

**Grandeur Beyond Grandeur:
Toward a Cross-Cultural, Intergalactic
and Multidimensional Spirituality**



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Vancouver: Golden Age of Gaia, 2022

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Introduction



The trajectory of us all from God to God is a sacred arc. But because of karma we return to the same place lifetime after lifetime until we learn the relevant lesson. Viewed as past or future, the view would resemble a Nautilus shell.

Franklin Merrell-Wolff: “A certain Sage..., speaking of unfolded Consciousness above the level of the highest human Adepts, said: "We attain glimpses of Consciousness so Transcendent, rising level upon level, that the senses fairly reel before the awe-inspiring Grandeur.” (1)

“Truly, within the Infinite there are Mysteries within Mysteries, Deeps beyond Deeps, Grandeurs beyond Grandeurs. ... Mystery of Mysteries, reaching inward and outward, but ever Beyond! And from that Beyond ever there come new whisperings of other imponderable Glories. Ah! How little is this world at the beginning of the Trail, barely a point in a Space of unlimited dimensions!” (2)

Ask him to go deeper in his description of this grandeur and he might soon run out of words. Then he might simply enter the space and ... end of discussion.

According to Archangel Michael, Franklin Merrell-Wolff reached the Eleventh Dimension, the dimension of mastery, while still in the body. Merrell-Wolff concluded:

“Beyond [the sage's attainment], whatever it may be, there lie further mysteries awaiting his resolution. In other words, We find no conceivable end to evolution.” (3)

“No conceivable end to evolution.” His vision has often inspired me. Hence the title of this book.



The Nautilus-shell graphic reminds me of a particular part of a vision I had on Feb. 13, 1987. (4)

I was driving my car at the time. Pursuing a Ph.D. in Sociology, I had been training to be a counsellor and exploring deep listening. I had seen that, when people were listened to long enough, the puzzle that confronted them became a picture.

And so I asked the universe in general if life itself was a puzzle and, if so, what was the picture that life is?

I suddenly found myself removed from time. Everything went black and I forgot about driving my car. I found myself watching a tableaux, a wordless movie, that showed me the entire journey of an individual soul from God to God.

I saw a small golden star, travel from God, represented by a large golden Sun, to the domain of the Mother (mater, matter), there to travel through lifetimes in matter before returning to the Father.

All of this was seen while I was immersed in bliss. Bliss made realization possible. I knew intuitively what I was being shown.

But stop the camera here. Rewind the tape. “... to the domain of the Mother (mater, matter), there to travel through lifetimes in matter...”

The entire journey follows an arc, from God to God through the domain of matter.

But in the part of it that occurs in the Mother's domain, there's karma or a reaction to every action. It's designed to feed back to us how we're being.

It means that we're constantly returning, lifetime after lifetime, to the same issue and where we left off with it, to try once again to complete it.

That gives what would otherwise be a simple arc a spiral twist to it, like a heavy-duty electric cable. And it makes the Nautilus the very best representation of the sacred arc of life, with its additional spiritual spiral.

Before the golden star, or Child of God, returned to God the Father from God the Mother's domain, it experienced two enlightenments.

I prefer to believe that the first enlightenment was Ascension to the Fifth Dimension (that is, out of the Third) and the second was the final reunion with Mother/Father One.

There were no words to the vision, until the last seconds. Then I heard in my mind, "The purpose of life is enlightenment." And the vision disappeared.

Thus, the vision demonstrated that enlightenment was the purpose of life and it introduced me to the three actors in the divine drama, which Christians call the Father, Son and Holy Ghost and Hindus call Brahman, Atman and Shakti. (1)



I now knew how the story ended. I knew what the components of the story were, where we'd come from and where we're headed.

And, after a decade of research, I came to know why - so that God could meet God in a moment of our enlightenment. For that reason was all of this made.

All the questions I'd had about numerous things were answered by that eight-second tableau. I found that I could later focus on parts of the vision and the answer would arise in me as if by inspiration.

I wouldn't say that this was the birth of a love for cross-cultural studies. That has always been a characteristic of my study since I was a teenager.

However, the experience validated all my research up till that point and sent me on a quest to really set out a cross-cultural - and now an intergalactic and multidimensional - spirituality.

What the Divine Mother calls her Pause and what the world calls the pandemic has afforded me the time to really dig into the task.

This book is an expansion of all that I learned that day. My life was completely changed. Being unable to persuade the university to let me study enlightenment, I left academia and never returned.

I also left the paradigm of empirical materialism, which set the boundaries of what was acceptable in university study.

I'd rather have washed dishes - and I did! - than postpone investigating that vision.

All the world's religions draw on a common body of truth, known variously as the Perennial Philosophy, the Ancient Wisdom, Theosophy, etc. Once the basic relationship that the Christian Trinity of Father, Son and Holy Ghost is equivalent to the Hindu Trinity of Brahman, Atman and Shakti is accepted, one has the key to unlock the commonality of religions. This book is an expansion on that statement.

Thank you for coming along with me on this journey. The value is that we shall fashion a vision of God and life that works for everyone - truthful, inclusive, and fair.

Footnotes

(1) Franklin Merrell-Wolff, *Pathways Through to Space. A Personal Record of Transformation in Consciousness*. New York: Julian Press, 1973, 17.

(2) *Ibid.*, 115.

(3) *Ibid.*, 43.

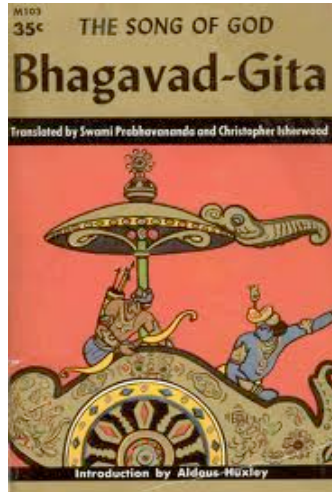
(4) The vision is also described here: "Epilogue: Eight Seconds Out of Time," at <http://www.angelfire.com/space2/light11/epilog.html>

⌘ The Perennial Philosophy ⌘

The Perennial Philosophy

Nov. 15, 2012

<https://goldenageofgaia.com/2012/11/16/the-perennial-philosophy/>



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

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

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

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

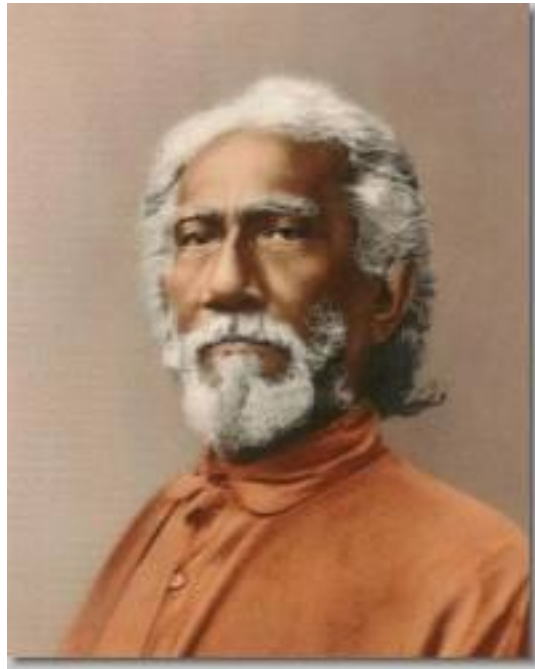
(5) On these matters, see the papers in the section “The Purpose of Life,” at <http://goldenageofgaia.com/spiritual-essays/16244-2/>

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

An Introduction to the Perennial Philosophy

November 13, 2016

<https://goldenageofgaia.com/2016/11/13/introduction-perennial-philosophy-2/>



Sri Yukteswar Giri

Reposted from 2010.

In his Sept. 11, 2010 message, Matthew said:

“The truth is [that] religions were devised to keep you from knowing who you truly are, to keep you ignorant of the universal laws, and to create divisiveness within the populace.” (1)

SaLuSa tells us, “throughout your history, religious battles have been at the root of many wars.” (2)

As I understand it, in many of these wars, the controllers funded both sides.

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

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

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

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

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



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

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

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

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

He never tired of taking up the theme.

“In Vedanta and Hebrew prophecy, in the Tao Teh King and the Platonic dialogues, in the Gospel according to St. John and Mahayana theology, in Plotinus and the Areopagite, among the Persian Sufis and the Christian mystics of the Middle Ages and the Renaissance -- the Perennial Philosophy has spoken almost all the languages of Asia and Europe and has made use of the terminology and traditions of every one of the higher religions. ...

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

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

“Enlightenment has been
of God that passeth un-
'cosmic consciousness'
in Sufism it is fana, in
labelled it 'objective c
Supermind, mystery s
'liberation,' and 'self-r



. Paul called it 'the peace
aurice Bucke named it
it is samadhi or moksha,
nate Tao. Gurdjieff
o spoke of the
k of 'illumination,'

Hazrat Inayat Khan

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

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

“The perennial wisdom is unchanging; truth is one. That is agreed on by the sages of all major religions and sacred traditions, all hermetic

philosophies, genuine mystery schools and higher occult paths. Enlightenment is the core truth of them all.

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

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

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

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

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

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

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

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

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

“Each man is his own
himself, the decreer

penser of glory or gloom to
punishment.” (13)

A few years later, Annie Besant
own summary of it:

osophical Society, offered her

“The main spiritual

summarized thus:

“i. [There is] one et

Existence.

“ii. From That, the
from duality to trinity. (13)

om unity to duality, (14)



Annie Besant

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I personally look forward to this spiritual flowering with unmixed delight. I welcome the day when our spirituality is truly cross-cultural and the truth is known free of dogma and doctrine. For me, it's of primary importance that the people we listen to at the moment appear to fully understand the truth behind religions and assure us that its restatement and reintroduction into our society are among the highest priorities.

Footnotes

- (1) Matthew's Message, Sept. 11, 2010, at <https://www.matthewbooks.com/mattsmessage.htm>
- (2) SaLuSa, Feb. 15, 2010, at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (3) Paramahansa Yogananda, *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979-86, II, 10.
- (4) Sri Yukteswar Giri, *The Holy Science*. Los Angeles: Self-Realization Fellowship, 1984, 3.
- (5) Ibid., 4.
- (6) Aldous Huxley in *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, vii.
- (7) Aldous Huxley, "Introduction" to Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 11-2.
- (8) John White, "Introduction" to his *What is Enlightenment?* Los Angeles: Tarcher, 1984 xvi-xvii.
- (9) Ibid., xi.
- (10) Hazrat Inayat Khan, *Way of Illumination*. Delhi, etc.: Motilal Banarsidass, 1988, 31.
- (11) Loc. cit.

(12) Ibid., 33.

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

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

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

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

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

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

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

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

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

(21) SaLuSa, Feb. 15, 2010.

The Ancient Wisdom or Perennial Philosophy

June 24, 2013

<http://goldenageofgaia.com/2013/06/24/the-ancient-wisdom-or-perennial-philosophy-part-1/>



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

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

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

The Common Ground of Spirituality

The Primacy of the Soul

The first place to start is to note that all living beings are souls that temporarily inhabit bodies or other forms. The different religions use different terms to indicate the soul: Jesus called it the Christ, the savior, the prince of peace, the treasure buried in a field, the pearl of great price, and the mustard seed that grew into a great tree.

Hindus call it the Atman or Self. Buddhists call it the Buddha nature, our original face, our essence, or Big Mind.

The Purpose of Life is to Know Our True Identity

Another matter that all the enlightened sages of all religions might be found to agree on is that the soul lives through countless lives developing the discrimination to know its true nature.

Knowing our true nature is the purpose for which all life was created. When we know it, we've accomplished the business of life and return to the Source from which we came.

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

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

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

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

When God enters the dream and builds the world of illusion, it is characterized by sound and movement, but not otherwise. The whole of the world of matter, *mater*, Mother is created by God with form.

This is as true for the realm of the angels and elohim as it is for the realm of humans, animals, plants and minerals. Christians call God with form the Holy Spirit and Hindus call it the Divine Mother and Shakti.

All of Life Progresses Toward Self-Knowledge by a Process of Spiritual Evolution

All of life assumes form, lives temporary lives, and learns through the assistance of other spirits and the universal laws the truth of its own being.

As it does, it progresses from one dimension to another, from one planet to another, and from one realm to another, until it realizes itself by a process of expanding enlightenments and finally returns home to God.

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

Ultimately There are No Objects, Only One Subject

At the highest level or dimension of existence, there are no objects, only one subjective consciousness that is All there is. It is that one subjective consciousness that has individuated itself and lives in manifold forms for the purpose of self-knowledge.

The individual develops from an expansion in the sense of Self or "I," dropping each limited "I" in turn to embrace a more expansive "I" and finally ending up in a consciousness of Self that includes everything.

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

Everything is Constructed of and from Love

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

Love is not the emotion we feel, but an umbrageous and immaterial force that fills, moves in, and is co-existent with the formless God.

⌘ **New Age Philosophy** ⌘

New-Age Spiritual Philosophy

March 27, 2013

<http://goldenageofgaia.com/2013/03/27/new-age-spiritual-philosophy/>



I much enjoy New Age spiritual philosophy. It's infused with the wisdom of the galactics, ascended masters and celestials. I like the variety of the sources it draws on, the relaxed pace of it, and the manner in which it can embrace at least a few of the really new developments in the world.

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

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

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

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

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



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

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

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

The truth is unknown. The way to get to an understanding of it is unknown. And so New-Age philosophers find themselves often on the track of the speculative and the incomprehensible. They've learned to let go of the old and embrace the new, without needing to have all the answers. New-Age philosophy is a mixture of the

growth movement, Eastern and Western religions, a tolerant and eclectic spirituality, and guidance from celestials and galactics.

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

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



This type of philosophy grounds itself in credibility assessment. It weighs and estimates the reliability of its sources. But once assured that a source is credible, it listens to what its sources have to say as intently as any scientific or social-scientific philosopher. It accepts the words of a reliable galactic or celestial where no other disciplines would.

Its body of evidence lies either largely or importantly outside the boundaries of the old paradigm of empirical materialism (the belief that only what we can see, hear, taste, and touch is real). It's not recognized at universities, which predominantly remain within the old paradigm, and that may well have saved it to this point. Truth has suffered in many universities that have bent the knee to an inadequate materialistic paradigm of truth.

It sees Truth as the pinnacle of life and Love as the ultimate Reality. And it seeks certain knowledge of the Truth and intimate knowledge of Love through direct experience.

Who's to say how matters should unfold? Matters will unfold as they do. Folks will do what they want. But there's a drift to things.

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

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

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

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

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

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

⌘ Cross-Cultural Spirituality ⌘

The Basis of My Interest in Cross-Cultural Spirituality

November 11, 2020

<https://goldenageofgaia.com/2020/11/11/the-basis-of-my-interest-in-cross-cultural-spirituality/>



The little golden star sees the Father, far off, from within the cloud of the Mother.

I have to tell you that the first love of my life, in the area of learning, is of everything that helps me to understand the vision I had in 1987. (1)

That vision was wordless. It only lasted eight seconds. It showed the entire journey of an individual soul from God to God.

The soul or Self's return to God was accomplished by two enlightenment experiences. Since we're not simply talking about an exit from the Third/Fourth and entry into the Fifth, but an exit from individuality altogether, it'd be impossible for me to say what the two enlightenment experiences were.

It involved three principal characters. Well, OK, four. But I never asked myself who the blackness behind the three characters was.

I knew what I knew because I was deep in bliss. I somehow inwardly knew what each being or event roughly was. The bliss lifted me to state of ongoing realization.



If you were in the tube and looked before or after, this is what you would have seen. Each little pocket is a lifetime.

I'll use the terms which the Divine Mother herself uses. Father God was represented by a shining golden Sun, just as in the graphic above. The soul or spark of life - a small golden star - popped out of it and raced off into space. These I knew to be two members of the Trinity.

Now we meet the third member of the Trinity - Mother God. Mother (*mater*, matter) was represented by a hazy cloud in which there were spiralling tubes signifying lifetimes in matter.

Whereas the Self had been a brilliant point of light before, now, as it travelled down the tube, it had lost its brilliance and was just a round circle - until the first enlightenment.

At that point its brilliance flashed back on and it raced back to the Father, never to be seen again.

Well, I've since learned that we do go home to Mother/Father God, but we also return. We are seen again.

I believe that upon their deaths or mahasamadhi, both Jesus and Buddha went back to Mother/Father God.

So there's the plot. There's the Plan. That is the Divine Plan for Life at its most basic, elemental. What did Jesus say?

Lo, I went from the Father, out into the world and now I leave the world and return to the Father. As it turns out that describes the journey that we all make.

I marvelled at what I saw and quietly said to myself, "The purpose of life is enlightenment," and the vision disappeared.

For ten years afterward, I read only the works of enlightened authors. I created a database from that reading and then a book from that database. (2) I was obsessed with finding words for that vision.

Moreover, the vision unfolded itself over time. For instance, I didn't realize right away that God meets God in a moment of our enlightenment so that the purpose of creating life for her/him was to meet itself. That came later.

In working to create a cross-cultural spirituality, I'm simply unfolding what I learned in those eight seconds. What I saw on that occasion is the basis and underpinning of my own view of life. I can't tell you how many things are impacted by knowing what the purpose of life is.

If I were to say what is and was the major motivating and contextualizing event of my life, that would have to be it.

Footnotes

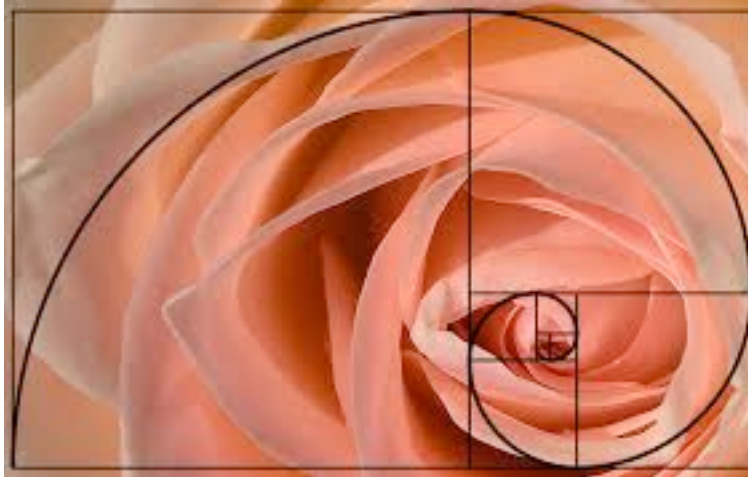
(1) For a description of the vision and its aftermath, see Chapter 13. "Epilogue," in *The Purpose of Life is Enlightenment* at <http://goldenageofgaia.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>

(2) *From Darkness unto Light* at http://goldengaiadb.com/index.php?title=From_Darkness_to_Light and *The Purpose of Life is Enlightenment* at <https://goldenageofgaia.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>

A Cross-Cultural View of Spirituality

December 23, 2014,

<http://goldenageofgaia.com/2014/12/23/a-cross-cultural-view-of-spirituality/>



Life was designed

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

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

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

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

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

It holds that the one God can do anything and so has, in its imagination, split itself in two and then many. Itself still, it dreamt the existence of a side of itself that was active and could create, preserve and transform. This was the second.

Sages came to call the first the “Father,” though it isn’t male. They came to call the second the “Mother,” though it isn’t female. However God as the Mother is all that can be known. The Father is silent and still. Only the Mother moves and speaks.



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

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

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

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

Once the Father had birthed the Self and encased it in matter, *mater*, Mother, it set the Self a task.

Know thyself, It said, for you are a fragment of Me. I have set you this task so that, in a moment of your enlightenment, I can have an experience of myself as you meet yourself.

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



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

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

And off he sent the fragments of himself.

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

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

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

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



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

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

It isn't the case that only Christians reach the finish line. Or only Muslims or Jews or Hindus. Everyone will reach the finish line. Some sooner than others

because of the sanctity of free will. That's also part of the original plan or design.

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

Therefore there's no basis for the followers of one religion harming the followers of another because the second group will not conform to the views of the first.

Anyone who takes up the sword against another to harm them in such a cause is not following any spiritual path that I'm aware of.



Hildegard of Bingen's representation of the relations between the Father (purple), Son (human figure), and Holy Ghost (brown)

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

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

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

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

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

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

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

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

Footnotes

(1) "What is the Matrix that Held us in 3D?" at <http://goldenageofgaia.com/2014/12/22/what-is-the-matrix-that-held-us-in-3d/>

What Are We About Here?

December 28, 2017

<http://goldenageofgaia.com/2017/12/28/what-are-we-about-here-2/>



A high priority for the 2012 Scenario was – and for the Golden Age of Gaia is – creating and promoting a cross-cultural spirituality.

A reader says:

“I find what you say about the end of times very intriguing. I am a Christian and I also believe that we should be watchful for things unseen that are coming our way.

“However I guess we would disagree on the nature of the end of ages. While I am naturally open minded, in the course of time I came to believe that there is only one God. This God revealed himself in the Bible as well as in the life, death, and resurrection of Jesus.

“This same God has stated that we will not be able to discern the time when the world will end, but that in the end of days there will be an overflow of persuasive but deceptive teachings that will confuse us and hide the truth from us.

“Anyway, I just want to be real honest with you, I am skeptical of your views. However I would really like to know why it is that you are absolutely convinced of the 2012 scenario. Seems to be based on a patchwork of bits and pieces of different, often contradictory religions.”

Thank you for writing.

I agree with you. There's only one God. That God exists as everything that is. He, She or It (God has no gender) is manifest and unmanifest, was, is, and always will be the All in all, omnipotent, omniscient, omnipresent.



Existing beyond the universe, is it hard to conceive that this same God is worshiped by Christians and Hindus and Muslims and Jews, to name but a few of God's worshipers?

I think that when Jesus said “I am the way, the truth and the life,” the “I” that he was referring to was the “Self,” not Jesus the historical person or even Jesus the spirit. (1) This Self is a fragment of the All-Self, the Universal Self that God is. Christians call it the “Christ.” Hindus call it the “Atman.” What difference lies in a name?

This Self, Christ or Atman is the **truth**. And knowing that Self is the **way** to God, Knowing God brings an end to needing to be reborn and so knowing God through knowing the Self brings eternal **life** in the sense of not needing to be reborn and die again.

The Hindus also have a Trinity and it turns out, in my opinion, to be the same Trinity that Christians worship. People on this site have heard me talk about this before so I'll simply refer you to those articles. (2) It turns out to be the same because the Trinity is real; it exists; it is eternal.



If yours is the apocalyptic vision of the end of time, yes, we disagree. But then we would also disagree that this is the *end* of time. Time will end in a manner of speaking. And this *is* the end of a cycle. But it is also the beginning of another cycle. We won't disappear nor will experience be discontinuous. Life will continue and we along with it.

I belong to a community of spiritual seekers who augment their knowledge of and love for Jesus and other spiritual masters with a consideration of other sources of information. We listen to angels and archangels as well as ascended masters, members of the White Brotherhood. The latter are known to students of mysticism but not to others generally.

We listen to galactic teachers who surround this planet but don't interfere with our free will until a certain period is reached in these end times. Then, we think, they'll help us to complete this cycle successfully and without blowing each other apart.

We listen to contemporary enlightened teachers, intuitives, spiritual scholars, indigenous leaders, all of whom also share a certain body of knowledge about these end times.



That body of knowledge tells us that, at the end of a cosmic cycle such as we're approaching in this period leading up to winter solstice, 2012, a period of human history is drawing to a close and a new cycle beginning. The very events that Jesus and his disciples described in certain passages of the Bible are indeed occurring for us in this end-of-cycle time while others are not.

From all our sources, we hear commonly that this end of cycle will see a return of the saints and sages, who've summoned the galactics to assist them, and a cleansing of the population through the reception of light from cosmic sources, followed by a planetary transformation, which all of us on this site are working towards and for.

There are no idle people here, no fanciful followers of low spiritual practices, no "dreamers" or simple-minded folk. We have carefully weighed the messages that we follow. We don't hold that revelation ended with the transition of Jesus to the heavenly planes. We follow his further messages from the spirit planes and those of others as well,



I don't see what we study as bits and pieces. I think of it more as cross-cultural spirituality. The various religions and scriptures that we study are not contradictory. Far from it. They reinforce each other.

Some of us have found the common language of religions, sometimes called the Perennial Philosophy or Ancient Wisdom. We're familiar with the code the Bible was written in. We can match the Bible's wisdom to that of other spiritual traditions and we look upon that as a good thing.

So you're welcome to browse our materials. There's no requirement that you accept them. Time will tell and we're content to let events unfold. We'll see whether we're accurate in our point of view or not and we're as eager to see the outcome as you.

Thank you for dropping by. Feel free to come again. Please don't leave thinking we do not respect and love Jesus because we do. And we also think that we're doing his work, just as you are on your site.

Footnotes

(1) See "What Might Jesus Have Meant by Saying 'I am the Truth, the Way, and the Life?'" at <http://tinyurl.com/38otvqy>.

(2) See "Christianity and Hinduism and are One" at <http://tinyurl.com/39asfh8>; "The Biblical Code," at <http://tinyurl.com/2vsqmmn>; and "A

Divine Syntax” at <http://tinyurl.com/2e4jcng> . If you’re still interested after that, see The Purpose of Life is Enlightenment starting at “Chapter 2. The Divine Plan” at <http://tinyurl.com/28evmkp>‘

What Questions Would a Cross-Cultural Spirituality Answer?

August 29, 2019

<http://goldenageofgaia.com/2019/08/29/what-questions-would-a-cross-cultural-spirituality-answer/>



What questions would a cross-cultural spirituality answer? (1)

It would answer the following:

- (1) Who is asking? What is a human being? Are human beings only to be found on Earth?
- (2) How did human beings originate? How did life originate? And is there an Originator?
- (3) Did the creation of life serve a purpose? If so, what is the purpose of life? (2)
- (4) What is the destination of life? Is the origin the destination? Do we go back to that from which we came?

(5) What journey did the soul make after its creation and until its reunion?

You and I are in the middle of that journey. We're about to take the step that will banish the need to die and be reborn, ever again. It's as fundamental a step as an amphibian arriving on land and deciding to bunk down.

It releases one into similarly-new territories, opens new vistas.

What you won't find in this spirituality:

- You won't find a fear of death or the many other fears that arise from that overarching one.
- You won't find original sin; the truth is we're originally innocent. And pure. No original sin here.
- You won't find "you only live once." No, you live forever, whether or not this physical body goes along with you.

Oh, there's so much that'll drop by the wayside, in exactly the same way they will in medicine, transportation, communications, etc.

I hope I feel the same way when we meet the galactics as I felt when I entered Disneyland for the very first time. Perpetual wonderment. Like the mesmerized little boy in *Tomorrowland*.

Only that wide-eyed wonder will allow me to drop my egoic demands to know, be right, and be acknowledged. Manifestly we won't know and what are the chances of us being right? Humility will be in great demand.

A cross-cultural spirituality will allow us to hear what the galactics have to say. While it won't have anywhere near the depth of their teachings, it'll at least cover the basics and save folks having to go to that level.

It'll establish our fundamental unity. It'll describe the love and bliss that await us, even if it can't impart the experience. And it'll focus on our common work together, the real business of life – realizing and claiming our true nature as the God who is everything, including us.

Footnotes

(1) What I call “cross-cultural spirituality” Leibniz call the *philosophia perennis* or “perennial philosophy.” Annie Besant called it the “ancient wisdom.”

(2) I don’t want to ask such a large question and leave the reader hanging.

In a vision I had in 1987 I followed a single soul from God to God. It showed me that the purpose of life for us (rather than God) is to know our true identity (i.e., become enlightened).

Why is our enlightenment important? That concerns the purpose of life for God. That purpose is to have the pleasure of knowing itself. God meets God in a moment of our enlightenment. Hindus call life a divine leela or play.

My discussion of a cross-cultural spirituality is an attempt to put what I saw that day into words.

For more on the vision itself, see “The Purpose of Life is Enlightenment – Ch. 13 – Epilogue,” at <http://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

For the whole picture, see *The Purpose of Life is Enlightenment*, at <http://gaog.wpengine.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>

Christianity and Hinduism are One

December 2, 2017/ Dec. 24, 1994

<http://goldenageofgaia.com/2017/12/02/christianity-and-hinduism-are-one-2/>



Written: 24 Dec. 1994. Revised: 2 Jan. 2010

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

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

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

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

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

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

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

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

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

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

The Atman is in Brahman and yet Brahman is in us (in our heart-center, beyond the spiritual aperture that the hridayam is). Yet Brahman is greater than the Atman. Moreover, no one can know the Atman but Brahman and no one can know Brahman but the Atman.

Another way of saying this is that the Atman is the "individualized" Self and Brahman is the "universal" Self. It is only by knowing the individualized Self first that the universal Self can be found. This is the foundation of the universal spiritual teachings like "Know thyself" and "The Kingdom of Heaven [i.e, the Father] is within."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What then is the secret of the Trinity as far as evolving human beings are concerned? It is this. Enlightenment proceeds by levels. The first level we are destined to know is the Light within our own hearts (the Son or Atman); the second level is the Light within all of creation (the Holy Spirit, the Divine Mother); and the third level is the Light beyond creation (the Father, Brahman).

This does not exhaust the levels of enlightenment by any means. God's Being is Infinite. But I think that the Trinity is the part of Reality that we're destined to know at our present stage of evolution.

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

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

Footnotes

(1) Matthew 28: 18-19.

(2) A higher experience than simple Brahmajnana or nirvikalpa samadhi.

See http://goldengaiadb.com/E#Enlightenment_.284.29_Stages_beyond_God_Realization_.28Brahmajnana.29_-_Vijnana as well as sections before and after.

(3) Guillamont et al. *Gospel According to Thomas*, p.29.

Towards a New, Integrated Spirituality

March 22, 2015

<http://goldenageofgaia.com/2015/03/22/towards-new-integrated-spirituality/>



We live in a unique spiritual era as readers of the Golden Age of Gaia and listeners to Inlight Universal must be well aware of. Perhaps you'd allow me to share one reason why.

In previous eras - let's take the example of Hinduism - some spiritual seekers would study Advaita Vedanta, a non-dualistic path, and others would study Bhakti or devotion, a dualistic path.

A bhakta, a follower of the path of devotion, was a bhakta and a jnani, a follower of the wisdom path, was a jnani and never the twain shall meet.

But today we in the lightworker community don't maintain distinctions like that. We talk freely about the Divine Mother with love and as love, which is devotional talk.

But we also speak a straight non-dualistic version that includes unitive consciousness, sahaja samadhi (a stage of enlightenment that follows Ascension), and the Triflame (the Company of Heaven's version of the

Trinity: in Hinduism, Brahman, Atman and Shakti; in Christianity, the Father, Son and Holy Ghost).

What we're taught by the Council of Love through Linda Dillon, Saul and Jesus through John Smallman, or the Galactic Federation through Mike Quinsey would pass muster with any terrestrial non-dualist - or dualist, for that matter.

