and softness - combine to make this experience sublime and sacred.

So right, so appropriate, so natural.

Footnotes

(1) I used to compare the difference between ordinary breath and the breath after a full release as being the difference between the traffic flow on a country road and on an eight-lane highway.

Emergence Turns Resistance into Revolutions

2011



Family of Mohammed Bouazizi

What turns mere resistance into revolutions is emergence. What galvanizes people, brings tears to their eyes, sees the birth of resolve and the renewal of commitment is emergence. Moments of emergence define revolutions, are romanticized, and remain the stuff of memory when all else fades.

I watched a television program on the CBC's *Passionate Eye* last night on what they called the Facebook Revolution, and what we call the Arab Spring. It may as well have been a chronicle of emergences.

It started with the emergence of the Tunisian fruitseller, Mohammed Bouazizi, who immolated himself in protest after being refused justice by the Tunisian government.

“The world knows Mohammed Bouazizi... as the poor and desperate young man, harassed by the authorities, who set fire to himself in this town in central [Tunisia](#), inspiring [a revolution that brought down the country's dictator](#), an act still reverberating through the Arab world.” (1)

That revolution is still sweeping the world and may prove the act that resulted in the disappearance of dictatorship and enslavement from the planet.

It was sparked by the actions of people like the young Asmaa Mahfouz whose vlog helped cause Tahrir Square.

[youtube]<https://www.youtube.com/watch?v=SgjIgMdsEuk>[/youtube]

It worked its way through the Libyan families whose lawyer Fathi Terbil was arrested and who protested in his name in Benghazi.

“The [Libyan] protests were sparked by the arrest of lawyer and human rights activist Fathi Terbil, [reports BBC](#), though anti-government and anti-Gaddafi sentiment has been growing for years, as the Libyan unemployment rate [climbs past 30 percent](#) and [continued aggression and human rights violations](#) by Gaddafi's administration alienates more and more citizens.



Fathi Terbil

“Terbil was the lawyer of the families of prisoners killed in the infamous Abu Salim prison massacre. [A Human Rights Watch report](#) on the incident claims that nearly 1,200 prisoners were killed by prison guards in under three hours.” (2)

It was aided by the sacrifice of people like Libyan Mo Nabbous whose fearless establishment of an independent news organization in Benghazi cost him his life.

“In the wake of the [2011 Libyan civil war](#), Nabbous founded [Libya Alhurra TV](#), the first independent broadcast news organization since Gaddafi took power in Libya. Libya AlHurra TV was established in Benghazi, Libya on 19 February 2011 and started broadcasting online when Nabbous established a two-way satellite

connection in the wake of a complete Internet blackout imposed by the Gaddafi regime subsequent to the 17 February protests.



Mo Nabbous

”Nabbous was shot by a Pro-Gaddafi sniper and killed on 19 March 2011 while reporting on [attempts by government forces](#) to fight revolutionaries and attack civilians in Benghazi. In the hours following the death of Nabbous, UN Coalition planes entered Libyan airspace to enforce a No-Fly Zone approved by the UN Security Council along with a Resolution authorizing "all necessary measures" to protect civilians against Gaddafi forces. In the last weeks of his life, Nabbous focused on bringing international attention to the humanitarian crisis unfolding in Libya. His death was widely reported by [CNN](#) and various media outlets. Prior to the establishment of Libya Al Hurra TV, Nabbous operated a number of businesses in Benghazi City.” (3)

The CBC showcased the so-called Bahraini Man in the Bloody Shirt who could be seen in photos and videos emerging after Bahraini troops shot to kill against demonstrators. (4)

We think of these as “highpoints” in any movement but they are so because they're the moments in which an individual overcomes their fear and emerges from their shell of suppression and silence.

I'm not sure why fear disables us so much. How it is we dumb ourselves down and paralyze ourselves has been, as you know, a question with me all my life. Does fear have a physically-disabling action on us? Is it purely psychological? Is it a matter of agreement? Conditioning? What is the link between the experience of fear and our inability or unwillingness to protest, resist and revolt? I wish I knew.



