

It is the Dawning of the Age of Aquarius and Other Essays



**by Steve Beckow
Editor-in-Chief
Golden Age of Gaia**

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Table of Contents

It is the Dawning of the Age of Aquarius and Other Essays	1
It is the Dawning of the Age of Aquarius	4
Framework of Communication.....	7
The Divine Qualities and the Awareness Path	12
Some Elements of Behavior	14
Looking Good and Sounding Great.....	18
I am Preedy. I am Human	21
The Constructed Self vs. the Shadow Self	24
The Gawkiness of the Constructed Self	26
Stepping into the Flow of Life.....	29
The Polar Opposite of Self-Awareness: Image Management	31
Oilcan Harry Says: Time to Peek Out from Behind the Mask and Just Have Fun.....	40
Tectonic Vasanas, Core Issues and the Constructed Self.....	43
It's OK to Mope	46
Resistance Causes Persistence	48
Why is It So Hard to Do the Right Thing?	50
Calling Ourselves on Our Own Numbers.....	54
Unmasked	58
The Need of the Moment.....	60

Subterranean Feelings Arising.....	62
Emerging, Standing Forth, Exiting the Mask - It's All the Same	64
Those Days are Over for Me	67
Resting, Assimilating, Consolidating	70
Standing Forth as the Self.....	72
On Feeling ... Normal	74
It's Time	77
Hiding Under the Bed.....	80
About Steve Beckow	85

It is the Dawning of the Age of Aquarius



Woodstock

My life is about to go through a radical transformation. And, if I have anything to do with it, so is the life of all of us.

What I'm seeing at this moment is so big, so necessary, and so personally overwhelming that I don't know where to start. I don't know what to do and don't know how I and everyone else who joins in will accomplish it.

And please know, there's nothing more in it for me than service. Serving the Divine Mother, serving the angels, serving you, serving transformation. I don't seek reward. There's nothing I need other than to serve.

Where to begin?

I thought that we could avoid as a society, as a civilization, going into certain areas of life, certain areas of learning. But chance events have shown me that it's unavoidable.

I say what follows on my own recognizance, my own integrity and wherewithal as a sovereign citizen of Planet Earth. I say this in a haphazard way, as the ideas occur to me, not pretty, not complete, but as a burning energy that will no longer remain inside of me.

In my view, we have to go through a process as a society that in the 1960s and 1970s people went through as individuals. We as a society have to recover the skills we knew in these movements - the awareness of our acts, numbers and rackets, the ability to address and resolve conflict, the willingness to expose ourselves till we ache, the willingness to assume responsibility for our world.

They welcomed the Age of Aquarius sixty years before it came, led by people like David Spengler, Ram Dass, Timothy Leary, Terence Mackenna, on and on. They built what Marilyn Ferguson called "the movement that has no name" - a loose, enthusiastic network of innovators from almost every discipline, united by their apparent desire to create real and lasting change in society and its institutions." (2)



Kent State

She eventually dubbed it the "Aquarian Conspiracy." (2) It was called the Hippie Movement, the Growth Movement, Western Spirituality, the Human Potential Movement. It derived a great deal of energy from a reformist impulse, from a desire to breathe free, from women's insistence on respect and equality. (I anticipate that women will lead this new version of it too.)

This energy has been birthed in me. The jack won't go back in the box. This is the work that needs to be done. And I'll have to have partners, and not partners who consult me because even that would bury me in emails.

No, YOU have to take up this work and you have to take it up on your own. And you have to take it up in a new spirit, according to the new paradigm which we know as the divine qualities. (Just search this site.) (3)

But take it up we must. We have to begin here and we have to begin now.

Footnotes

(1) "Aquarian Conspiracy," at http://en.wikipedia.org/wiki/Marilyn_Ferguson#The_Aquarian_-_Conspiracy

(2) Marilyn Ferguson, *The Aquarian Conspiracy: Personal and Social Transformation in Our Time*. J. P. Tarcher, Inc.; 2nd edition, September 1, 1987.

(3) *The Golden Age of Gaia*, at <http://goldenageofgaia.com>

Framework of Communication

I'd like to start by creating a communicational framework that may serve us as lightworkers in the cooperative work that lies ahead.



Raven meeting hall at Cold Mountain Institute resident fellowship without people

The framework I use here was developed by the Growth Movement and was proper to the awareness path. We used to call the work we did on that path “the awareness game.”

The photos that accompany this article are of Cold Mountain Institute on Cortes Island, British Columbia, where three-month resident fellowships were staged and people were trained in the awareness game. And the discussion that follows is what we learned about the awareness path in a typical three-month resident fellowship program at CMI.

Awareness is probably a path born of western culture more than eastern. I'm not even sure what its equivalent might be among traditional eastern religions. It has certain agreed-upon features that I'll be drawing on in our discussions because, in a nutshell, I think these concepts do the job. They're the precipitate of the collective wisdom of many workshop leaders or what we used to call "circuit riders."

So here are notions of communication as viewed from the awareness path.

Sharing

In the awareness game, our communications were called "shares." I imagine the name reminded us that this was not a competitive or conflictual exercise but a cooperative and collaborative one. We were sharing ourselves with others.



... and with people

In the same way that the universal greeting is an open and upraised palm, showing that we had no weapons in our hands, so the universal communication was to share information about ourselves that it was important for others to have, rather than holding it back or hiding it.

The word “share” reminded us of the basic move in the awareness game - the act of sharing. Sharing set the tone, defined the action, and predicted the outcome of much that occurred on the awareness path.

Sharing was seen as the great leveller. All shares were born equal. The share of a prince was as meaningful and important as the share of a pauper. Where we met was in our shares and listening to the shares of all never ceased to interest and enrich us.

Staying with Myself

In the awareness game, we generally stayed with a discussion of “me.” That may be why its adherents were satirized as the "Me Generation." The reason behind that resolve was that we were weaning ourselves from minding our neighbor’s business and placing the attention on our own.

What I had to share about was me and what you had to share about was you. What I’m the expert in is me. What I have to give you is me. No one knows as much about me as I do and I’m the last word in what is true and meaningful for me. All of these matters were accepted as self-evident on the awareness path.

A second reason we stayed with me was that we realized that the object of life was to know ourselves and the more we studied and knew about ourselves, the more we advanced the real work of life. After a while, followers of the awareness path felt increasingly interested in seeing their

own ways and raising their own investments and agendas to awareness. Even their rackets and vasanas became endlessly fascinating. (A vasana is an archaic and troublesome behavior pattern born of earlier traumatic incidents.) While some people might collect baseball cards or china figurines, the followers of the awareness path collected awarenesses of themselves.

Being Responsible for Myself

I recall distinctly that the more a person could be responsible for their deeds and misdeeds, their accomplishments and dropped balls, the more people generally looked up to them on the awareness path. I remember being amazed at what some people were willing to be responsible for and share.

Newbies to encounter groups would be found to hide and deny things, to stutter and stammer when asked a question about their responsibility in something.

But oldie yogis were acknowledging things that made my cheeks burn and "owning" things that I ordinarily would regard as my deepest, darkest secrets.

Fairly soon into an encounter group, the boundaries of what were secret shrank and shrank until it seemed there were no boundaries left. What a person said outside the group, how they made love, what their intentions were - nothing was off-limits to be revealed and to be "called on."



The Dining Hall

If we wanted to hold onto feeling victimized, then we denied our responsibility in things. But that was a powerless position. If we wanted to experience our own power, then we needed to acknowledge our responsibility in matters.

Gradually we began to experience our responsibility for the state of our being, our neighborhood, our city, our province, our world. And as we did so, our sense of personal power grew.

Stating How We Felt

Special importance in the awareness game was placed on communicating how we felt. That was the piece that most of us ordinarily left out of our communications and the piece that most of us most dearly wanted to know.

We said what we thought, what was right, what seemed appropriate, but we dropped out on saying how we felt. And it's how we felt about something that seemed to drive what we did.

We backed away from something if we felt uncomfortable with it. We attacked someone if we felt angry towards them. We avoided what we hated, approached what we love, etc.

Our choices, our desires, our movements all seemed to be determined by how we felt.



Most dorms were co-ed; yes, co-ed (challenging)

And if you really look and listen to other people, you'll see that they take action or respond to us once they know how we feel. So how we feel often shows up as what's missing in most of our conversations and sharing our feelings voluntarily, like taking responsibility, was viewed as the mark of an experienced practitioner.

I remember running down the path at Cold Mountain Institute six weeks into the program suddenly aware that I was out of touch with my feelings. It was like a revelation from God and I was shouting at the top of my lungs "I got it! I'm out of touch with my feelings!"