So many distinctions are no longer being made or maintained by our guides. The approach that emphasizes the differences doesn't stick any more, according to Archangel Michael. Without the elements of control and conformity, it just falls away.

It's as if we're all doing a job here and there's no time or space to get doctrinal any more or to form camps like "Bhaktas" and "Vedantists."

What's that job? We lightworkers are assisting the unawakened to awaken and the newly-awakened to prepare for Ascension. To do that is an inspirational and integrative form of work.

Sri Ramakrishna came to Earth to create one spirituality from many streams. He realized God by many paths.

There's a story concerning his non-dualistic guru, Totapuri, that illustrates the divisions he found in religion. It tells how Totapuri would spurn dualistic forms of practice, such as worship or ritual. He laughed at Sri Ramakrishna for believing in the Divine Mother.

One day, having decided his work was complete and that he'd shed the body, he waded into the Ganges, but he couldn't find a spot deep enough to drown himself.

He walked all the way across to the other side of the Ganges in amazement. Then the Divine Mother announced herself to this disbeliever:

"Suddenly, in one dazzling moment, he sees on all sides the presence of the Divine Mother. She is in everything; She *is* everything. She is in the water; She is on land. She is the body; She is the mind. She is pain; She is comfort. She is knowledge. She is ignorance. She is death. She is everything one sees, hears, or imagines.

"She turns 'yea' into 'nay' and 'nay' into 'yea.' Without her grace no embodied being can go beyond Her realm. ... Yet again, beyond the body and mind She resides in Her Transcendental, Absolute aspect. She is the Brahman [God, the Father] that Totapuri had been worshiping all his life." (1)

Just as Totapuri saw the walls of his compartmentalized spirituality fall away with this realization, (2) so we ourselves need to let go of any remaining tendencies to compartmentalize and just see love and knowledge and realization as they are. They are the property of no religious authority, no spiritual teacher.

I'm probably aware of this because I, a student of jnana yoga, the wisdom path, (3) have now had my introduction to love, normally considered a concern of bhakti yoga, the devotional path.

The heart opening I experienced on March 13, 2015 is not the end of the story for me. My heart may be open but love doesn't automatically flow if it's neglected. It needs tending and attending to.

Consequently I felt drawn to the tools and rituals of Bhakti, which is something I'd never respond to in the past, thinking it a different path than mine. I've had to go through feelings of disloyalty to Jnana because I'm tinkering with Bhakti.

But those feelings need to go and I need to draw on whatever tools work for me at whatever place I am on the path. All tools are needed.

I no longer recognize doctrinal authorities or authoritative pronouncements. I can take hints from them but they no longer set the agenda or decide the issue for me.

Seeing things this way leads me and others to want a new spirituality. I used to talk in terms of cross-cultural spirituality but where we're headed is bigger than that.

It isn't simply Earth's cultures that have to be integrated. It's Earth's spirituality as well.

Recognizing this need, we discussed on our weekly InLight Universal call last Thursday how we lightworkers need to spearhead not just a cross-cultural spirituality, but an integrated, direct and unitive spirituality.

We need to do so to help awaken the large numbers of people whom we intend to travel along with us in this larger Ascension effort. We need to create a more viable, flexible and simpler spirituality suitable for the newly awakened.

I'll be talking more about that in the days ahead because having an all-inclusive spirituality is vital to having a world that loves and hence a world that works. That makes having a globe-spanning, non-doctrinal spirituality an idea whose time has come.

Footnotes

(1) Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 31.

(2) Keep in mind that Totapuri was already a Brahmajnani: that is, he had already experienced enlightenment at the level of the seventh chakra. So he got that far without taking the Divine Mother into account in any way.

(3) The western version of it is, for me anyways, the awareness path.

An Integrated, Direct and Unitive Spirituality - Part 1/7

March 23, 2015

<http://goldenageofgaia.com/2015/03/23/an-integrated-direct-and-unitive-spirituality-part-17/>



The notion of an integrated, direct, and unitive spirituality arose in a conversation between members of InLight Universal, a lightworker radio team. It was a collaborative effort and represented one future direction we were considering taking.

Perhaps I can help that undertaking by offering some initial thoughts on that subject.

If we're to have an integrated, direct, and unified spirituality, we have to answer the question why? Why would we want such a thing? What need is there for it? What benefits does it offer us?

These questions cannot be answered without knowing and understanding that there's a purpose to life, that life is not a random process but an intelligently-designed one.

We talk about life being empty and meaningless. Nasty brutish and short and then you die ... so live it up. Etc. etc.

The thrust of these statements is not true. Life is rich and full of love, endless, and worth traversing intelligently for the bliss that that can bring us.

To agree that life has a purpose, you'd also have to agree that there's a God.

If you agree to that, then the purpose of life for all of us created beings is to know our true identity, our true essence, and in the knowing eventually merge with, the God that we all are.

Everything is God. There isn't a blade of grass that isn't. But only some beings actually know that they're God. It's this knowing that's missing for the rest of us.

The purpose of life is to know ourselves as God. But that isn't the end. We emerge again, according to Archangel Michael, as and when we're needed.

If God could be said to have any purpose in anything, God's purpose in creating this whole dream-world that God then goes and lives in would be "delight." He/She (God has no gender) created it to see and experience Him/Herself in a moment of our enlightenment.

At that very moment, God meets God and for that meeting was all of this created.

Worlds upon worlds, universes upon universes were created by God wearing another mask (not to get ahead of myself) so that God could meet God for His/Her own delight.

An Integrated, Direct and Unitive Spirituality - Part 2/7

March 24, 2015

<http://goldenageofgaia.com/2015/03/24/an-integrated-direct-and-unitive-spirituality-part-27/>



What we've done so far is to suggest that life has a purpose. That's one "why" of spirituality. Why study and practice spirituality? Because you'll thereby fulfill the purpose of life.

And, if and as you do fulfill that purpose, along the way you experience love, bliss and all the truly good things in life. Having them is another "why" of spirituality. Even for an archangel.

Here's Archangel Michael acknowledging that even the archangels profoundly enjoy the bliss:

"The bliss and the oneness, even for what you would think of as a millisecond, can keep us going for millennia."(1)

Now if you accept what I've said so far, then you may find yourself accepting ... well, everything spiritual.

Because if you accept that this world - and all other worlds - was created by a God for a purpose, then all we need to do is to unroll that purpose, the plan that goes with it, the main actors, the supporting cast, and what it is we need to do to realize that purpose.

But, if I were to do that, this would remain an unfinished book because only a spiritual teacher can tell you "what it is we need to do to realize that purpose." That is where I hand off the baton to others because I'm not an enlightened being, not even in the slightest, and only enlightened beings can and should answer that question.

But there's still much ground to cover. We now have our purpose and, seeing that life has a purpose, we immediately pass beyond the reach of empirical-materialist philosophy (the philosophy that holds that only what we can see and touch is real) and into the pondering and the knowing of the unseen, the inter-dimensional, the mystical ... oh, the cat is definitely out of the bag now. No going back, I'm afraid.

Instant transformation from the purely materially-minded to the spiritually-minded.

Now our karma begins to straighten out. We're not so erratic in life. We come upon concepts like "spiritual laws" and our curiosity becomes piqued. We hear about ascended masters and even read some messages from them.

We become aware of a whole different stream of life that's been passing by us, invisibly, since forever. Finally we hit upon a few names for it - the Perennial Philosophy, the Ancient and Ageless Wisdom, the Dharma. Life. Truth. Love. God.

We start to have mini-satoris, Aha! moments, realizations. What previously in general sat with us as just an idea now starts to come alive for us. We start to ache and itch for more.

We feel other strange new feelings. Gosh, I feel good. I feel so elevated. I really soared when I saw that last point. What about you?

Finally we have a name for that too. We call it "bliss."

By now we're restless, but never think of it that way. The stirrings of love for what we're doing are traceable to a device that God implanted in us, the best device we'll ever get, bar none.

Some call it the longing for liberation; others the urge to awaken. It's a homing device that God implanted in us to call us, lead us, and bring us home. (2) Speak of pre-destined and pre-determined.

Tomorrow we'll introduce the three main characters in the drama of life.

Footnotes

(1) "Archangel Michael: Back to the One with the Speed of Love," July 16, 2013, at <http://goldenageofgaia.com/2013/07/16/archangel-michael-back-to-the-one-with-the-speed-of-love/>.

(2) "The Longing for Liberation at http://goldengaiadb.com/L#Longing_for_Liberation and http://goldengaiadb.com/The_Nature_of_Life_1#The_Longing_for_Liberation

An Integrated, Direct and Unitive Spirituality - Part 3/7

March 25, 2015

<http://goldenageofgaia.com/2015/03/25/an-integrated-direct-and-unitive-spirituality-part-37/>



Hildegard of Bingen's representation of the Trinity: The Father is the outer ring; the Mother is the inner ring; and the Child of God is suspended in the Mother though part of the Father

To go further, we must introduce the three main characters. If you notice, almost any book on non-dualistic philosophy you pick up starts by introducing the three.

Well, One really. ... No, Three-in-One.

It's a bit confusing.

Let me put it this way. There is the Source of everything, the One. That Source existed in nothingness and wanted to be known and to know itself. As

Ibn Arabi put it: "I was a hidden treasure and I loved to be known, and I created the creation so that I be known. (1)

So it determined to create a very long dream for itself. It dreamed it was a Creator of worlds (and so it was).

And, as that Creator of worlds, it created and created and never stopped creating. And it made a delightful game of it.

It determined that the One who was all and filled up the whole room, so to speak, would task all the playmates it had created with the job of realizing who they really, really are. Not name. Not job. Not accomplishments, but really are.

Of course who everyone and everything really, really is is God.

So now, with these playmates, there are three. There is Source and Creator and the Created, a third class of beings tasked with realizing they are God.

And as sentient beings become enlightened, more and more are very much aware of these three beings. And so they begin to name them.

The Source

Hindus name the Source Brahman, Parabrahman, Paramatman, and many other names. Christians call the Source our Father which art in Heaven. Buddhists call it the Buddha essence. (2) Taoists call it the Tao, the Way. Others call it Ahuramazda, the Inner Sun, Father/Mother God, the Void, Nothingness, the One.

I've always called the Source the Father.

The Source cannot be "known." It is beyond the reach of our minds or any other way we have of knowing. Of it nothing positive or negative can be said because no one has seen it or touched it, etc.

That's why we turn to the second character in this movie to know everything that's happening - the action, our missions, progress, and everything else.

The Creator

When the Source dreams, it dreams itself as a creator, preserver, and transformer of worlds. The Source Itself is still and silent. The Creator that the Source dreams into existence is active and soundful. (3) The Creator is as close to the Unknowable as we can get. We know what we know of the Source because the Creator has told us.

Hindus call the Creator the Divine Mother, Shakti or Energy. They also know her as Aum, the universal, creative vibration that she is, Prakriti (Latin: Procreatrix), Maya, Kali, Durga, etc.

Christians call her (4) the Holy Spirit. Others have called her Wisdom (Sophia), the Word, the Sound-Brahman, the Womb of God, the voice in the wilderness, the noise of many waters, etc.

I've always called the Creator the Mother.

The Created

Every sentient being is essentially like an ice-cream bar. Ice cream dipped in chocolate roughly describes the divine spark of the Father that we all are, dipped in the Mother's material coating.

The human pro-creative act mimics the divine creative act, I imagine the better to remind us of our origins. The purpose of our lives begins to be fulfilled when we see the light of the divine spark of the Self as the kundalini energy reaches the fourth or heart chakra. This is called by Hindus "spiritual awakening" and by Buddhists "stream-entering."

It continues to be fulfilled when the kundalini reaches the sixth or brow chakra and we realize the Divine Mother. This is called cosmic consciousness and by Hindus savikalpa samadi (samadhi with form persisting).

It continues when the kundalini reaches the crown or seventh chakra and we realize the Father. This is called by Hindus Brahamajnana or God Consciousness or nirvikalpa samadhi (samadhi without form).

This is part of the journey of Ascension.

Once the kundalini reaches the spiritual heart - the end of its journey - we're liberated from the need to be born back into the Third and Fourth Dimensions of gross materiality.

But there's much, much more.

This divine spark is known to the religions by many names: as the Self, the Christ, the Atman, our original face. Other names for it are the lamp always burning on the altar (of our hearts), a firebrand plucked from the burning, and Fire the Son of the Lord. It is the messiah, the Prince of peace, the pearl of great price, the treasure buried in a field, etc.

I have sometimes called it the Child of God but more often I call it the Self.

These then are the chief actors in this drama. Two of them exist in a film within a film, a dream that Source is having. Let's now look at the script for the movie, known as the Divine Plan.

Footnotes

(1) Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.

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

(3) I created the word to fill a gap.

(4) She is not a "she"; he is not a "he." God is beyond gender. The use of gender is for educational purposes.

An Integrated, Direct and Unitive Spirituality - Part 4/7

March 26, 2015

<http://goldenageofgaia.com/2015/03/26/an-integrated-direct-and-unitive-spirituality-part-47/>



Krishnamurti once said:

"The really important thing is ... the knowledge of God's plan for men. For God has a plan, and that plan is evolution.

"When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful." (1)

The Divine Plan is the overall script for life.

I was given a glimpse of it in 1987, a wordless tableau that showed the progress of an individual soul from its birth from God to its return to and

mergence in God. (2) It lasted eight seconds in etheric time, but not a second passed in the world's time.

It left me bathed in bliss and knowing the end of the film! Did that spoil it for me? Not at all. In fact, as Krishnamurti said, it enthralled me and launched me on twenty years of study before I found words for the wordless event I had seen that day.

And guess what? It all works out in the final reel. Just like the critics say.

The very best description of it that I've seen was just a remark by Jesus: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (3)

Exactly. That was precisely what I saw in my vision in its most general form. His remark serves as bookends to my experience. It began with the Self leaving the Father and it ended with the Self's return.

I've never seen a detailed description of the Plan. That doesn't mean there isn't one out there. Perhaps something like the Rosicrucian Cosmoconception is such a document and I didn't appreciate it at the time I read it many years ago.

Perhaps we couldn't understand any amount of detail about the Divine Plan anyways. Maybe that has to await our higher-dimensional understanding.

In its most general outlines though, the Plan calls for created life forms to enter into and incarnate in worlds of greater density, which offers them situations designed to give birth to Self-Knowledge. The world that the Divine Mother created is a school of experience. Always what we're learning about is: Who am I, really?

The natural laws are a part of God's Plan. They're God's commandments setting down the way the exercise called "life" is designed to be played out. What we do unto others is done unto us again in turn. What we desire, we attract. What we fear, we also attract. Be equanimous and attract nothing ... but love.

Knowledge of these laws speeds us on our way. Just as when we discovered spirituality, our karma began to straighten out, so when we discover and observe the natural laws, our forward momentum is accelerated.

The Divine Mother, directly and through her laws, tends her children and raises them up before presenting them to the Father, so to speak. She raises them up by successive experiences of enlightenment. The Child of God is gradually brought to the knowledge of its true nature, ready to leave the Creator and the created realm and meet and re-unite with the Source.

We also have our own plan within the Mother's Plan. At the end of every lifetime we hold that plan in one hand, in a manner of speaking, and match it to the akashic film of what we did. In the past, our progress was often unencouraging. Now we're making rapid progress, again all according to Plan.

God's Plan has been depicted as angels descending and mounting a ladder of consciousness (Jacob's ladder).

"And [Jacob] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

"And behold, the Lord stood above it." (4)

This same ladder of life, in its entirety, the Persian poet, Hafiz, called "the stairway of existence":

"Through the stairway of existence
"have you now come,
"have we all now come,
"to the Beloved's door." (5)

Jacob's ladder, the stairway to heaven - these both describe the process of spiritual evolution that the Plan supports. The Plan depicts a being rising through gradations of consciousness from unconscious awareness to conscious awareness and from self-consciousness to Self-Consciousness and beyond.

Now let's look at how this account - or perhaps the philosophy it leads to - is "integrated, direct and unitive."

Footnotes

(1) J. Krishnamurti, *At the Feet of the Master*. Adyar: Theosophical Publishing House, 1974; c1910, 17.

(2) See "Ch. 13. Epilogue" at <http://goldenageofgaia.com/spiritual-essays/16244-2/the-purpose-of-life-is-enlightenment/ch-13-epilogue/>

(3) Jesus in Matthew 16:28.

(4) Genesis 28:12-14.

(5) Hafiz cited at <http://hometown.aol.com/MassoudBeliever/Six.html>.

An Integrated, Direct and Unitive Spirituality - Part 5/7

March 27, 2015

<http://goldenageofgaia.com/2015/03/27/integrated-direct-unitive-spirituality-part-57/>



Now that we've introduced the three leading characters in life's drama, I need to step back and address what it is about this account, and the philosophy it gives rise to, that makes it "integrated, direct and unitive."

As much fun as we may be having in probing the mysteries, this account is intended to perform work: to offer an account that spans the religions and receives from them their truths, while leaving the rest behind.

That by the way is something we're doing as individuals as well as religions. It's the order of the day.

Integrated

What we want to know is the truth below all accounts. I'm speaking now at the level of knowledge because we're producing knowledge here

with the written word. I'm not talking about the ultimate truth perceived in spiritual practice. That truth cannot be conveyed in words or known by the mind.

Each of the accounts of the great masters was written for a particular era and, just as with mediums, had to draw on words in usage then, arranged in concepts that would make sense to that generation, and so on.

We're faced with taking these accounts and integrating them into one, using a new vocabulary known to this generation.

Usually anyone who tries to integrate many accounts wants to simplify the story. The adherents of any one faith can take that simplified version back into their own religions and apply it for understanding in the way they prefer to understand.

Buddhist meditation master S.N. Goenka used to say that he would make Christians better Christians. The truth below all accounts can only make the religious better members of their own religion. Or it isn't the truth.

So we're drawing together accounts and substituting a standard set of words for words that differ at the present time. We're doing this to increase understanding and tolerance.

Direct

Religions today and back through recorded history have given birth to bureaucracies that sometimes end up telling the faithful what they must believe, what they must do, etc.

Some bureaucracies have burned people at the stake for failing to follow the correct tenets. The faithful paid a heavy price in conformity.

All the time, a push went on to personalize religion, to demonstrate that no one needs an intermediary, an intercessory, etc. Scriptures were

translated into the vulgate language. They were disseminated by printing press.

Teachings arose that said that no one needed an intermediary between them and God. Westerners especially fell in love with Zen, which was a transmission outside the scriptures and aimed at direct experience of reality. This love affair was also part of not wishing to have a religious or spiritual intermediary.

Spirituality, as opposed to religion, has had its bureaucracies; witness Theosophy. But in the main, it allowed the practitioner complete freedom to choose path, object of devotion, and so on.

There's no need to have anyone between our heart and God's. No one needs to carry our message to the angels. All messages get through and are acted on in our best interests. We here at InLight Universal are now seeking to have a direct approach to God widely accepted and that's what I mean by using the term "direct."

Unitive

How much more unitive could things get than for us to realize that we're all divine sparks coated in materiality? And then we put on bodily shapes, colored one this way and one that, belonging to different countries, deriving wildly-differing views. And then we make each other bad and wrong for the differences.

We're saying that we need to see the divine spark in each of us and ignore the differences. Ignore them insofar as they create conflict, but not ignore them insofar as they're different-colored flowers in a very large garden.

Love and unitive consciousness are probably one and the same thing. The experience of love dissolves barriers - any kind of barriers. In the space that's left, it leaves only love and love unites rather than divides.

Unity and love must be synonymous. They feel synonymous. We're one people. We're tasked with the same mission - to realize ourselves as God. We inhabit the same world, that's rapidly becoming a very large house rather than an increasingly-shrinking planet. And taking care of each other is coming to be recognized for the common, divine mission it is.

We can only do what we intend to do - build Nova Earth, a world that works for everyone - in loving unity.

So this new spirituality is integrated, direct, and unitive. It intends to draw together teachings from Earth and elsewhere, now and the past, and explain them in an integrated fashion to assist people to a direct and knowing relationship with their Source and Creator.

Tomorrow we'll look at the event at the heart of the spiritual evolution that life invites: enlightenment.

An Integrated, Direct and Unitive Spirituality - Part 6/7

March 28, 2015

<http://goldenageofgaia.com/2015/03/28/integrated-direct-unitive-spirituality-part-67/>



What many religions usually offer the faithful is a passage to Heaven, Valhalla, Paradise. They promise the winning of salvation, redemption, the reward of the just.

Usually the faithful will go to Heaven if they follow the ways of a particular religion. Implicit in that is that others who don't follow them won't go to Heaven, be with the elect, etc.

That is a caricature of the truth. What is the truth? What piece of that story is in any way accurate?

Well, we are on a spiritual journey so that part is accurate. It's a journey from God to God.

But it isn't just the followers of a certain religion that will complete the journey and realize God. Everyone will. Sri Ramakrishna taught that:

"All will surely realize God. All will be liberated. It may be that some get their meal in the morning, some at noon, and some in the evening; but none will go without food. All, without any exception, will certainly know the real Self." (1)

Krishnamurti agreed: "One day you will have all knowledge," he said. (2) And Mata Amritanandamayi concurs as well: "Whoever it may be, he who has sincere interest can know and see God." (3)

Thus there's no foundation in truth to the statement that only the true believers of one religion will attain heaven or be ushered into the presence of God, etc.

To us, all that's knowable and noticeable from our ground-level view is that we progress from one dimension of consciousness to another. This is the microcosmic view. The macrocosmic view is that we're returning to God, whence we came.

To be totally accurate, what the early Christian masters meant by "Heaven" was the Fifth Dimension that we're headed to. What others meant by Valhalla and Paradise is not as clear.

What's being vaguely and obliquely referred to is the experience we call "enlightenment." Enlightenment is what carries us from one dimension to another.

If we're to get to Heaven, Valhalla or Paradise, it'll be because we became enlightened. And enlightened to a certain stage because there are stages to enlightenment.

Enlightenment itself is virtually (that is, to all intents and purposes) endless. It goes on so far down the road that it's pointless to talk about its end. Can you imagine life just getting better and better to an unbelievable extent? And yet that's what awaits us.

I haven't been enlightened in this lifetime. It's implicit in what I know about myself that I have been in others (as have you). But that knowledge is not available to me at this time.

Therefore my intellectual understanding of enlightenment combined with perhaps two dozen spiritual experiences of a lesser nature than illumination is all I have to go on in defining enlightenment.

For me, enlightenment is a radical discontinuity in knowledge and experience that lifts a person, temporarily or permanently, to a higher plane of life. It may involve the seeing of a light or a cherished form of God. Or it may involve an event in consciousness such as a heart opening x 100.

When temporary, it leaves its traces like increased confidence, increased ability to love and experience bliss, certainty that one is immortal, etc.

Enlightenment, Krishna has said, is the reward of all action. (4) Very few desire it and, of the few who do, very few again have the discipline or perseverance to carry that wish through to the end. (5)

"Ascension" refers to a "movement" of sentient beings from one plane of consciousness to another. In Jesus's case, it was an individual phenomenon. In our case, it will be a mass or collective phenomenon.

Ascension is unto itself the attainment of a stage of enlightenment. But of what stage I have no certain knowledge. If we were in the Third Dimension, I'd say that sahaja samadhi catapults us from the Third to the Fifth. But the Mother has said sahaja comes deeper into the Fifth Dimension.

The paradox that situation creates is that, without sahaja, ordinarily we would need to be reborn into the Third. But I cannot conceive that we, being in the Fifth and not having had sahaja, would somehow return to the Third. So it's a

gap in my knowledge as to exactly what stage of enlightenment triggers Ascension.

However, the celestials remind us that the journey goes on well past Ascension to the Fifth.

Archangel Michael says that he speaks to us from the Transcendental. Swami Vivekananda also came from the Transcendental and was an Elohim. So here we have the phenomenon of two exalted beings living in the domain of the Father and yet retaining their individuality and showing their up-to-the-moment knowledge of Earth's ways.

It does explain however how Archangel Michael could say that we can return to the Father and then emerge again when needed, much as Swami Vivekananda did in coming to Earth.

While I look forward to enlightenment, I also know that everything about me - my desire to serve, my love of writing, my relaxing into composition - has increased with a simple heart opening.

It allows me a kind of measuring device: if this experience I had was this sweet, can I imagine what Ascension must be like? I admit I cannot.

Footnotes

(1) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 818. [Hereafter GSR.]

(2) J. Krishnamurti, *At the Feet of the Master*. Adyar: Theosophical Publishing House, 1974; c1910, 27.

(3) Mata Amritanandamayi, *Awaken, Children!* Vallicakavu, India: Mata Amritanandamayi Mission Trust, I, 49.

(4) "The reward of all action is to found in enlightenment." (Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita*.

The Song of God. New York and Scarborough: New American Library, 1972; c1944, 54. [Hereafter BG.]

"The glory of the Lord shall be thy reward." (Isaiah 58:8.)

"By contacting God in the world and in meditation you will find all your heart's desires fulfilled. Then you will be a true man of renunciation, for you will find that nothing is more worth-while, more pleasant or attractive than the all-beautiful, all-satisfying, all-thirst quenching, ever-new, joyous God." (Paramahansa Yogananda, *The Second Coming of Christ*. Three vols. Dallas: Amrita Foundation, 1979-86, 1, 17.)

(5) "Who cares to seek For that perfect freedom? One man, perhaps, In many thousands." (Sri Krishna in BG, 70.)

"Only one in a million sincerely longs for God, and few sustain that longing." (Swami Brahmananda in Swami Prabhavananda, *The Eternal Companion. Brahmananda*. Hollywood: Vedanta Press, 1970; c1944, 194.)

"Then tell me how many
Of those who seek freedom
Shall know the total Truth of my being?
Perhaps one only." (Sri Krishna in BG, 70.)

"The Divine Mother ... gives freedom to one out of a hundred thousand." (Paramahansa Ramakrishna in GSR, 136.)

An Integrated, Direct and Unitive Spirituality - Part 7/7

March 29, 2015

<http://goldenageofgaia.com/2015/03/29/integrated-direct-unitive-spirituality-part-77/>



What have we done here? We at the Golden Age of Gaia and InLight Universal have called for an integrated, direct and unitive spirituality. We've made the case for it in brief.

We've looked at the fact that life has been designed. We looked at the Plan for fulfilling that design.

We haven't looked at the natural laws that assist in the achievement of life's purpose or at many of the supporting characters in the leela or divine play that life is. There's so much to look at that I can't imagine how many articles it would take.

We looked at the purpose behind the design - the purpose for us (enlightenment) and for God (for God to "meet" God in a moment of our enlightenment).

We looked at how an acceptance of the fact that enlightenment was the purpose of life and that it resulted in all good things leads to an acceptance of everything else spiritual. It provides the rationale for spirituality. It points to the outcome.

We looked at the three main characters in the drama of life - Source, Creator, and Created - or Father, Mother, and Child (or Self).

We must realize the three in successive stages of enlightenment to fulfill this part of the Plan. There are many more stages of enlightenment past knowledge of the Trinity but this is our starting point.

We looked at what it meant to say that we want and are at work on an "integrated, direct, and unitive spirituality." We're taking what we can identify as the truest teachings of all religions and integrating them, to produce a spirituality that requires no intermediary, and results in the kind of love, peace, and wisdom that sees and embraces all beings as One.

And finally we looked at the phenomenon known as "enlightenment," a radical discontinuity in knowledge and experience that lifts a person, temporarily or permanently, to a higher plane of life.

Rather than a picture, we've reproduced a puzzle actually. This is a 5D puzzle because the pieces not only need to be rightly arranged but each piece then needs to be gone into deeper and deeper.

It's a story I never tire of writing about.

Thank you for hearing our call for an integrated, direct, and unitive spirituality. May we realize that goal in the near future.

⌘ A Global Spirituality ⌘

Religious Reunification

June 28, 2013

<http://goldenageofgaia.com/2013/06/28/religious-reunification/>



I could now relax my grip on the rudder

When I asked Sri Shankara to confirm two matters on *An Hour with an Angel* this week, (1) I told myself that it would be advisable to explain those two matters to readers. Let me work my way up to them please.

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

"My purpose, as you know, is unity. Now, that is going to be a theme of all the masters. So let me be clear about this. There is not one master that returns ... that does not come with a theme of unification."
(2)

Next week on *An Hour with an Angel*, we'll hear from the new Buddha, Ranjit, who is also here to serve it. And certainly the Lord Maitreya said it as well. (3)

I've called the cause of the reunification of the world's religions "cross-cultural spirituality" and have done as much as I could to promote it. (4)

Leibniz, Huxley and others called it the Perennial Philosophy. (5) Helena Blavatsky called it Theosophy and Annie Beasant called it the Ancient Wisdom. (6)

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

They could be described as the Transcendent (the Father, Brahman), the Phenomenal (the Holy Ghost, Shakti, the Divine Mother) and the Transcendent within the Phenomenal (the Son, the Christ, the Atman, the Self). I've discussed the three elsewhere, at some length, and don't wish to do that again here. (7)

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

What I wish to do here is to underline that these three levels of reality are known to all sages, but called by different names. Lao Tzu knew the Mother, as he demonstrates here:

"It began with a matrix:
"The world had a mother."

"Nameless indeed is the source of creation,
"But things have a mother and she has a name."

He called the "nameless" Father "the Way." (8)

Buddha called the Father the "not-born" and our "common essence."

For instance:

"Monks, there is a not-born, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-

compounded were not, there would be apparent no escape from this, here, that is born, become, made, compounded.” (9)

I'm prepared to argue that his name for the Mother was Dharma, emphasizing her nature as the universal law.

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



The Mother with the Trimurthy within her

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

I'd reply that the Trimurthy was not the equivalent. (These next comments are meant specifically for Indians rather than the rest of the world.)

As Sri Shankara acknowledged to me (see footnote 1), the Trimurthy is a subset of Shakti. One has to realize that Shakti or "energy" is the active phase of the passive Father, Brahman. And by the same token each of the members of the Trimurthy is itself a phase of Shakti.

Given that Shakti or "energy" is in one of her aspects a sine wave known to many as Aum, Brahma is the energetic phase of that sine wave (Akar) associated with creation, known as the guna or cosmic force of rajas.

Vishnu is the energetic phase of that sine wave (Ukar) associated with preservation, known as the guna of sattwa.

And Shiva is the energetic phase of that sine wave (Makar) associated with transformation, known as the guna of thamas.

Now I know that asking Hindus to accept these connections may invite an amount of discomfort and adjustment, but adjustment of this kind is being asked of all religions at this time. It's the price of the reconciliation and reunification of the world's religions, or more specifically of spirituality.

It'll take a tremendous amount of adjustment for Christians as well to accept that, when Jesus said, "I am the truth, the way and the life," he was not speaking about himself as Jesus, but of the Self, the Christ, the Atman.