Every revolution has its Man in a Bloody Shirt

But the opposite is also true that watching people emerge from their fear provides a key somehow, through inspiration, motivation, a remembrance of something, or some other process unknown to me that liberates people who watch it and has them emerge themselves.

And we discover that emergence from fear is not only possible but also easier than we might have expected.

Perhaps what holds us back is that we've become convinced that we'll lose all the things we love if we step out of line – and in many respects that is true. Patrick Henry addressed this matter in a speech he made on March 23, 1775, which he ended with the words:



Moments of emergence define revolutions

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, *Give me Liberty, or give me Death!*" (5)

It's even confronting for me to discuss this with you because even though I've emerged on many occasions in my life I fear that I may discuss the matter here but then fail to emerge when a critical moment arrives and be seen by you as a hypocrite.

Whatever we fear paralyzes us. Whatever we hide imprisons us. Whatever we're unwilling to sacrifice binds us. In a sense unless we're willing to stand owning only our own bodies and being willing to risk even that on one throw of the dice we're unable to act. In some circumstances (not all), it has to be "give me liberty or give me death" or we won't emerge from fear.

So these are all highflown words and I don't know if in my own next moment I'm willing to risk all in defence of freedom. But, even if I were to fail you in the critical moment, this conversation is still valid and still needs to be had.

Some popular misconceptions that hold us back:

(1) Death is the end.

We've heard from our sources that the planet's controllers shaped religion to hide the fact that we survive bodily death. We're told that our bodies molder in the ground until the last trump, that we go from dust to dust, that we have only this one life so live it up, etc. All of this is nonsense. Life is continuous. We are immortal. We not only survive bodily death but enter a world more marvellous than this. And we have many lives, not simply this one, all of our future live enriched by what we do now.

(2) Death is painful.

Death is not painful. The moments before death may be painful but there is no pain attached to death. (6) Many people who communicate back to us from beyond the transition we call "death" describe the moment of death as joyful, peaceful, liberating, etc.

(3) People only care for themselves.

People operating from dualistic conceptions of life, who hoard, compete, and see life as a zero sum may not care for others, but most people care deeply for others. Certainly the deeper self that is liberated or emerges by seeing the sacrifice of one for all cares deeply for others.

(4) Sacrifice is useless; nobody cares

Everybody cares for things like freedom and compassion. Human beings are divine by nature and it's the very bondage that we fight against that causes us not to care, if in fact we're in that place. Sacrifice awakens caring again and mobilizes masses of people who may only hear about the sacrifice.

(5) It is useless to struggle against power

Far from being useless, we can see by the Arab Spring and the Occupy Together movements that dictators and despotic regimes are vulnerable, that soldiers do not want to fire on their own people, and that mass movements can overturn the bloodiest regimes. What dictators fear most is the people losing their fear, the people emerging from their paralysis and we are seeing populations around the world doing exactly that right now.



FDR had it right

So emergence is the process that will set people free from the only condition that truly imprisons them and that is fear. Franklin Roosevelt knew this when he said “The only thing we have to fear is fear itself.” (7)

Your emergence should not depend on my emergence. Even if I, in the critical moment, act like a craven coward, your emergence is solely your act alone. Emergence is always an action that has no antecedent, no justification, no rationale. It is an action that draws on an inner strength that went unrecognized up till that moment.

Emergence is not only stopped by fear but also by excuses, logic, inertia, attachment, by anything at all. But if we search for the well-spring of emergence, we won't find it. It happens quicker than the snapping of fingers and where it comes from cannot be known, at least not logically or rationally.

It's the ultimate creation of something from nothing, for no reason. It's no respecter of persons. It's not the province of one gender and not another, one age and not another, one race and not another. If you're looking for the ultimate contribution

you can make to what's happening worldwide at this time, that contribution, in my view, is to emerge.