From that point on I could become aware of more and more of how I felt, just as a child becomes aware of more and more words. Life suddenly got very exciting and interesting. I entered a world of self-observation which has fascinated me ever since.

The Rule of Four

Another matter we dropped out on was that we often considered what we wanted and didn't want and failed to canvas what the other person wanted and didn't want. We got to see how preoccupied we were with self.

Or we may have canvassed them on what they wanted and considered what we wanted as well, without considering that there might be things they didn't want.

In sharing communication, we made sure we considered all four positions before making a final decision. We didn't leave one of the four positions out.

Listening

When we listened to another, we didn't interrupt them with advice, cut them off, tell them what to do, etc. We didn't try to fix or improve them. We allowed them to speak their piece and accepted that what they said was how things were and would be for them. If it wasn't how things were for them, that was too bad for them. It wasn't something we "took on."

The deeper the listening, the deeper the sharing. We treated what others said as chapter headings and allowed them to go into as much detail as they wanted. What were they driving at? What cried out to be said? What was the communication in its fulness? Listening became as enjoyable an activity as sharing.

For every person who shared there had to be someone who listened. Without listening, there really could be no sharing.

Acceptance

We extended to them acceptance for the ways they were and the ways they were not. We didn't require them to be a certain way, hold a certain belief, endorse what we endorsed, or avoid what we avoided. We allowed them to be just as they were and just as they were not.

Equanimity

And finally we allowed the choices of others to be OK if they did something and OK if they didn't. We didn't force an outcome on them.

I'm not saying I lived up to all these ways of being. In fact I didn't. I fell and failed as often as the next person. But I still regard these as desirable goals.

The Divine Qualities and the Awareness Path

How does the contribution that the awareness path makes fit in with the Company of Heaven's (1) encouragement to take up the new paradigm of the divine qualities?

If there were no obstacles in our path, a simple taking up of the divine qualities would suffice. The reminder that love is all that's needed would be accurate and sufficient.



But two circumstances make it advisable to add to them the awareness path's complement of skills and insights.

The first is that we're not out of the time of difficulties yet. Given that we remain in the situation of a crumbling economy, preliminary to the introduction of NESARA, (2) lightworkers (3) are themselves faced with difficult financial circumstances.

Whenever financial need arises, whenever existing resources are not sufficient to see to the needs of all, pressures arise. When the water is lowered in the river, the rocks become visible. When financial resources dip, the rocks in our common social life become visible. The needs of people can compete and disagreements can arise.

When they do, lightworkers need conflict resolution skills and many of these are provided by the Growth Movement and the awareness path. To be aware of our acts and numbers, to raise to awareness our hidden agendas and investments, to share and say how we feel - all these and other techniques provide the information needed to resolve conflict and restore harmony.

The second is that lightworkers are joining together across the world and when people from different backgrounds take up common work, various situations can arise that challenge understanding and invite confusion and disagreement.

One region of the world may see itself as a leader, with prerogatives and privileges, and this may be resented by lightworkers in other areas. Gender issues may arise. Religious issues.

Whenever they do, conflict-resolution tools may be needed and these are supplied by the Growth Movement.

So it isn't that the new paradigm is not where we're headed. It's that the journey to get to where we're headed may feature conflict which the simple assertion of the divine qualities may not address.

So I'm not somehow advocating that people forget about the divine qualities and concentrate on using the awareness techniques that reveal to us our automatic and artificial behavior. I'm suggesting that we cultivate the divine qualities and when conflict arises bring in the additional tools of the Growth Movement.

Footnotes

(1) The Company of Heaven includes celestials, ascended masters, and galactic beings here to assist us with the global transformation known as "Ascension."

(2) NESARA stands for the National Economic Security and Reformation Act, an act of the American Congress but also a global program for freedom, equality and abundance., soon to be introduced into world society.

(3) Lightworkers refers to those people who serve the Light and the Divine Plan for Ascension.

Some Elements of Behavior

So where is this coming from?

Well, you know I've been discussing vasanas for years now.



Not this racket

But there have been areas of human behavior that I not only haven't talked about but hoped I never would have to because I didn't think I had the time or the wits. Recently I saw that I probably couldn't avoid it if we're to build Nova Earth together.

In the ordinary course of affairs, working as teams, situations arise where something happens. And depending on the importance of the desired outcome, the impact on the team, etc., that which happens can have consequences.

When something consequential happens, it brings things to awareness and I've become aware recently that our lightwork is going to be such that we probably do have to consider certain elements of behavior more closely than we have. I don't think we'll be able to escape it and realizing this is what has changed for me.

And, since there's no one around that I know of who's willing to do the task, then I need to at least start in on it.

I'm going to mention some elements of behavior but please don't anyone take this personally. I say this as a *pro forma* statement. Despite my saying it, many people will indeed take it personally. But does that not simply bear out what I'm saying?

Human beings construct their behavior. Animals usually respond instinctually but humans respond culturally - that is, through the application of ideas to behavior.



Not this act.

What I'm about to mention are common constructed elements of human behavior today. I'm not saying they have to go. I'm only saying that they have to be raised to awareness.

The list sounds very negative and people tend to get defensive when these matters are mentioned. But these elements of behavior are not necessarily negative.

They can produce mischief however when we're not aware of them, less seldom when we are. Some of them are what make us unique and don't have to go. If they did, life would become colorless. But we have to use them with awareness.

Some of our potentially but not necessarily mischievous patterns of behavior are known in the Growth Movement as our acts, numbers, rackets, games, scripts, preferred ways of being, poses, postures, winning numbers, hidden agendas, and hidden investments. Everybody has them. There's no sense feeling bad if you find you have one or another. We all do.

I have my acts. I act as if I'm a handsome guy when I have circles under my eyes, carry a watermelon in my shirt, and have little hair on my head. I've been sitting staring at this computer for so long, I can hardly turn my head or walk a city block. I pretend I look good when in actual fact I speak on a video as if I'm drunk, cannot pronounce certain words, and gawk and stare like a loony person.

I work my numbers on people regularly, pose to look good, run my racket on others. I have hidden agendas and hidden investments.

But I raise them to awareness when they raise themselves in the course of a day. Being aware of something is really the most important thing to do. The rest follows naturally.

Notice I didn't mention vasanas anywhere. So this area of behavior involves learning that is additional to that connected to sourcing or completing a vasana.

There's a line that many people find difficult to cross. On one side of it lies our unconscious running of our acts, numbers, etc., and on the other side lies our willingness to call ourselves on our

own acts, numbers, etc. The line itself is the willingness to realize that we even have acts, numbers, etc.

I've never tackled this area because often it requires great effort and a team of people to get an individual to (A) acknowledge that they have acts, numbers, etc. and (B) to reach a point of willingness to look at them or raise them to awareness.



Not this agenda

It took the best training, complete with a raft of volunteers and considerable logistical materials and arrangements, to have some people see that they had acts, numbers, etc. They had to pay thousands of dollars for the privilege and were willing to sit through sometimes gruelling days.

It takes an encounter group sometimes days for people to reach the same willingness. It took me months in an encounter group to realize I was out of touch with my feelings, a further stage of awareness. I had to pay a few thousands dollars for the privilege and take three months out of my life.

I don't have a team of volunteers and, anyways, I'm a writer, not a workshop leader.

These constructions of behavior are intended to get us what we want and prevent us getting what we don't want.

They're intended to have us be well received and prevent a spoiled image or impression; i.e., to look good.

They're intended to cover our butts, to excuse, deny or justify an unfavorable outcome.

They're our tools in navigating life so as to get pleasure and avoid pain.

As long as we remain unconscious of them, our use of them can produce results that are not always the best for everyone concerned. When they're raised to awareness, then we and everyone else has access to them and can reflect on them. They can be used in a guided and prudent manner and be enjoyable to everyone.



Not this investment

I'm not saying that people should not have acts. I'm saying that it works to run our acts from awareness; that's all.

Somehow we as a society need to begin to learn how to raise our acts, numbers, rackets, games, scripts, preferred ways of being, poses, postures, winning numbers, hidden agendas, and hidden investments to awareness.

Looking Good and Sounding Great

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 being 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.

I am Preedy. I am Human



I can tell you that, as I experience an increase in vitality and what I can only call personal power, I feel an ever-greater need to come out of my own box of conditioning, my own constructed self. And as I do, my attention turns, for the moment, to all the strutting and posturing I do, that I now feel a need to leave behind.

This reflection that I'm immersed in at the moment draws my attention to what Erving Goffman called *The Presentation of Self in Everyday Life*, the social construction of reality - and of ourselves. Please allow me to have a little fun with this.