When I asked him on *An Hour with an Angel* what he meant by saying that, he responded that he was talking as the "I am." He was "aligning with All, with Source, with Father/Mother One. That is the alignment. And if you, Steve, or listeners, say, 'I am the truth, [the way, and the life]' then you have aligned with that, and you have become that." (10)

If Jesus wasn't speaking as Jesus, then where is the foundation for saying only the followers of Jesus will be saved? It's no longer there.

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

You heard Sri Shankara say that both my conjectures - that Christian and Hindu notions of the Trinity were equivalent and that the Trimurthy was really the gunas - were correct. (See footnote 1.) Hearing him say that was for me the culmination of research that had been underway since 1977.

Given that we're all going to be involved in the work of creating world unity, perhaps I can share more of the impact on me of having Adi Shankara corroborate my research.

I've felt jubilant but very weary as a result of hearing his corroboration. It was as if I had gained the farther shore, at least in my spiritual research, and could now relax my grip on the rudder.

I felt the same way when the Divine Mother acknowledged that Sahaja Samadhi was the level of enlightenment associated with Ascension.

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

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

SB: Sorry, I am overwhelmed to hear you say that. It's wonderful to have that confirmed. Thank you very much, Mother.

DM: It is wonderful for us as well, you know! (11)

At last a critical piece of research has been confirmed. All else is built upon the foundation of key points like these. And there are not many people in the world I can share these matters with. Most people I share them with stare at me with blank incomprehension.

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

Footnotes

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

Sri Shankara: I can answer this very quickly. There are no differences. ("Sri Shankara: Everywhere You Look Will be a Monsoon of Love," June 26, 2013, at <http://goldenageofgaia.com/2013/06/sri-shankara-everywhere-you-look-will-be-a-monsoon-of-love/>).

(2) Loc. cit.

(3) "Maitreya: I am Among Many who Return to Walk Among You," June 4, 2013, at <http://goldenageofgaia.com/2013/06/maitreya-i-am-among-many-who-return-to-walk-among-you/>.

(4) See the essays attached to "Cross-Cultural Spirituality" at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/>.

(5) See "The Perennial Philosophy" at <http://goldenageofgaia.com/spiritual-essays/back-to-the-basics-2/the-perennial-philosophy/>.

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

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

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

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

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

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

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

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

(7) See Footnote 3.

(8) Lao-Tzu, *The Way of Life. The Tao Te Ching*. trans. R.B. Blakney. New York, etc.: Avon, 1975, 105 and 53.

(9) The Buddha in Trevor Ling, *The Buddha's Philosophy of Man. Early Indian Buddhist Dialogues*. London, etc.: Dent, 1981, xiii. Again: "There is but one common essence." (The Buddha in Dwight Goddard, *A Buddhist Bible*. Boston: Beacon Press, 1966; c1938, 283.)

(10) “Transcript of Interview with Jesus on Biblical Mysteries, Dec. 19, 2011,” Dec. 21, 2011, at <http://goldenageofgaia.com/2011/12/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-1-2011/>.

(11) "The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>. We discussed the matter again later:”

Steve Beckow: When does Sahaja Samadhi occur?

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

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

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

The Lord Sees only Christians and Non-Christians: Is It So?

July 11, 2013

<http://goldenageofgaia.com/2013/07/11/the-lord-sees-only-christians-and-non-christians-is-it-so/>



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

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

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

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

Steve Beckow: One of the teachings of yours that I think may have been misunderstood is the saying, ‘I am the truth, the way and the

life.’ Did you mean, ‘I, Jesus,’ as has been interpreted by the Church, or did you mean something else, Lord?

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

“When I have used the term ‘I am,’ I was aligning with All, with Source, with Father/Mother One. That is the alignment. And if you, Steve, or listeners, say, ‘I am the truth,’ then you have aligned with that, and you have become that.” (3)

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

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

Here are some of those statements:

Sri Yukteswar Giri

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

Ibn Arabi

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

Al-Ghazzali

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

Krishnamurti

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

St. Catherine of Genoa

“My Me is God, nor do I recognize any other Me except my God Himself.” (8)

We speak of enlightenment as Self-Realization, the attainment of the Supreme Self. It’s this “Self” that is God that Jesus was referring to.

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

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

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

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

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

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

It’s time to emerge from the childhood of humanity and be adult enough to see that we were wrong in all our religious divisiveness and it cost us plenty.

God loves all sides, equally. Anyone can reach God who puts sincere effort into it.

As Sri Ramakrishna said: "All will surely realize God. All will be liberated. It may be that some get their meal in the morning, some at noon, and some in the evening; but none will go without food. All, without any exception, will certainly know the real Self." (11)

God makes no distinctions among his creations. Only we do. And now, having brought ourselves so much pain and misery with the distinctions we've made, surely it's time to stop.

Footnotes

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

(2) John 14:6.

(3) "Transcript of Interview with Jesus on Biblical Mysteries, Dec. 19, 2011," Dec. 21, 2011, at <http://goldenageofgaia.com/2011/12/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-1-2011/> .

(4) Sri Yukteswar Giri, *The Holy Science*. Los Angeles: Self-Realization Fellowship, 1984, 6.

(5) Muhyiddin Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.

(6) Al-Ghazzali, *The Alchemy of Happiness*. trans. Claud Field. Lahore: ASHRAF, 1971; c1964 19.

(7) J. Krishnamurti, *Commentaries on Living. First Series*. Bombay, etc.: B.I. Publications, 1972; c1974, 1, 20.

(8) St Catherine of Genoa in Aldous Huxley, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, 11.

(9) John Ruusbroec in James A. Wiseman, *John Ruusbroec. The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985, 22.

(10) *Ibid.*, 74.

(11) Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 818.

Let Us Have a Global Conversation

January 23, 2013

<http://goldenageofgaia.com/2013/01/23/let-us-have-a-global-conversation/>



A global conversation is a chat we have as a world. A global conversation is a discussion that arises from the context of our shared characteristics. A global conversation is a conversation that speaks to our commonalities.

Our prime and inescapable commonality is that we're all God. We're all divine. If God is everything that is, if God is omnipresent, then we must be God too. God must be present as us as well as every other thing. How can the one be true and the other not?

We're all immortal beings whose task in life is to realize our divinity. That task was given us by God so that, when one of us realizes her or his divinity, God meets God.

The realizations "I am God" and "God has become everything" are moments in which the formless God, the One without a second, experiences Itself in the nanosecond of our enlightenment. Bayazid of Bistun captures that moment: "I

went from God to God, until they cried from me in me, ‘O thou I!’” (1) O thou I: separation vanishes and oneness is realized.

The created form arose from the Formless and merges back into it again. Said Jesus: “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” (2) What was he describing if not the journey that all of us make from God to God?

Our shared characteristics start with the fragment of God’s light that we are at essence. It resides in the spiritual heart or *hridayam*. Various religions call that light by various names: the Christ and Pearl of great price by Jesus, the Atman and Self by Hindus, our original face and Buddha nature by Buddhists, the firebrand plucked from the burning and the fire always burning on the altar by the ancient Hebrews.

Because all of us are divine, we also share the divine qualities in common. We all know and recognize at some deep level the value of love, bliss, compassion, truth, wisdom, discrimination, patience, detachment and equanimity, etc. That is why those aligned with darkness have such a difficult time when faced with love and truth. At some deep place, they recognize the primacy of the divine qualities.

Although we have different skin colors, different genders, and different cultures, we also know deeply that these differences need not divide us. Under our skin, behind our gender, and outside our culture, we’re all children of God; we’re all One.

And when we come together in the realization of our commonness, we’re able to build a new world on a strong foundation – on the rock of unity, rather than on the sand of separation.

Of course that new world will see all treated as equals. When we remember our divine origin, the divine qualities we share, and our common future as a human collective headed towards abundance, peace, and harmony, how can we not see our common unity and equality?

We’re leaving behind us all that keeps us apart, all that has us compete for the necessities of life, all that has us see our interests as divergent. We’re seeing more and more each day that we live together in one house – this planet – that we’re all of us crew on Spaceship Earth, and that Nova Gaia needs our care and love.

So it's time now to turn our attention to what's out in our world, what does not work and never has. It's time to stop our behavior that causes pain and damage, whether to our environment, to our fellow beings of light, or to ourselves.

It's time to awaken to the global nature of the human family, to shake the sleepy dust of ages from our eyes, look to the next person, and perceive our Oneness.

It's time to turn to all our neighbors and have a global conversation for the birth of Nova Gaia, to set all unworkable things right and to put us on the path to human unity, equality, and abundance.

Footnotes

(1) Bayazid of Bistun in PP, 12.

(2) John 16:28.

Having a Global Conversation

April 7, 2012

<http://goldenageofgaia.com/2012/04/07/having-a-global-conversation/>



No, I'm not a megalomaniac or an egomaniac, but I do believe that we need to make a leap in our communications and I believe the time is here to make it.

I'm sure everyone has experienced breaking through to being able to make a speech before the class, perhaps before the school, then maybe on the radio, etc.

Each time we break through to a new level of communication, there's a corresponding expansion of consciousness.

I'm suggesting that the time has come to have a conversation as a world.

No, I don't mean the world conversing with the world. I mean us addressing the whole world in our communications. It's a level of communication but it's also a level of consciousness.

I'm convinced that our former planetary controllers dumbed us down, divided us and conquered, and erected artificial barriers based on language, religion, nationality, class, color and many other variables. Any variable in fact could be made a barrier and many were.

It's now time, I believe, to begin the slow march back towards addressing matters without those barriers, to address each other as a world.

In doing so we accomplish numerous goals. We roll back the artificial divisions imposed on us by the powers that were. We recognize our commonality and our shared interests. We promote unitive consciousness, We prepare ourselves for Ascension.

What does it look like to have a conversation as a world? I can't pretend to know that. I can only imagine it. It means, for me, to start thinking in terms of men, women and children, regardless of location or any other variable.

It means to start thinking in terms of the human condition, of what all human beings want and what all human beings have. It means to dedicate ourselves to seeing that everything on the planet is fairly shared. If there is not enough to go around, then we all share the pain. If abundance flows, then we all share the gain.

Readers of this site will know that abundance is in fact around the corner. You've heard of treasure ships sunk in the sea containing fortunes in gold, platinum, currency and bonds. You've heard of rooms as big as gymnasiums filled with gold. You've heard of funds coming from St. Germain's World Trust.

You may not be as familiar with gold being brought here from other planets. You've heard of projects starting up worth trillions of dollars designed to kickstart the new economy. Wrap all these reports up and more and put them in a file marked "NESARA" because they are all about NESARA. (1) So abundance is on its way. Once the cabal has been arrested and removed from the scene, I expect NESARA will begin (not like I know).

In our conversation as a world, let's stay with this one subject. What does it mean that NESARA comes in? Well, it means that our debts will be relieved, our needs will be met, and services will be established such as universal medicare and other aspects of the social-safety net.

But it also means that many of us will volunteer to take the fruits of NESARA to places where people currently exist for under a dollar a day. NESARA will spread from the developed world, if I understand matters correctly, to the underdeveloped world. And we will lead that effort.

Looking at that one subject alone and having a conversation as a world, the task before us will be to work together as a community without borders, without divisions, without separative interests.

Knowing this ahead of time, the work that we can accomplish now is to begin to obliterate the borders in our mind, to cease thinking as Britons, Australians and Mexicans, Americans, Chinese and Russians, and begin to think as sovereign citizens of Planet Earth.

Borders were yesterday; the world is today. National interests were yesterday; human interests are today. National security was yesterday; planetary wellbeing is today.

We must make the leap, first in our minds, next in our speaking, and finally in our actions from a world of nations, classes, and so on, to a world without borders or divisions.

Creating the Context of a Global Culture

April 2, 2018

<http://goldenageofgaia.com/2018/04/02/creating-the-context-of-a-global-culture/>



The time is approaching when we're going to need to have global conversations.

The very same year that I began conversations with Archangel Michael, he told me:

AAM: You have known that the time would come when we would ask you to work very much on a very global level. And this is the beginning of that undertaking. You have already built a very firm foundation for this to occur and for this we thank and bless you. (1)

More recently he said this about the charities I'll be founding:

AAM: This is you becoming the steward of an organization and of an undertaking of massive, massive global impact/import. (2)

I won't be able to escape – I called it “growing up” earlier. I mean that spiritually rather than chronologically. I cannot do the work being laid out for me operating from the rather slack way of being I operate from at the moment. There's no better term for it than “growing up.”

One of the ways I grow up is to start thinking globally (acting locally).

How does one think about global society? Whenever I want to establish a beachhead of understanding in a new area, I start with the basics.

What's basic to global society? Global culture. Let's start with that.

Anthropologists talk about our “culture.” Sociologists talk about our “social construction of reality.” They're both looking at the same thing.

What is a culture? In an earlier lifetime as a cultural historian, I defined it as:

“Culture – whether we look at it through time or in the present – may be seen as an organization of ideas, manifest in act and artifact (though consisting of neither), by means of which humans experience their world and take purposeful action. “(3)

Unearth a stringless guitar from the ground a thousand years from now and the finder may use it for a garden pot. Without the idea “guitar” and the ideas of how to use it, the object itself may mean nothing to others. The object is not “culture.”

Culture is not acts either. Take a North American and plant him in deepest Africa and he won't understand what the people are saying or doing. The speech and physical actions themselves do not convey culture.

The North American would need to know the meaning of the acts – he would need to know what ideas are behind the acts and what is being transmitted to be a participant in their cultural processes and meanings.

The prime limiting condition on culture is that it must be transmissible. If it were not, it would die in a day.

Culture is not innate. If we were blind and deaf, we might never know culture. It doesn't exist in our genes. It really does live in our minds – *as culture*. And it has to be handed down from parent or teacher to child – by spoken or written language, pictures, etc.

We translate those ideas into the spoken and written word and pass the message along.

We take them and apply them to production process to come up with things, from flint tools to cellphones. Anthropologists call these “artifacts” – they show evidence of human manufacture. And culture.

All of these are cultural ways, means, and products.

So the very first thing I need to do, in contributing to the building of Nova Earth, is to create for myself – to have the notion cease to be merely a dry intellectual construct and have it come alive for me – the context of global culture.

Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Nov. 30, 2011.

(2) Ibid., Feb. 17, 2017.

(3) Changed slightly from the original. S.M. Beckow, “Culture, History, and Artifact,” Canadian Museums Association Gazette, Fall 1975, 13.

**⌘ A Cross-Cultural, Intergalactic, and
Multidimensional Spirituality ⌘**

A Cross-Cultural, Multidimensional Spirituality: An Expansion in the Meaning of Humanness?

August 29, 2018

<http://goldenageofgaia.com/2018/08/29/a-cross-cultural-multidimensional-spirituality-an-expansion-in-the-meaning-of-humanness/>



May I share a memory? And a dream?

It's about the freedom I had as a child to choose what and how I wanted to worship. And the outcome of that privilege.

In my family, my Mother had to defend my right to worship as I pleased. In the end, it cost her her marriage. I owe her a lot for her sacrifice.

What it meant for me was that I survived childhood without religious indoctrination and lots of room to explore. And I did.

I explored all through university and often left disciplinary boundaries. I particularly felt attracted to religious – or rather spiritual – truth. Whatever religion I studied, I looked at their commonalities, their shared wisdom, whereas most others around me at the time were looking at their differences.

In one discipline after another, my work was rejected. Oh well.

No matter what was happening outside of me, I couldn't stop my incessant collecting and organizing of truths from all spiritual traditions into what later became dictionaries. (1) This was way back in the 60s and 70s.

For the next fifty years I was either collecting quotes or writing dictionaries on 3×5 index cards, punch cards, floppy disks, the Cloud, etc.

I wanted to draw on Truth wherever it was found. I didn't care for disciplinary boundaries or religions. As Gandhi said, truth is truth.

I had to be clear that I wasn't looking to help build a multi-cultural spirituality. I respect the goals of multiculturalism. But my work is about something different.

“Multicultural” emphasizes the differences. “Cross-cultural” emphasizes the similarities.

A cross-cultural spirituality draws the common truths of all religions together and considers them based on their truth value alone, not on their origin.

The vision I had on Feb. 13, 1987 powerfully showed me that we're here to discover the Truth of our real identity. That is our one and only assignment. (2)

I know that Truth is supreme in the final analysis, in the last moment of separate existence. The Truth of who we are sets us free. Self-Realization is the object of existence. The Self we realize is God.

In that moment, God meets God. I saw that occur in my vision with my own “eyes.” (3) The importance of Truth was brought home to me quite undeniably and indelibly.

As it happens, we live in the Internet Age. The Internet makes a cross-cultural spirituality distinctly possible. It encourages and invites it. I hope such a field of endeavor emerges. (I'm now out of touch with the literature so it very well may have already.)

I consider these to be field notes from an Ascension field trip, an ethnography of a human journey.

I hope that, after becoming cross-cultural in our spirituality, perhaps the next thing we'll allow and entertain is the evidence of personal experience. On occasion that has been called ontology, phenomenology, *verstehen*, verifiable-by-me, in-the-moment, and lived experience.

After that, I hope we entertain the evidence born of realization (enlightenment). (4) That would bring another whole field of study into the cross-cultural mix: the literature of terrestrial masters.

Then...?

My dream is that our spiritual knowledge become multidimensional. Our library of knowledge would extend interdimensionally, just as it does now cross-culturally.

Intergalactic? Understood by other civilizations as well.

A spirituality that's commonly understood around the world and the galaxy and helps us to know the other dimensions.

Would that not result in an expansion in the meaning of humanness?

Footnotes

(1) The most important being *From Darkness Unto Light*, located here: http://goldengaiadb.com/index.php?title=From_Darkness_to_Light

(2) For an account of the vision, see "The Purpose of Life is Enlightenment – Ch. 13 – Epilogue," at <http://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(3) At the end of the vision, the little golden star merged with the large Golden Sun. God met God in a final embrace and became One.

(4) Such as what I learned from the fourth-chakra heart opening of March 13, 2015 – what I learned about love, about how I had never loved before that moment, about how I just wanted to share it and share it and share it. And yet almost no one recognized the space or could receive it. About the inner tsunami of love and the Ocean of Love. On and on the learning went.

⌘ The Purpose of Life ⌘

That Which Can Never Be Forgotten

Sept. 16, 2013

<http://goldenageofgaia.com/2013/09/16/that-which-can-never-be-forgotten/>



As above, so below

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

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

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

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

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

“The Cause of all is above all and is not inexistent, lifeless, speechless, mindless. It is not a material body, and hence has neither shape nor form, quality, quantity, or weight. It is not in any place and can neither be seen nor touched. It is neither perceived nor is it perceptible.

“It suffers neither disorder nor disturbance and is overwhelmed by no earthly passion. It is not powerless and subject to the disturbances caused by sense perception. It endures no deprivation of light. It passes through no change, decay, division, loss, no ebb and flow, nothing of which the senses may be aware. None of all this can either be identified with it nor attributed to it.” (2)

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

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

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

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

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

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

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

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

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

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

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

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

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

Every master has tried his or her hand at describing God, probably for the sheer enjoyment of it, not because they think they'll succeed. No one has ever succeeded.

Here is Sri Aurobindo's try, probably one of many. Each master tries to fail better than the last. Take a deep breath because Sri Aurobindo has a wonderfully long attention span.

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

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

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

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

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

That is indeed my fix for the day. Nothing rewards a person more than paying a little attention, whenever the unscratchable itch arises, to the one thing ... or

no thing ... that will never go away, never let us forget, never stop singing to us through everything around us and everything within us - God.

Footnotes

(1) See “The Longing for Liberation” at <http://goldenageofgaia.com/spiritual-essays/the-longing-for-liberation/> .

(2) Pseudo-Dionysius in Cohn Luibheid, trans., *Pseudo-Dionysus, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 141.

(3) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 80.

(4)"Eternity and Inifinity," at <http://goldenageofgaia.com/2013/09/eternity-infinity/> .

(5) Sri Aurobindo, *The Synthesis of Yoga*. Pondicherry: Sri Aurobindo Ashram, 1983, 395.

Source Knowing Source, Me Knowing Me

Dec. 14, 2012

<https://goldenageofgaia.com/2012/12/14/source-knowing-source-me-knowing-me/>



We had two beautiful statements recently of the wider picture into which Ascension fits, one from the channel Goldenlight and another from the Divine Mother.

Goldenlight said: "You are Source knowing Source.... You are Me knowing Me. Yes, it is I, your loving Source from which you came and to which you shall eventually return." (1)

And the Divine Mother said in *An Hour with an Angel* on Dec. 10, 2012.

"I am asking you to bring your focus to this ignition [i.e., Ascension], but then I am asking you, let us focus on what is really at hand — yes, Gaia, yes, universe, this universe in particular. But you, you have begun by saying that I am not simply a god among gods. I am the Mother, and I am asking and inviting you to join with me. Is there really any further conversation to be had?" (2)

And of course there really isn't need for any further conversation. If we're looking for the one statement that lies below every other statement that ever could be made, it is that the purpose of life is that God should meet God. (3) To join with the Divine Mother, who is no different than the Holy Father, which is why Archangel Michael calls "them" "Mother/Father One," is the sole reason for all of us to exist.

David Wilcock put the matter well in mid-summer of this year: “The entirety of the physical universe is a magical tapestry wrought by the hand of the Creator, for the purpose of experiencing Itself.” (4)

His statement echoes one made by the Heavenly Hosts six years earlier: “It is all just experience to satisfy the Creator's desire to experience Itself through Its creations.” (5)

SaLuSa also said some years ago that “your existence is not some freak accident, but of a careful design.” (6) When people become aware that life has a purpose and a design that fits that purpose, some become angry. Considering themselves separate from God, they think that they're being manipulated. They don't want to follow the plan laid down by another. They want to be free.

But of course, what we fail to realize is that we *are* God and so the plan to know ourselves as God turns out to be our plan as well, as Saul makes clear: “To awaken is to know God. It is His Will that you do so, and as you are one with Him it is also your will. Consequently, it is impossible for you not to do so.” (7)

“Your Father’s Will is that you awaken into the divine splendor of Reality — your eternal Home — and there is no other will because all life, in all its myriad forms, is one with Him and shares His Will. The only difference is that in your separated state you are unable to see the whole picture, and it seems to you that there is a multitude of conflicting wills out there causing fear and mayhem.” (8)

What does the realization that we all are God lead to? SaLuSa tells us:

“The awakening goes on at full speed ahead, and many souls are beginning to understand the purpose of life. It is the realization that you are more than your body, and that life is infinite and that you have your being in the energy that is God.

“This also leads to the acceptance that you are All One, and you can see all souls are interconnected and make up the whole.” (9)

All of life's creation follows Jacob's ladder of ascending consciousness as Mark Kimmel's Adrial suggests, moving towards the realization of Oneness.

“Everything is a ladder of frequencies ascending from where you are today to the light of the Creator. In time all will embrace His light, and the universe will be in Oneness of the light.” (10)

The “Oneness of the Light.” What is this Light that is One? Ag-Agria tells us that it's a spark of God, what we call our soul and our “true self.” That Light is what is One among us and the One that we all are.

“We know that many of you are puzzled by reference to the need for people to understand who they really are. Clearly you are aware of your physicality and what that means in terms of your life on Earth. What is being referred to is your true self, that part of you that will always exist regardless of whatever happens to you.

“You have a God spark that is your Light and link to All That Is. An immutable link that should tell you that you are a Being of Light, experiencing the lower vibrations which have effectively cut you off from your Higher Self. Most people identify with the 3rd. dimension, and do not comprehend that there are other aspects of themselves.” (11)

“You are spiritual beings in biological clothes,” Archangel Metatron puts it. “You are here to discover your Divinity. When you make that discovery, you serve others in the example of that achievement!” (12)

We remain unsatisfied until we know God in the fullest, SaLuSa tells us: “Your quest for knowledge and the truth can never really be satisfied until you reach the ultimate – The Source of All That Is.” (13)

Even the ascended masters from Earth and other star systems are on the same search as we, SaLuSa tells us.

“We are like you and seek the path that leads back to the Source, and there is a driving force that constantly urges all souls to rise up to ever higher realms. Your understanding of this quest varies according to your beliefs.” (14)

This driving force is an unquenchable thirst, which some masters call a longing for liberation and others an urge to evolve. It won't let up until we've merged again with God in his/her transcendental, formless form.

Diane of Sirius says that “it [is] only a matter of time, before more souls reach a point of true awareness of their higher purpose in life.” (15) When they do, they see that life is a game, a divine play or *lila*. Atmos says that life “is often referred to as a game.” (16) And Kuthumi informs us that “when you see, and I mean truly see, that life is in fact just a game, then, my precious ones, you are truly free.” (17)

What Ker-On said about the game that descending into the lower dimensions was he could have said about life itself.

“You are playing a game albeit you take it very seriously, which is actually an experiment that you volunteered to take part in. The Creator desired to know how the Light Sparks sent out from the Source would react to the lower energies, when it reached a point that led them to believe that they were separated from it. You travelled down through the higher realms, and assigned yourselves to Earth when it was the Garden of Eden. It was only later that you forgot your true identity as gods, and took on the mantle of darkness.

“However, you were not and never will be left alone to lift up again, and no soul is deserted or damned. In the not too far future you will again come to the realisation of who you really are. When that time comes you will be all the greater for your time in the cycle of duality.” (18)

He could have said that life itself was a game which we agreed to play and, when the time comes to reunite with God, we are all the greater for having played it. Of course from that time on “we” disappears and we are only One again.

So here we are, the game of duality about to be called on account of time ... well, actually, no time, zero point, the end of time.

And we're all declared the victor in this game, even those who don't choose to ascend. All have gained experience. All are that much closer to God, whether they choose to ascend or not. What a game we played, all of us having assumed many roles, light and dark!

And now there's the bell and everyone drops their roles and leaves the stadium. The game is over. We're all declared the victor as we progress on to a wider and wider game.

Footnotes

- (1) "12-12-12 Message from The Council of Angels and Source via Goldenlight: I Am Always with You, Ever Near, Ever Loving," as channeled by The Golden Light Channel, Dec. 12, 2012, at <http://tinyurl.com/dxpwlgz>
- (2) "The Divine Mother on 12/12/12 and 21/12/12," at <http://goldenageofgaia.com/2012/12/the-divine-mother-on-121212-and-211212/>.
- (3) My wife D'Arcy invented the phrase in the midst of a transcendental moment in which she realized that all of life was God meeting God meeting God meeting God.
- (4) David Wilcock, "Wilcock Reading, Dec. 2011, by the Source -- with David Wilcock," Aug. 28, 2012, at <http://divinecosmos.com/start-here/davids-blog/1078-2012shift>.
- (5) Heavenly Hosts, "Let it Be," 10 Nov. 2006, at <http://www.ashtarcommand.net/profiles/blog/show?id=1985014%3ABlogPost%3A273050&xgs=1>
- (6) SaLuSa, Dec. 16, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (7) Saul, Sept. 21, 2011, at <http://johnsmallman.wordpress.com>
- (8) Saul, Jan 2, 2011.
- (9) SaLuSa, Dec. 21, 2011.
- (10) Adrial, "Densities, Dimensions, and Frequencies," July 3, 2009, at Mark Kimmel's Corner, http://www.cosmicparadigm.com/Marks_Corner/.
- (11) Ag-agria, Feb.16, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(12) Archangel Metatron, “The Alchemy of the Solstice,” Dec. 21, 2008, through James Tyberron, at http://www.earth-keeper.com/EKnews_12-21-08.htm.

(13) SaLuSa, Feb. 23, 2009.

(14) SaLuSa, Dec. 6, 2008.

(15) Diane of Sirius, Feb. 2, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(16) Atmos, Nov. 12, 2008.

(17) Kuthumi, “11:11 Turning of the Tide,” Nov. 2, 2008, through Michelle Eloff, at <http://spiritlibrary.com/the-lightweaver/1111-turning-of-the-tide>.

(18) Ker-On, March 4, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

Who Am I?

January 2, 2010

<https://goldenageofgaia.com/2010/01/02/the-primary-question-who-am-i/>



These statements appear true to me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

(1) John 16:28.

The One and Only Assignment, Lifetime after Lifetime

May 11, 2016

<http://goldenageofgaia.com/2016/05/11/the-one-and-only-assignment-lifetime-after-lifetime/>



Rumi

God is a Spirit and can only be known in spirit, Jesus said two millennia ago. And knowing God is the assignment we all have in common and the reason why we're here lifetime after lifetime, as my vision from 1987 showed. Rumi phrased the matter this way:

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

“It is just as if a king had sent you to the country to carry out a specified task. You go and perform a hundred other tasks; but if you have not performed that particular task on account of which you had gone to the country, it is as if you have performed nothing at all. So man has come into this world for a particular task, and that is his

purpose; if he does not perform it, then he will have done nothing.”
(1)

No matter what else we do, no matter how noble or consequential it is, if we don't know ourselves as God, we haven't accomplished our assignment; we have done nothing.

As our knowledge of our own true nature expands, we move from stage to stage in our spiritual evolution, by what you could think of as Ascension after Ascension.

We are constantly ascending, progressing, or evolving subplane after subplane, plane after plane, and kingdom after kingdom on our return journey to God. And we ascend as the result of increases in our spiritual knowledge – not our material knowledge necessarily, but our knowledge of ourselves as spirits and Spirit.

So to experience, as I do, an increase in my desire for spirituality, an expansion of the thirst for spiritual knowledge, is something whose value I understand and whose onset I welcome. It can always and only be a promising and beneficial thing. As I said yesterday, and I feel it bears repeating: Place spirituality first and everything else will find its natural place.

No matter how interesting, rewarding, and revolutionary NESARA, Disclosure and accountability are, remove “spiritual evolution” from them and they become merely matters of passing interest. For me anyways, it's only their promise in assisting our knowledge of our true nature to unfold that makes them ultimately valuable.

Otherwise they're simply the king's official having been sent into a country to do something he did not do.

Having said that, it's equally true to say that I've grown comfortable in representing NESARA, Disclosure and accountability as being important in and of themselves and will now face a personal minor shift in seeing them through this new lens that's being offered as a result of this post-transition transition.

One transition is no sooner finished than the next begins and all of them opening us wider or opening newer doors than we anticipated beforehand.

That's all I wanted to say for the moment. I just needed to put a bookmark in and say that this fueling of an interest in the spiritual is not a trivial development but might ordinarily go unmemorialized, so unremarkable is it on the surface. But it isn't unremarkable in reality. It's highly significant in its portent.

And with that, I'm simply going to open to it like the uninvited but most welcome guest who dropped into Rumi's humble home.

Footnotes

(1) Rumi in A.J. Arberry, A.J., trans., *Discourses of Rumi*. New York; Samuel Weiser, 1977; c1961, 26.

Back to the Basics: The Purpose of Life

March 9, 2012

<https://goldenageofgaia.com/2012/03/09/back-to-the-basics/>



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

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

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

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

life was made and introduced into the formless Oneness of the Divine ground of being.