Footnotes

(1) “Mohammed Bouazizi: the dutiful son whose death changed Tunisia's fate,” Guardian, Jan. 20, 2011, at

<https://www.guardian.co.uk/world/2011/jan/20/tunisian-fruit-seller-mohammed-bouazizi>

(2) Tasbeeh Herwees, “Libyan Writer Detained, Family Atrtacked as Protests Continue in Benghazi,” Neon Tommy, Feb. 16, 2011, at [https://](https://www.neontommy.com/news/2011/02/libyan-writer-detained-family-attacked-protests-continue-benghazi)

www.neontommy.com/news/2011/02/libyan-writer-detained-family-attacked-protests-continue-benghazi

(3) “Mohammed Nabbous,” Wikipedia, at https://en.wikipedia.org/wiki/Mohammed_Nabbous

(4) Such a this one: <https://twitpic.com/4a8x5e>

(5) “Patrick Henry,” Wikipedia, at https://en.wikipedia.org/wiki/Patrick_Henry

(6) See here on that subject: “Death is Painless; Most People Do No Suffer,” at <https://www.angelfire.com/space2/light11/nmh/death1.html#painless>

(7) “Franklin Roosevelt,” Wikipedia, at https://en.wikipedia.org/wiki/Franklin_D._Roosevelt

On Being Enough

On Being Enough

2015



I feel impelled to write.

I notice that it's just hours after having worked on the transcript for my last reading. The lessons that are packed in it are starting to sink in, one by one.

As a result, the love I feel has taken a dramatic turn.

Until now, it was always love for the beloved. And that is a sweet and rapturous love. It was transformative love: it could sweep away conflicting emotions.

But today I've reached the same levels feeling an impersonal love, a universal love, a love for everyone. I can still taste the sweet and rapturous love if I wish. The way forward is indeed additive rather than subtractive or substitutive.

But this universal love is so much more stable, more substantial. It sweeps away attitudes, philosophies, religions.

It's so subtle that, when I first noticed it, I could easily have overlooked it. Instead I recall myself saying: "What is this?" An arising of love that's not connected to any one person?

And the more I gave my attention to it, the more and the faster it grew, until it had unfolded itself.

And then I began to see things about it: it wasn't connected to anyone; it was substantial; etc.

It's easier to embody this impersonal love than it is the rapturous kind of transformative love. The latter leaves me incapacitated. I think the Middle Ages used to call it a "swoon."

But this universal love doesn't leave me undone.

This universal love takes in everything else I'm aware of at this moment. It completely erases any desire for anything other than itself.

Just as bliss brings all things to remembrance, so does this love open the doors of understanding.

Here again I encounter this feeling of certainty that so often comes with and characterizes this space. And here as well is that confidence in myself that I've known on other occasions. The certainty and confidence are not related to knowledge; they are properties of the soul, it seems.

This is what Archangel Michael was talking about: how the celestials mourn when we doubt and turn on ourselves. This confidence and certainty is what then shows up as missing.

These two qualities are part of the deepest part of me. Am I unwittingly turning my back on them?

I think I am. I must stop. I must make friends with confidence and certainty because they're the twin pillars of the transformed space.

Not a false confidence or a fake certainty. Nothing fake can exist in this space. Even that need only be said for Fourth-Dimensional ears. Fifth-Dimensional ears have lost their connection to fakery.

Oh, the buoyancy of this love. How it holds me up. How it elevates me.

Again, the deeper I breathe it in, the more it fills me up.

How could I have known?

[Two hours later]

I've just had lunch with a friend, in the space of universal love the whole time. My mind didn't work very well. It was like Teflon. A thought would come in and shoot right through it, at the speed of light. Nothing stuck.

This space of universal love is as great an increase in enjoyment to transformative love as the latter is to ordinary love.

It's a love that's much more substantial. That makes sense when you think about it because the more enemies we create the more difficult it is to love. The more we love universally, the fewer enemies we create and therefore the calmer and more tranquil our life becomes. There's a divine calculus to it, not like I can clearly see it yet.