The galactics and celestials may be experts on the higher dimensions but surely you and I are the experts on the Third Dimension, are we not?

If we don't know how to work the ropes in our local space after all this time, I'd be surprised.

For instance, most of us know what it means to consciously strive to create an impression or run a number on someone else.

We used to watch *I Love Lucy*, *All in the Family*, or *Two and a Half Men*. And these matters were and are the stuff of comedy.

We satirize our politicians and other leaders. We spoof the corner grocery man. We highlight the idiosyncracies of a great musician.

Always what we're doing is playing up an aspect of the constructed self, the box of conditioning that we pass our lives in.

Erving Goffman has a wonderful chapter in his book in which Preedy takes a swim. Preedy constructs each move for maximum effect:

"[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).

"The marriage of Preedy and the sea! There were alternative rituals. The first involved the stroll that turns into a run and a dive straight into the water, thereafter smoothing into a strong splashless crawl towards the horizon. But of course not really to the horizon. Quite suddenly he would turn on his back and thrash great white splashes with his legs, somehow thus showing that he could have swum further had he wanted to, and then would stand up a quarter out of the water for all to see who it was.. ...

"[An alternative ritual] involved a slow stroll down and into the edge of the water - not even noticing his toes were wet, land and water all the same to him! - with his eyes up at the sky, gravely surveying portents, invisible to others, of the weather. (Local Fisherman Preedy.)" (1)

Preedy is posing. His is a constructed act. He's projecting an impression.

What Preedy may not be aware of us is that we're usually invisible only to ourselves. The world might snicker at Preedy. Most can tell a poseur from a mile away. Something in our retinas is attuned to the slightest move of inauthenticity. The minute we see it, we say "Aha!"

For my money, there seems very little sense in hiding. There never has been. And now that the cabal is gone, I think it's safe to play again. It's safe to come out of our shells, leave our well-stocked hidey-holes, take a deep breathe and just be.

And all of us, I believe, need a chance to limber up, lighten up and take ourselves less seriously.

It starts with getting honest about what we're hiding. What is it that we dearly don't want others to know? What is the secret we've built our lives around hiding? Just blurt it out. We usually feel better after.

What are we suppressing? What are we denying? What are we excusing in ourselves that we don't excuse in others? What in us do we justify while feeling that there's no justification for it when we see it in another?

Where are we full of hot air? What carefully-manicured impression are we trying to sell to the rest? Surprisingly, what we discovered in the Growth Movement, was that it can be enjoyable to watch one's own self perform.

The celestials have been saying to us that it's time to let go. Usually they mean let go of our issues and resentments. But we can also let go of that terribly-important and assiduously-cultivated impression.

I am Preedy. Oh, didn't I tell you? Erving Goffman asked me if he could write a book about me. He said he would change the name.

I am Preedy. I carefully position myself. I take great care to see that no embarrassing information leaks out about me. I religiously manicure my image. I pose myself just so and proceed in a carefully-calculated manner.

I'm embarrassed when I'm found out. I compensate for a spoiled image. I learn from my pratfalls and polish my image all the more carefully. Who am I?

I am Preedy. I am human.

Footnotes

(1) Erving Goffman, *The Presentation of Self in Everyday Life*. Garden City: Doubleday, 1959, 5.

The Constructed Self vs. the Shadow Self

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

One 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 Gawkiness of the Constructed Self



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

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

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

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

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

I personally prefer the comfortable competence of the adult.

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

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

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

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

But to get there we have to open a door and walk through it. That door is what a colleague called "owning our own stuff." We have to be willing not only to look at our warts-and-all self but to actually own it - to acknowledge it to ourselves and, if questioned, to others, to accept it and thereafter to run it from a point of awareness.

We'll never entirely escape having a constructed self. Every diplomat or statesperson conforms to a constructed self. Musicians, artists, soldiers, athletes do. It isn't a constructed self *per se* that's the problem. It's running it from a point outside awareness that's the problem.

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

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

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

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

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

We need to have looked at ourselves, to know our quirkiness 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.

Stepping into the Flow of Life



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.

The Polar Opposite of Self-Awareness: Image Management

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 ac-

tually 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 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 vi-

sion. *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.

Oilcan Harry Says: Time to Peek Out from Behind the Mask and Just Have Fun

Following on from what I said in a previous article:

“But of course the self-serving bias would have me merely focus on what others do, right? And not on what I do or don’t do, n’est-ce pas? Such is the operating principle of the ego, is it not? I know you’re not fooled but I enjoy watching myself fool myself. The ego’s secretive ways can be amusing.” (1)



I had coffee with a friend yesterday. The subject was recent events which saw me take a new direction in some matters which are not that important to relate unto themselves.

But I suggested before I spoke that she watch me render events self-servingly and suggested some of the ploys I would use: primarily, to play up my part in all aspects of events that served the groups' well-being and lay at others' doorsteps the responsibility for events that promised to have things go awry; to suggest that I knew what was right and that others were confused or uncooperative; to adduce evidence that supported my own role as the group's savior and ignore evidence that pointed to my own culpability.

Often, if I do a good enough job of describing the zinger I'm about to spring on someone, I may even skip the manipulation and settle for the fun we just had looking at it. A good time was had by all. And skipping it saves me and everyone else much time and energy.

And so it was here. We skipped the manipulation and just had a good laugh. Spare me the performance, huh?

You know, as Andrea (lead mod of the Golden Gaia mod squad and co-owner of the Golden Gaia discussion group) was saying recently, we really don't have to take ourselves as seriously as we do. We can actually sit back and enjoy – and even appreciate – our own foibles and manipulations. And in fact life improves if we do.

We don't have to be a slave to the ego unless we want to, unless it serves our purposes. And even then we can do it from a point of enjoyment and awareness.

I actually love the craftiness of my own manipulations. Some can be a work of art. I've worked hard on polishing my own image over the years and the mere product of all that social construction of reality is itself noteworthy and entertaining.

Steve Martin made a career out of demonstrating that, did he not? And Robin Williams made a career out of doing it consciously and then destroying his own impression with a wave of his hand by lampooning it, much as Tibetan monks erase a carefully-crafted mandella with one sweep of the hand.

There's a certain way I feel when I know the ego is about to spring itself on me. It's a devilish, conniving feeling. I'm almost twirling my moustache in the way that Oilcan Harry used to do on those Saturday morning Mighty Mouse cartoons? Anyone old enough to remember those?

It's superior craftsmanship, as far as I'm concerned, to catch oneself in the midst of that feeling and share what one is about to do with others.

Growth-movement circuit riders used to say that the power of God is tied up in our secrets, in our withholds, in the cards we hold close to our chest. We could be magnificent and instead we choose to hide behind our petty manipulations, which everyone else around us sees clearly and are just afraid to raise to our attention.

Withholding those ploys then becomes what we dedicate our lives to. Instead of being transparent and marvellous, we settle for becoming crafty and small. I mentioned Lucille Ball in other articles who made a career out of the gambit of hiding her own white lies so innocently. (2)

Is it not a favorite comic ploy, to inject a note of self-awareness into situations which are traditionally represented on TV, say, as going tickety-boo but which are really just attempts to sell us a bill of goods?

Like most detective shows on the tube today? Masking the cabal's attempts to sell us the impression that a terrorist or criminal lurks behind every bush and that Big Brother's interventions are good for us? Behind every Bush perhaps.....

Hey, I want to look good. I want to be well-received. I'm not going so far as to earn lots of money so I can surround myself in the symbols of success. Not that interested in managing impressions. But I'm not above selectively remembering, telling the story self-servingly, and excusing myself where I might not excuse others.

I enjoy watching myself gear up for selling my self or my own part in things to others. The dress rehearsals are fun to watch. The endless repetition of the lines I'm gonna use (oh, you don't do that?), the way I'll dress, how I'll hold myself. Mad Men. Maxwell Smart. Preedy going for a swim. (3)

Speaking of Preedy, Preedy's creator, Erving Goffman, stated his approach in writing *The Presentation of Self in Everyday Life* this way:

"I shall consider the ways in which the individual in ordinary work situations presents himself and his activity to others, the ways in which he guides and controls the impression they form of him, and the kinds of things he may and may not do while sustaining his performance before them." (4)

He then goes on to consider masks, performances, region behavior, discrepant roles, communication out of character, and other situations of image management. Truly half of what we do we never raise to the light of day and it must be the most entertaining side of life: how we manage how people will receive us, keep our mask from slipping, and recover from dropped balls. Everyone of us is a supreme comic and just doesn't know it. Time to peek out from behind the mask and just have some fun.