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

The Christian Trinity of Father, Son and Holy Ghost is the Hindu Trinity of Brahman, Atman and Shakti. It's the Transcendental, the Phenomenal, and the Transcendental embedded in the Phenomenal. We must know these three levels of reality if we're truly and completely to know God. We know them in stages of enlightenment, which itself is virtually endless.

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



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

To free us from the grip of a dreaded cabal which intended to kill off a large segment of the population, reducing us from 7 billion to 500 million, the Company

of Heaven summoned the extraterrestrial civilizations which originally gave us birth.

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

Those are the basics.

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

Footnotes

(1) For more on the subject, see The Purpose of Life is Enlightenment, here: <http://goldenageofgaia.com/wp-content/uploads/2016/11/Purpose-of-Life-is-Enlightenment.pdf>

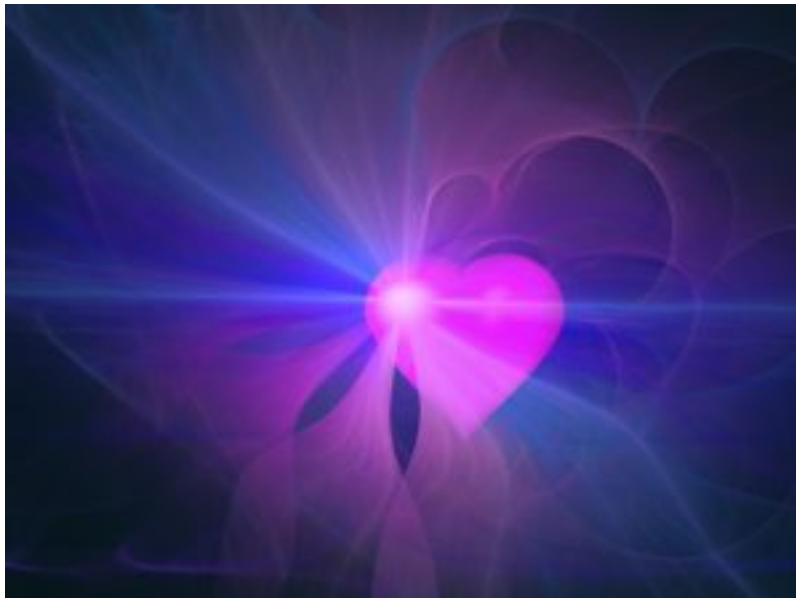
(2) See for instance "How Many Times Have Extraterrestrials Saved the Earth? – Part 1-7," starting here, <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-1/> and "Depleted Uranium: Why We Must Not Go to War with Iran," at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

⌘ The Divine Plan ⌘

Spiritual Evolution: The Divine Plan for Life

July 22, 2011

<https://goldenageofgaia.com/2020/07/21/spiritual-evolution-the-divine-plan-for-life-4/>



The Self, soul or Atman exists as a light shining in the deepest reaches of the heart, the "seat of the soul." It can be reached in meditation.

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

Everything known and unknown, everything that is and is not is God. There is nothing that we can see or not see that is not God. (5) That being the case you are God and I am God and everyone else is as well. Being God, we're not capable of being destroyed or ceasing to exist. We're therefore eternal, though our physical bodies are not.

The "immortality" that such teachers as Jesus spoke of is not immortality of the soul, which is already immortal, but the cessation of the need to be born into a

physical body again. As it happens we reincarnate endless times until we reach the point of needing no more to be reborn physically. But that is not the end of spiritual evolution, which continues until we return to God, whence we came, through a virtually endless process of successive enlightenments.

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

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

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

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

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

When all movement in the mind stops, when the spiritual heart (or hridayam) opens and never shuts again, the individual being realizes God in sahaja nirvikalpa samadhi, the stage of liberation from the need to be physically reborn (or *mukti*, *moksha*).

This level has been called *vijnana* (or perfect wisdom) by some, *nirvana* (or cessation of movement) and *Ascension* by others. But spiritual evolution does not cease here. Only the need to be reborn in this Third Dimension stops. Orders of existence stretch on in an endless vista, through dimension after dimension, universe after universe.

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

The first creations in life were what Christians call the Holy Spirit and the Christ or Son and what Hindus call the Divine Mother or *Shakti* and the *Atman*. The first is in part a primal universal creative vibration known as *Aum/Amen*, the *Logos* or *Word*.

Known to Solomon as "*Wisdom*" or *Sophia*, to Lao-Tzu as the *Mother*, this level of reality is the *Phenomenal* world whereas the *Father* or *Brahman* is the *Formless Transcendental*, beyond the *Phenomenal* world.

The *Christ*, *Atman*, or *Self* is "the *Father* in me" or "*Brahman*-within-the-individual," a "fragment" or "spark," metaphorically speaking, lodged within the body (or bodies), which are created by the *Mother*.

One cannot know the *Father* without first knowing the *Self* in a moment of enlightenment. This first sight of the *Light* grows, with meditation, till one day it becomes the sight of the *Father's Light*. The *Son* is the *Father* but the *Father* is greater than the *Son*. The *Father* is in me (in the heart of the individual) and I am in the *Father* (as are all things).

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

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

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

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

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

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

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

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

The longing for liberation is just one of the design elements built or hardwired into life forms. Most people, experiencing this subsensible tidal yearning, try to fill it with possessions, experiences, relationships, and so on. But God so designed life that nothing will satisfy it except the return to God.

We go through life endlessly acquiring, enjoying and casting aside, ever unsatisfied, in an endless cycle of desire. This develops discrimination in us. Gradually we are made aware that nothing but God will satisfy our ineffable thirst and hunger. Then we develop detachment. At that point we cease to be prodigal children and begin our return to the Father, who welcomes us with open arms.

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

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

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

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

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

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

Because the Christ or Atman is often called the "Self," we can say that we cannot know God until we become knowers of the Self. Translated that means we cannot have the experience of seventh-chakra enlightenment until we have the experience of fourth-chakra enlightenment.

Therefore know Thyself. Meditate on the Self that is known and it will become the knowledge of God. All of Jesus's parables about the treasure buried in a field, the pearl of great price, the mustard seed, and the measure of meal describe this journey of enlightenment.

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

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

No one will fail to return to God. I'm led to believe that God does not worry about the time it takes us to return. There is no dishonor at taking more time than our neighbor. Moreover, different beings are created at different times.

Those who are reaching enlightenment when we do not may have been created earlier than we. Those people who reach enlightenment without rigorous discipline probably practiced rigorous discipline in other lives. Others are already enlightened and return in an unenlightened condition to serve by demonstrating what spiritual practice looks like.

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

There is no religion or spiritual practice that is invalid, if genuine and sincerely followed. Some cults and orders may have dark purposes but the spiritual experiences of all genuine masters, translated into religious teachings (if rendered and maintained purely) are all acceptable in God's eyes.

There is only one God. The God of the Christians is the God of the Muslims and the God of the Hindus, Buddhists, Jews, Taoists, Sufis, etc. God is One but Its names are many. Hear, O Israel, the Lord thy God. The Lord is One, without a second. There is none else besides God.

Some will see Light; others will see a "form" of God; still others may have an intuitive sense of knowing. All genuine paths sincerely followed lead to God. God, through the Mother, designed the many paths to suit the various tastes of seekers, but all are efficacious.

There is no ground to say that one religion or path is superior to another. There is nothing that supports the belief that the earnest followers of one religion will reach God and the earnest followers of another will not. God is on no side and on all sides.

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

God loves all life forms - human, non-human, subhuman, superhuman. It makes no distinction among life forms. Its Will must prevail. All is happening within God's Being. It created the drama or lila for Its own pleasure, a game of blind man's bluff (or buff), in which God plays all roles and is the object of the search as well as the searcher and the search. Only God can realize God. Whenever anyone realizes God, that one simply realizes itself. The Self that it realizes is God.

Footnotes

(1) On the foundations many of us have been building on, consciously or not, see "Basic Third-Dimensional Illusion: Separate Selves Struggling for Survival amid

Seeming Scarcity,” May 17, 2020, at <https://goldenageofgaia.com/2020/05/17/basic-third-dimensional-illusion-separate-selves-struggling-for-survival-amid-seeming-scarcity-2/>

(2) “The Purpose of Life is Enlightenment – Ch. 13 – Epilogue,” August 13, 2011, at <https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(3) *From Darkness Unto Light* database: http://goldengaiadb.com/index.php?title=From_Darkness_to_Light

(4) *The Purpose of Life is Enlightenment* at <https://goldenageofgaia.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>

(5) God - Him, Her, It - has no gender. The anthropomorphic and androcentric gender analogy arises from the human reproductive cycle but has probably outlived its usefulness. After the Reval I intend to convene a conference of scholars to arrive at an alternative to gender terminology.

Mother/Father God's Plan of Enlightenment

May 31, 2020

<https://goldenageofgaia.com/2020/05/31/mother-father-gods-plan-of-enlightenment/>



If you were to look up ahead of you while in the arc or behind you, the view would look very much like the nautilus shell....

Question: If you filled every inch of space and were the only one present, how would you know yourself?

Answer: Create an illusory world in which illusory selves go on a voyage of discovery and realize their true identity, at which point the One meets the One. That is how you would know yourself when you're the only One in town.

So here are we illusory selves, all sharing one purpose which gets buried under everyday concerns, and that is the concern that we know ourselves.

Knowing we'd get lost again and again, Mother/Father God built into each and every one of us a homing device, a subtidal thirst for liberation, for Self-Knowledge, for union with the One. The name for it that I prefer is the Longing for Liberation. It's also called the yearning for God, divine dissatisfaction, divine restlessness, and hunger for unification.

This perpetual longing keeps us moving towards God.

From God to God we go, in a sacred arc and a spiritual spiral, which returns us to the same karmic lessons lifetime after lifetime, until we learn them.

If you were to look up ahead of you or behind you while in the arc, the view would look very much like the nautilus shell in the graphic, which is why I use it. I know this because I experienced a vision in 1987 in which all this was revealed to me.

(1) The more I unpack the vision, the more I learn.

So, yes, there is a purpose to our lives and, evidently, that purpose is enlightenment. There is a purpose to God creating this leela or divine play that we're all involved in and that purpose is for God to meet God.

If we realize this, if we get it down to our bones, it provides a sound foundation from which to deduce many other pieces of the puzzle.

Enlightenment is in the hands of the Mother and the archangels. People who've agreed to serve as lightworkers may also have consented to postponing their enlightenment until they complete their agreements. So perhaps keep that in mind.

That certainly applies to me. None of the higher enlightenments are open to me and even the junior levels are moderated so that I don't wander off to a cave. (2) And I agree that I would. I've consented to this kind of intervention.

The servants at the banquet of Ascension serve first and eat later. I think that's the plan here. And I personally am totally fine with it.

Footnotes

(1) For a description of the experience, see “The Purpose of Life is Enlightenment – Ch. 13 – Epilogue,” August 13, 2011, at <https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(2) Divine Mother: Let me be very clear about [the Xenia sight of the Self]. If you had seen the Light as it actually is [instead of it being toned down], yes, a million, billion suns... You would have simply departed. ...

We don't mean die but you would have departed the life that you have designed - yes, with us, for yourself, for the service you are providing - you would have departed and simply said, “I do not need to do this. I will just simply sit in the bliss

of love and good luck, everybody!” (Divine Mother in a personal reading with Steve Beckow through Linda Dillon, Oct. 26, 2018.)

Steve: Should I be orienting toward ascending early or not? I have this sense that I’m supposed to be here.

Archangel Michael: You’re supposed to be here. ... Stay put, dear heart.
(Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 13, 2011. Hereafter AAM.)

AAM: You cannot — well, you can if you wish, if it is your choice, simply remain in that state of unity, of One — but you cannot be fully conscious and in service, in action, if that is where you are. (AAM, Feb. 14, 2012.)

Archangel Michael: Right now if you were to complete your full ascension, many of you would not bother to stay and finish the creation of Nova Earth.

Steve: So you really have to meter it out to us, so to speak, so as not to send us flying off into some other pursuit?

AAM: That is correct. (AAM, March 10, 2017.)

**⌘ The Child of God
- Christ, Atman, Self ⌘**

I am the Light of the World

Dec. 25, 2010

<http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/i-am-the-light-of-the-world/>



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

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

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

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

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

Light of the Father, transcending all of creation and bestowing on us eternal life.

To the spiritual seeker, it would prove to be the Good Shepherd, the only door to the Kingdom of Heaven, the eye of the needle.



Jesus embodied it. He was it while others only saw it. But even merely seeing it changed one's whole life, as Jan Ruusbroec, the 14th-century mystic, tells us:

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

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

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

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

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

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

The sixth-century mystic Pseudo-Dionysius also knew this consummation and described it in similarly glowing terms.

“In time to come, when we are incorruptible and immortal, when we have come at last to the blessed inheritance of being like Christ, then, as scripture says, 'we shall always be with the Lord.' In most holy contemplation we shall be ever filled with the sight of God shining gloriously around us as once it shone for the disciples at the divine transfiguration.

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

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

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

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

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

Jesus knew that the masses would not understand him or his disciples and, misinterpreting what they said, might turn on them and rend them. Therefore he advised his disciples not to cast their pearls before swine.

He himself could not find among the elders of Israel people who understood the mystical truths he taught, asking Nicodemus, "Art thou a master of Israel, and knowest not these things?" (12)

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

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

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

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

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

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

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

So many who hear his teachings retain a lasting impression. I remember reading of a Zen master who, upon being told a few of the teachings of Jesus, said, ah, this man is not far from satori.

He commands the respect of earthly sages - and of galactics. When SaLuSa wants to explain what will occur for us in 2012, he uses Jesus as his example.

“You are soon to be released from your temporary quarantine on Earth, and allowed to experience the freedom of the Cosmos. By then you will have achieved a level of Christ consciousness, and will be expressing yourselves through Unconditional Love.

“This is the reason the Christed Ones such as Jesus came to Earth, to show you what could be achieved by living in Love and Light. The Earth is a great testing ground for those who aspire to reach such levels.” (14)

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

“The Masters ... wait in readiness to return to Earth. You might say that the big guns are waiting to appear to you and that is correct, as the truth will sound be more acceptable when it comes from those who are familiar to you.

“Jesus and many Angelic Beings such as Archangel Michael will address you and the words will carry a powerful energy, that will leave you in no doubt that they come to you with Love and Light.”
(15)

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

“Jesus came not to start a religion, but show by his example the way Man should live. He was the perfect example of One who lived his word, and when he preached love that is exactly what he was - Love Incarnate.

“There is nothing else in your lives that is of such importance, and it starts by loving Self and then others. Since you are All One, why would you treat another part of yourself any differently from anyone else?

“Your principal lesson is to be able to express Unconditional Love, and when you can do so you can claim to have found the Way. We know that it is not easy to suddenly view life quite differently to what you have been used to, but if you are to progress you will need to change your beliefs.” (16)

I'm not convinced that SaLuSa used Jesus as an example simply because SaLuSa may have been sent to speak primarily to westerners, the vast majority of whom are Christians. I think he, like so many other spiritual figures of whom I'm aware, is genuinely inclined to be reverential toward Jesus because Jesus calls out that level of respect from so many who hear his teachings.

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

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

Footnotes

(1) John 8: 12

(2) John Ruusbroec in James A. Wiseman, *John Ruusbroec. The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985., 147. (Hereafter JR.)

(3) Ibid., 74.

(4) Richard Rolle, *The Fire of Love*, trans. Clifton Wolters. Harmondsworth: Penguin, 1981; c1972, 106-7.

(5) Pseudo-Dionysius in Cohn Luibheid, trans., *Pseudo-Dionysus, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 52-3.

(6) John 10: 30.

(7) John 14: 28.

(8) John 10:38.

(9) John 14: 6.

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

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

(12) John 3: 10.

(13) John 16:28-9.

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

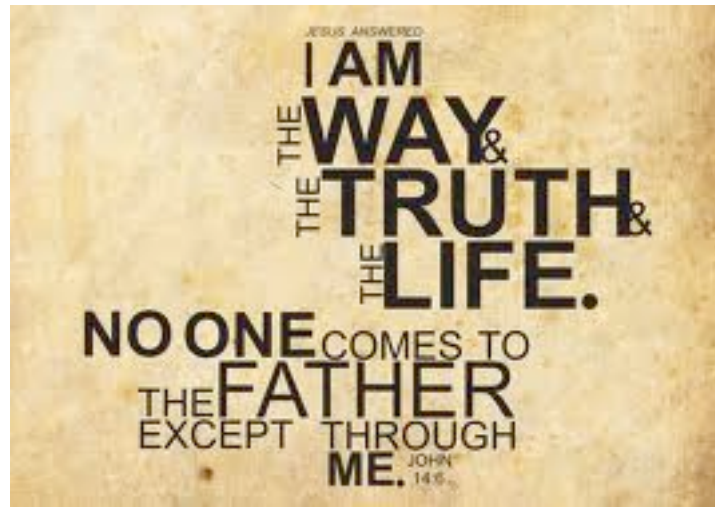
(15) SaLuSa, March 22, 2010.

(16) SaLuSa, Apr. 5, 2010.

Speaking as the Self, I Am the Way

July 12, 2013

<http://goldenageofgaia.com/2013/07/12/speaking-as-the-self-i-am-the-way/>



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

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

When I asked him what he meant by saying I am the truth, the way and the life, Jesus responded that he was talking as the "I am." He was "aligning with All, with Source, with Father/Mother One. That is the alignment. And if you, Steve, or listeners, say, 'I am the truth, [the way, and the life]' then you have aligned with that, and you have become that." (1)

In a sense my twin flame, and your twin flame, and the twin flame of us all as the Self could be said to be the Divine Mother. In this world, which is like

angel food cake, there are two ingredients mixed together: matter and consciousness.

Matter is the Mother, who encompasses all matter though she is only pure consciousness, and the consciousness that is embedded in matter is the Self, which, at our essence, is you and me.

Matter is an illusion but consciousness is the Reality.

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

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

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

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

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

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

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

Twin flames are reminders of the original division into matter and consciousness. They remind us that the world is a mixture of the two and that

we must know ourselves as One. The fusion of the twin flames is said by some to be a precursor to Ascension, but of that I know nothing. It may turn out to be so and it may not. I don't know.

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

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

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

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

Footnotes

(1) "Transcript of Interview with Jesus on Biblical Mysteries, Dec. 19, 2011," Dec. 21, 2011, at <http://goldenageofgaia.com/2011/12/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-1-2011/>.

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

DM: Yes.

SB: It does?

DM: That is correct.

SB: Oh, eureka! Thank you, Mother! I'm so happy to have that confirmed. ("The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17,

2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.)

(3) “Touch ultimate emptiness.” (Lao Tzu, *The Way of Life. The Tao Te Ching*. trans. R.B. Blakney. New York, etc.: Avon, 1975, 68.)

What is "I AM" in Simple Language?

Jan. 5, 2013

<http://goldenageofgaia.com/2013/01/05/what-is-i-am-in-simple-language/>



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

A member of the Golden Age of Gaia discussion group asked for an explanation of "I AM" in simple language.

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

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

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

But there already has to be an organism with roots, a trunk, etc., before me before I create a word for it. And all description of it proceeds in a metaphorical way.

That is, it takes something existing and unknown and uses something existing and known to know the unknown. But God, the I AM, cannot be said to be existing in the way we understand "existing." And it can never be known in the way we understand "knowing."

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

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

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

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

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

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

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

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

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

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

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

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

Points of Awareness in a Sea of Love

October 31, 2020

<https://goldenageofgaia.com/2020/10/31/points-of-awareness-in-a-sea-of-love/>



Some statements are so right on, they stop you in your tracks. The Arcturian Group said recently:

"Compassion, service, and a growing awareness of the problems of others are the beginning steps that eventually lead every individual to a state of consciousness in which no one is left out, a consciousness that understands that no one can be left out of ONE." (1)

"A state of consciousness in which no one is left out." What a terrific description of the higher dimensions. There's no difference between a world in which no one is left out and a world that works for everyone, I'm willing to bet.

"A state of consciousness that understands that no one can be left out of ONE."

That particular phrase awakened a stirring memory in me.

If I'm to describe it, I'd have to take a few steps back.

We live our lives in bodies that are separate from each other and from the environment. Bodily integrity is taken for granted but absolutely imperative to physical life.

I'll bet very few people could imagine being in something that takes in everything. If it took in everything, it would take in us. And that would violate our notions of physical integrity. Anyone who thinks that such a world exists or that it's a good thing is crazy, right?

But I've been in a circumstance in which that which is everything took in what I thought to be me.

On Feb. 13, 2015, my heart opened and I found myself in the midst of an inner tsunami of love. That tsunami filled first the room I was in and then burst its boundaries and became everything, an Ocean of Love.

Everywhere you looked was love. What I, who was looking, was was of no concern to me. The quality of the love I was experiencing wiped such a thought from my mind.

Was I a physical body? Was I a point of awareness? I simply accepted that "I" was "I." All care and concern for myself was swept clean by the tsunami.

In this Ocean of Love, which Michael tells me was Seventh-Dimensional, (2) the Oversoul, Christ Consciousness, I could say:

"Compassion, service, and a growing awareness of the problems of others are the beginning steps that eventually lead every individual to a state of consciousness in which no one is left out, a consciousness that understands that no one can be left out of ONE."

Service-to-others is the beginning step to a state of consciousness in which no one is left out, a world that works for everyone, which understands that all of us are points of awareness in a Sea of Love. (3)

Footnotes

(1) Arcturian Group, Sept. 20, 2020.

(2) Steve: The space that I call transformative love, what dimension is it?

Archangel Michael: It is the seventh dimension. (Archangel Michael in a personal reading with Steve Beckow, Jan. 20, 2016.)

Patricia Diane Cota Robles called it "the Divine Mother's Transfigurative Love."

(3) Clearly it has not become everything because here am I looking out on things. So there is more to go before all is One and only One. But the relation between the "I" that looks out on the Ocean of Love and the Ocean itself will, some day, I think be shown to be the same as that between Father God and Mother God. The same is true for all of us. These are just my speculations.

This is the Christ

Dec. 2, 2012

<http://goldenageofgaia.com/2012/12/02/this-is-the-son-of-god/>



Jesus called himself the Christ and he spent much of his time teaching about the Christ. What is the Christ?

Jesus calling himself the Christ, for me, means Jesus acknowledging his possession of Christ consciousness. But, whereas strictly speaking, Christ consciousness is associated with the level of enlightenment we'll achieve at Ascension, I'd imagine Jesus's own consciousness embraced levels very much higher than Fifth Dimensionality, possibly higher than the human realm of twelve dimensions.

His attainment would have been less than that attained by Sananda Kumara, who overlit Jesus in his ministry and for whom Jesus is regularly mistaken (they actually are separate individuals. Otherwise, it seems to me, there would be no sense in Sananda overlighting him). (1)

Jesus called the Christ by many names: the savior, the messiah, the Son of God, the Prince of peace, the pearl of great price, the treasure buried in the field, the measure of meal that leavened the whole loaf, the mustard seed that grew into a great tree.

In most of his tales of the son of the landlord, the son is the Christ, the landlord the Father. When he talked about “I and my Father” being one, but the Son being less than the Father, and the Father being in him and he being in the Father, he was also talking about the Christ.

We often think that to discuss Jesus at all is to proselytize and descend, down the ladder of certainty, into belief, which is lower on the ladder than the natural knowledge that comes from enlightenment. Belief doesn't have very much experience, truth or reality in it. It's thought-based rather than experientially-based.



But the Christ, the Son, the treasure buried in the field *is* Reality. It isn't a matter of belief. And belief in it, while it draws one to it by the Law of Attraction perhaps, does not substitute for knowledge of it. Only knowledge of it enlightens; belief does not.

Many sages have experienced the Christ and come to know that they too are the Christ. We always are the Christ but we simply aren't aware of it. The Christ is our soul, our Higher Self. It *is* who we are, were and always will be.

Other religions know the Christ by different names. Hindus call it the Atman or Self. Buddhists call it the Buddha nature or our original face. It doesn't matter what name is used. The Christ or Self is known to all religions.

So what is the Christ? The Christ is, metaphorically speaking, a Light of the Father's Light, a fragment of the Father, a flame in the heart, a firebrand plucked from the burning. It's a Light brighter than a thousand suns.

John Ruusbroec saw it and exclaimed: “In this darkness an incomprehensible light is born and shines forth; this is the Son of God in whom a person becomes able to see and contemplate eternal life.” (2)

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

In *An Hour with an Angel* in January 2012, I read John Ruusbroec's quote to Jesus and asked:

Steve Beckow: Is that light indeed the Christ in its essential form?

Jesus: It is the Christed light, yes, you are correct. In its fullest form.

SB: All right, now, can you – It'd be such an important thing for me if you could discuss your relationship to that light. Were you embodying it in the fullest manner? Was that your role or mission? Or what was your relationship to the Christ?

J: That has always been the fullness of my mission, in whatever form I have taken. I am the light that burst forth. I am the light that came from the heart of One, from the heart of God. And my purpose in all this relationship was to simply ignite not only what has been referred to as Heaven and Earth, but far beyond.

If you look to my essence, dear friend, all you will see is light. That is all there is. And it can assume relationship, and after relationship it can assume various form. But it's light was beyond the Christ light. Can you think of it as a tiering? It was an implosion, explosion of light, and it has never changed. And it will never change.

SB: And when you say, “I am the light,” who is “I am”? Are you speaking as Jesus, or are you speaking as the Christ, as the light?

J: No, I am speaking as the light. (4)

The Son is the Father and the Father is the Son: they are not different. No one can enter the Kingdom of the Father save through the Son. No one can know the Supreme Self unless they first know the individuated Self.

The Light of the Christ, when meditated upon, finally becomes the Light of the Father so it is through the Christ that we "see" the Father. That is how the Christ is the gateway, the door to the Kingdom, the good shepherd, etc. That is also what is meant when it is said that the Christ brings all his flock to the Father.

Once they see the light of the Self (or find the treasure buried in the field of the body), if they settle down into meditation on that Light, leaving all other desires behind than to know its greater identity (sell all they have), they will penetrate into that Light until it becomes the Light of the Father (they will have bought the field).

The Christ or Atman, according to Shankara, "is infinite wisdom," (5) "unending, unalloyed bliss." (6) It is often called the witness and the motivator of every action, as Sri Krishna does here.

"The supreme Brahman [God] in this body [i.e., the Atman or Self] is also known as the Witness. It makes all our actions possible, and, as it were, sanctions them, experiencing all our experiences." (7)

It is, as Jesus said, "the light of the world: he that followeth me [i.e., the Christ] shall not walk in darkness, but shall have the light of life." (8)

And he shall have the light of life when the discrete Light of the Son becomes the transcendent Light of the Father, as Ruusbroec predicted it would.

Lin-Chi, or Rinzai, knew it and called it "The clean pure light in a moment of your mind -- that is the Essence-body of the Buddha lodged in you." (9) Zoroaster knew it and said of it:

"Happy is the man to whom you come mightily, O Fire, Son of Ahuramazda ["Wise Lord"], friendlier than the friendliest, more adorable than the most adorable! Through Thy Fire, O Lord, we draw near to Thee and Thee alone!" (10)

It is birthless and deathless, beginningless and eternal, as Moses acknowledged: "The fire [the Christ] shall ever be burning upon the altar [of the heart]; it shall never go out." (11) And Jesus: "The Son abideth ever." (12) And also Shankara:

"The Atman is birthless and deathless. It neither grows nor decays. It is unchangeable, eternal. It does not dissolve when the body dissolves. Does the ether cease to exist when the jar that enclosed it is broken?" (13)

So this Light is who Jesus embodied and the subject on which he expounded from the day he began his ministry until the day he surrendered it again to the Father.

And it is consciousness of this Christ that we shall attain on our Ascension. We shall become like Christ and we very well may do greater than he did in the world, so to speak. But we shall not *be* greater than he. We'll have only taken one step on the path that he trod to completion. The rest of the journey awaits us.

Footnotes

(1) The question of whether Jesus and Sananda are separate beings is not a settled matter. I plan to do more research on the subject soon.

(2) John Ruusbroec in James A. Wiseman, *John Ruusbroec. The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985., 22.

(3) *Ibid.*, 74.

(4) "Transcript of an Hour with an Angel, with Jesus, Jan. 16, 2012," at <http://goldenageofgaia.com/the-2012-scenario/the-masters-return/transcript-of-an-hour-with-an-angel-with-jesus-jan-16-2012/>

(5) Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, 48. [Hereafter CJD.]

(6) *Ibid.*, 56.

(7) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 103.

(8) John 8:12.

(9) Lin-Chi in Burton Watson, trans. *The Zen Teachings of Master Lin-Chi [Rinzai]. A Translation of the Lin-Chi Lu*. Boston and London: Shambala, 1993, 24.

(10) Zarathustra in Duncan Greenlees, trans. *The Gospel of Zarathushtra*. Adyar: Theosophical Publishing House, 1978, 49.

(11) Leviticus 6:13.

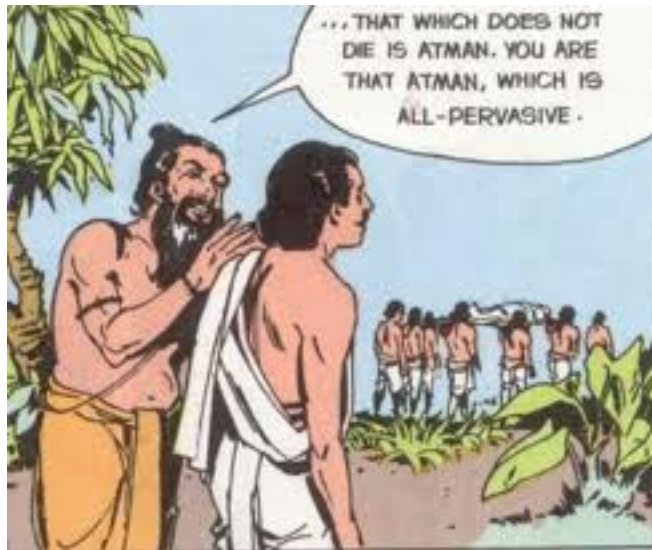
(12) Jesus in John 8:35.

(13) Shankara in CJD, 53.

A Note to Hindu Readers on "the Christ"

September 14, 2010

<http://goldenageofgaia.com/2010/09/14/a-note-to-hindu-readers-on-the-christ/>



I was reading Lisa Renee's latest column for the third time (deep, deep column) and noticed its use of Biblical references and it occurred to me that some (not many) Hindu readers might be puzzled by the continual use of the words "in the service of the Christ" or "Christ Consciousness."

Most older people probably know what I'm about to say here but younger readers may not.

They may wish that the celestial, galactic, or spirit sources were speaking in their own terminology, instead of a Christian terminology.

In fact there's an easy way to make the translation, if you'll permit me to say so.

In a nutshell, where you see "in the service of the Christ," read "in the service of the Atman." Where you see "Christ Consciousness," read "Atmic Consciousness." Consider the Hindu version of the Trinity. In my view, it's not the Trimurthy of Brahma, Vishnu and Shiva. (1) The Trimurthy has no

equivalent in Western religions that I'm aware of. They do not appear to recognize the cosmic forces being referred to.