When in transformative love, I'd bask in the sun. Today, in universal love, I have no attention on outside conditions at all. I'm certain that I'm enough. There is no need to seek outside stimulation.

This is the first state that I'd be willing to call an "ascended" state. An entry-level, foot-in-the-door transformational space that feels non-ordinary and better than anything I could have imagined. That's an experiential definition.

For as long as it lasts, it's magnificent.

What a responsibility to be in this space. What a privilege, yes, but what a responsibility too. I can see why many people would move away from the city, from society. Once I'm enough, once I don't need anything more than myself, there's nothing holding me to any place. There's also nothing drawing me to any other place. I am equanimous.

Only the desire to serve the Mother remains.

Resting, Assimilating, Consolidating

2013



The opportunity should not be lost to look at what just occurred and its impacts and consequences.

I had just written the article on “Emerging, Standing Forth” when Linda Steiner’s article synchronistically appeared. My article discussed the process of emergence and Linda’s article struck me as a clarion call, which brought an instantaneous response from me.

This was not a planned event but simply happened.

It's been since forever that I heard as clear a call as Linda’s and I immediately responded and in that response I came forth.

The Growth Movement would say I took a stand, made my personal declaration, broke through my resistance, etc.

Initially I felt myself fully present and courageous. I wouldn’t call it superconsciousness, but I would call it optimal trim. If this were wartime and we were about to charge the enemy, I would be acting in a heroic manner.

But it’s peacetime and there isn’t the occasion to follow through and so no opportunity to somehow capitalize on this space. And no one around understood what I had just done. No one was available at that hour to hear me.

I took myself out to dinner and relished feeling awake and alive. After an hour I began to feel as if I had run a marathon, but I still felt exhilarated if tired. By the time I reached home again I had to sleep.

The first counter-impulse that came up was the worry that I'd upset everyone around me, that I'd be thought of as manic depressive or unstable, etc. And I saw-sawed back and forth with that one until I took a stand on that as well.

That stand was that I needed to be free of the constraints that bind me. I want to live life outside the box and at the edge of knowledge and endeavor and in fact I always have. One of the reasons I didn't succeed in completing doctoral programs was that I did not and felt I could not stay within disciplinary boundaries and it's the same here.

The bigness I felt felt comfortable. It matched an inner bigness that I felt I had to honor or lose my aliveness. I heard myself say such things as I cannot live small any longer. And in fact I know I cannot. This decision sends me further into a sense of isolation out of a refusal to conform to any smallness that might exist around me.

I heard myself also say that I needed a bigger project, a bigger problem. And that is also a true reflection of how I feel. While I haven't mastered the projects and problems I now have, they do in fact feel familiar enough that I hunger for more.

What I usually do with this feeling is go further within and search for the doorway to the next level of knowledge of myself. I may meditate more, just breathe into this feeling of expansion brought on by standing forth.

There's always the temptation to abandon what one has just accomplished and fall back into step with others. That isn't at all where I want to go and so I may seek solitude for a while and consolidate this breakthrough.

So perhaps consider this a full demonstration. We have the article on exiting the constructed self and we have the illustration of exiting the constructed self. I would say that I exist at this moment in the emerged Self. I would describe the act of emergence as "standing forth as the Self."

This is definitely an area I want to explore. It may come at the cost of my friends but what there is to be learned here is more important than the hopefully-temporary loss of friends. I will source the vasanas of loneliness that come up but the service of consciousness attracts me more than the comfort of friendship.

And I will either have my friends back after a while or make new friends - those working in this same field. So has it always been in my life. Deeply regrettable but a hazard I seem always to have had to face.

I Am Complete

2012



I just had an enjoyable conversation with a reader and maybe he (and you) can allow me to expand on it a wee bit. We were discussing my attitude towards Grener and what I might be seeking from him.

An occasion like our discussion is a good thing because it can often be clarifying. And what I see if I take a look is that I cannot conceive of anything that exists on the Third Dimension or in the world around me that I want. I've done everything I wanted to do in life. I've accomplished the goals I set for myself. I feel about as complete as I could imagine being.