Footnotes

(1) "Richard Dolan and Bryce Zabel Discuss Disclosure Scenarios, SETI, etc." at <http://goldenageofgaia.com/2012/05/richard-dolan-and-bryce-zabel-discuss-disclosure-scenarios-seti-etc/>

(2) "Lucy in the Chocolate Factory," in <http://goldenageofgaia.com/2011/01/lucy-chocolate-factory/> and "The Polar Opposite of Self-Awareness: Image Management," at <http://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/the-polar-opposite-of-self-awareness-image-management/>

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.

It's OK to Mope



A lot of people these days are saying they are moping, kind of dragged out, not inspired, etc.

I was this morning. In the bath, moping, wondering when the party would start. Even though I know that arrangements are going ahead behind the scenes, I still wanted things to go faster and get more exciting. And my friends overseas were in the same boat and others in the East, etc.

I described it to a friend as being like standing outside the gates of a New Year's Eve public bash that said it would open at 7:00. And then they said 8:00. And then 9:00. And finally at 10:00 they opened but by then I had lost a lot of my enthusiasm.

Over the course of the day, as more and more exciting things were discussed, I emerged from my down space. But even if I hadn't, what one person - a shaman in Europe - told me was very deeply interesting. Just unto itself.

She pointed to all the messages that said that we would need to go down into the depths of despair before we emerged on the other side. She cited the latest message from Kryon on the matter, some things that Adamu said, and even Archangel Michael the other day saying all our "what ifs" are emerging.

There are some deep vasanas of discouragement, depression, sadness, dismay and every other dark attitude and feeling that may need to be raised up to awareness and experienced through to completion before we really do begin the upward journey in earnest. Then there'll be no holding us back. But first we have to dredge up and get out those last black funks.

And to win release from them, in the absence of simply asking Archangel Raphael or the Divine Mother to take them away, we may need to experience them through. To do that, we may need to mope. But not to mope because we want or love to mope. But because the only way through feeling mopey may be to actually allow that feeling to play upon us instead of resisting it. We may need to consciously mope to be free of moping.

That's why I say, from my viewpoint, it's OK to mope. (Oh, heavens. I'm being "fatherly" again. String me up.) We may need to do just that.

Having said that, a large number of us, I believe, are worried that this thing will not get off the ground. And of course we really don't know if it will or not until it does.

That's why I say that the antidote for me at least for "what if" is "as if." I am acting *as if* all this is coming true. In the absence of knowing whether it's all true or whether I'm in the middle of a very bad dream, I'm acting or orienting towards things *as if* they're true.

I'm very much convinced that every word SaLuSa, Saul and the others say is true, but until the truth reveals itself to me and I no longer need to wander around in uncertainty, I'm choosing to orient towards it *as if* it were true.

I acknowledge that the waiting is hard and it ain't much fun and we're being asked a heck of a lot to wait this long. But I also acknowledge that I personally have at least the advantage of knowing what's going on behind some scenes (not all scenes certainly) and so I do know that things are moving ahead as fast as they can.

I also know that the reason for many delays is us. I hate to say it and I know someone will pitch a rotten apple at me for saying it, but we lightworkers have not been able to get our acts together in many instances and push the cart forward. To coin a phrase, we have not played our parts in a stellar manner.

I couldn't get the Neptune to succeed. Other projects have been delayed and again it is us lightworkers who caused the delay. So it can't be blamed on the galactics and the celestials. It's us who are in many cases the delayers. Our disputes. Our going for control. Our unwillingness to work together.

The galactics have to allow us our part in things or we won't learn from all this. And some of our projects have not moved forward because we just did not get our acts together. The galactics and the celestials end up carrying the can. But the guy in the mirror knows who really dropped the ball.

I believe SaLuSa when he says that none of this will affect the outcome. Whether or not we had a gala party for six months (it could also have been a six-month work party), we will ascend on Dec. 21. Or at least that's the square my money is on. And the largest number possible of us will ascend as well. (I'll have more to say about that after my reading with AAM on Friday.)

That's my story and I'm sticking to it. That's the *as if* I'm acting out. That's the noble venture, the grand experiment, the greatest show on Earth that I'm participating in. I'm fully open to whatever shows up and I've never had such a great time in my life, whatever tomorrow brings. And whether the train is late or not, I know it's coming.

Resistance Causes Persistence



You can either be with your feelings ... or turn to Ida Rolph

Perhaps you'll permit me to expand a little more on the theory behind the article "It's OK to Mope." Especially since some of us are doing such deep clearing work round about now.

Some of us have grown up thinking that we need to resist our unwanted feelings. We may have been taught as children to control ourselves, be restrained, not give way to emotion, etc.

The Victorian generation, which I studied as a young historian many years ago, believed that we grew by suppression.

My generation at the time I was studying history was all about creative expression (letting it all hang out, etc.), but the Victorian generation was all about creative repression.

Their medical theories said that the body was a fixed energy system so that if we expressed our emotions, we'd bleed off energy from somewhere else in our bodies and therefore we'd faint, get hysterical, or break down completely as a functioning being.

So Victorian women, for instance, were often represented in novels as fainting when a really strapping fellow walked into the room. The sudden upwelling of emotion would allegedly do them in.

That was exactly the opposite of the theories of the 1960s, the Age of Aquarius or first New Age, so to speak.

Some people retained Victorian ideas. Others carried Sixties ideas to their logical conclusion and got so far into creative expression that marriages broke down under the "Free Love" ethic (my first marriage included) and we began the long, slow journey back to the middle again.

Meanwhile some wise thinkers like Werner Erhard (1) were having us see that what we resisted persisted. Resistance caused persistence. If we refused to experience our sorrow, or shame, or moping, but resisted them instead, those unwanted conditions would stick around forever.

Therefore if we wanted an unwanted condition to disappear, we had to experience it through to its natural completion. We had to sit with it like a brick in our lap. We had to put in place of what was there what was there, not something else. We had to be where we were, rather than covering it up, denying, excusing and justifying, putting on a happy face, pretending, making believe, etc.

It isn't pleasant to allow feelings like sorrow, shame, humiliation, fear, etc., to play upon us without messing with them, to experience them through to completion. It's like being served a sandwich on stale bread. What's to like about such bitter medicine?

But it does result in the unwanted condition completing itself, releasing its grip, and disappearing. If that unwanted condition has become a vasana, or deep-rooted reaction pattern founded in some earlier traumatic incident, then the way to get at the roots of it and have it work its way through our system is again to let it be when it's up, let it play itself out in our system, and then allow it to go of its own natural timing and volition. That was both good news and bad news.

So I don't recommend hiding from unwanted emotions, bottling them up, resisting them or any of a hundred ways we have of keeping them around year after year. I do recommend feeling them, experiencing them, hearing their message, getting their flavor and taste, and being with them no matter how unpleasant that experience may be. I'm convinced that it's one of the best ways of completing our unwanted conditions and experiences.

There are other ways. We can give them to the angels. We can rolph (1) them out of ourselves. We can do bioenergetics, scream into a pillow, tell the truth until it hurts, etc. But whatever way we choose, I think it'll always remain a vital component of at least maintaining our emotional health to allow the unpleasant and incompleting experiences to play themselves out within us without resisting them - if we want to stay free of them.

So that is some of the background to such an incongruous-sounding piece of advice as to let yourself mope if you feel like moping.

Footnotes

(1) See <http://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/est-dictionary/>

(2) A form of deep fascia massage, named after its developer, Ida Rolph. Rolphing can be quite painful.

Why is It So Hard to Do the Right Thing?



I'm in the midst a revolution in my outlook at this moment. It cuts across the importance of so many other things that I'm practically at a standstill with my life.

The importance of Disclosure for me, of pressing matters in my personal and “work” life, of commitments and engagements all pale before the impact of this insight. And what anyone else feels about it becomes inconsequential before what I feel about it. (1)

I believe there are times in a person's life when they come upon an insight or principle that organizes large bodies of their own and other's knowledge and creates a revolutionary breakthrough in their understanding of personal or social life. I can point to five such paradigmatic breakthroughs that I'm aware of.

They are the notions of linguistic relativity for Benjamin Lee Whorf, conditioning for Erving Goffman, temporocentrism and paradigm shift for Thomas Kuhn, enlightenment for John Enright, and record and context for Werner Erhard.

The principle of linguistic relativity emerged for anthropologist Benjamin Lee Whorf in his earlier years as a fire investigator. He noticed that the way people described situations determined how they would orient towards them. Describing a drum as “empty” when it had explosive vapors in it and throwing a match into the “empty” drum which then exploded showed that people oriented towards a situation as they described it and not as it was. He then applied that principle to people and the world generally.