I assert that Brahma, Vishnu and Shiva are really a personification of the gunas - rajas, sattwa, and thamas. Consider that both Brahma and rajas are creative in action; both Vishnu and sattwa are preservative; both Shiva and thamas are transformative.

Since the gunas are a subset of Shakti, by extension so is the Trimurthy. And that seems to coincide with the famous Vedic story of the gods being unable to lift a straw which Brahman caused to be immoveable, does it not? Brahman is superior to the gods. So is Shakti and the Atman.

I think the Christian Trinity of Father, Son (or Christ) and Holy Ghost is equivalent to the Hindu Trinity of Brahman, Atman, and Shakti. (For more on that see, <http://goldenageofgaia.com/spiritual-essays/christianity-and-hinduism-are-one/>>Christianity and Hinduism are One" at <http://goldenageofgaia.com/spiritual-essays/christianity-and-hinduism-are-one/>.)

If I may paraphrase Jesus for a moment, he said that he (speaking as the Christ Intelligence) was one with the Father though the Father is greater than he. The same could be said of the Atman, could it not?

He said that he was the way, the truth, and the life, the doorway through which the sheep would enter. I believe the same could be said for the Atman.

He said he came from the Father, into the world, and now leaves the world and returns to the Father. Same could be said for the Atman. Admittedly it could also be said for the individual being and the Avatar. It could be said of all things, which came from the Father and return to It again.

Everything of a like nature that Jesus said, speaking as the Christ, could be said of the Atman. It is the treasure buried in a field, the Pearl of great price, the mustard seed that grew into a great tree, the measure of meal that leavened the whole loaf.

Emerson once published a poem in which he called God "Brahm." When his critics protested, he suggested they substitute "Jehovah" for "Brahm" and their difficulty would go away.

Similarly here: substitute "Atman" for "Christ" and any perceived difficulty will probably vanish.

Footnotes

(1) Not Mahashiva or Mahavishnu, which is really a way of referring to Brahman.

The Christ and Ascension

June 4, 2013

<http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/the-christ-and-ascension/>



A reader asked the following questions:

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

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

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

Let me walk through your questions one at a time. One of the difficulties in answering them is that terms like "Christed," "Christ Consciousness," and even "the Christ in all of us" are used differently by different sages or else interpreted differently by different religious spokespeople.

If I were to ask another sage for a definitive answer, I might receive what amounts to another interpretation to add to what already exists. And since I haven't experienced Christ consciousness myself, I have no firsthand knowledge to fall back on.

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

“When I have used the term ‘I am,’ I was aligning with All, with Source, with Father/Mother One. That is the alignment. And if you, Steve, or listeners, say, ‘I am the truth,’ then you have aligned with that, and you have become that.” (1)

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

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

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

None of these levels of enlightenment corresponds to that which we attain upon being firmly anchored in the Fifth Dimension (see below for a discussion of it).

That level sees the kundalini double back on the spiritual heart-aperture or hridayam, after which the heart opens permanently. It's a higher level of

enlightenment than the others I've named. Shankara may be describing it here:

"[The Self] is realized within one's own heart as existence, knowledge and bliss absolute. Realize this Atman within the shrine of your own heart." (2)



Paradigms of separation have led to mutual suspicion

I don't know what the qualities associated with Christ consciousness are because I've never been able to nail down the level of enlightenment it is. For the same reason, I cannot say what light quotient "Christ consciousness" corresponds to.

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

Does Ascension mean accepting the Christ in us all? That depends what you mean by "the Christ." Accepting Jesus? No. But I don't think you mean that. Taking "the Christ" as one's savior? Not if that were meant in any kind of religious way.

Accepting the existence of the soul? Yes. Without that, one simply considers oneself the body and that would not allow the expansion or assimilation of truth needed for enlightenment.

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

Bodhidharma:

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

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

Meister Eckhart:

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

Jacob Boehme:

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

Hilarion:

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

Krishnamurti:

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



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

Here is mystic John Ruusbroec identifying the Christ with that light:

"In the abyss of this darkness in which the loving spirit has died to itself, God's revelation and eternal life have their origin, for in this darkness an incomprehensible light is born and shines forth; this is the

Son of God, in whom a person becomes able to see and to contemplate eternal life." (9)

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

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

Notice the many ways that Jesus described the Christ: as a treasure buried in a field (the field is the body); a pearl of great price; a great fish among fish; a mustard seed (the Son) that grew into a great tree (the Father); the Prince of peace, the savior, and so on.

All of these descriptions describe something about the divine spark, the fire always burning on the altar of the heart, the firebrand plucked from the burning.

You've asked what level of enlightenment Ascension is.

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

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

Archangel: Michael: Yes, it is. (11)

And I also confirmed it with the Divine Mother:

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

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

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

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

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

DM: That will help. (12)

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

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

"Remaining permanently in the primal state without effort is Sahaja." (16)

Granted that sources like Saul speak of "full consciousness" and "unification with God," what they're referring to is in fact neither "full" consciousness nor "unification" with God, but definitely a stage toward it.

But I'd imagine it's probably easiest and wisest for them not to make so fine a distinction when they're addressing a world audience, many of whom are just awakening.

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

Footnotes

(1) "Transcript of Interview with Jesus on Biblical Mysteries, Dec. 20, 2011," at <http://goldenageofgaia.com/world-disclosure-day/the-masters-speak/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-20-2011/> . I assume Jesus meant that, if I were to say I was the truth, and know that to be true absolutely, then I too would be speaking as "the Christ."

(2) Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, 68.

(3) Bodhidharma in Red Pine, trans., *The Zen Teachings of Bodhidharma*. Port Townsend, WA, Empty Bowl, 1987 , 16.

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

(5) Meister Eckhart in R.B. Blakney, trans., *Meister Eckhart. A Modern Translation*. New York, etc.: Harper & Row, 1941, 105.

(6) Jacob Boehme in Maurice Bucke, *Cosmic Consciousness. A Study in the Evolution of the Human Mind*. New York: Dutton, 1969; c1901 , 183.

(7) Ascended Master Hilarion, channelling through Mabel Collins, *Light on the Path and an Essay on Karma*. Wheaton, IL: Theosophical Publishing House, 1974, 15.

- (8) Krishnamurti in Lutyens, Mary. *Krishnamurti: The Years of Awakening*. New York: Avon, 1975, 171-2.
- (9) John Ruusbroec in James A. Wiseman, *John Ruusbroec. The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985., 147.
- (10) Ibid., 74.
- (11) “Archangel Michael: Detailed Instructions for Dec. 21, 2012 and After,” at <http://goldenageofgaia.com/2012/12/archangel-michael-detailed-instructions-for-dec-21-2012-and-after/>
- (12) “The Divine Mother: Come to Me as I Come to You – Part ½,” Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/> . The website is *From Darkness Unto Light* and the particular page on which this information can be found is <http://www.angelfire.com/space2/light11/fdl/e1.html> .
- (13) Ramana Maharshi in Vasistha Ganapathi, ed., *Sri Ramana Gita*. Tiruvannamalai: Sri Ramanashramam, 1977, 27
- (14) Ramana Maharshi in S.S. Cohen, *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 82-3.
- (15) Ibid., 88.
- (16) Ibid., 89.



**⌘ The Divine Mother
- Shakti, Holy Spirit ⌘**

Introducing the Divine Mother – Part 1/2

July 24, 2016

<http://goldenageofgaia.com/2016/07/24/introducing-divine-mother-part-12/>



The Divine Mother incarnated as Mary, Mother of Jesus

Evidently, there's been a large increase in readership since 2012.

It suggests to me that it's probably time to walk through the basics ... of what this site is about, to be sure, but also of what's happening outside us that's by no means the usual, normal, etc.

No, not the manipulated news in the mainstream press, but the version of events put out by the Company of Heaven and Earth's own saints and sages.

For me personally, there's no other place I'd rather start than with the Divine Mother. What motivates me to give first place to the Divine Mother?

I start with the Divine Mother because she's the active and necessary cause (the Father is the inactive and sufficient cause) of all that we see around us, all that we are, and all that we do to realize our potential.

If we want to ascend, if we want to know God, we have to work with or go through the Mother, as Swami Sivananda makes clear:

"It behooves ... the aspirant [to] approach the Mother first, so that She may introduce Her spiritual child to the Father for its illumination or Self-realization." (1)

That's a very general statement. Plumbing its depths reveals the Divine Plan for life (spiritual evolution), the nature of material reality, and the nature of the One. (2)

A vision I had in 1987 (3) showed me the purpose of life and the relationships among the Trinity. It identified who the three members of the Trinity were, without religious baggage, without even words.

The flood of bliss I felt at the time "brought all things to remembrance" - allowed me to know without thought or words what I was seeing. Observing the exponential increase in the ability to know that bliss brings was not an inconsequential feature of the vision.

Tomorrow, we'll look at what the vision showed me and what value lies in knowing/realizing the Divine Mother.

(Concluded in Part 2, below.)

Footnotes

(1) Swami Sivananda in Swami Sivananda Radha, *Kundalini Yoga for the West*. Spokane: Timeless Books, 1978, 25.

(2) Which are examined here: "Spiritual Essays" at <http://goldenageofgaia.com/spiritual-essays/>

(3) Described here: "The Purpose of Life is Enlightenment – Ch. 13 – Epilogue" at <http://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

Introducing the Divine Mother – Part 2/2

July 25, 2016

<http://goldenageofgaia.com/2016/07/25/introducing-divine-mother-part-22/>



(Concluded from Part 1.)

The vision I had on Feb. 13, 1987 showed me the purpose of life and the relationship that prevailed among the Trinity of Divine Beings. I'd never have arrived at that knowledge without its help.

Let me summarize what I learned.

It showed me that God is all there is - omnipresent, omnipotent, omniscient, etc.

If there were no physical reality - which takes in all twelve dimensions - no differentiation into individual beings, no appearance of another to the One, then we'd just speak of "God" and there'd be no Trinity.

But, apparently, the formless, all-present God wanted to know itself, not an easy task when one is all there is, filling every nook and cranny of existence. You can't step back from the camera and have your picture taken when you fill up the whole universe and beyond.

So God resolved to create a *leela* or divine play to accomplish that task. He decided to create the world, us, laws that govern both, a material dimension in which fragments of itself could grow and learn their true identity, resulting in enlightenment.

Twentieth Century Christian mystic Beinsa Douno explains why: “Why did God desire to create the world? So that He might be made manifest.” (1)

And why did God desire to be made manifest? Says Sufi Sage Ibn Arabi: “I was a hidden treasure and I loved to be known, and I created the creation so that I be known.” (2)

And why does God want to be known? Explains Paramahansa Ramakrishna: “The Godhead ... has become these two [God and the devotee] in order to enjoy Its own bliss.” (3)

All the time, it's only God who plays all roles. Said Franklin Merrell-Woolf: “This space I produce that My Glory shall be revealed yet I alone Realize that Revelation.” (4)

To achieve its plan to become known and enjoy its own bliss, God began by dividing itself in two - which ancients came to call the Father and the Mother.

The Father is the Transcendental Void, silent and motionless, empty of all things material, the Source of everything that is and is not. (5) The Mother is the breath of God (*spiritus sancti*), the primal force, the universal creative vibration called Aum, Creator, Preserver, and Transformer of all individuated beings and material environments (universes).

Hindus illustrate this by representing Shakti as dancing on the recumbent body of Shiva. She's active; he's inactive.

The Mother is the active face of the One and the Father is the passive face.



The active Mother (Shakti) stands on the inactive Father (Shiva)

Because the Mother speaks and acts, she's the only one of the two (Father and Mother) that we can see and talk to.

She leads us to the Father, as Swami Sivananda told us earlier.

To leave the dream world we inhabit, we have to do three things: (A) Know and realize ourselves as what Jesus called the Christ and Hindus the Atman; (B) Know and realize the Mother, the Dream Weaver of this realm of divine illusion, of instructive smoke and mirrors designed to show us who we are; and (C) Know and realize the Father, the transcendental, love-filled void from which all material things arise.

The relationships that prevail among the Trinity, as seen from the standpoint of the individual, are illustrated in Hildegard of Bingen's vision, below.



In that depiction, the Son/Christ, is inside the Mother's creation (brown, ringed area), but connected to the Father (grey, ringed area), which, as the conditioned or personal God, is shown located within the unconditioned God or Godhead (blue). That for me is an accurate representation of the relationship that prevails among the figures of the Trinity.

The one thing represented in Hildegard's vision that I neglected to take note of in mine was the Godhead, denoted by the blue in her depiction and denoted by the black sky, the background for everything that was happening, in my vision. I simply took it for granted.

Let me offer an example of a sage realizing the Mother. Ramakrishna's non-dual guru, Totapuri, only accepted the existence of the formless Transcendental God (or Brahman). However, one day, the Divine Mother announced herself to him and altered his life.

"Suddenly, in one dazzling moment, [Totapuri, saw] on all sides the presence of the Divine Mother. She is in everything; She is everything. She is in the water; She is on land. She is the body; She is the mind. She is pain; She is comfort. She is life; She is death. She is everything that one sees, hears, or imagines. She turns 'yea' into 'nay,' and 'nay' into 'yea.'"

"Without Her grace no embodied being can go beyond Her realm. Man has no free will. He is not even free to die. Yet, again, beyond the body and mind She resides in Her Transcendental, Absolute aspect. She is the Brahman [Father, God] that Totapuri had been worshipping all his life." (6)

When we know the Mother, we've achieved cosmic consciousness or what Hindus call savikalpa samadhi, trance state with form remaining.

The next step for us is to have transcendental consciousness or what Hindus call Brahmajnana (God-Realization) or nirvikalpa samadhi, trance state in which form yields to formlessness and realization of the Father. Then we've had our first taste of transcendental knowledge. It will not be our last.

Each time an individual mounts another step of enlightenment in the stairway to reunion with the Divine, God meets God. For that purpose was all of life created.

Because the Father is silent and still and only the Mother speaks and moves, you'll be hearing the archangels, ascended masters, and galactics say that they "report" to the Mother, serve her, carry out her Plan, etc.

The Mother is known to all religions. Why do all seek to know her? As Totapuri showed us and King Solomon testifies: "She is more precious than rubies; and all things thou canst desire are not to be compared with her." (7)

Swami Nikhilananda sums up all we know about her:

"She projects the world and again withdraws it. She spins it as the spider spins its web. She is the Mother of the Universe, identical with the Brahman of Vedanta, and with the Atman of Yoga. As eternal Lawgiver, She makes and unmakes laws; it is by Her imperious will that karma yields its fruit. She ensnares men with illusion and again releases them from bondage with a look of Her benign eyes. She is the Supreme Mistress of the cosmic play, and all objects, animate and inanimate, dance by Her will. Even those who realize the Absolute in nirvikalpa samadhi are under Her jurisdiction as long as they live on the relative plane." (8)

This article is intended as a contribution to a cross-cultural spirituality, which itself is a contribution to building Nova Earth.

Footnotes

(1) Beinsa Douno, "Life is the Musical Manifestation of God," *The Wellspring of Good*. Downloaded from <http://www.beinsadouno.org/lib/sg.htm>, accessed 21 Feb. 2005. , n.p.

(2) Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.

(3) Swami Chetananda, *They Lived with God. Life Stories of Some Devotees of Sri Ramakrishna*. St. Louis: Vedanta Society of St. Louis, 1989, 126.

(4) Franklin Merrell-Wolff, *Pathways Through to Space. A Personal Record of Transformation in Consciousness*. New York: Julian Press, 1973, 18.

(5) The term "Father" is often used to refer to both the conditioned and the unconditioned God, God with form and the formless Godhead, the personal and impersonal God, *Siva* and *Mahasiva*. The Divine Masculine is associated with stillness and silence.

(6) Notice the implication by an avatar (Sri Ramakrishna) that even at the highest levels of reality, bliss continues to be sought after. That persuades me again that we don't transcend these states but go deeper and deeper into them.

(7) "It behooves ... the aspirant [to] approach the Mother first, so that She may introduce Her spiritual child to the Father for its illumination or Self-realization." (Swami Sivananda in Swami Sivananda Radha, *Kundalini Yoga for the West*. Spokane: Timeless Books, 1978, 25.)

(8) Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 31. [Hereafter GSR.]

(9) Proverbs 3:13 and 15.

(10) GSR, 30.

On the Divine Mother at Navaratri – Part 1/2

March 19, 2018,

<http://goldenageofgaia.com/2018/03/19/on-the-divine-mother-at-navaratri-part-1-2/>

Jai Ma!

Narendra has asked me to write about the nature of the Divine Mother on Navaratri. The Mother is worshipped on the Hindu New Year.

I always love to write about the Mother. I'm afraid there'll be no holding me back.

This might go on for a couple of nights!

I'm going to go farther than just talk about the Mother. I'm going to talk about the whole Trinity.

In the course of it, I hope to show that Christianity and Hinduism worship the same Trinity and that the Trimurthy is a subset of the Mother.

What Vedantists call Brahman, Atman, and Shakti (the Divine Mother), Christians call the Father, Son (Christ), and Holy Ghost. (1) What the two sets are pointing to is exactly the same.

Parabrahman is the One, the All, whom Christians call the Father and the Godhead.

Atman is the Son, the Christ, the buddha nature, the firebrand plucked from the burning. Called also the Self and the soul, the Atman is the second member of the Trinity.

The Divine Mother is the third. She accepts the divine spark into her womb of matter, *mater*, Mother, and raises it up until it's ready to know the Father.]

They are not entities, but levels of consciousness, known in corresponding levels of enlightenment.

As the story goes, Parabrahman, the Godhead, the Father wanted to know itself and had no way to do so, given that it was everything. How would you know yourself in that situation?

Knowing presupposes a subject knowing an object. Who is there to be an object when there is only one universal Subject?

Ibn Arabi explains what God chose to do: "I was a hidden treasure and I loved to be known, and I created the creation so that I be known." (2)

The first thing God did was to "create the creation" - to create an illusory, holographic dreamworld, run on God's laws.

The second thing was to create a version of Itself, a counterpart, to straddle the formless and form-filled worlds and operate this newly-created dream realm. We call the dream manager and operator the Divine Mother.

Into the Mother's womb of matter, God dispatched sparks of itself, with the same mission: All of them were to find out who they are.

Who were they? God. When one of them realized their true identity in a moment of enlightenment, God met God. You wondered how God would come to know Itself? Well, this is how the mission was accomplished.

The operator of the dreamworld, the Divine Mother, has come to be known by a thousand names: Procreatrix/Prakriti; Creator, Preserver, and Transformer; the Holy Spirit, Dharma, the Comforter Spirit, Aum/Amen, Sabda Brahman, etc.

She is the one who creates and operates the natural laws, against whom no word of disrespect should be spoken lest it rebound.

I've had the great privilege of speaking to the Mother through Linda Dillon on *An Hour with an Angel*.

She confirmed with me that she is One with the Father - that she *is* the One - that there is no essential difference between them other than the roles "they" have chosen.

Divine Mother: You may address me however you choose — Father/
Mother One, All — but certainly I come to you this day in what you would
think, or feel, as the presence of the Mother. (3)

There is no true separation between the Father and me. There is delineation
and definition, just as there is in your own roles and the choices that you
have made time after time. (4)

We can only get sure confirmation from the Mother. Never did I suspect that I'd be
talking to her and getting it.



The Divine Mother as Mary, Mother of Jesus

The only mysterious equation in the Trinity might be whether the Holy Spirit =
Shakti or not. And the Divine Mother confirmed that for me as a reasonable
statement to make:

Steve Beckow: Is it correct on my part to say that Shakti is equivalent to the Holy Spirit?

Divine Mother: Yes. That would be a very good statement of clarity. (5)

So we can see that, in our quest for a cross-cultural spirituality, we can equate certain foundational elements of both Hinduism and Christianity and from there branch out to find equivalences in many other religions.

(Concluded in Part 2, tomorrow.)

Footnotes

(1) I believe Egyptians called them Osiris, Horus, and Isis. That's just a guess.

On Hinduism, Christianity, and the Trinity, see "Christianity and Hinduism are One" at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/christianity-and-hinduism-are-one/>

(2) Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.

(3) "The Divine Mother: The Role of Clarity," Oct. 8, 2013, at <http://goldenageofgaia.com/2013/10/08/the-divine-mother-the-role-of-clarity/>

(4) "The Divine Mother: You Are Experiencing Love in Ways that You Have Not Known Before," channeled by Linda Dillon, November 14, 2013, at <http://goldenageofgaia.com/2013/11/the-divine-mother-you-are-experiencing-love-in-ways-that-you-have-not-known-before/>

(5) "The Divine Mother: Come to Me as I Come to You – Part 1/2," October 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>

(6) "The Divine Mother: Come to Me as I Come to You – Part 1/2," oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>

Sri Shankara also confirmed the equation in another edition of *An Hour with an Angel*:

Steve Beckow: What is the connection between what Hindus call Brahma, Vishnu and Shiva, and the gunas or the cosmic forces of rajas, sattwa and tamas?

Sri Shankara: I can answer this very quickly. There are no differences.

These are cultural understandings. Now, you know, particularly to answer your first question, that in India there is a very lengthy, rich and proud tradition of belief. And I do not say this in any way to diminish, because, as I have said to you, the theme is unification. ...

But yes, your understandings and your efforts to bring unification of terms — because that is what it is; it is simply language; it is different words for the same energies — [are welcome.] Now, do I ask you to stop using these words? Of course not.

But is there inherent in your growing understanding a cross-cultural, as you have put it, spiritual underpinning? Because we are not speaking religion. We are speaking spirituality. We are speaking faith. We are speaking the core of your life.

You do not have to change your language or your reference points, because they all end at the same place [Brahman or God]. They all begin, travel and end at the same place. ("Sri Shankara: Everywhere You Look Will be a Monsoon of Love," June 26, 2013, at <http://goldenageofgaia.com/2013/06/26/sri-shankara-everywhere-you-look-will-be-a-monsoon-of-love/>.)

On the Divine Mother at Navaratri – Part 2/2

March 20, 2018

<http://goldenageofgaia.com/2018/03/20/on-the-divine-mother-at-navaratri-part-2-2/>



The active Mother (Shakti) stands on the inactive Father (Shiva)

(Concluded from Part 1, yesterday.)

She also confirmed the following important equation with me. It may be somewhat troublesome for some people and I regret any upset it may cause.

Brahma, Vishnu, Shiva = Creator, Preserver, Transformer = Rajas, Sattwa, Thamas

The first three terms are the Trimurthy; the second three are functional descriptions; and the third are the cosmic forces or gunas. The Mother confirmed that they are all the same.

Since the Mother herself is the Creator, Prerserver and Trttransformer of the worlds, it's safe to say that the gunas are a subset of the Mother.

Here's a discussion of that, which may not interest people unfamiliar with the gunas:

Steve Beckow: I have a question for you from our Hindu readers. They want to know if the gunas, the cosmic forces which are called rajas, sattwa, and thamas, are the same as the Trimurthy [Triad] of Brahma, Vishnu and Shiva.

Divine Mother: Yes. We are the same as that triad.

SB: And the Trimurthy of Brahma, Vishnu and Shiva is a subset of the Universal Creative Vibration that you are at your essence. Is that correct?

DM: That is correct. [The Trimurthy] is much the same as we have been speaking of. It is a way in which my beloved children can come to know me and to have that experience.

It is formless, and yet it is form. It is a way of connection, and it is a way of understanding and entering into a higher vibration of being. So it helps the emergence into my energy.

SB: Sort of like stair steps?

DM: That is correct. (1)

"We are the same." She's confirmed that the gunas are a subset of her; specifically, of her energy as the universal creative vibration which we know as Aum or Amen. Aum is not coterminous with the Mother; nothing that is or isn't is. The Mother *uses* the Aum vibration to create worlds.

But look again, in our hunt for identities. Let's take our quest further. Let's divide the sine wave that Aum is into its components: A-U-M = Akar, Ukar, and Makar. And what are they? We find they are the forces of creation, preservation, and transformation again.

At the risk of blowing everyone's circuits with complexity, we now have the following, extended but very useful statement of equality:

Brahma, Vishnu, Shiva (Trimurthy) = Creator, Preserver, Transformer =
Rajas, Sattwa, Thamas (Gunas) = Akar, Ukar, Makar (AUM) = all a subset
of the Mother.

The two equations suggested here strike me as basic identities in a cross-cultural spirituality.



"The macrocosm and the microcosm rest in the Mother's womb; now do you see how vast it is?" Sri Ramakrishna asked us. (2) Indeed, we do.

The Mother herself has confirmed with me that she's much "larger" than our version of "Shakti."

Divine Mother: When I have spoken about ... Shakti, I have spoken about a part of me. As I have said, I am the bridge. I am the clasp between the Father and the universe and your world. And Shakti has been experienced — yes, inter-dimensionally for eons, as you well know - but she is not the totality of my being. My being is bigger than you can fathom, dear one.

So I do not simply mean that she is an aspect manifesting. But it is simply larger than any of you can imagine, particularly at this point. (3)

The Mother encompasses everything with form and beyond, everything material and beyond, and, as it turns out, everything knowable and beyond.

The Father cannot be known. We cannot approach the Father without knowledge of the Christ or Atman first; then knowledge of the Mother second; and at last we enter the unknowingness of the transcendental Father.

These are another form of stairsteps - because Ascension is beyond even these three sublime levels of existence. (4)

It turns out that these three entities are levels of consciousness. Or levels of love. Or levels of bliss. All roads lead Home, to the higher dimensions beyond the seven-chakra system.

So for the benefit of all devotees of the Mother on Navaratri, this is the most up-to-date account I can give you on the nature of the Mother and the Trinity and their relation to our Ascension.

Happy Navaratri!

Happy New Year!

Jai Ma!

Footnotes

(1) "The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>

(2) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 106.

(3) "The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>

(4) Which enlightenment experiences happen at the fourth, sixth, and seventh chakras. This ends our relationship with the Third-Dimensional seven-chakra system. Ascension occurs beyond the seven-chakra system.

The opening of the seventh chakra or Sahasrara leads to Brahmajnana or God-Realization, a transcendental experience. But it's still only halfway up the mountain.

Beyond it is Sahaja Samadhi, which is the culmination of our Ascension. Sahaja is a full and permanent heart opening and is known as mukti or moksha, liberation from the wheel of Third-Dimensional birth and death, release to the Fifth Dimension where there is no birth and death.

Mother, Who am I Speaking to?

Oct 17, 2012

<https://goldenageofgaia.com/2021/06/19/mother-who-am-i-speaking-to/>



The

Trimurthy

is a subset of the Mother

In this edition of An Hour with an Angel, the Divine Mother confirmed for me some of the most basic principles and phenomena of existence. I was beside myself with joy.

Who am I speaking to, Mother? Who are you?

From "The Divine Mother: Come to Me as I Come to You – Part 1/2," through Linda Dillon, Oct 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.

Steve Beckow: [Mother,] many of our listeners don't know who it is I'm speaking to — not really. They may sense that you exist, but they know nothing of your nature. And by saying that we have a Divine Mother they probably suspect that I'm implying that we have a Heavenly Father as well. But they don't know what makes you different, even though of course you're also the same.

Of you, Lao Tzu said, "Nameless indeed is the source of creation. But things have a mother, and she has a name." Could you help us by saying what unites and separates you from the Father, please?

Divine Mother: What unites and separates us from what you think of as the Father and Mother is simply energy and love. It is a differentiation that we have decided upon — well, chosen, created — long, long ago, outside of time, outside of what you even conceive of as creation. It is the ability to move in and out of form. It is the ability to create and to co-create. It is the ability to be silent and to be of sound, of vibration, of movement, of sweetness.

If you were to think of the Father in terms of what you will come to understand, you would think of the Father as complete stillness, still point. And in fact so often when we urge you to go to that place it is that union that you are seeking with the Heavenly Father, with that complete sense of simply being.

I am the creative force throughout this universe, throughout the multiverse, the omniverse, but we source each other. We source each other's energies and we move as one and yet separate and distinct.

And you say, "Well, Mother, how can this be?" And I would say back to you, "How can this not be?" For it is that perfect balance. It is the way in which we bring forth plans, discoveries, creations, universes, galaxies, humans. It is the way in which you come to know and to have an experience of One, and with me and through me, of the One as well.

So that is the explanation I offer you.

SB: Thank you, Mother. You've anticipated some of my questions.

The Father is the stillness, and you are movement. I think Jesus once said that to his disciples. (1) And the Father does not speak, if I am correct. But you are the Voice in the Silence, the Voice of one crying in the wilderness, as the Father is metaphorically represented as being. Is that correct?

DM: It is correct in your understanding and at this time. Now, that does not mean that differences cannot be experienced and created, and ways in which for you to experience the Heavenly Father be brought forward. But yes, your assumption and your understanding are correct.

SB: Is it also correct to say that you're as close to the Father as one could get in terms of realization without losing consciousness of the world?

DM: I exist, and I only use that word because it is a word that you understand. I exist in and of and beyond your world or any world. And you can think of it as existing in different realms or realities. So, am I unified? What you call as close to the Father as can be? Yes, I am.

SB: All right.

DM: But I am also with you as well. So I literally bridge the realities.

SB: And if were to add to you and the Father the Father's light embedded in the body that you created, then we would have the Third member of the Trinity, would we not, the child of God?

DM: Yes. That is correct.

SB: So that is the Trinity. Now, you're known to all religions, and I know that you've said something else about this which I'll get to in a moment. You're known to all religions as the Holy Spirit, Shakti, Prakriti/Procreatrix, Aum/Amen, the Universal Creative Vibration.

You once said to me that Shakti, the Holy Spirit, was only a small part of you. Can you explain what you meant by that? Is Shakti only limited to a certain dimension, universe or realm?

DM: No. No. When I have spoken about this with Shakti, I have spoken about a part of me. As I have said, I am the bridge, I am the clasp between the Father and

the universe and your world. And Shakti has been experienced — yes, inter-dimensionally for eons as you well know. But she is not the totality of my being. My being is bigger than you can fathom, dear one. So I do not simply mean that she is an aspect manifesting. But it is simply larger than any of you can imagine, particularly at this point.

SB: All right. Thank you.

DM: And as you shift, that understanding is also expanding. As you ascend that understanding and your capacity to have greater experience with and of me, and even of the Father, of the Trinity, of the One, will also expand.

So, is that not something to anticipate and to look forward to?

SB: Oh, yes. Is it correct on my part to say that Shakti is equivalent to the Holy Spirit?

DM: Yes. That would be a very good statement of clarity.

SB: All right. Thank you. So, with Ascension we will have a much more expanded experience of you and of the Father. Is that correct?

DM: Yes. That is correct. Now, it is hard — and I wish to make this straightforward, understandable, and yet I do not wish to simplify that which is unknowable - but as you go through this Ascension, as you go through this Shift, as you go through this portal, your capacity for understanding and experiences, and experience which is different than experiences, also grows. So your understanding, your state of beingness expands.