I'm not even much interested in flying around the universe and seeing new sights.

I know that sounds crazy. Here we are about to encounter more novelty, more amazing sights, more profound experiences than we can imagine. And I'm already happy with what I have.

I do serve Archangel Michael and the Mother. That's true and it doesn't change. I do the work they assign me. But I'm not looking for anything from the galactics.

And hopefully that allows me to have fun with Grener by saying that I may forgive him if he takes me on board his ship ... soon ... maybe. I feel able to play because there's nothing at stake for me.

I don't say this as a manipulation or an act of self-congratulation. I simply say it because it's what so. I don't have any feelings about it either.



My job was done some time ago. I'll work hard for the time that's left because I gave my word to do so and because serving the Divine Mother is an honor.

But a great deal of what's slated to come down the pike, I can skip without any feelings of somehow being left out or missing out on something.

Now if you were to hold out to me the knowledge of God or a supremely loving heart, OK, now you're talking. Now that gets my juices going. But anything short of that, no, I don't think so.

I'm happy writing away in my little corner, shopping at the local supermarket, and meeting my few friends for coffee.

The world holds nothing further for me outside of these few things.

I am complete.



Last Lunch at Cold Mountain

2014



I've just passed through a shift so basic in my life that I didn't know beforehand that the shift was available or possible.

And I have to acknowledge a friend, whom I don't want to embarrass by naming, who has modelled this way of being for me until I got it.

Where do I start?

The shift occurred Friday night and into Saturday morning and I can only describe it in retrospect. Going forward I did not even suspect that anything was happening.

Previously, as you know, I've been processing vasanas and core issues. A vasana is a reaction pattern formed in response to an earlier, traumatic incident. It includes the issue, the conclusion reached about life, the decision on how to act in the future, memories, feelings, body language, etc.

A core issue is an issue which we'd choose to die before exposing, facing and resolving.

I could characterize my life as being OK, even very happy at times, but punctuated often by the triggering of a vasana and limited by my not wanting to stray onto the wrong side of my core issues.

But I think I've cleared so many vasanas that my life became ripe for this major shift. Still I wouldn't even have recognized that there was the possibility of a shift, or have recognized the shift when it happened, had it not been for my friend modelling it beforehand.

It's going to sound funny. It may not seem like a big deal when you hear me describe it. You may've had to have been there to appreciate it.

I shifted from my memories being solely of earlier, traumatic times to my memories including happier, better times.

Let me let that sink in.

I've almost never had memories of earlier, better or earlier, happier times, only of earlier, traumatic ones. Can you imagine that?

The shift began in the early evening, when I was walking along the beach with my friend in a familiar part of Vancouver (English Bay) and went to share an earlier, traumatic incident that arose in my mind. OK, a complaint from a distant past.

But I didn't and I reported that I had not. I said I was sparing her and she agreed. And we laughed together.

But that proved to be only the tip of the iceberg.

Later on in meditation, I began to be aware that I was now remembering earlier, happier times instead of simply all the old "bad memories," our "top tunes," as Werner Erhard would have called them. A walk down memory lane for me became ennobling rather than depressing. (1)

As it happened, last night, the memory of earlier, happier times was so powerful that it propelled me into a transformational moment, a peak experience.

The impact of that remembrance was to open the door to a flood of memories and a shift in my way of being. I don't claim to be able to explain it, but it occurred nonetheless.

Not only were the remembrances powerful, but the states of being they related to came alive for me as well.

But I want to describe only the first memory because it was so powerful.

The first memory was of the last lunch I had at Cold Mountain Institute before leaving a now-ended, three-month encounter group.

The group was saying goodbye. But so well did we know each other by then and so deeply did we accept each other's personal sovereignty that no one I can remember said a word.

Can you imagine anything more counter-intuitive than spending your last moments with a group that you had been to hell and back with and not saying a word?