Although Erving Goffman may never have used the word “conditioning,” still what he stumbled upon was that people oriented towards the world out of their own conditioning rather than to the way the world actually was.

Thomas Kuhn saw that every generation of scientists oriented towards science as if their own generation was at the pinnacle of it (temperocentrism) even though their own science was regularly superseded by the next generation's paradigmatic breakthroughs. What they were unaware of was the process of dissonance and paradigm shift that made one's generations science obsolete and carried science itself forward.

John Enright studied the Gestalt psychology of Fritz Perls and could not understand Perls' secret until he realized that his secret was enlightenment. John himself became enlightened and found his own understanding of people's behavior took off from there.

And Werner Erhard penetrated human behavior to the point where he saw that the mind operated according to multidimensional records of now which had the characteristics he went on to describe. He too became enlightened and saw the difference between the mind's content and the being's context.

I'm on the verge of my own paradigmatic breakthrough and am simply incubating it, waiting for the penny to drop.

I can perhaps describe some of it but I haven't yet realized the whole of it or realized it wholly.

A question I've had all my life is: "Why is it so hard to do the right thing?" And the paradigmatic breakthrough that I'm in the middle of is that I now see why it is.

I see that the feelings associated with "doing the wrong thing" are pleasurable and the pleasure we derive from doing them is what keeps us doing them, time after time. And because we won't admit to ourselves that doing the wrong thing is pleasurable and because we won't acknowledge the pleasure we get from doing them - that is because we resist these aspects of the situation - our willingness to do them time after time persists.

The answer is simple. It's just the fact that I've rejected that answer over and over again that keeps me blind to it year after year.

As a result of watching and observing my own shadow side, I now see that feelings like arrogance, self-righteousness, and vengefulness are in fact pleasurable. If you watch a TV program like *Dallas*, and I've never been able to bring myself to watch more than a minute or two of it I confess, you'll see people engage in what we judge as the worst possible lines of behavior and yet they derive pleasure from them.

Until someone exposes that they're not behaving according to the Golden Rule or the Ten Commandments or some other standard of virtuous behavior and shame asserts itself, they continue doing them. When we're reminded of the fact that society does not permit us to do these behaviors, we stop. But we still enjoy them even if we've ceased temporarily. On *Dallas*, people soon resume their resort to them. But until that moment of being "called" on their "bad behavior," the actors appear to be enjoying themselves.

When I got past my aversion to these lines of bad behavior and could simply rest in observation of how I felt as Jesus recommended in his message "The Third Way," (2) I could see that the fac-

tor that kept my “bad behavior” locked in place in my life and the factor that I was never admitting to myself was that I enjoyed feeling arrogant, self-righteous, and vengeful.

And if I take that enjoyment one step further and look at what lies below it, what I find is a very enjoyable feeling of power.

This feeling of powerfulness is simply a feeling. It doesn't translate into actual power, although I could allow it to motivate me and become a Hitler or a Mussolini, I suppose. But it in itself is not power. It is just the feeling of being powerful.

The Wizard of Oz felt powerful until Dorothy drew back the curtain and forced the Wizard to enter the real world. He had to acknowledge that a feeling of power did not translate into actual power and he awakened from the dream. But I've remained in the dream all these years because I enjoyed the feeling of power and never had my curtain drawn back.

Most of us never do have our curtains drawn back. Most of us keep doing the same bad things over and over again because we reside in our dream world with the curtain in place, enjoying the feelings of power, vengefulness, arrogance, etc.

I could allow the feeling to advance and become a love of power, a hankering for or desiring of power. I could become power-hungry. People might call me demented in that case and everyone who did so I'd then create as an “enemy” and, if I was Hitler or Mussolini, I'd eliminate.

I'd walk further and further down a destructive path. Doing the wrong thing would become easier and easier and the chaos around me would grow and grow until a force opposed me powerful enough to overturn me and my destructive career would come to an end.

What I'm describing is the wellspring of my shadow side – my love of the feeling of power which itself derives from the pleasurable of certain destructive and ego-enhancing feelings.

I'm now, at this moment, allowing myself to observe and experience these destructive feelings, all of which lie at the base of, and result in, a love of power.

This love of power is at the base of the ego. I might find tomorrow that the love of a pleasurable feeling like orgasm is also at its base as well, or the love of the enabling ability of money. I don't know. But for now I'm going to restrict myself to these pleasurable feelings and the love of power that enables them and brings me to value them and to do the wrong thing.

Werner Erhard, John Enright, Erving Goffman, Thomas Kuhn, and Benjamin Lee Whorf all described an aspect of the way the mind and ego, and directly or indirectly the Self, operated.

What I'm looking at at this moment is again another aspect of the way the ego and the Self operate. It's an aspect which we don't generally look at or, if we do, we don't generally acknowledge.

Why it's so difficult to do the right thing is that doing “the wrong thing” feels so pleasurable and yet enjoying the pleasure of the wrong thing is taboo in our society. Until I allow myself to experience completely the pleasurable feelings associated with doing the wrong thing, without actually doing them of course, the willingness to do them will persist.

Put another way, as long as I resist feeling the pleasurable of doing the wrong thing – I didn't say actually doing the wrong thing, but simply experiencing the pleasurable associated with thinking of them – then the support I give to doing the wrong thing persists in my mind.

Until such a time as I'm willing to experience through these pleasurable feelings, I believe my shadow side will persist.

This remains for me just an hypothesis at this moment, but I intend to test it out by experiencing through these feelings of pleasurable that I've just become aware of and the love of power that lies underneath them.

I intend to plumb the depths of this hidden cistern of emotion from the observer standpoint to see if I can complete my shadow side thereby - or at least a part of it.

Footnotes

(1) A reader seems to have felt that I was somehow thumbing my nose at people by this statement. I mean it only as a descriptive statement of fact: when a revolution in insight such as this occurs, I lose sight of what others may feel about me, my actions, etc. The insight takes possession of me.

(2) See "Jeshua: The Third Way," by Pamela Kribbe, July 4, 2012, at <http://jeshua.net/> and "The New Gospel of Jesus" at <http://goldenageofgaia.com/2012/07/the-new-gospel-of-jesus/>

Calling Ourselves on Our Own Numbers



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 game-players 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

Unmasked



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, hap-hazard 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.

The Need of the Moment



Why is any or all of this important to us as lightworkers?

It's important because we have a very large and important task ahead of us - building Nova Earth. And what I'm noticing from my vantage point is that as we go forward matters proceed well enough until a situation of conflict arises.

When that happens, what's revealed is that we have surprisingly few tools and almost no personnel devoted to reducing and resolving conflict.

And our knowledge differs from person to person. Very, very few of us have gone through the kind of training that used to be available from the Growth Movement. Very few of us know enough to talk about how we're feeling at the moment. None of us know the lengths we can go to with one another.

Very few teams consent to be tutored by other members of the team. Very few team members know what is being pointed at when notions of becoming aware of our own modes of behavior that can bring about conflict in cooperative effort.

And meanwhile members of the team conduct their affairs by the same methods that prevail in the outside society - through influencing, impressing, making treaties, and so on.

Many of us handle our difficulties by sidebarring or gossiping about others. Many are still mired in looking outwards and blaming rather than looking inwards and revealing our own investments and agenda.

None of these ways of dealing with matters works in the end. They don't go far enough now and they never have.

Many lightworker projects start out as an *ad hoc* team and then begin a process of mitosis. At the first sign of conflict, the teams divide and divide and divide. And this incessant loss of personnel denies us progress and expansion.

What do we need? We need training in the basic subjects of awareness, responsibility, and communication.

We need to understand how awareness works and what the benefit is of raising as many matters about ourselves to awareness as possible.

We need to learn how to practice being responsible for our own participation or "owning our stuff," as a colleague says.

And we need to find out and agree on how to communicate our upsets and disagreements.

As matters stand, lightworkers initially take an initiative but their efforts only forge ahead through the honeymoon period of group development, get shaky or fall apart during the tug-of-war phase or hit a rock afterwards and founder.

In many ways, we're cannon fodder. We don't stand a chance as groups as soon as conflict arises.

We need anyone who's trained in running groups beginning immediately to teach our teams the basics of group communication and conflict resolution. We need professionals who will make themselves available on a volunteer basis (because very few lightworker teams have financial resources) to assist a team that finds itself in conflict.

If we cannot learn the skills of conflict resolution, it'll be impossible to plan events for down the road and many teams will have a short life span. This is a missing piece in lightwork as it's progressing today. It's a piece that someone will have to come forward to fill if we're to take up the part of the work of building Nova Earth that falls to us.