Now, each of you have been expanding enormously, oh, for years, but certainly at a very rapid rate within the last year. So yes, your reference points right now for your experience of me, and for that matter of the Father as well, and even of the Company of Heaven, is limited to some of your reference points in the Third dimension. And it is hard for you to transfer those into other realms because your touchstone, your experience of being in form, has been primarily — and I say *primarily*, not exclusively - in the Third realm, in the Third dimension, even within those twelve planes. (2)

So, understand this. The greatest gift not only to you but to us, to all of us, is that our connection, our unified being will be more closely aligned. Now, you have done a wonderful job. And when I say that I say that with full understanding that there is still much debris upon your planet to be cleansed. But I say this to you who are listening this night. My beloved ones, children of my heart, of my being, you have done a wondrous job of letting go of the old Third-dimensional paradigm.

You have cleansed at levels that have been unknown in thousands and thousands and thousands of years. And often you will turn to me and you say, “Mother, this is not happening fast enough.” And I look at you, I observe you, I smile. And I think, and I say unto thee, “You have done work of thousands of years in a very brief period of time.”

So, are you anxious to move forward? Yes. But do not underestimate what you have already accomplished.

SB: Thank you, Mother. I have two questions that are a little bit difficult, but if there are any difficulties I’ll explain them to readers on the 2012 Scenario site. The first is so far we’ve been talking about the Formless Transcendental Father, and yet the term *Father* is also used to refer to not only the Formless Father but the Father in Form.

It’s very difficult to make this clear, I know, but oftentimes we’ve had Father Yahweh on *Heavenly Blessings*. Can you explain to us the difference between Father Yahweh and the Formless Father, the Transcendental?

DM: When I have said to you that I am a bridge, that there is a part of me, a portion of me that is unknowable, that you still have no idea of, so it is with what you call the Heavenly Father.

Now, Yahweh is an expression that is available for the human beings to have a knowing and to have the clarification of some of this energy. Can we say the energy that you can experience? Because, dear heart, we do not give you the totality of our being because, well, you would fall over dead.

SB: [laugh] And fry the circuits of this network.

DM: That is correct! And so Yahweh comes so that there is a voice and an energy and a way in which the human collective can know that portion of the energy of the Father that is available to them at this time. So it is the highest vibration of that Father in form, as you would call it, although it is really without form, but the form that you can give it within your hearts, your minds, your energy fields. Does this explain?

SB: Yes, it does. I found that very helpful.

I have a question for you from our Hindu readers. They want to know if the *gunas*, the cosmic forces which are called *rajas*, *sattwa*, and *tamas*, are the same as the Trimurthy [Triad] of Brahma, Vishnu and Shiva.

DM: Yes. We are the same as that triad.

SB: All right. And the Trimurthy of Brahma, Vishnu and Shiva is a subset of the Universal Creative Vibration that you are at your essence. Is that correct?

DM: That is correct. It [the Trimurthy] is much the same as we have been speaking of. It is a way in which my beloved children can come to know me and to have that experience. It is formless, and yet it is form. It is a way of connection, and it is a way of understanding and entering into a higher vibration of being. So it helps the emergence into my energy.

SB: Sort of like stair steps?

DM: That is correct.

SB: Okay.

DM: And you have all been climbing!

SB: [laugh] Thank you, Mother. Now, here's the last difficult question. I promise I'll make all these terms clear to the readers and listeners.

DM: I know you will, dear heart.

SB: Thank you, Mother.

DM: For you have the gift of clarity, and very often the gift to make the translation into understandable terms for my beloved ones.

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

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

SB: Sorry, I am overwhelmed to hear you say that. It's wonderful to have that confirmed. Thank you very much, Mother.

DM: It is wonderful for us as well, you know!

SB: Is it? How so, Mother?

DM: As we move beyond what you think of in your realm as emotion, that does not mean that the pervasive love and joy is not felt as we participate, witness, move and assist and beckon you forward.

SB: Thank you for that. Now, you said that the experience, the enlightenment experience is beyond the 13 chakras, but you didn't actually say yes or no to my question of whether this experience corresponds to *sahaja samadhi*.

DM: Yes.

SB: It does?

DM: That is correct.

SB: Oh, eureka! Thank you, Mother! I'm so happy to have that confirmed.

DM: Now, you understand that most people - and yes, you will do a good job of explaining - have no conception of what this really means.

SB: Well, you know that I have a website that discusses *sahaja samadhi* at length. If I — and that's from Sri Ramana Maharshi, more or less — if I take that material and present it to readers, would that be adequate?

DM: That will help.

What is the Pattern of the Mother?

March 31, 2019

<https://goldenageofgaia.com/2019/03/31/what-is-the-pattern-of-the-mother/>



When we say that the universe is based on the patterning of the Mother, what do we mean?

What is the pattern of the Mother? What processes does it consist of?

I'm going to look at three patterns here that the Mother has used in constructing us, our world, and existence.

One is the sacred arc we all follow from God to God.

The second is the pattern of returning to the same place continually until we learn its karmic lesson. That makes the arc into a coil like a braided electric cable.

The third pattern can be described as the pattern of creation, preservation, and transformation, which I'll look at later in this article.

Regarding the first, the Mother plays a pivotal role in the spiritual evolution of the divine spark or Child of God. Its journey takes it from the Father and into the world and back again to the Father.



Jesus described the sacred arc this way: "I came forth from the Father, and am come into the world [the Mother's domain]: again, I leave the world, and go to the Father." (5)

In the part of the arc that has us be in her domain, the Divine Mother wraps the Child of God in form. She fashions a body or a temple from within which the Child interacts with the physical world in order to learn, grow, and evolve into knowledge of its true nature.

When we combine the arc and the spiral and look either forward in time or backward, we get this view.

Here are some Biblical statements alluding to the Mother fashioning the body.

Proverbs: "Wisdom [Solomon's name for the Mother] hath builded her house [the body], she hath hewn her seven pillars [or chakras]. (1)

Job: "The Spirit of God hath made me, and the breath [spiritus] of the Almighty hath given me life. (2)

Paul: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (3)



And here's Paramahansa Yogananda explaining the process in more detail:

"Sage Patanjali, greatest of Hindu Yogis, says, 'The Spirit, God the Father, or Iswara, manifests Himself as the cosmic vibration, or matter.' 'The Spirit was made flesh' -- for the intelligent spirit materializes itself into gross flesh by changing its rate of vibration.

"Cosmic intelligence becomes cosmic intelligent motion, or vibration, which changes into cosmic energy. This intelligent cosmic energy changes into electrons and atoms. Electrons and atoms change into gas, sometimes known as cosmic nebulae.

"Cosmic nebulae, or masses of diffused gaseous matter change into water. Water changes into solid matter. Man's body is part of this variously divided matter. In cosmic vibration all things are one, but when cosmic vibration becomes frozen into matter, then it becomes many.

"So man's body, being separated from cosmic vibration, again must retrace the various states of higher vibrations in order to lift his consciousness from the vibrations of breath, heart, and circulation to the vibrating sound from cosmic life force and all atoms." (4)

After clothing the Child of God, the Mother starts it on its spiritual journey through ignorance and illusion back to the truth of its own nature: That it is no different than nor separate from the One from whom it came.

The human cycle of birth, growth, and death reflects the divine cycle or sacred arc from God to God - release, evolution, reunion.

So that is one pattern:

I can offer a second pattern as well. While we pilgrims are in matter, mater, Mother, we follow a certain generic and foundational cycle, although we probably don't notice it.

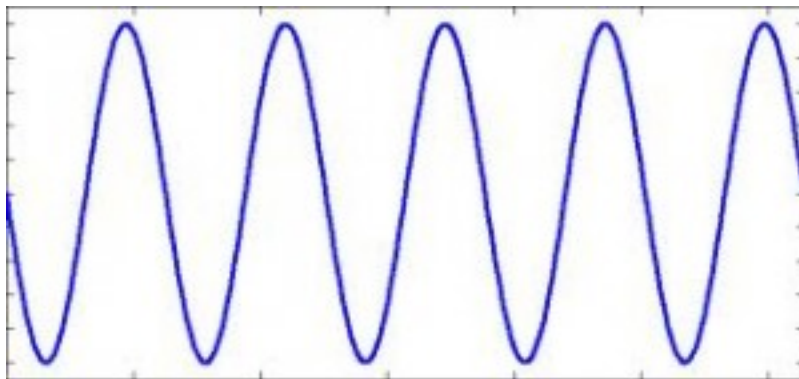
The pattern on which this second cycle is based is the Mother's aspect as the primal, universal creative vibration that we call Aum. Aum is Mother/Father God's very nature, as enlightened sages say.

Shankara: "Oh, Lord, dweller within... Om is your very self, Om, holiest word." (6)

Upanishads: "Thou art Brahman [God], one with the syllable OM, which is in all scriptures -- the supreme syllable, the Mother of all sound. ... The syllable OM is verily thine image. Through this syllable thou mayest be attained." (7)

Yogananda: "God is the Word or Om or Holy Ghost or Cosmic Vibration or Cosmic Energy. God is Cosmic Sound resulting from the Cosmic Energy and Cosmic Vibration. God's first manifestation is the Word or Intelligent Cosmic Vibrating Sound." (8)

What is Aum's nature? Aum is a divine sine wave that has three phases: creation, preservation, and transformation - designated as Akar, Ukar, and Makar (AUM).



The breath also has these three phases - inbeth, pause, and outbreath - leading the Mother to say:

"You're patterned on me. You are my breath." (10)

These three phases are also synonymous with the three cosmic forces or gunas called rajas, sattwa, and thamas and are personified as Brahma, Vishnu, and Shiva.

The spiritual arc from God to God and the cycle of creation, preservation, and transformation are actually the same pattern as this sine wave - rising, persisting, and reuniting. (11)

Inbreath, pause, and outbreath; conception, gestation, and birth; or birth, growth, and death - they're all based on the same pattern, wherever we find it and whatever words we use to describe it: Rising, persisting, returning, like dolphins in the water, on a sacred journey that everyone travels, to and from God.

When we take a microscope and focus it on the tiniest living things or aim our telescope to take in the ends of this island universe, one among many, we see the fractal-nature of existence, the original pattern being divine, which is then replicated.

This perpetual cycle sets the parameters of our experience in this school of life we call existence.

Footnotes

(1) Proverbs 9:1.

(2) Job 33:4.

(3) I Corinthians 6:19. "The Bible refers to Aum as the Holy Ghost or invisible life force that divinely upholds all creation. 'What? know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God, and ye are not your own?'" I Corinthians 6:19. (Paramahansa Yogananda, *Autobiography of a Yogi*. Bombay: Jaico, 1975, 363n.)

(4) Paramahansa Yogananda, *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979-86, 1, 15. (Hereafter SCC.)

(5) John 16:28.

(6) Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, i.

(7) Swami Prabhavananda and Frederick Manchester, trans., *The Upanishads. Breath of the Eternal*. New York and Scarborough: New American Library, 1957; c1948, 53.

(8) SCC, 2, 22.

(9) "The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012 at <https://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.

(10) "Transcript ~ A Mass Heart Opening on This Planet," Aug. 21, 2017, at <http://goldenageofgaia.com/2017/08/21/transcript-a-massive-heart-opening-on-this-planet/>.

(11) Hindus call life a divine leela or play. In fact it is: God creates illusory divisions within Itself and has them forget their true identity. He then sends them on a quest to discover it and reunite with the One. God meets God in a moment of our enlightenment. That is the reason for the leela.

Intro to It's All a Journey of Love

November 21, 2021

<https://goldenageofgaia.com/2021/11/21/intro-to-its-all-a-journey-of-love/>



The Divine Mother as Mary, the Mother of Jesus

I've drawn all the messages from the Divine Mother through Linda Dillon that I could find and compiled them into one book.

Download your copy here: <https://goldenageofgaia.com/wp-content/uploads/2021/11/Its-All-a-Journey-of-Love-3.pdf>

Clicking on the URL will automatically download it.

The "Introduction" follows.

Introduction

Who is the Divine Mother?

In her eternal form, the Divine Mother is not an ascended master. She is not an archangel or seraph. She is not a god among gods.

She is the active face of God.

As long as the One remains passive, ancient sages and the Mother herself have called that divine state of consciousness God the Father.

When the One stirs and brings objects into creation, preserves them for a time, and transforms them, the ancients called that state of consciousness God the Mother. Sri Ramakrishna explains:

“When I think of the Supreme Being as inactive -- neither creating nor preserving nor destroying — I call Him Brahman or Purusha, the Impersonal God. When I think of Him as active — creating, preserving, and destroying — I call him [the Mother,] Sakti or Maya or Prakriti, the Personal God.

“But the distinction between them does not mean a difference. The Personal and the Impersonal are the same thing, like milk and its whiteness, the diamond and its lustre, the snake and its wriggling motion. It is impossible to conceive of the one without the other. The Divine Mother and Brahman are one.” (1)

The Mother *is* the Father, as Sri Ramakrishna emphasizes:

“O Mother, Thou art verily Brahman, and Thou art verily Sakti. Thou art Purusha [Divine Person, Father] and Thou art Prakriti [Creator, Mother]. ...

“Thou art the Absolute, and Thou dost manifest Thyself as the Relative.” (2)

The Mother herself uses this naming convention:

"Consider with me for a moment what the Mother Energy is. There are reasons why you have this paradigm, this archetype.

"It is the Mother Nurturer. It is the Mother Disciplinarian. It is the Mother who ‘course corrects’ you as you grow. It is the Mother who sees you grow into the truth of fulfillment, the evolution of your maturity on every level.” (3)

She differentiates herself from the Father by identifying herself, as Sri Ramakrishna said, with movement:

Divine Mother: I am known as ... dynamic action, as movement, as constant change, as fulfillment. Sometimes you tend to think of me as the Holy Spirit, but there is more to me than that. ... I am known by the movement within you and the movement within your Earth, within all things, within all universes. (4)

Here go more of my theories into the wastebasket. The Mother is much more than the Holy Spirit. Note to self: Update the file.

When she says “It is the Mother who sees you grow into the truth of fulfillment, the evolution of your maturity on every level,” she's just acknowledged a hugely significant fact for me. I have to back up a moment to get to it.

From a vision I had in 1987, (5) I know that the individual soul journeys from God to God. I know that the purpose of that journey is for God to meet God in a moment of our enlightenment.

For that purpose, the One stirs itself to create a world of matter, *mater*, Mother.

This created world of matter is a school in which we Children of God, the third member of the Trinity, learn our true identity as God. Solving that puzzle is what the Mother has created all of this for.

And here, the Mother has just acknowledged this interpretation. One theory down and one theory up.

She has acknowledged that it is she who raises the divine Child to full awareness of its true identity as God. She then, metaphorically speaking, conducts the Child to the Father. We are hearing reality affirmed at the very highest levels.

Meanwhile, the One is unknowable. The One does not speak. The One does not stir - in material terms. Love flows in the One, I'm sure. But material things do not.

The Mother is all of God we'll ever know - for two reasons. One, God exists beyond knowledge. Thus we cannot “know” the One. Two, if we fully “knew” the One, we'd have merged with it, at which point “we” would cease to exist. Who then would be there to “know” the One?



The Mother is known to all religions - as the Holy Spirit and the Word of God to Christians, Wisdom to Solomon, Shakti and Kali to Hindus, Aum/Amen, Procreatrix/Prakriti - the list of her names goes on and on.

No matter what form of God we worship, we're really worshipping her.

She tells us that she is much bigger than Shakti, so big that we could not imagine it.

Divine Mother: When I have spoken about ... Shakti, I have spoken about a part of me. ... She is not the totality of my being. My being is bigger than you can fathom, dear one. ... I do not simply mean that she is an aspect manifesting. But it is simply larger than any of you can imagine, particularly at this point. (6)

Ancient sages would have fasted forty days and forty nights in the desert to catch even a whisper from the Divine Mother, the sight of her hem as she passed by, or a taste of her bliss.

Today, Linda has presented us with several hundred pages of the Mother's teachings. I don't know about you but I'm going to be poring over these pages. The number of spiritual verities she's confirmed or clarified for me is like the California gold rush was to miners. (7)

This generation has been incredibly fortunate to have this unfettered access to the Divine Mother and I hope it continues.

Linda's channelings are the clearest I've heard. I have no illusions about the challenges of channeling the Mother. I was told that Linda meditates hours before channeling her. And frequently she says that the Mother converses with her during the night.

I see in this book that Linda has been channeling the Mother for more than twenty years. My hat's off to her for valor and determination. It's been a pleasure working with her on InLight Radio and in personal readings.

May we all ascend together and find in our new vibratory home fulfillment of all we've been seeking. May the Mother's talks here smooth our path. And may she and the archangels be there to welcome us and introduce us to that answer to everything awaiting us there - the inner tsunami of endless love.

Steve Beckow
Editor-in-Chief
Golden Age of Gaia

Footnotes

(1) Paramahansa Ramakrishna in Nikhilananda, Swami, trans. *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 123.

(2) "The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012 at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.

(3) "Transcript ~ The Divine Mother: New Year's Message 2017," December 29, 2016, through Linda Dillon, at <http://goldenageofgaia.com/2016/12/31/new-years-message-2017/>.

(4) "The Divine Mother: Come to Me," *ibid*.

Surprised at her informality? Consider this:

Archangel Michael: We do not want anything capitalized. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 12, 2016. Hereafter AAM.)

Steve: I didn't know if I was being too familiar.

Archangel Michael: You know what? We want you to be familiar. (AAM, Jan. 3, 2017.)

(5) I had a vision of the entire life journey of an individual soul from God to God. A description of it appears here: "The Purpose of Life is Enlightenment – Ch. 13 – Epilogue," August 13, 2011, at <https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(6) "The Divine Mother: Come to Me," ibid.

(7) For example, the Mother has confirmed for me, in full or in part, the following spiritual connections. To a student of cross-cultural spirituality, these are like my foundational principles:

God the Father, God the Child, and God the Mother = Brahman, Atman, and Shakti = Father, Son, and Holy Ghost;

Creation, preservation, and transformation = The three Gunas (Rajas, Sattwa, and Thamas) = The Trimurthy (Brahma, Vishnu, and Shiva) = AUM (Akar, Ukar, and Makar) = a subset of the Divine Mother.

Sahaja Nirvikalpa Samadhi, Vijnana = Nirvana, Buddhahood = Salvation, Redemption, and Rapture = mukti, moksha, liberation = Ascension, Fifth Dimensionality.

Where else could I get this level of confirmation? I could not. The Mother is the last word.

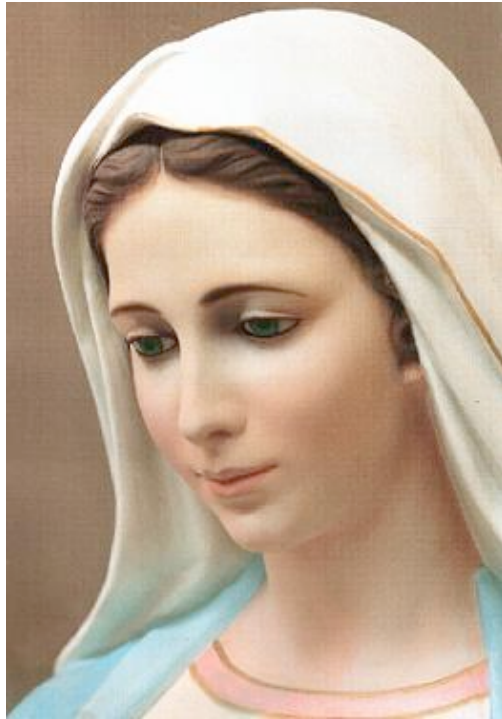
Download here: <https://goldenageofgaia.com/wp-content/uploads/2021/11/Its-All-a-Journey-of-Love-3.pdf>

Clicking on the URL will automatically download your book.

I am Love, Change and Constancy

April 20, 2013

<http://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/i-am-love-change-and-constancy/>



I'm listening to the Universal Mother's channeled message through Linda Dillon on April 20, 2013 (1) and some of the things she says beg comment.

She begins by calling herself 'Mother of love, Mother of change and Mother of constancy.' How can she be things which seem contradictory?

The Universal Mother (she is not a "she") is the Transcendent Father (he is not a "he") having entered into the world of the dream, of form, of impermanence. She is the universal, primordial creative energy known to us as Aum/Amen, the Word of God, Shakti, the Holy Spirit that moves upon the waters, etc. (2)

She calls all things into being, holds them in form for a while, and then releases them back into the formless "emptiness" that the Father is.

Oh, my gosh, I hear some people saying. He's talking about the three gunas or cosmic forces (rajas, sattwa, and thamas or creation, balance, and transformation). Well, yes, I am. The three gunas are a subset of the Mother. Aum is a sine wave and creation (a-kar), preservation (u-kar), and transformation (m-akar) are its constituents (A-U-M). They correspond to the gunas.

Oh my gosh, someone else says. He's talking about Brahma, Vishnu and Shiva. Well, yes, the Divine Mother has actually told me on *An Hour with an Angel*, Brahma, Vishnu and Shiva are just personifications of the three cosmic forces that the gunas are. (3) And she is the source of the gunas.

Love is the attractive force (rajas) that draws all matter together. So the Mother is certainly the Mother of love.

And constancy is the balancing and preservative force (sattwa). So the Mother is certainly constancy.

And change is the transformative force (thamas). So the Mother is certainly change. These are three phases of her energetic beingness.

It's the Mother who takes the Father's intentions and makes them manifest in the dream. It's the Mother who creates this school of learning that the world is and raises the Child of God from ignorance to knowledge.

It's the Mother who accepts the Child as a seed from the Father, nurtures it in her womb of matter (*mater*, Mother), teaches it once it has awakened, and brings it back to be reintroduced to the Father when it's ready. The story of birth and life simply repeats the universal, timeless drama, as it was undoubtedly meant to do.

The Mother is all we can "know." The Father cannot be known. You cannot touch or see the Father. But you can touch and feel the Mother. The Father cannot talk or be heard. The Mother is the Voice in the Silence, the Voice of one crying in the wilderness. The Father cannot be seen. Anything you see is the Mother. (4)

The Father can only be known in unknowingness, when the Christ (or Child of God) has subdued all desires for the world, bends its knee to the Father, and surrenders its very Self to Him, that things may be all in all.

Then it is seen that the Child is the Father, the Mother is the Father, and the Father has become everything.

These ways of speaking are conventional. They will likely change in the new culture that will arise. I have not had the wit to figure out new ways of speaking but I invite others to do it.

They reflect the usage patterns of sages of old, but admittedly they are gender-biased. Nonetheless the realities they point to are not gender-biased. The realities, as far as I'm aware, are true, critical for all of us to know, and the object towards which we all journey. When known, the object disappears and we are left only with the Subject and journey's end.

Footnotes

(1) "The Divine Mother Speaks of Change and the Constancy of Her Love for Us," at <http://goldenageofgaia.com/2013/04/the-divine-mother-speaks-of-change-and-the-constancy-of-her-love-for-us/>

(2) See "The Nature of the Divine Mother" at <http://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/>

(3) "The Divine Mother: Come to Me as I Come to You – Part 1/2," at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>

(4) I am talking about the formless God, the Transcendental, the Void, not the personal God or God-in-form. The difference is between what Matthew Ward calls the Source and what he calls God. Or what sages call Godhead and God.

⌘ The Heavenly Father ⌘

A World Where Only God Exists

March 3, 2020

<https://goldenageofgaia.com/2020/03/03/a-world-where-only-god-exists/>



One thing all spiritual paths share is that they all lead to awareness - awareness of who we are - Self-Realization, Self-Knowledge, Self-Recognition, etc.

It's no secret. I can say it: Who we are is God.

But, as far as we're concerned, that may remain an idea, something intellectually known. As such it doesn't ring the bell. It doesn't fuel a bonfire of Self-Recognition.

We have to at least feel something before it moves us to act, never mind realize.

When we realize who we are, in that moment of recognition, in that stillness of mind and openness of heart, God meets God.

If God did not desire to meet Itself, in a world where only It exists and fills every illusory and created Being, none of this would be here. Collectively, as the multiverse, we're the holodeck on which a particular voyage and drama of Self-Realization is being enacted. (1)

The various paths call this enlightenment, illumination, salvation, buddhahood, Ascension. It's a basic act of realizing who and what we are, the Truth of our existence.

Love may be the means, but the drama of life culminates in a moment of ecstatic Self-Realization ("O Thou I!") ... in a world where, it becomes clear, only God exists. (2)

I imagine that, when I realize I don't exist, I'll break out in laughter. But who then laughs?

Footnotes

(1) See *The Purpose of Life is Enlightenment*, at <http://gaog.wpengine.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>

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

Reducing the One through Comparison

September 23, 2021

<https://goldenageofgaia.com/2021/09/23/reducing-the-one-through-comparison/>



From God to God

Any metaphor a writer uses for the One runs the risk of the reader reducing the One to the object of the comparison.

If I say the One is lawless, you may immediately see a Western movie black-hat gunslinger.

How useful is that to the "knower" of the unknowable? It might trigger a realization if we're lucky. But it'll be hit and miss.

It isn't the same as waiting at the bus stop for the bus, to use a metaphor.

I say the One is lawless because no law can bind the Maker of the law.

And Sri Ramakrishna reminds us: "He who has made the law can also change it." (1) That is, the Father is above the law. Although he is its Source, she creates, preserves, and transforms it. (2) The Father is untouched by it.

That's why she's "the Voice of One crying in the wilderness." He's the wilderness in which her voice - Aum/Amen - reverberates, calling all creation into being through patterned movement and sound. (3) He's wild and lawless - *in a manner of speaking*.

We tend to project our dualistic ideas onto the Father. Says Sri Ramakrishna:

"The world consists of the illusory duality of knowledge and ignorance. It contains knowledge and devotion, and also attachment to [lust and greed]; righteousness and unrighteousness; good and evil. But Brahman [Father God] is unattached to these.

"Good and evil apply to the jiva, the individual soul, as do righteousness and unrighteousness, but Brahman is not at all affected by them." (4)

If one knew the love that exists on the higher planes, how it could be that Brahman ignores duality would be instantly seen.

Something much greater - something always-already universal and unconditional - has taken away all memory of separation and division.

Meanwhile we persist in trying to fit the One into the hopelessly-confining aspects of our Third-Dimensional mental world. However educational it may be generally, for the aspiring knower of God, who's drilling down through the layers of illusion, it seldom seems to work.

For the aspiring knower of God, and I'm speculating, it's as St. John of the Cross says: We have to approach without foothold, without benefit of the familiar.

Without a foothold you must seek Him out – no face nor form,
alone – tasting there something I don't know
that one may come on randomly. (5)

Even then we only come upon God randomly. God remains forever unfamiliar
even as God is the most familiar.

In seeking God out, we're saying that we want to see and know and accept God on
God's own terms. The two operations - reduction and "knowledge" - are different.

One is "like this" and the other is "as is." The one involves actively finding a
comparison. The other involves passively emptying and stilling the mind.

In the course of it, we abandon, not our possessions, but our attachment to them.
Whatever "possesses" us besides God we must let go of internally for now.

God, we're told, is a jealous lover. We must love God with all our hearts, all our
minds, all our souls.

It has to be complete, I'd imagine, to move Heaven and Earth. It has to be total for
there to be a transition from existence with individuation to ... existence.

But again, I speculate. Thank you for allowing it.

Footnotes

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

(2) We do not want anything capitalized. (Archangel Michael in a personal reading
with Steve Beckow through Linda Dillon, Aug. 12, 2016.) I treat "the One" as a
proper name.

Steve: I didn't know if I was being too familiar.

AAM: You know what? We want you to be familiar. (Ibid., Jan. 3, 2017.)

(3) Akar - creation, rajas; Ukar - preservation, sattwa; Makar - transformation,
thamas.

(4) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 152.

(5) St. John of the Cross in Willis Barnstone, trans., *The Poems of Saint John of the Cross*. New York: New Directions, 1972; c1968, 87.

⌘ The Divine Qualities ⌘

The Overall Significance of Mastering the Divine Qualities

January 21, 2013

<https://goldenageofgaia.com/2013/01/21/the-overall-significance-of-mastering-the-divine-qualities/>



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

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

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

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

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

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

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

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

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

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

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

qualities, the rest follows and simply requires more time - or whatever the higher-dimensional equivalent of “time” may be.

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

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

Footnotes

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

(2) A exalted being who creates worlds.

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

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

What is the Relationship Between the Divine Qualities and Nova Earth?

Jan. 18, 2013

<http://goldenageofgaia.com/2013/01/18/what-is-the-relationship-between-the-divine-qualities-and-nova-earth/>



Edited version

What is the relationship between the divine qualities and Nova Earth? To answer that question we have to look at what we mean by the two terms.

And before we do that, we need also to establish why the subject is important in the first place.

So let's begin, as we so often do, by discussing the purpose of life because the importance of the divine qualities arises as a facet of realizing and accomplishing the purpose of life.

I maintain, and you're welcome to disagree with me, that life is a journey from God to God. Its purpose for us is to realize our identity as God, after which we merge again with the Divine. Its purpose for God is to afford God the opportunity to meet and experience him/her/itself (God has no gender) in a moment of our enlightenment.

God is singular, the universal subject, one without a second. Because God is all there is, God must be us and we must be God. Our sources acknowledge this; for instance, the Arcturian Group:

"There is only one omnipresent, omnipotent, omniscient Consciousness.... Everything embodied within this Divine Consciousness is manifested outwardly in forms consistent to the state of consciousness of the individual.

"God manifests as Divine life individually manifesting Itself. That is the truth of oneness, all are alive with the one and only Life there is. ... God, Source, Divine Consciousness, is all there is, and is embodied within and as you. You are its manifested expression, animals also express this life as do all living things, for It is the only life there is.
" (1)

The only way the One can meet itself is through a moment of our enlightenment. Every time one of us realizes who we are, God meets God.

We created beings journey up Jacob's ladder of consciousness. Prodigal children, we've enjoyed the world and eventually return to the Father/Mother One free of worldly possessions and attachments. Our return to God concludes a journey that took us from unconscious awareness of our identity as fragments of the divine to conscious awareness of it.

"In the eternal life of the soul," Matthew Ward tells us, "Ascension [in general] is spiritual growth, soul evolvment, and each soul experiences this in many places in the universe while 'Ascending' into the Oneness of All—a return to our Beginning." (2) Right now we focus on the stage of that long journey that takes us from the Third Dimension to the Fourth and finally to the Fifth.

Matthew describes our Ascension as "actual movement from one energy placement into a 'higher,' or lighter, placement." (3) What causes us to shift to a higher placement is a rise in our vibrational frequencies.