We'd aired so many vasanas, resolved so many core issues, explored so many significant chunks of our lives together, and passed through such stages of awkwardness in learning new ways that I knew every one of them better than I knew my own loved ones. Way, way better.

But I can't imagine anything more unexpected than spending my last meal with them in silence.

That last lunch made a permanent impression on me and was the highpoint of personal development in my life to that time, a high water mark. And I'll never forget it.

But the point of my sharing it is that I was able to access the way I felt at that moment and remembered the experience of group love - of love at the level of the group - and the deep acceptance of another's personal sovereignty - and of mine - that I was in that made our silent communion possible.

I realized that, if I could remember how I felt at the end of the experience, I could also remember what brought me to that place. And I began to remember. I remembered some of the learnings that brought us all to that point. The technology of the group began returning to me.

It was the sum, the mix of all these memories that sent me into a transformational moment.

In that peak experience, I emerged in a way I never have before. (2)

I'd like to keep this share from becoming overly long so I may stop here and discuss the importance of "personal sovereignty" in another post. (3)

But what I'm left with is that I now have access to the happier memories of my life whereas in all my life until that time I did not. I don't know what life will be like from here on in but it's about as wonderful at this moment as anything I've known.

One clue as to how life will be is that I awoke this morning expressing gratitude for everything in my life - my life itself, my relationship, my family, my memories, my state of being, everything. This too my wayshower friend had modeled for me.

I can tell that friend that what she's doing is working and keep going. I am living proof of the workability of this new paradigm, whatever it is.

Are you in that place of remembering only the earlier, traumatic incidents in your life? Well, I can tell you that there *is* another place to be.

Footnotes

(1) I can hear someone quoting Krishnamurti to the effect that thought, memory is not love.

"Thought, with its emotional and sensational content, is not love. Thought invariably denies love. ... The sense of time and space, of separation and sorrow, is born of the process of thought, and it is only when the thought process ceases that there can be love." (1)

That's very true and at many points during my experience my mind was indeed completely empty of thought.

But there's also no denying that (1) the recollection of the memory that lies at the heart of a vasana can set one free from the vasana and (2) many instances could be cited of sudden thoughts sending a person into rapture and enlightenment.

Keep in mind as well that it's an accepted path to enlightenment to remember who we are. After all, most of us have already ascended in other lives, as Sue Lie's Arcturians reminded us the other day: "In your other Ascension lives, all of you (even those who are now lost in darkness) have had Ascension experiences." ("Arcturian Message - Keeping the Lights ON," channelled by Suzanne Lie. August 6, 2014, at <https://suzanneliephd.blogspot.co.uk/>.)

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

(3) Although, for one cut at it see "Monarchs in Our Own Domain" at <https://goldenageofgaia.com/2014/08/05/monarchs-in-our-own-domain/>.

Early Articles

Emergence is a Two-Step Process

Galactic Roundtable/Now Share 11

March 28, 2009

I'm getting offline mail from you suggesting that a lot of people are going through ascensionitis so now is a good time to continue talking about ways of handling it.

One of our original intentions on Galactic Round Table was to "emerge" (to stand forth in our truth) so that we would be ready to serve as leaders in the New Age that is coming. At the time we discussed it, we looked at telling the truth as the main way to emerge.

What we are "emerging" from is unwanted conditions, suppressed experiences, traumatic memories.

Hindus call them "vasanas" or "latent tendencies" -- stored-away, incomplete, suppressed behaviour patterns. Buddhists, I believe, call them "sankharas" - the mental formations that condition existence.

Ascensionitis is an unwanted condition that raises up all our suppressed experiences and memories at once.

At that time you may feel like the man in Munch's painting, "The Scream," or the poor people in Dante's hell.

That is what it feels like when all our undigested memories suddenly rise to the surface.

(That's why it's best to complete as much of our unfinished business as we can now. In this connection, Kelley mentioned to me the parable of the virgins and the oil at the bridegroom's door.)

The ways to emerge are the same as the ways to handle ascensionitis, along with those that Mother recommends.