Subterranean Feelings Arising



I'm in a process whose exact nature is beyond my ability to describe. I'm loathe to attach a name to it because it seems larger than any name I attach to it.

It's seeing vasanas go off that I've been totally unaware of. Some of them are maximally disconcerting. I'm completely at a standstill at the moment.

One is a vasana connected to my mother and I can only report it and hope I sound sensible.

I've always thought that I loved my mother unreservedly and that's always been how I've presented myself. But I'm seeing at this moment that that isn't the total picture. In fact I both loved and hated my mother.

I hated her for dying. I hated her for leaving me. I hated her for abandoning me. But I've never seen that clearly before.

The impact on me of hating her and loving her at the same time is that my relationships with some women are skewed. My wife describes it as me approaching and then as quickly backing away.

I know what she's describing but I've never been able to make out exactly what happens. It happens almost too quickly for me to see it. I've never been able to unpack it. And it has never released its secret to me.

And now I see that, as my love for a person rises, so does this hidden component of hate as well. The two come invisibly linked together with me.

It makes me crazy at times. It makes my behavior unpredictable. And it all goes on at a level below awareness. It exists for me at the level of a deep, dark secret.

I force my experience of it underground the minute I sense even the slightest awareness of it. It's like a rejected attitude within me and brings in its train embarrassment and humiliation. It's exceedingly troublesome.

As this vasana enters my awareness, I feel the same craziness arise within me. I recognize this vasana as like kryptonite to me, my Waterloo, an Achilles heel. In the face of it I want to run and hide.

And simply becoming aware of it does not mean I've mastered it. Not by any means.

I see this vasana as lying at the basis of a shame-based identity for me. I'm ashamed that I could feel any emotion such as hate in regard to my much beloved mother. The mere suggestion that I might feel hate for her would strike me as preposterous in my everyday life.

All of this is arising and calling out to be experienced through to completion. Immediately behind it is another vasana, which sees me become a loner.

One vasana after another seems to want to come up. I feel like a minefield with one going off after another.

The sensation is like being squeezed through a three-inch pipe and everything that could go off in me is. I continue resting as these roman candles go off, feeling exhausted before and feeling a need for replenishment, comforting and reassurance after.

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



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

I've been discussing it since the day I started the discussion group *Galactic Roundtable* 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) <http://groups.yahoo.com/group/galactic-roundtable/message/289>, Jan. 14, 2009.

Those Days are Over for Me



Corrupt policing is over for me because I say so.

I feel so much fire in my belly at this moment. And hearing from Linda Steiner today (1) was exactly what I needed to get me up off my backside and speak out in a way I hope everyone speaks out.

But if I'm the only one saying this, then I am. I cannot play small any longer. I need to roar if roaring is what's needed.

* * *

There are things that rise in me to be said and I can say them or die.

Violence against women and children is over for me in my world and it's over for me because I say so. If I die to protect the next woman or child I see being abused, then I die. But I will not stand by and watch an instance of it.

Violence against people perpetrated against them by their government as with 9/11 and the London Bombings or connived in as with the Boston Bombings is over for me in my world and it's over for me because I say so.

It's not OK with me that women are treated inequitably in every system up till now run by men and it's not OK with me because I say so.

It's not OK with me that men throw acid in the face of women. It's not OK with me that families shoot their daughters for choosing the man they want to marry. It's not OK that men, if they cannot blackmail more money from their new wives' families, pour kerosene on their brides and kill them. And it's not OK with me by my say-so.

It's not OK with me that my world does not work - that nations are bled dry by financiers, that oil cartels bleed the people dry, that agribusinesses and chemical companies engineer tragedies for their profit. And it's not OK for me by my say-so.

I, Steve Beckow, while non-violent, am not afraid of you. And I say so.

It's not OK that medical care is not provided to all who need it, whether or not they can pay for it. It's not OK that food and shelter are denied the poor, or transit, or electricity.

Never mind charity. It's not OK that a society that calls itself one does not provide for the aged and the sick, the disabled and the young. In what way are they a society? And it's not OK by my say-so.

On my say-so and by my say-so, I call out all who engage in corruption and cruelty and harm for their private gain or for any reason. On my say-so and by my say-so, I state here and now that a corrupt police force, a venal military, a corrupt regime has lost its right to serve the people. It's not OK with me that such a situation last another day.

You assassins, hybrid supersoldiers, and men in black that murdered to keep the truth from being known, my name is Steve Beckow and you know where to find me. It's not OK with me that you continue your work and it's not OK with me by my say-so.

You have been called. And I will call you out again on my say-so.

By my say-so as a sovereign citizen of Planet Earth, I will not tolerate these conditions in my world another day. I will not brook whatever it is that exists in me that has me remain silent another day on matters such as these.

Some of you will say, oh, this is too much for me. Oh, are we going there again? Oh, what is he going on about now? If this blog turns its face from the ills of the world I've just mentioned or others like them, then this blog for me has no place in our world.

This blog was born of the effort to stop the cabal. It exists to see that women have equality in the world and that children have the protection they need in childhood.

If it's not your commitment to build a world that works, including the heavy-lifting, including taking a stand on yourself and a stand on your world, then I'm truly sorry. I must have misled you at some step of the way. This may not be the blog for you. To bang on this anvil is what I came for.

Have I been hiding myself from you? have I been pretending that I was other than who I am. Who am I? I am one who came with a dedication to end the corruption, exploitation and oppression in my world and on my say-so, I will end it. I will bang on the anvil until it's over.

No, not bang on it ceaselessly. I've said what I needed to say. I'm not insane, imprudent or unconscious of what you want. I'm actually more sane than I ever was because I will break the knots of fear, and I will break them publicly, wherever and whenever they arise in me.

I *will* have a world that works and I will have it by my say-so. I will not play small. I am not afraid of anyone and not afraid of death.

Is this emergence? Yes, I would say it is. I'm happy to emerge. And I'm happy to demonstrate that, after one emerges, one can return to normal life again as well.

I will have my world back again the way it was before so many of us (including me) lost our heads and hearts and courage. Anyone who wants to join me is welcome.

But strictly optional.

Footnotes

(1) Linda Steiner, "To Change Your Mind is to Change the World," *Social Consciousness*, April 21, 2013, at <http://drlinsteiner.wordpress.com/2013/04/21/to-change-your-mind-is-to-change-the-world-3/>

Resting, Assimilating, Consolidating



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 see-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.

Standing Forth as the Self



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.

On Feeling ... Normal



Still here; still normal

"If my life were a TV show, I'd have turned it off." (John Enright, 1979.)

It's been twenty-four hours since I emerged from my constructed self. I see it as my job to report on matters like this so here I go.

Gosh, so much to say about it. Where to begin?

I suppose the place to start is to say that the overall change in me from being inside to being outside my constructed self is that I feel normal. That sounds a bit weird to say but perhaps consider the implication: that life lived inside the box, life lived from our constructed self, life lived from our acts, routines, numbers, poses, postures, hidden agendas, etc., *may not be normal*.

The state of enlightenment that we enter into when we achieve Fifth Dimensionality is called "sahaja samadhi." What does sahaja mean? It means natural.

Could it perhaps just be the case that we've been living life all these years, decades, centuries and millennia in a way that has not been normal?

All the stress, tension, anxiety, angst, loneliness, sadness, grief, fear, dread, etc. - could it just possibly be that none of this is or was normal? I'm beginning to think it is.

I feel peace right now and an absence of every kind of stress. But overwhelmingly I simply feel normal.

Usually when I have a peak experience, it goes. But this one appears to be ongoing. (Cross my fingers.) But I also had a dream last night which was a definite first for me and it's material to how I'm feeling now so perhaps let me recount it.

I was in a room about the space of a railway car. I think I was onboard ship. A group of us were chatting quietly when I suddenly became aware of a young man, of about 25-30, who spoke. He was a wee bit taller than us, just a mite.

Otherwise, he looked like all of us, had longish hair in a pony tail, and spoke in the same voice we did. But there was something about the quality of his voice that would have one turn around in one's seat and ask who was speaking?

It was a delicious vibration, almost as if it loosened the knots to just hear it.

I turned to him and said immediately, "Are you Archangel Michael," and he said, "Yes."

Now keep in mind that I bitterly complained to AAM recently that I had not had his promised "darshan" or appearance.

I'm going to shorten up my account of the dream (1) and simply say that at one point I felt lonely and sad and at that very moment he became a ... hmmm.... diaphanous being and floated over me and put his mouth on mine and breathed something into me. (Viewers of *Dragon Wars* may recall a similar scene at the end of that movie.) I surrendered and just breathed in whatever he was gifting me with and then I awoke.