Matthew explains how this upward shift in frequencies comes about: "The glories of the Golden Age will be available only to the souls who absorb the light that will enable physical survival along Earth's ascension journey into the high frequencies of fifth density." (4)

SaLuSa agrees with Matthew that the future of all “is bound by the degree of Light that you have drawn to yourself, and whether it is sufficiently high enough to enable you to ascend.” (5)

What happens when we assimilate light? Matthew tells us that "it is the light within a body that transforms its carbon-based cellular structure into the crystalline form that enables the body to live in the high vibrations of energy planes beyond third density." (6) "That is why persons who choose to live in the light can ascend with Earth and those who choose to cling to their dark ways cannot." (7)

Nova Earth refers to Gaia and her inhabitants in the Fifth Dimension. According to Matthew, for us to "go along with Earth [to the Fifth], you need a 'travel ticket.' Getting it is as easy as choosing to live in godly ways." (8) What Matthew calls "godly ways," we call the divine qualities. By that term we mean the actual attributes of God.

One of the tasks before us is to discover what these divine qualities are. We can probably agree that some of them are love, truth, peace, compassion, generosity, freedom, equality, tolerance, impartiality, equanimity, and so on.

The more godlike we are, the more refined our vibrations are. If we want to raise our vibrations so that we shift our point of perception from the Third Dimension to the Fourth and thence to the Fifth, then we must align our thoughts and actions with these divine qualities or “godly ways.”

We have to leave behind the crude and coarse behavior of the Third Dimension. We have to leave behind dualistic or "dark" ways such as self-servingness, competition, greed, hoarding, and the like, trading them for unitive or godly ways like compassion, cooperation, generosity, sharing, etc.

Our divine nature is not something we acquire. We always already have it. It's simply concealed by the overburden of lies, perpetrations, self-interest, and other behavior tolerated in Third Dimensionality but uncondusive to life in the Fifth.

In fact if we act in Fifth Dimensionality as we did in Third, we'd probably feel unable to tolerate the more refined atmosphere and need to retreat from it in short order, were we to win entrance to it by some temporary but superhuman spiritual effort.

Anyone who's had a spiritual experience after a moment of telling the truth deeply only to lose it the very first time they told a lie will know what I'm talking about. We may reach Fifth-Dimensional heights on occasion but we cannot stay there unless we tell the truth, love others, keep the peace, and generally live in godly ways.

So the relationship between the divine qualities and Nova Earth is that living as the divine qualities refines our energy levels, helps convert our bodies from carbon-based to crystalline, and is our passport to Nova Earth. Living as the divine qualities is our assurance that we can remain on the Fifth Dimension once we succeed in shifting our point of perception from Third-Dimensionality to Fourth and thence to Fifth.

That makes mastering the divine qualities, as far as I can see, the first order of business for me and the most vital subject for us to explore and understand.

Footnotes

(1) The Arcturian Group, Oct. 7, 2012, at <http://www.onenessofall.com/>

(2) Matthew's Message, May 23, 2006, at <http://www.matthewbooks.com/mattsmessage.htm>

(3) Matthew's Message, Oct. 22, 2008.

(4) SaLuSa, October 20, 2008, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(5) Loc. cit.

(6) Matthew's Message, Jan. 4, 2012.

(7) Ibid., Aug. 13, 2010.

(8) Ibid., Dec. 21, 2008.

Moods and Divine Qualities

May 22, 2020

<https://goldenageofgaia.com/2020/05/22/310011/>



The equivalent of our moods in a dualistic dimension (3rd, 4th) are the divine qualities in a higher dimension (5th-12th).

I used to think of the divine qualities as being like things you could put in a pigeon hole, the hotel boards that featured dozens of little cubby holes in which you put a message?

In this cubby hole was peace. In that one bliss. Here, joy. There, love. They were all separate and distinct.

But now I see them as similar to our moods. One minute we're blissful; the next minute we're joyful; the next.... and so on.

I used to think that some people "possessed" the one divine quality of peacefulness; others were characterized by the one quality of joy. Someone once taught me that people could achieve only one of the divine qualities in a lifetime. And I believed them.

But, no. Higher-dimensional people are each "possessed" of all the qualities; they have access to them. Whether or not they spend time in them is a different matter,

but they could if they wanted to. I saw this when I lived in love for six months in 2015.

The opportunity before us now is to ascend Jacob's Ladder to higher consciousness, to a unitive dimension (5th and higher) at which point we'll have access to all the divine qualities.

After the six months in love, I spent a further 3-4 months in bliss. When in love or in bliss, I wanted nothing else. Just more love or bliss. I'm not sure I ever moved from love when I was in it or from bliss when I was in it. There was nowhere to go to, no reason to go anywhere.

Bathed in a tsunami of love and later drowned in an ocean of love, one lacks for nothing.

There is a state that Franklin Merrell-Wolff called the "High Satisfaction." I was not in such a high state. (1) But I like his term; in this lower-dimensional version, I was still highly satisfied. There was nothing more I wanted - except to share it.

So, no, I don't believe that saints - or aspirants - for instance, can only develop one divine quality in this particular lifetime. We know it gets easier and easier to achieve enlightenment as the energies rise.

In my opinion, Ascension, now or later, will bring all of the divine qualities to us.

Footnotes

(1) Steve: A question about Franklin Merrell-Wolff. What level of Enlightenment or dimension did he achieve?

AAM: He primarily operates in the 7th to the 11th

Steve: Okay because he speaks about the transcendental and I don't know if he's pointing to Brahmajnana [3rd Dimension], which is the first taste of the transcendental, or beyond the 12th Dimension [i.e., THE Transcendental]?

AAM: No, he did not travel beyond. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Jan. 18, 2020.)

I was not operating from the 7th dimension during the 9-10 months I was in love and bliss. So I came nowhere near even the starting point of Merrell-Wolff's journey. I did have one truncated experience of the 7th at a meditation retreat years earlier, an experience of what the Arcturians and Michael called the 7th-Dimensional Oversoul. I had only one word for the way I felt then: Regal.

We Are, All of Us, Innocent and Pure

April 7, 2020

<https://goldenageofgaia.com/2020/04/07/307247/>



I've been talking endlessly about love five years after experiencing it in its higher-dimensional form.

But something I very seldom talk about is the experience of our natural purity and innocence, that happened for me in late 2018.

How liberating it is to know that we are, underneath it all, innocent and pure!

We may by now have a hard outer shell around us, but, when the shell comes off, what's inside is innocence and purity.

I was at Xenia on Sept. 18, 2018, by the kindness of a reader, and I'd watched something horrible on Youtube the night before. I don't even want to talk about it, I was so shocked by what I saw and heard. (1)

The next morning, we were due to leave Xenia in a couple of hours. I was meditating, trying to get to the origin of the horror I was feeling so as to complete that vasana.

I imagined myself going down an elevator of a hundred floors. But strangely enough, as an aside, when we were perhaps a quarter of the way down, we left the realm emotionally connected to the vasanas (core issues) far above us. I said to myself that vasanas are only "skin deep." And so it seemed as we went deeper.

Finally I was let off at the bottom and immediately found myself in a tunnel which again went on and on. How we were travelling I know not. We just were.

And it ended at a place where shone ... now I'm about to describe a truncated or toned-down experience so be prepared ... a translucent Light. No, for me it was not brighter than a thousand suns. The Mother wanted to keep me here, on the planet and in my chosen role, she later told me, and so toned the experience down. (See 2)

The sight of the Light was not what impressed itself on me as much as the way I felt. It was as if this was the Light's communication to me: I felt innocent and pure. I was swept away by feeling these states. I never knew this about myself - that I was innocent and pure. I was overwhelmingly relieved by the realization, by the certain knowledge.

It answered the age-old fear that we all have that we were born in evil, in original sin. No. We're born in original innocence. In the Middle Ages, I could be burned at the stake for saying this.

We are originally innocent and pure. And you could usefully choose to see Ascension as climbing out of the density we've been in, mounting the stairway to a better vibrational place. (3)

It was so wonderful to have that question be settled. And it wasn't until it was answered that I became aware of it how universally there had been a "nagging self-doubt" or a "lack of self-worth" in the back of my mind. It had colored everything, but I never noticed it before.

Now I see that there are no grounds for either nagging self-doubt or a lack of self-worth. Both are truly unnecessary.

The truth is that, underneath our protective shell, we are, all of us, innocent and pure. (4) And in going forward, we are in fact agreeing to return to that original state.

I need to keep getting this at a deeper and deeper level. Not just as an idea, but as an experience and a realization: We are, all of us, innocent and pure.

Footnotes

(1) I think I can at least get up the stomach to refer to it now: It was a video of really horrible things being done to a child, allegedly taken from Anthony Wiener's laptop. [Frazzledrip.]

(2) Steve: The experience at Xenia, Mother, was that truncated?

Divine Mother: Slightly, yes.

Steve: I had the thought [it was]. ... The Light I saw should have been brighter than a thousand suns. The fact that it wasn't suggests to me that the experience was truncated. ...

DM: It was not is brilliant as possible, let us put it that way.

Steve: Alright... And again, the reason is to keep me in sync with my readers?

DM: It is to keep you in sync with your readers... But let me be very clear about that. If you had seen the light as it actually is, yes, a million, billion suns... You would have simply departed. ...

We don't mean die but you would have departed the life that you have designed - yes, with us, for yourself, for the service you are providing - you would have departed and simply said, "I do not need to do this. I will just simply sit in the bliss of love and good luck, everybody!" (Divine Mother in a personal reading with Steve Beckow through Linda Dillon, Oct. 26, 2018.)

(3) Let me not forget to add that the Light of the Self resided at the deepest part of the heart - the bottom of the heart or the seat of the soul, aptly named. Seek it inside the heart.

(4) Both innocence and purity are divine states of being or divine qualities. Both words have other meanings that aren't useful here but they're still the best words I could find to describe how I felt in the presence of the Self.

The Impact of Bliss on Knowing

December 18, 2015

<https://goldenageofgaia.com/2015/12/18/impact-bliss-knowing/>



I'm swaying to the music at my neighborhood coffee shop, which is like an office for me.

The bliss returned at 1:30 this afternoon. Now at 2:30 I'm blissful enough not to hide my enjoyment of my music without caring who sees me. I'm gradually coming out of my shell, my hidey-hole, around bliss.

But what I wanted to record here is that bliss has a remarkable effect on a person's ability to know. I've had my profoundest realizations under its impact.

For instance, the 1987 vision of the total journey of a soul from God to God established for me that "Enlightenment is the purpose of life." (1) That whole experience was steeped in bliss. In it, the realizations were coming fast and steady and I knew that bliss was the reason.

It was bliss that allowed me to look upon the figures in that wordless movie and say to myself, "That's the Father, Brahman." "That's the Christ, Atman." "That's the Holy Spirit, Shakti."

Of course longtime readers will recognize those statements as the seed concept that allows for the integration of the spiritual teachings of many religions - creating a

cross-cultural view of spirituality. The fact that Father, Son and Holy Ghost = Brahman, Atman and Shakti is the Rosetta Stone of religions for me.

Aldous Huxley called the cross-cultural fundamentals of spirituality the "perennial philosophy." Others called it the "ancient wisdom." It's the truth underlying all religions, what their originators were really pointing at before their followers had a go at their teachings.

Today the perennial philosophy is freely available to us from channeled sources and a plethora of ancient texts now sold at bookstores throughout the world or available on the Internet. But this availability is a recent phenomenon, consistent with the rising energies in this Sat Yuga or Golden Age.

On two other occasions, bliss spurred realization. Both were about the nature of Light. In the first, in 1986, which I called the Flame in the Heart, I broke through to the transformed space of bliss. What caused the breakthrough was recognizing that love and light both came from my heart.

And I also saw that I'd been seeing the advent of Light in a certain way all these years. Breaking through to this space, I expected to see a brilliant and discrete Light, the Light of the Self, the Christ or Atman. But instead all I saw was ... well, just what I saw, but ever so much more vividly and distinctly.

And then I realized that what I saw *was* Light. Light did not have to be brilliant. To think otherwise is to limit Light.

As a follower of the path of awareness or consciousness, I realized I might never see a brilliant Light (although others will). I aim to deepen my awareness of exactly what's before me - we might add nowadays, on whatever dimension I'm operating on at the moment. We get what we expect to see.

It isn't a question of one viewpoint (Light as brilliance and Light as what we see) being right and the other wrong. Both are right, depending on the person, their path, and their expectations.

But it isn't that insight that I want to draw attention to, as interesting as it was, but the accompaniment of bliss, which made the knowing possible. If I had not been experiencing bliss, I daresay I would not have realized what I did about the Light.

Bliss heightens everything - whether the senses of the seer or the sight of the seen. Bliss unfolds our capabilities so that we have a wider net, a finer discerning instrument, and contact with higher inspiration.

On a third occasion, in around 1990, my wife and I were ... well, let me be discrete ... but at the exact moment when I was feeling love, I was also aware of Light and I instantaneously tracked both love and light again (as in the Flame in the Heart) back to my heart. (2)

At that moment, I experienced another explosion of bliss that left me unable to remember my own name but knowing with certainty that I was God.

I called that experience the Silver Bullet. It certainly anaesthetized my lower self for the duration (about an hour).

Again bliss was what I found myself in and then, under its influence, I realized that I was God. (3) I knew that with the same certainty that I know I have a hand. Bliss was the midwife and catalyst of that experience as well.

Add to the earlier discussions, then, this research note that bliss, to paraphrase the Bible, brings all things to remembrance. As a result of these experiences, my working hypothesis has become that bliss brings about the unfoldment of our innate capabilities.

Footnotes

(1) For a description of the vision, see "The Purpose of Life is Enlightenment – Ch. 13 – Epilogue," at <https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>.

(2) Yes, I did realize way back then what transformative love was but the realization did not remain with me for long, I'm afraid. If you'd have asked me then, I'd have said that I experience perhaps minutes of transformative love a year - perhaps less.

(3) No, I don't consider this enlightenment. It was a transformational or peak experience and only lasted perhaps an hour.

⌘ The Basic Spiritual Movement ⌘

The Basic Spiritual Movement

June 12, 2009

<https://goldenageofgaia.com/spirituality/back-to-the-basics-2/the-basic-spiritual-movement/>



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

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

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

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

As a result of these events, I struggled today to carry on my daily affairs because words kept pouring through my mind. I realized that it was time, for me at least, to

begin to focus on the spiritual fundamentals as my way of preparing for what looms ahead in our lives – the reality of announcements (2) and all that follow.

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

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

Jesus described it when he said, lo, I came from the Father out into the world and now I leave the world and return to the Father. That’s a precise description of what I just referred to.

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

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

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

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

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

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

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

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

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

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

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

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

And not even to contemplate. Just to be bliss.

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

Footnotes

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

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

What's Basic Here?

Sept. 20, 2011

<https://goldenageofgaia.com/2012/05/13/whats-basic-here-repost/>



The Storm

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

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

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

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

While Ascension itself is basic, any one Ascension is not. There are always more Ascensions. When I asked AA Michael what my next assignment was, on the private part of the tape I made with him, he told me of another Ascension, a higher

Ascension, happening after this one. On another occasion he had this to say about an even grander Ascension than that:

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

“Ultimately, we will experience the universal Ascension process together. This phase of Ascension will take place in the far-distant future; however, we in the higher realms of existence have had glimpses of this prodigious cosmic event and, we assure you, it is so magnificently complex and awe-inspiring that it is beyond your present comprehension.” (2)

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

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

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

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

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

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

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

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

“Shadowing forth the Unattainable.” We can’t know God. “We” disappear at the end and God remains eternally unknowable.

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

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

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

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

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

Footnotes

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

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

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

(4) Ibid., 115.

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

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

Dec. 5, 2013

<https://goldenageofgaia.com/2013/12/05/clarity-purity-and-love-the-basic-spiritual-movement-restated/>



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

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

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

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

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

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

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

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

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

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

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

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

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

Let's now look perhaps at what the Divine Mother is doing, as far as I can see. She's sending us three waves of energy: clarity, purity, and love. Is this not

accomplishing the basic spiritual movement of life? Is clarity not discrimination between the Real and the unreal? Is purity not detachment from the unreal? Is love not attachment or devotion to the Real?

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

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

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

On “the Event,” she said:

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

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

Lastly, I'm not sure if you noticed how slowly the Divine Mother was speaking. I interpret that to mean that she is letting more and more of her essence through as we mature in our ability to hear and understand her. I tremble to think what she'll be telling us a year or two from now as we expand further in understanding and soul growth.

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

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

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

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

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

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

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

Footnotes

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

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

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

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

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

⌘ The Biblical Code ⌘

Connecting the Spiritual Dots

July 19, 2018

<http://goldenageofgaia.com/2018/07/19/connecting-the-spiritual-dots/>



Hildegard of Bingen's mystical representation of Father, Son, and Holy Ghost (See footnote 1)

When we come up with spiritual equivalencies, it allows us to link up different literatures.

And when we can do that, our learning accelerates and multiplies.

Also, having some other body of literature to compare ours to throws our own into relief. We see things about it that we might not have seen otherwise.

For me the most important equivalence in spirituality, taken broadly, is: Father, Son, and Holy Ghost = Brahman, Atman, and Shakti.

Hindus have created a vast literature on the three Purushas or Divine Persons – Brahman, Atman, and Shakti. Our tendency in the West might be not to use it because ... well, you know. It's not Christian (or Jewish or whatever).

Another approach might be to ... just what I said ... find the equivalencies and then scholarship, instead of going on in two solitudes, can draw from the one to explain the other. It becomes a dance and a symphony.

Hinduism's literature is extensive. It's both deep in parts and pleasurable in other parts. Its tolerance allows it to hold any number of seemingly incompatible points of view in one broad religion.

It's multivariant, multi-path. It has something for everybody, while at the same time acting out themes in myth and storytelling which reflect deep spiritual truths.

We in the West would benefit by hooking their literature up with the teachings of Jesus on the Father (Brahman), Son (Atman), and Holy Ghost (Shakti) and of his followers such as Pseudo-Dionysius, St. John of the Cross, John Ruusbroec, etc.,

AND don't forget Jesus's interpreters in other faiths such as Sri Ramakrishna, Swami Prabhavananda and Paramahansa Yogananda

I personally have found the explanations for most of Jesus "hard sayings" in Hindu literature (save for St. John of the Cross). Jesus says the truth in the pithiest of ways and Hindus then unfold their meaning – for me.

Let's have an explanation of what this "Trinity" actually is.

The following summation of the purpose of life, etc., is based on a vision I had on February 13, 1987. (2) It illustrates what the notion of the Trinity was created for and how it operates.

My understanding from that vision and from all the books on the subject I read thereafter is that God, who fills up everything, wanted to know itself. And so God created a dream world.

When He enters that dream world, He styles himself the Mother.

Neither Father nor Mother has gender. They themselves use the term (as you can see on *An Hour with an Angel*) for educational purposes. (3)

The Mother is the only Being we can know. The Father is unknowable. So really all our dealings are usually with her.

The Mother creates, preserves, and transforms. She's the one who decides to pass us on to the Father at long last or keep us here, learning more about who we are, where we come from.

Who cares what we learn, where we come from, who we are? Let's eat, drink, and be merry!

Well, God wanted to know itself, as we said. And if you think about it, God is silence, stillness, etc., and fills up everything. How is such a Being to know itself?

This is where the "Son" comes in, the Christ, the Atman, the Self, the Soul. That's you and me, Children of God.

God the Father put a spark of itself inside the body created by God the Mother. Our sole task in life everlasting is to fully realize who that spark is.

When we do, God meets God in that moment of our enlightenment. This is how God solves the puzzle of knowing itself.

Let's listen to one sage, Bayazid of Bistun, describe the very moment for which all of this was created:

"I went from God to God, until they cried from me in me, 'O thou I!'" (4)

"O thou I!" In the end, all that's left is the Universal Subject, "I."

"Only God sees God," Ibn Arabi reminds us. (5) If we totally understand that and if that meeting for which life was created has occurred, we attain an exalted state of enlightenment called "Sahaja Samadhi [natural state]," which is the culminating event of our Ascension.

We will all slowly evolve into that knowledge as the energies rise. Sages in days gone by had to struggle for it. But we don't.

After Sahaja, we're in what Hindus call a state of liberation, mukti, or moksha. (They did not discuss dimensions millennia ago.)

We've left the realm of birth and death and where have we ended up? In what we know as the Fifth Dimension or higher. There's no birth and death in the higher realms.

Now can we relate that to the seven-chakra system connected to the Third Dimension?

Yes. Knowledge of the Son/Atman comes when the kundalini reaches the Fourth Chakra.

Knowledge of the Holy Ghost/Shakti/Mother comes when it reaches the Sixth.

Knowledge of the Father/Brahman comes when it reaches the Seventh.

Sahaja is beyond the Third-Dimensional chakra system. In more ways than one, it's the door or portal to the higher dimensions.

It's a full and permanent heart opening, which leaves us immersed forever in the Ocean of Love. In other words, when the door (hridayam) of the heart finally opens, we are ushered into a higher realm.

This business therefore of coming up with equivalencies speeds up our learning and extends it greatly.

It also promotes world by peace by taking away any grounds for dispute. If Allah=God=Brahman=Buddha Essence=Tao, etc., what's there to fight about? We all work for the same Boss.

Oh, oh, one more equivalency? Some of you know what's coming.

Brahma, Vishnu, and Shiva = Rajas, Sattwa, and Thamas (the Gunas) = Creation, Preservation, and Transformation = Akar, Ukar, and Makar (AUM) = a subset of the Divine Mother, who is all movement and sound.

This statement of equivalency links up numerous literatures and could keep a corps of scholars busy for a lifetime.

The discipline called cross-cultural spirituality is in the business of connecting the dots.

All of it is carried out in the name of creating a spirituality broad and tolerant enough that it can accommodate all in Nova Gaia, a world at peace, a world that works for everyone.

Footnotes

(1) In the middle is the Son. The brown circle is the Mother. But the Son is not immersed in the Mother. The Son is immersed in the Father, the light grey circle, if you look closely.

Hildegard has represented the relationships among the Members of the Trinity, the Purusha or Divine Beings.

Behind the Father is a dark purple background which represents what Hildegard would probably have called the Godhead and what we call the One, as in Mother/Father One. The One, the Transcendental embraces and contains everything.

(2) For an account of the vision, see “The Purpose of Life is Enlightenment – Ch. 13 – Epilogue,” at <http://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(3) For explanations from the Mother, see “The Father and the Father ... by the Mother,” at <http://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/the-father-and-the-father-by-the-mother/> and “What Differentiates Father from Mother? The Mother Answers,” at <http://goldenageofgaia.com/2017/05/11/what-differentiates-father-from-mother-the-mother-answers/>.

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

(5) Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 48.

The Biblical Code, 2010

December 26, 2010

<http://goldenageofgaia.com/2010/12/26/the-biblical-code/>



Moses climbs Mount Sinai to receive the Laws

The language of mystery

I've said earlier that some religious teachers met a violent end. For them to be able to discuss the mysteries in a manner explicable to those with ears to hear while going over the heads of the worldly-minded, the religious teachers of other days sometimes spoke in code.

In these essays, we'll point to a few examples of that code and translate their encoded words back into plain and simple language, as best we can.

The Biblical code is a repository of metaphors, parables, and proverbs relating to profound realities. For example, "the fire ever burning on the altar" means the immortal Self, the Christ, the prince of peace and Light of the world in the heart; (1) "the temple of God" is usually the human body that

houses the Self; (2) "the garments" or "clothes" often represent the desires and thoughts in which a person is dressed that obscure the Self from our view; (3) "clouds" and "glory" often refer to the Holy Spirit, as do the phrases "Word of God," "Amen," "Wisdom," etc. (For the Biblical code as it relates to the Holy Spirit, see "On the Nature of the Divine Mother" in this book.)



Jesus teaching with parables

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

"We ... grasp these things in the best way we can, and as they come to us, wrapped in the sacred veils of that love toward humanity with which scripture and hierarchical traditions cover the truths of the mind with things derived from the realm of the senses.

"And so it is that the Transcendent is clothed in the terms of being, with shape and form on things which have neither, and numerous symbols are employed to convey the varied attributes of what is an imageless and supra-natural simplicity." (4)

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

"The disciples came, and said unto him, Why speakest thou unto them in parables?"

"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. ...

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

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

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

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

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

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

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

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

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

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

Jesus' own disciples sometimes had trouble with his sayings. But they were his sheep and he held out to them the promise that one day (the day of enlightenment) they would understand all.

"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." (19)

My understanding is that Jesus has spoken until now in proverbs and parables in order to conduct a public ministry and yet reach only the ears of the spiritually ripe. The times in which he preached, as history showed, were intolerant.

But he promises that that a day will soon come when he will show his disciples the Father plainly. This is the promised day or redemption or enlightenment. (See footnote 20 for an instance of the Master showing the ripe disciple the Father plainly.)

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

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

A Treasury of Enlightenment Motifs

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

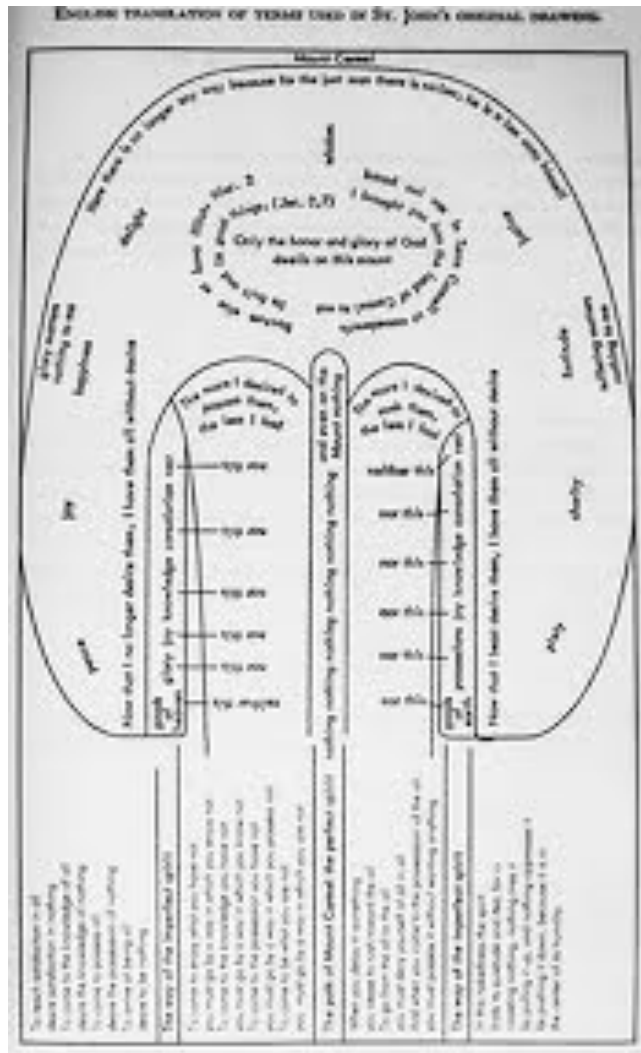
I am going to take one example and develop it at some length. It suggests that the Biblical masters had knowledge of the chakra system and the kundalini. We start with a passage from Exodus:

"Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount.

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

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

"When God ordered Moses to climb to the top of the mountain ... He commanded Moses not only to ascend alone, and leave the children of Israel below, but to rule against the pasturing of beasts on the mountainside. [Ex. 34:3]



*This is St. John
drawing of "The*

*of the Cross's
Ascent of Mt.*

Carmel"

“The meaning is that a person ascending this mount of perfection to converse with God must not only renounce all things, by leaving them at the bottom, but also restrict his appetites (the beasts) from pasturing on the mountainside, on things which are not purely God. For in God, or in the state of perfection, all appetites cease." (24)

St. John of the Cross furnishes us with one clue to the drama here. In another section of his book, he gives us a second clue to unlock the full meaning of the Sinai drama. St. John of the Cross was spiritual director to the nuns and monks of the reformed Carmelite order. He drew a picture once of the ascent

up Mount Carmel which he counselled them to undertake. What was the Mount Carmel he depicted? It was the human head. (25)

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

"I abandoned and forgot myself,
Laying my face on my Beloved;
All things ceased; I went out from myself,
Leaving my cares
Forgotten among the lilies." (27)

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

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

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

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

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

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

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

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

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

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

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (35)

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

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

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

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

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

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

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

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

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

References

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

(2) I Corinthians 3:16.

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

(4) Cohn Luibheid, trans., *Pseudo-Dionysus, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 52. (Hereafter CWPD.)

(5) Matthew 13:10-11 and 13

(6) Ibid., 7:6.

(7) I Corinthians 2:7-8.

(8) Colossians 1:26-7.

(9) CWPD, 149.

(10) Ibid., 58.

(11) Philostratus. *The Life of Apollonius*. trans. C.P. Jones. Harmondsworth: Penguin, 1970.

(12) Annie Besant, *Esoteric Christianity*. Wheaton, IL: Theosophical Publishing House, 1953; c190, 49. (Hereafter ESO.) Cf. Paul in Romans 8:38 and Colossians 1:16-7.

(13) CWPD, 52.

(14) ESO, 51

(15) Proverbs 1:6.

(16) Matthew 7:6.

(17) II Corinthians 4:3.

(18) John 3:4 and 10.

(19) John 16:25.

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

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

(21) John 16:28.

(22) Ibid., 16:29.

(23) Exodus 34:2-3.)

(24) Kieran Kavanaugh and Otilio Rodriguez, trans. *Complete Works of St. John of the Cross*. Washington: Institute of Carmelite Studies, 1973. 83. (Hereafter CWSJC.)

(25) Ibid., 66-7.

(26) Da Free John, *The Knee of Listening*. Original Edition. Clearlake, CA; Dawn Horse Press, 1984; c1973. , 157.

(27) CWSJC, 69.

(28) Franklin Merrell-Wolff, *Pathways Through to Space. A Personal Record of Transformation in Consciousness*. New York: Julian Press, 1973, 31.

(29) Ibid., 20-1.

(30) GSR, 830.

(31) Loc. Cit.

(32) Ibid., 245.

(33) GSR, 22.

(34) I Corinthians 3:16.

(35) Ibid., 6:19.

(36) Proverbs 9:1.

(37) N.J. Dawood, trans. *The Koran*. Harmondsworth: Penguin, 1964; c1959, 94. (Hereafter KOR.)

(38) KOR, 142.

(39) Ibid., 194

Cracking the Code, 2013

September 3, 2013

<http://goldenageofgaia.com/2013/09/03/cracking-the-code/>



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

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

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

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

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

Other code words for them are:

- The Father - the great tree into which the mustard seed grows, the Source, the All-Self, the Alpha and Omega
- The Mother- the Word of God, the Voice in the Silence, the Voice of One crying in the wilderness, Aum/Amen, Prakriti/Procreatrix, etc.
- The Son or Atman - the firebrand plucked from the burning, the fire always burning on the altar (of the heart), the treasure buried in the field, the pearl of great price, the savior, the prince of peace, etc.