So let us return to the discussion of emergence.

I noticed some time back that emergence is a two-step process.

The first step is “telling the truth” about our unfinished business,” as we’ve discussed in the past.

But in my recent bout of ascensionitis, I saw that telling the truth alone, while it may set me free from many upsets, was in ascensionitis not enough. There, all my alarm bells were going off. My emotional being was going up in flames.

I was in the center of a firestorm of traumatizing thoughts and feelings. I now needed to take the second step of “completing the experience” of them, in addition to, or perhaps even prior to, knowing their truth.

Completing their experience was counter-intuitive. We usually run from a fire.

But I’m suggesting we stand in the middle of the fire. We do so in order to allow the unconsumed but ancient feelings to work their way through our being so that we can finally be free of them.

The example of this that I gave related to transcribing. The reason I got so antsy and grumpy about transcribing was a seemingly-unrelated, unremembered incident in Toronto where a biker made my life hell for asking him to turn down his music.

Instead, he cranked up his music and left it blaring for a month, an experience which eventually left me shell-shocked, antsy when listening even to discordant music or the best of audiotapes. As a result, I became a visual rather than an auditory person. I hardly ever listen to audiotapes and I’m not adventurous in music.

Seeing this seemingly-unrelated event gave me the truth of the unwanted condition of disliking transcribing tapes.

But having the truth was not enough. I was also left in the midst of a fire of previously-suppressed experiences associated with the biker in 1972. I was resisting completing the experience of the suppressed feelings that I had back then.

I needed to stand in the fire and re-experience what I would not experience in 1972 -- all the fear, anger, and misery that overwhelmed me back then, which I suppressed. It is these feelings that ascensionitis brought up, turning my life into Munch's "Scream."

Emergence, standing forth, stepping out of my fear required me, not only to see the truth of an earlier, suppressed situation, but also to stand in the fire and complete the experience of it.



What is the importance of all this? Well, just wait until the energies really begin to lift. All of our unfinished business may come to the fore to be known (first step) and completed (second step).

[Steve, 2020: It is!]

If and when that happens, we'll need some way of not going crazy with it. We'll need some way of understanding what we're going through and being able to endure it.

What we'll be going through at that moment is that all the memories of the ancient situations that caused us trauma will return to mind and present themselves like unpaid bills.

At that moment, remember what I said: We need to stand in the fire of the experience without resisting, changing, or retreating from it.

We need to allow the memory and all the feelings attached to it to work their way through us, keeping our mucky paws off them.

We need to "be with them," remain present to them, observe them without reacting to them. These are phrases that modern spiritual teachers have used to describe the situation.

They will persist for an uncomfortable and seemingly-eternal moment and then blow themselves off, leaving us free in a larger sense than simply seeing the truth alone might leave us.

Kelley reminds me that doing this once may not free us from the feelings for all time. We may have to do it repeatedly with the same feelings. But each time we do it, the experience will have less intensity until, eventually, it will cease to be bothersome.



So, to summarize, in the face of unwanted conditions, we need to take two steps: see the truth of the situation and re-experience the suppressed feelings.

In my view, this is the way to handle the unfinished business that will inevitably come up in the months ahead as the ascension energies rise and our ascensionitis increases.

Namaste,

Steve

I Want You to Know Me Deeply, Truly as I Am



Written in 1986

There's something I haven't told you about me.
It's a piece of me I keep locked up inside.
I've chosen not to be that part of me.
I've hidden from you and lied about who I am.

I'm not available to you then.
Neither am I available to me.
So sharing with you the part of me I hide
Means I show up here, I'm on the scene.

I want to be myself with you,
Let down my guard, relax
So you can know me deeply, truly as I am.
My hands begin to shake at just the thought of it.
Everything dear looms up to be let go of once again.

I want you to know me deeply, truly as I am.
I'm prepared to lose it all, if lose I must.
Help me. Love me. Right now I need your helping hand
To stand before you here and tell you who I am.