So what? Well, it's been twelve hours since that dream and the impact on me is that the same energy that was coursing through me has now stopped ... and I feel stable. I feel normal. I feel natural. I feel stably normal and natural.

So let me just recount. I became aware recently that I was dealing with others through my act. I became dissatisfied with this way of being. Immediately an energy began coursing through me that led me up and down, hither and yon, and brought me to a place where, by an exertion of will, I rejected life inside the box and stepped out of my constructed self. There followed a dream of Archangel Michael in which he seemed to gift me with a stabilized condition outside the box. I now live in a stabilized condition (for how long I do not know) of experienced naturalness and normality.

I've spoken to two other friends who appear to have had a similarly-portentous dreams.

One last thing. I said earlier that I was in the place where mountains are not mountains and rivers are not rivers. Today I am in the place where mountains are mountains again and rivers are rivers.

If you've read Shanta Gabriel's channeled message from yesterday, (2) you'll see that there it's said that the number of angels here to help us on this next leg of the journey has increased dramatically. I can believe that. I would not be surprised if this is our time to step out of the old paradigm of Third Dimensionality that had us substitute for our authentic selves an artificial version of ourselves - an act, an image, a pose, and a mask.

And if this is the case, would it not be wonderful if this is the time for all of us to just let it go, step outside the box, and be normal and natural again?

Footnotes

(1) A fuller account appears here: "Journal of Transition from the Constructed Self to the Self-Outside-the-Box" at <http://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/journal-of-transition-from-the-constructed-self-to-the-self-outside-the-box/>.

(2) "Archangel Gabriel via Shanta Gabriel: New Realms of Angels to Assist Your Ascension," at <http://goldenageofgaia.com/2013/04/archangel-gabriel-via-shanta-gabriel-new-realms-of-angels-to-assist-your-ascension/>

It's Time



The Hood

What an incredible day Tuesday was for all of us. I think I may have spent almost the entire day in conversations with so many people that I've lost count.

Playing this role of being on the receiving end is not a comfortable one for me. For most of my life I've played the other role. But I do get that now the time has come for me, perhaps for us, to play this role.

And I also think it's time for me to reveal a little more about myself. There's something that needs to be said and it requires a preamble. And that preamble takes the form of a share. So let me get right to it.

For a year in perhaps 2008, I lived with my 90-year-old father as his live-in caregiver. Then a series of events occurred - his health worsened, the government adjudged him qualified to receive payments he had been refused till then, and his need for caregiving went past my ability to supply or afford. In light of them, I needed to move out to make room for a more qualified person.

I moved out at age 62, I believe, and said to myself: "OK, I need to use this next leg of the journey to explore how bad things can get. I need to know this before I hit age 70 so I can see what I need to do between now and then to prepare for it. Supposing I don't like what I find? I need to know that now and see what the future could be like."

So I got in my car and I drove down into what is considered the seediest part of Vancouver. I said "Lord, you find me my next place." And I took a room in what is called an SRO. SRO stands for "single-room occupancy," a hotel or apartment building for people at the lowest end of the economic scale. I did it on purpose.

I live in a single room of perhaps 120 square feet. You can see it in the video. It's there behind me. It costs \$460 a month and I'm really very happy here.

The other men in the building are old or poor or want to save money. They're my friends and some are readers of the blog.

I went from having a six-figure salary as a member of what is arguably the most prestigious Canadian tribunal to living in an SRO on Vancouver's Skid Row. For many it was so abrupt a change that they doubted my sanity.

My family for instance was horror-struck. Some flew into action to try to dissuade me.

Why am I telling you this? Well, first of all, to dispel the rumor that we're somehow living high off the hog on readers' donations or some other source of revenue. Looking around me, listening to the man down the hall cry out words I'll spare you hearing, I'm not sure I would call this high off the hog.

But I now prefer to live here. And I want to say more.

Several times in my life I received fairly large sums of money. Whenever I did, I usually gave them away.

This is not unusual. Two members of the Hope Chest have given away substantial amounts to the team. One gave away her entire, sizable fortune, such was her commitment to having the team stay together so people would have an outlet for Pre-NESARA funds.

I know the reason for *my* behavior. Part of the reason is where I come from, although I won't discuss that in any detail and I ask anyone who knows a bit about that not to discuss it either. Part of that is past-life bleedthrough, although I won't discuss that as well. Let's just say that living this way is part of what I see as my mission. Perhaps that will suffice.

And if you were to offer me money personally rather than say for the team, I probably would not accept it. But I will accept it for the team. I acknowledge that many of you yesterday sent us money for the team and we are very grateful. We're not out of the woods yet but we're a lot closer.

I haven't accepted any of what you sent for my personal needs, nor will I. Why will I not? Because I won't permit there to be the slightest suspicion that I stand to benefit or have benefited personally from your kind donations.

And maybe I live this way to purchase for myself the right to say what follows. Maybe all that I've done in life - living only by what Providence gives me, giving away all that was excess to my needs, and living modestly all my life - is simply to purchase the felt right to say what follows, after which I've exhausted the merit I may have earned and am back again to being an empty bowl.

This is what cries out to be said: People, we need to begin taking care of each other. Are we our brother's keeper, our sister's keeper? Yes, we are. I am. And any lesson less than that is not a lesson I'm interested in learning.

We need to come out of all the years we've ignored each other's needs. The time for remaining insular, the time for walking past those among us who are starving is over. It ended on Dec. 21, 2012, if it didn't end centuries before. Millennia before.

Most people I've ever known I've always given money to. I hope I've earned the right to say: We must now begin to look around us and take care of those among us who are not making it. We need to take care of our brothers and sisters. The way that many of us have lived our lives up till now needs to end.

Love is the glue that holds society together. We need to take this society that has languished from a lack of love and turn our situation entirely around. And I can say this because I can challenge anyone to find in my life any instance of my having taken financial advantage of anyone or of having benefited from any source of revenue while another languished. I have not done so.

As far as I can see, it's time. It's time for us to love one another. It's time for us to take care of one another. It's more than just these concerns of the moment that are at stake here. It's our emergence from our old ways of being into the new light of compassion, outreach and brotherly/sisterly love.

Hiding Under the Bed



I'm finding the articles are getting harder and harder to write. What needs to be said is more and more challenging. My desire to hide under the bed is growing and growing.

But I signed on to go through the process of Ascension publicly. This is my job. And even if I look like a fool, or a braggart, or a nincompoop, this remains the job I must do.

I've shared this with one other person and, usually when one does, one breaks through a psychic barrier and it becomes easier thereafter to share with others.

I don't share this to draw attention to myself. I have no need for attention, no need for life's rewards. I actually do know that I'm finished with them.

Indeed I wish I didn't feel the need to share it. But transparency and the path of awareness demand it. Here is that share.

I feel so much power inside of me that I feel constantly frustrated, constantly suppressed, in danger of developing an ulcer unless I find a way to let it out or express it fully and healthily.

I've been denying this feeling for most of my life. Not mysteriously (any more), I have also been battling with anger a great deal of my life, which I attributed to my Dad's violence and my mother's unfortunate death. But I'm only now coming to see that the source of that anger is very, very different.

The source of this anger is that I do not know a healthy way of letting out the degree of power I feel bottled up inside of me. And I'm afraid of it. And I'm ashamed of it, like it cannot be discussed, leaked out, referred to or be known.

And I only say this because it might be something you recognize as well and because I sense saying it is in some way important to Ascension work.

I'm aware of an energy inside of me so big that I'm loathe, even scared, to acknowledge it. I was told about one of my past lives and the minute I heard it, I said "Yes!"

I don't discuss past lives because one can be the butt of jokes for doing so. So I'd rather not that this one be communicated, and I say this to those of my friends who know it. Please don't seek it out. But allow me this degree of privacy, if you'd be so kind.

But the person Archangel Michael named is a byword for what he described as "will directed to action." What he did in his life has become associated with audacity. Not like I'm that audacious this lifetime. I'm not. But there is a streak of ... I'm not sure how to describe it ... that arises at times and completely throws me. And when it does, I'm not sure I handle it very well. And certainly others around me don't welcome it.

There's a feeling that exists inside of me that often roils around. I see now that the anger I've felt all my life is a suppressed, repressed, and mismanaged sense of this feeling of will or power. I am angry because I'm in a complete state of disorientation when this feeling arises within me. I'm angry that I feel I cannot let it out, angry at myself that I hide, angry that I "know" what will happen if I let it out. I show up as completely confused in this situation.

Don't forget that for the first forty years of my life, I was mildly dissociated so most people who knew me back then would probably say "Are we talking about Steve?" Overcoming that dissociation, which resulted from my Dad yelling at me at around age seven, was like a life assignment that released that willpower.

When AAM named this historical figure, there began for me almost immediately a process of assimilating the information which, to this moment, has me feel close to craziness. I believe this discombobulation is why our guides are reluctant to reveal this kind of information to us.

Regarding this feeling of power inside of me, I could immediately see evidence of it. In my karate days, I used to look for situations on the street. I disarmed a man who came at me with a knife and I did so with a smile on my face. It was as if I enjoyed it. I had no fear of death.

A fellow once belted me in the eye when I had my coat half off. I was defenceless. I finished removing my coat and then took him down and again noticed a steely quality in myself that was a mystery to me. But it now makes sense to me.

At age 64, I walked into the hall of this building to see two people threatening the manager. I pulled one man out of the building by his hair. The other one squared off with me and I stared him down. I've been told that I have a glare which frightens people. All of this now makes sense to me.

When I accused the cabal several years ago of a long list of crimes, I attached my address and phone number to the article. (Scared the heck out of a relative.) I remember the icy determination I felt when I wrote another article detailing the crimes of the cabal ("I Accuse"). Again I did not know where this sense of determination came from.

I used to describe myself as a kamikaze. Wherever there was trouble, I was drawn to it. I never for a moment suspected this hurricane inside of me. And I never knew how to tame it. (I shudder at thinking how I will handle this information being known. I'll probably create expectations I can never meet.)

It's not any easier today but at least I now understand it. I have lived almost all of my life in a state of inner turmoil because I've denied and not known how to express this quality inside of me.

This is definitely not a lifetime in which I was to repeat the same experiences, but nevertheless there are traces of this former life that make themselves known at times.

Now here is the final irony. AAM described another lifetime in which I was a religious figure of exactly the opposite temperament. Go figure.

And now the sharing becomes even more difficult. And I'm almost red in the face and want to run away and hide forever. But I have to push myself because I think describing these matters is important. Perhaps if you can see the difficulty I'm having, it may make what awaits us easier for some. In a sense, I suppose, I'm going first but I'm only doing this to make it easier for the next person. *This is very hard.*

I may have told you before that an attempt was made in 1979 to measure my IQ and the psychological-vocational consultant ran out of IQ tests. I scored perfectly on the highest IQ tests he had.

I had an interview with the consultant afterwards and what he told me caused my eyes to glaze over. He said: "I don't think you understand what I'm telling you. Your IQ compared to the average normal's is the same as the average normal's compared to a man who cannot control his bowels." (Whatever that means.) But, no, I could not take in what he said.

I asked Mensa Canada to look at the test results and tell me if the gentleman who did it was a complete incompetent and a loony. I received back a letter saying "Welcome to Mensa."

Why do I mention this? Because I don't think I'm unique. Heavens, we've been posting videos of Jackie Evancho, of boys who consistently sink baskets from perhaps hundreds of feet away, of seven-year-old children who play the piano flawlessly. Folks, these are us.

All through my early life, I was related to as if I was a freak. No one understood me. Only later did I discover that it was because I spoke in latinate diction. It wasn't until a colleague threw a banana peel over a divider and said to me, "Steve, speak in Peter Rabbit English" that I cottoned on (pun intended) to what was happening. Ever since I speak in the simplest of words.

I'm being slowly awakened by Archangel Michael and certain galactics which I'll refrain from naming at this point. At first they told me something that was so outlandish that I laughed.

Later I asked AAM if they were kidding me and he said they were not. Again that information sent me into a tailspin and I'm still assimilating it with difficulty.

All of this is just preamble to saying this to you: Folks, we do not know who is here. We are going to get the biggest surprise of our lives when the masks come off. I know that the masks cannot be taken off all at once. They have to be removed gradually.

When AAM agreed to tell me six of the eight lives I had lived, it sent me into a tailspin. It was like having six people inside me wanting to get out. I can say that one was a mathematician who at the end of his life asked Archangel Michael to grant that he never needed to be born as a mathematician again. I hate math! I almost throw up when confronted with math. I cannot even figure out modest sums in my head. But at least now I understand why.

AAM will not tell me two of my lives and I can imagine why. In fact I don't even want to know them if he's reluctant to say. I have enough on my plate already handling the information he did convey.

But the point is this: It's the same for you. Ask not for whom the bell tolls.

And don't go putting me on a pedestal. That's senseless and the exact opposite of what should happen. If you really need to put someone on a pedestal, which is unhealthy to begin with and only leads to a fall, then for heaven's sake, put yourself on one. Because you're about to find out that you're a masterful individual. (Listen. They *pay* me to say these things.)

I know I've said this before, but you have to realize how important, how necessary this share is to me. It's like I saw the treasure buried in the field and now can do nothing more than sing and shout about it. And I have no desire to buy that field. In fact I'm freely sharing its existence with others.

There are others known to me who could say exactly the same thing. It wouldn't be right of me to share their circumstances but they would be as unusual as mine are.

How many of you out there have felt a tremendous feeling of power inside? How many of you know you know the deepest of mysteries, even though at a surface level you don't? How many know you've played a decisive role in some circumstance, even though you can't quite put a finger on it?

Monday on *An Hour with an Angel*, AAM discussed how the Third-Dimensional energies are very, very dense. I chimed in about the human body being dense and he said that too.

We're mired in the La Brea Tar Pit at the moment. But when the energies rise sufficiently, we'll be out of the tar. For heaven's sake, hold a particle of faith back for you being absolutely flabbergasted at who is here. That who is *you*.

OK, I'm going to run and hide. I've shared to the point where I feel almost too embarrassed to face the day. But if you got from this share that we don't know who is here, *we really don't*, then this burning embarrassment will be worth it.

I'm increasingly becoming a recluse because what I'm coming to know has me feel more and more like a crazy person. And sharing it only invites embarrassment on top of craziness. Never-

theless sharing it is what Werner Erhard would have called "full self-expression" and "sharing a withhold" the hiding of which ties our power up in knots. I have to admit that I feel better for coming out of the closet, even if I feel agonized at the same time.

I'll probably hide away for a day because I feel so exposed and fragile. But at some point I must discover how to bring these qualities into my life so as to make them useful to me and to this work we do. Right now, whenever I allow them even a little bit of expression, I do things which others say devastate them, rip their faces off, etc. So I don't know how to let these qualities out safely yet.

So if my behavior is bizarre at times, please realize what it's like to be told these things a wee bit ahead of many others. There's no one to say these things to. Most of us aren't writers. As excruciatingly embarrassing as a share like this is, at least I can say it. Many others have no one to share it with and no obvious way to share it.

About Steve Beckow

Steve Beckow is founder of the Golden Age of Gaia (formerly the 2012 Scenario) and a member of the InLight Radio group, founded by Graham Dewyea, and the Nova Earth Foundation. He lives in Vancouver, B.C., Canada.

He attended the University of British Columbia, Carleton University, and the University of Toronto, graduating with a Masters degree in Canadian History. Steve is a member of Mensa Canada.



After studying in three Ph.D. programs, and chafing at disciplinary boundaries, he began his career as a Cultural Historian for the National Museum of Man (now the Canadian Museum of Civilization). He finished his working life as a Member of the Immigration and Refugee Board of Canada, his chief interest being gender issues.

Steve has written around 30 books and a few hundred articles, many of them pseudonymously. He's created websites on enlightenment, the common ground of spirituality, life on the spirit planes, global gender persecution, automation, the truth of 9/11, the dangers of depleted uranium, and the Ascension scenario.

His books and articles are mostly available without cost and may be reposted freely.

His spiritual disciplines included Gestalt, encounter groups, spiritualism, the est Training, re-birthing, Zen, Vipassana meditation, and Enlightenment Intensives.

He has enjoyed several transformational or direct experiences of Self, none of which he considers "enlightenment." Today, Steve lives a life of voluntary simplicity and research as a non-denominational and happily-married "urban monk."

His earlier writings can be found at [The Essays of Brother Anonymous: http://www.angelfire.com/space2/light11/index.html](http://www.angelfire.com/space2/light11/index.html)

The Purpose of Life is Enlightenment is located here: <http://goldenageofgaia.com/spiritual-essays/16244-2/the-purpose-of-life-is-enlightenment/>.

For additional material on the Ascension scenario, see The Golden Age of Gaia, here: <http://goldenageofgaia.com/> and First Contact here; <http://www.angelfire.com/space2/light11/fc/fc-index1.html>