The passage in question that the reader was inquiring about was that of Jesus appearing in the clouds:

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

What were the clouds? I was asked. Here is Paramahansa Ramakrishna describing them:

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

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

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

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

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

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

A statement of the sun going down in Jerusalem would be the moment at which this world disappears and we are face-to-face with God, so to speak. The same moment is being referred to when the "last day of mortality" is being discussed. The sun might be said to come up on the New Jerusalem, coming foursquare down from the heavens, which would be the writer's way of saying we achieve enlightenment

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

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

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

used, which makes the *Bhagavad-Gita* a good source to go to to understand the Bible.

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

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

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

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

Footnotes

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

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

(3) Matthew 24:30.

(4) Paramanahsa Ramakrishna in Swami Nikhilananda, trans. *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 13-4.

A Rosetta Stone of Religion



Rosetta Stone

A Rosetta Stone

The saints and sages whose works we shall examine here have in a sense furnished us with a very complicated Rosetta Stone of religions.

The actual Rosetta Stone had three languages on it -- Egyptian hieroglyphic, demotic, and Greek -- representing each of the three languages in Egypt at the time. Using his knowledge of two (demotic and Greek), Champollion deciphered the third (hieroglyphics).

In our work of deciphering the religious Rosetta Stone, we will look for links among the names and characteristics that the masters of enlightenment attribute to the God of a thousand names.

"Connecting the dots," following their lead, will help us understand each other's deities and experiences. If we are successful, we shall be able to "make connections" among many of the world's great religions on the topics covered here.

The Christ, Atman, or Self

Are there passages in the works of the sages that indicate that the masters used synonyms which we can expect to draw on? Yes, Sri Ramakrishna demonstrates that they do. In one passage of the *Gospel of Sri Ramakrishna*, he says: "Pure Mind, Pure Buddhi, Pure Atman -- all these are one and the same." (2)

This is valuable information and is the type of comment that will help us. Sri Ramakrishna has here equated "mind," which is a common Buddhist term, with "Atman," a common Hindu term.

[Elsewhere](#) we hear Sri Ramakrishna say that:

"He who is called Krishna is also called Siva, and bears the name of the Primal Energy, Jesus, and Allah as well – the same Rama with a thousand names." (3)

Sri Ramakrishna is giving us reliable evidence on the the One behind all names and manifestations. On his authority, we can say that the One has manifested as Allah, the Divine Mother (Primal Energy), Jesus, Krishna, Rama, and Shiva.

Ibn Arabi furnishes us with another set of links.

"According to the people of the Union, self, heart, spirit, intellect, mystery all mean the same thing. These different names are given to the same thing which takes different forms at different times." (4)

The "people of the Union" are the enlightened masters; the "Union" itself is union with God. Ibn Arabi says that when they say Self, Heart, Spirit, Intellect (what Sri Ramakrishna called "Buddhi"), and Mystery, they mean and point to one thing only. Now we can connect Sri Ramakrishna's term "Atman" with Ibn Arabi's terms "Self," "Heart," and "Spirit." Moreover, we

know that both Sri Ramakrishna and Ibn Arabi agree that this is equivalent to the pure intellect.

When two words or phrases can be identified as appositives, they too can be equated. The Hebrew prophets and psalmists of the Old Testament and Apocrypha often used the poetic device of repeating themselves, using appositives, which will prove very helpful for our comparisons.

We shall be watching for the masters to furnish us with connecting links between their discussions of these High Powers and when we find them we shall be examining them as lines of connection among religions.

Here is an example of the use of appositives from the Apocrypha.

“And who has learned your counsel
Unless you gave him wisdom,
And sent your holy spirit from on high”.
(5)

Solomon uses the terms “wisdom” and “holy spirit” as synonyms.

If we fast-forward to the near present, we hear an enlightened master like Paramahansa Yogananda producing a series of identical words for this same “holy spirit.”

“The ancients, not versed in the polished language of modern times, used 'Holy Ghost' and 'Word' for Intelligent Cosmic Vibration, which is the first materialization of God the Father in matter [i.e., the Mother]. The Hindus speak of this Holy Ghost as the 'Aum.'” (6)

From his testimony, we can make the tentative connection among a variety of terms – Holy Spirit, intelligent cosmic vibration, Word, and Aum.

The twentieth-century Christian master Omraam Mikhail Aivanhov gives another example, this time to do with the Son of God, what Hindus call the Atman.

The Christ ... is the Son of God, the divine spark buried deep in every soul.
(7)

Thus we know from his testimony that the Christ or Son of God is the divine spark buried in the heart of every soul.

This divine spark is the light that transforms, the only offspring of the Most High God, what we have might call generically the Child of God.

And so we proceed, from connection to connection, always using the testimony of enlightened saints and sages, who themselves speak from their own illuminated experience.

As we connect more dots, we will hear the Christ referred to by many more names – the Prince of Peace, the pearl of great price, the treasure buried in a field, the mustard seed that grows into a great tree (the tree being the Father or Brahman).

We shall hear It called Fire the Son of the Lord (Zarathustrean), a firebrand plucked from the burning, the fire always burning on the altar (Bible), Atman (Hindu), the Buddha-Nature (Buddhism). The number of names that the world's enlightened saints and sages have known it by is long – saviour, messiah, the light that gleams in a moment of your mind, the Eye of God, and the Countenance of God.

Once we make the connections, what Zarathustra said about “Fire the Son of the Lord” can then be compared with what Krishna said about the Atman. What Jesus said of the Christ can be compared with what Buddhists say of the Buddha-Nature. The line of connected dots stretches down through time and throughout humanity's religious thought.

Yet another series of dots connects what we hear what about the various enlightenments. We find that what Hindus call “spiritual awakening” is the same as what Buddhists call “stream-entering” and what Sri Ramakrishna means when he talks about the spiritual energy reaching the fourth chakra.

All Worship the Same High Powers

The net effect of all of this is to show us that all of us worship the same High Entities which Christians call the “Trinity” and that our experiences of Them are common and commonly fulfill the purpose of life.

Some will worship the Father as Allah; others as the irreducible Essence, Brahman, or Ahuramazda. The name makes no difference. The same One is invoked through every name. There is in fact only One God and only our ways of thinking about Him vary.

Some prefer to worship the Holy Spirit as Wisdom, Shakti, or the Divine Mother.

Others prefer to worship the Only Begotten Son, the Christ, as the Atman, the fire always burning on the altar, or Fire the Son of the Lord.

In whatever way we choose to worship God, we shall see here where the great religions connect, where they agree, where they correspond.

Notwithstanding what I have said, the spectrum I can cover in these pages must of necessity be slim. I invite others to point out more lines of connection in other areas of divine study. These connections point to the common Truth towards which all religions tend.

Footnotes

(1) See, for instance, Aldous Huxley, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944.

(2) Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942. , 802.

(3) *Ibid.*, 35.

(4) Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d. , 4.

(5) "Wisdom of Solomon" in Edgar J. Goodspeed, trans., *The Apocrypha. An American Translation*. New York: Random House, 1959; c1938. , 195.

(6) Paramahansa Yogananda, *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979, 1, 15-16.

(7) Omraam Mikhael Aivanhov, *Love and Sexuality, Part 1*. Frejus Cedex: Editions Prosveta, 1987, Part 1, 22. The rest of his quote is also notable: "By

binding himself to his higher soul man becomes bound to the Christ principle, which is everywhere, in every soul, and through Christ, he is bound to God."

(8) The Atman or Self, the Child of God, when it incarnates (as an Avatar), is said to manifest itself in matter through the help of the Divine Mother, Shakti, or the Holy Spirit, as Sri Ramakrishna makes clear:

"It is Sakti alone that becomes flesh as God Incarnate." (GSR, *ibid.*, 272.)

"The Divine Mother of the Universe manifests Herself through this three-and-a-half cubit man." (*Ibid.*, 353.)

"It is the Sakti, the Power of God, that is born as an Incarnation." (*Ibid.*, 726.)

The Divine Syntax

July 18, 2010

<http://goldenageofgaia.com/2010/07/18/a-divine-syntax/>



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

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

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

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

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

As far as I'm aware, Hindus call that sine wave “Aum,” the Divine Energy, personified as Shakti by Hindus and as the Holy Spirit by Christians. That sine wave is the primordial creative vibration, the light that called everything into being, the breath (spiritus) that moved upon the waters, Wisdom who created her temple with seven pillars (the body with seven chakras).

Hindus say that the sine wave that Om is has three phases – creation, preservation, and transformation – which they call the three Gunas – rajas, sattwa, and thamas – and which, in my view, are personified as Brahma, Vishnu and Shiva. Brahma presides over creation; Vishnu over preservation; and Shiva over transformation.



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

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

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

The Mother herself acknowledged this distinction:

Divine Mother: I am known as all. I am known as love, as dynamic action, as movement, as constant change, as fulfillment. Sometimes you tend to think of me as the Holy Spirit, but there is more to me than that, and there

is a shade of the Father within there as well. But I am known by the movement within you and the movement within your Earth, within all things, within all universes.

I am a birther and a giver. I am the unchanging movement, and the constantly changing movement. I am the rhythm. I am the flow. I am Mother. (4)

There is no gender at that level of phenomena. The ancients used gender to differentiate between stillness (masculine) and motion (feminine).

Notice that the spiritual assignment of gender is the opposite of the psychological, where motion or penetration is called masculine and stillness or receptivity is called feminine. All owe much more to convention than to reality.

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

Three other ways to think of the Trinity that may be suggestive are:

God the Father can be thought of as the Transcendental; God the Holy Spirit as the Phenomenal; and God the Son as the Transcendental in the Phenomenal.

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

And, speaking in terms of a divine syntax, they can be thought of as the Universal Subject, the Holy Verb, and the Divine Object.

The purpose of life is to allow the Formless an opportunity to experience itself. The Formless being One and All There Is is one without a second and thus cannot experience itself.

But creating illusory forms which, when they lose their ignorance in Self-Realization, know that they are God allows the Formless a chance to meet itself. God meets God in our enlightenment.

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

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

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

Enlightenment, the purpose of life, has many levels. Sri Ramakrishna used to discuss these by talking about the rising of the kundalini.

When the kundalini reached the Fourth or Heart Chakra, one experiences spiritual awakening. I would call that the vision of the Son of God, Atman, or Christ. It's seen as a discrete point of light, which we know we are and know as well that we are immortal.

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

When the kundalini reaches the Seventh or Crown Chakra, we see the light transcending creation. I'd call this the vision of Brahman or the Holy Father. I'd also call it God-Realization, Self-Realization, Brahmajnana, or kevalya nirvikalpa samadhi [trance state without form]. We now know that we are one with God.

Now I'm guessing because no one sage makes all the following points so I'm not sure I'm correct in equating all that I do here. When the kundalini moves beyond the Crown Chakra and reaches the Heart (not the Heart Chakra, but

the hridayam or spiritual heart-aperture), we pass beyond the chakra system. I would call this the vision of Parabrahman, vijnana, or sahaja samadhi [natural state]. We now know, not just that I am God, but that God is everything and everything is God.

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

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

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

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

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

Footnotes

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

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

Note as well: "When the Godhead [Parabrahman] is thought of as creating, preserving, and destroying, It is known as the Personal God, Saguna Brahman, or the Primal Energy, Adyasakti. Again, when It is thought of as

beyond the three gunas, then it is called the Attributeless Reality, Nirguna Brahman, beyond speech and thought; this is the Supreme Brahman, Paramatman." (Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 218. Hereafter GSR.)

(3) A. Guillaumont et al. *The Gospel According to Thomas*. New York and Evanston: Harper and Row, 1959, 29.

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

References

“Christianity and Hinduism are One,” at <http://goldenageofgaia.com/spiritual-essays/christianity-and-hinduism-are-one/> .

“On the Nature of the Divine Mother,” at <http://goldenageofgaia.com/spiritual-essays/on-the-nature-of-the-divine-mother-or-holy-spirit-2/> .

From Darkness Unto Light: A Cross-Cultural Dictionary of Enlightenment, at <http://www.angelfire.com/space2/light11/fdl/index100.html> .

The Purpose of Life is Enlightenment, "Chapter 3" begins at <http://goldenageofgaia.com/the-purpose-of-life-is-enlightenment/ch-3-the-purpose-of-life-is-enlightenment/>

Selections from the Teachings of Sri Ramakrishna, at <http://www.angelfire.com/space2/light11/diction/ramak1.html>

Sri Ramana Maharshi on Self-Enquiry, at <http://www.angelfire.com/space2/light11/diction/ramana.html>

⌘ Sadhana ⌘

Discrimination, Detachment, and Devotion – Part 1

July 28, 2021

<https://goldenageofgaia.com/2021/07/28/discrimination-detachment-and-devotion-part-1/>



The higher we go, the better we feel

There's such chaos outside that I need to clarify for myself my basic values, to remind myself what course I want to steer.

To do that, I'd like to describe a spiritual path that derives from Hinduism. I follow this path myself and consider it to be very effective.

I've said that the basic spiritual movement is turning from the world to God. That is, turning from the world outside to the God inside.

We turn from the distractions of life to the contemplation of the Divine to accomplish the purpose of life - Self-Realization. (1)

This path covers the same ground as that statement but in much more detail. Put in its briefest form it is:

Discriminate between the Real and the unreal; detach from the unreal; and devote yourself to the Real.

I've followed statements of it by Sri Krishna, Sri Shankara and Paramahansa Ramakrishna primarily. Here's Sri Shankara stating it:

"He alone may be considered qualified to seek Brahman [God] who has discrimination, whose mind is turned away from all enjoyments [i.e., detachment], who possesses tranquillity and the kindred virtues, and who feels a longing for liberation [devotion]." (2)

"If discrimination and dispassion are practiced to the exclusion of everything else, the mind will become pure and move toward liberation. Therefore the wise man who seeks liberation must develop both these qualities within himself." (3)

"Seek earnestly for liberation [devotion], and your lust for sense-objects will be rooted out [detachment]. Practice detachment toward all actions. Have faith in the Reality [discrimination]. Devote yourself to the practice of spiritual disciplines, such as hearing the word of Brahman, reasoning and meditating upon it. Thus the mind will be freed from the evil of rajas [busyness; i.e., a busy mind]." (4)

And here's Sri Ramakrishna:

"The gist of the whole thing is that one must develop passionate yearning for God [devotion] and practise discrimination and renunciation [detachment]." (5)

"By meditating on God in solitude the mind acquires knowledge [discrimination], dispassion [detachment], and devotion." (6)

This path gets a bad rep in western society where creative expression is the dominant modality: Let it all hang out. Cool, man, cool.

But, if you think about it for a moment, how else are we going to realize God than if we set other things aside to do it? Whatever we give our attention to is what grows, expands, and manifests.

Critics of this path have often held a basic misconception. They think that its followers shun possessions and experiences, etc.

This path does not require you to give up possessions or experiences. It's the *attachment* to them that needs to be let go of.

Jesus said, where your treasure is, there will your heart be also. I think we'd find that very few of our hearts are really on God much of the time, if we were honest about it. (Mine is not, much of the day, more's the pity.)

Our hearts are more on survival, looking good, catching that man/woman, having enough money, and so on. We're attached to the world and, as long as we are, we have no attention on the God we want to realize if we wish to fulfill the purpose of life.

And we don't have to. We can wander in the world as long as we like. But heaven awaits us.

Starting tomorrow, let's have a commonsensical look at these three elements - an alternative "Life in 3D."

(To be continued tomorrow.)

Footnotes

(1) See *The Purpose of Life is Enlightenment* at <https://gaog.wpengine.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf> and *Back to the Basics: Introductory Essays to a Cross-Cultural Spirituality* at <https://goldenageofgaia.com/wp-content/uploads/2021/01/Back-to-the-Basics-R2-Cross-Cultural-Spirituality.pages.pdf>

(2) Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, 35.

(3) *Ibid.*, 60-1.

(4) Ibid., 62.

(5) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 183.

(6) Ibid., 82.

Discrimination, Detachment, and Devotion – Part 2

July 29, 2021

<https://goldenageofgaia.com/2021/07/29/discrimination-detachment-and-devotion-part-2/>

(Continued from Part 1, yesterday.)



(1) Discriminate between the Real and the unreal.

As was revealed to me in a vision on Feb. 13, 1987, the purpose of life is for us to realize who we are. (1) Before I turn to discrimination proper, I'd like to look at life's purpose.

If we only want to get it intellectually, rather than realize it, I can tell you now. You're God. Did that make a great deal of difference?

Probably not, because it has to be experienced and realized as the Truth before it has a liberating, transforming effect on us.

The reason God created things this way is so that the All could have an experience of itself. (2)

Each time one of us realizes itself as God, God meets God. And for that meeting was everything you see and don't see, universes without end, created.

The higher we climb, the more enjoyable life is. And the most enjoyment of all comes when we either merge with God as the little star in my vision did or stand revealed as God. Our joy is complete.

It isn't as if this game of blind man's buff is in any way harmful to us, except if you think of being consigned to the old Third Dimension as cruel and unusual punishment! Quite the contrary.

I've had brief experiences of states as high as ecstasy and exaltation and they make the wait worthwhile! Just when you thought it couldn't get any better, there's a higher state.



Now turning to discrimination, Sri Ramakrishna defined it as:

"Discrimination is the knowledge of what is real and what is unreal. It is the realization that God alone is the real and eternal Substance, and that all else is unreal, transitory, impermanent." (3)

Krishna explained how it is we lose our discrimination and what that costs us:

"Thinking about sense-objects
Will attach you to sense-objects;
Grow attached, and you become addicted;
Thwart your addiction, it turns to anger;
Be angry, and you confuse the mind;
Confuse your mind, you forget the lesson of experience;

Forget experience, you lose discrimination;
Lose discrimination, and you miss life's only purpose." (5)

Miss life's only purpose? To sharpen our powers of discernment so that we can discern the Real from the unreal when the time comes.

When we say "turn from the world to God," Krishna has just described the process of being attached to the objects and pleasures of the world and what arises from it. It's this whole process that we want to detach from.

Our attachment to sense-objects (money, sex, status symbols, etc.) sets up longing, confusion, frustration, and anger, usually when we don't get what we want. If the mind is confused and noisy, it cannot recognize the Real when the Real presents Itself.

Whatever the mind is attracted to, it makes real, right, and true. Sociologists call this the self-serving bias.

Once the attachment is no longer there, we wake up to the truth of what we've been thinking and doing.

Thus, when we set out on the path to experience and realize the truth of who we are, our first step is to begin to distinguish the Real from the unreal.



What's "Real" refers to the absolute. Let's start smaller. Let's start with the here and now, with what's *real to us on this plane of existence*.

If, like me, you're on the awareness path, then we begin to enquire into such things as our moods, our attitudes, our action - what *of* them, what *about* them is real and what's not? Byron Katie's path is based on asking this question. (6)

We keep our attention on ourselves. What's really happening here? What's really going on? What's driving me? Where does it come from?

Alternatively, you could follow Sri Ramana's Self-enquiry path and ask who is doing this? Who is feeling this? (7)

We find that, in looking at ourselves, we go deeper and deeper into what we later discover to be the heart, leaving behind the superficial and the unreal.

In this practice the basic premise is that the truth will set you free. The big "T" Truth will set us free from separation/individuality. The small "t" truth will set us free from our upsets, conditions, or vasanas (core issue).

In the course of discerning more and more of what's real, we find our tastes changing. We're no longer drawn to some things and more drawn to others. We're probably ready for step 2.

(To be continued tomorrow.)

Footnotes

(1) See "The Purpose of Life is Enlightenment – Ch. 13 – Epilogue," August 13, 2011, at <https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(2) "We do not want anything capitalized." (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 12, 2016.)

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

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

(5) See Byron Katie, *Loving What Is: Four Questions that can Change Your Life*. NY: Three Rivers Press, 2002.

(6) See for instance *Who am I? The Teachings of Bhagavan Sri Ramana Maharshi*. Tiruvannamalai: Sri Ramanashram, 1990, 31 pages.

For more of his teachings, see: Arthur Osborne, ed., *The Collected Works of Ramana Maharshi*. <http://www.ramana-maharshi.org>. Downloaded 10 Sept. 2005 [it contains *Who am I?*] and Sri Ramana Maharshi, *Talks with Sri Ramana*

Maharshi. Three Volumes in One. Tiruvannamalai: Sri Ramanashram, 2010. Talks between 1935-9.

Discrimination, Detachment, and Devotion – Part 3

July 30, 2021

<https://goldenageofgaia.com/2021/07/30/discrimination-detachment-and-devotion-part-3/>



Inelia Benz symbolically models detachment: Calm in the face of the storm

(Continued from Part 2, yesterday.)

(2) Detach from the unreal.

After identifying one thing after another that's not true or real, we gradually lose our taste altogether for many things that used to excite us.

Foods we've always loved, drinks, locations, activities - now we find all of our tastes changing and much of the excitement of these things going away.

Also, more and more of our own artifice and stage management may come into view.

The way we present ourselves to others, what face we put on, how we make ourselves up all now become apparent.

We begin to see that the way we're looking at the situation may be neither true nor real. We may be avoiding saying what we think and mean. We may exaggerate and excuse ourselves for doing so.

We may add a few details and subtract a few and feel pretty pleased with ourselves. After all, no one's looking.

Life revolves around certain axes: looking good, being right, feeling up. But these shoes begin to pinch.

Our ordinary ways of being no longer satisfy the deeper we discern between the Real and the unreal.



Somewhere in the process of detaching, we reach a point where the desires fall silent. I call this stillpoint and it's a launching pad for spiritual experience. (1)

Finally our mind quiets down completely. Everything else goes on - we eat, we drink, we work. But no thoughts arise and, if one does, the mind does not take hold of it.

As it turns out, detachment can be a plus for a lightworker. I once protested to Michael that I knew nothing about money. How could I be a pipeline? He replied that that was not a drawback; it was a plus:

"We know that your desires do not tend towards the physical. And of course that is one of the reasons why you are perfect for flowthrough [or pipeline]. You are not looking for planes and châteaux." (2)

If one isn't attracted to the physical, one is more open to be drawn to the spiritual, in this case in finance. And a built-in longing for liberation adds its impetus, helping one move, slowly but surely, towards the Divine. (3)

As I said earlier, detachment is not detachment from the object, but from attachment to it. We're lightworkers and what Hindu sages would call "householders." We don't seek a life in the forest. We don't practice renunciation of things; we do practice renunciation of earthly attachments.

"Earthly attachments" is such a clumsy phrase. Material pleasures, sensory delights - whatever we want to call the attractions that compete for our attention with the Divine.

As lightworkers, we're here to help others - to serve - and so we'll always be living among objects and attending to their needs.

We don't neglect our tools. But we also don't allow the siren song of life's pleasures to distract us from our main work of assisting with Ascension in the short run and realizing ourselves in the long run.

We're now ready to meet the Divine, which is to say, ourselves.

(Concluded in Part 4, tomorrow.)

Footnotes

(1) See *Desirelessness and the Still Mind* at <https://goldenageofgaia.com/wp-content/uploads/2021/07/Desirelessness-and-the-Still-Mind-3.pdf>

(2) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 2, 2017.

(3) "[The] longing for liberation is the will to be free from the fetters forged by ignorance -- beginning with the ego-sense and so on, down to the physical body itself -- through the realization of one's true nature." (Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, 36.)

"All things long for [God]. The intelligent and rational long for it by way of the stirrings of being alive and in whatever fashion befits their condition." (Pseudo-Dionysius in Cohn Luibheid, trans., *Pseudo-Dionysus, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 54.)

For more on this subject, see "Understanding the Longing for Liberation – Part 1/3," October 16, 2016, at <https://goldenageofgaia.com/2016/10/16/understanding-longing-liberation-part-13/>

“Understanding the Longing for Liberation – Part 2/3,” October 16, 2016, at <https://goldenageofgaia.com/2016/10/16/understanding-longing-liberation-part-23/>

“Understanding the Longing for Liberation – Part 3/3,” October 17, at <https://goldenageofgaia.com/2016/10/17/understanding-longing-liberation-part-33/>

Discrimination, Detachment, and Devotion – Part 4

July 31, 2021

<https://goldenageofgaia.com/2021/07/31/discrimination-detachment-and-devotion-part-4/>



Nothing is achieved in spiritual life without yearning

(Concluded from Part 3, yesterday.)

(3) Devote yourself to the Real.

We've developed our powers of discrimination and used them now to discern what is untrue and unreal. And we've detached ourselves from any attachment to these things.

Mentally, emotionally and spiritually we now devote ourselves to - in the case of lightworkers - the service of God. As long as we're in form, that service is ultimately to the Divine Mother.

It's the Mother who creates, preserves, and transforms. The Father is still and silent. The Mother is the facet of God that we have all contact with and whom we serve.

Eventually she'll step aside and reveal the Father to us. That's the last step in our fulfilment of the purpose of life. But until that time we know only the Mother aspect of God.

If we were forest-dwellers, we'd be removing ourselves from all distractions and focusing exclusively on "finding" God. We'd be devoting ourselves single-mindedly to Self-Realization.

But all of us have ascended before and we've set that aside at the Mother's call to participate. Only people who had ascended before would have the "space" to support the Ascension of others; people who had not ascended would be preoccupied with their own ascent.

The Mother once said to me that the ancients believed it was necessary to fast for weeks before seeking a vision of her. But it wasn't necessary.

Previously it was thought necessary for one to renounce worldly things to achieve a level of zealous yearning. Sri Ramakrishna tells us that that does not come until we exhaust our cravings:

"Yearning for God does not come until and unless a person has satisfied his cravings for mundane objects, renounced all attachment to lust and gold, and shunned worldly comforts and enjoyments like filth." (1)

The karmic cycle is wrapping up now, energies are rising, and it isn't as necessary to practice this level of renunciation. A simple letting go of our attachment to things, in my estimation (and I'm not an enlightened man), would suffice.

Sri Ramakrishna's advice to his followers sounds extreme now, but it was fairly standard to serious seekers of his time:

"You must cultivate intense zeal for God. You must feel love for Him and be attracted to Him. ... Yearning is all you need in order to realize Him." (2)

"Cry to the Lord with an intensely-yearning heart and you will certainly see Him. People shed a whole jug of tears for wife and children. They swim in tears for money. But who weeps for God?" (3)

"Nothing whatsoever is achieved in spiritual life without yearning. ... One should feel a yearning for God like the yearning of a man who has lost his job and is wandering from one office to another in search of work. If he is rejected at a certain place which has no vacancy, he goes there again the next day and inquires, 'Is there any vacancy today?'" (4)

God, Sri Ramakrishna has said, cannot resist a devotee who loves her and comes running to him. Intense yearning was the key.

It isn't only Hindus who advised their contemporary readers to desire only God and renounce everything else. Here's Christian mystic Pseudo-Dionysius describing a similarly-strong longing for liberation:

"Intelligent beings ... experience desire, but this has to be interpreted as a divine yearning for that immaterial reality which is beyond all reason and all intelligence.

"It is a strong and sure desire for the clear and impassible contemplation of the transcendent. It is a hunger for an unending, conceptual, and true communion with the spotless and sublime light, of clear and splendid beauty.

"Intemperance then will be an unfailing and unturning power, seen in the pure and unchanging yearning for divine beauty and in the total commitment to the real object of all desire." (5)

Wow. Remember how Michael described peace as being like granite? Pseudo-Dionysius was a peaceful man. And look at the power in his words.

Thus, it isn't a question of getting rid of all desire. It's a question of changing what we desire and that has to come about naturally. It can't be forced.

We want to let go of our attachment to distractions, sensory delights, material pleasures, the names are many. Put all the distractions aside and, in the space thus created, desire God. Desire a divine quality - love, truth, bliss, peace.

Krishna has said:

"I am all that a man may desire
Without transgressing
The law of his nature." (6)

The only thing we can want without creating karma as a result is God.

The game is rigged. It's rigged so that everyone wins.



We've looked at a spiritual practice that can be summarized as "turning from the world to God." We've also looked at the Hindu version of that theme: "Discriminate between the Real and the unreal; detach from the unreal; and devote yourself to the Real."

By turning from the world to God, we mount the dimensional staircase to heaven, Jacob's Ladder of consciousness. We're moving towards realization of our true identity as That which cannot be named or described. That would be the ultimate Ascension or homecoming.

If we're lightworkers, we do that by devoting ourselves to service. If we're more attracted to "truth" or "love," then we devote ourselves to those. All roads lead to God.

Whatever divine form or quality we devote ourselves to, God will appear in that form or as that quality. Meanwhile, our devotion to any form draws us closer and closer to the One.

These are generic statements. But they lie at the heart, I think, of most religions and practices and of the Perennial Philosophy or Ancient Wisdom.

Footnotes

(1) Paramahansa Ramakrishna in Swami Chetananda, *They Lived with God. Life Stories of Some Devotees of Sri Ramakrishna*. St. Louis: Vedanta Society of St. Louis, 1989, 98.

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

(2) Ibid., 96.

(4) Ibid., 83.

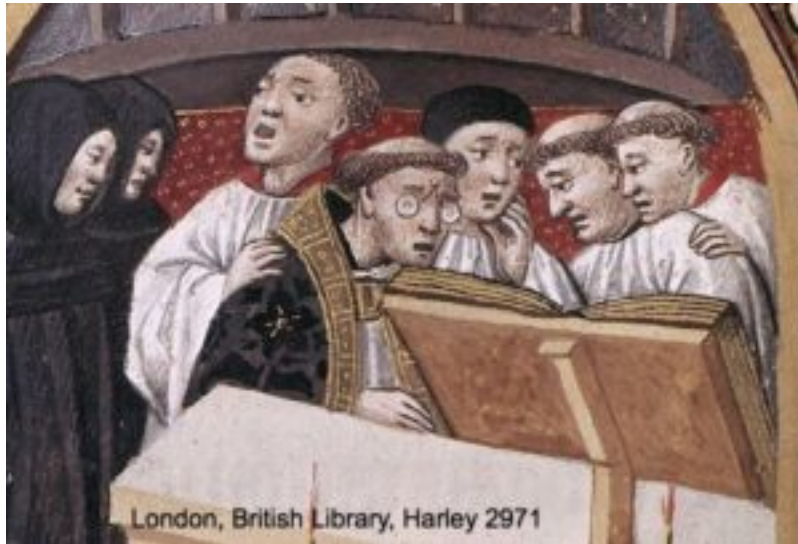
(5) Pseudo-Dionysius in Cohn Luibheid, trans., *Pseudo-Dionysius, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 151.

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

The Ladder of Consciousness: From Intellectuality to Experience to Realization – Part 1/5

January 19, 2020

<https://goldenageofgaia.com/2020/01/19/the-ladder-of-consciousness-from-intellectuality-to-experience-to-realization-part-1-5/>



While events in other parts of the globe command our attention, I still feel the need to follow my own agenda of building a literature that will be helpful to lightworkers later on.

The subject of the ladder of consciousness is basic to my own spiritual practice. I think the subject is both universal and profitably known. I now delve into that subject.

“Dear ones, you intellectually understand, but must actually accept that you are so much more than you have been led to believe.” (1)

This comment in the Arcturian Group’s latest message nudged me to write a series on the difference in impact between intellectual, experiential, and realized knowledge, states of being which form a ladder of consciousness.

Intellectual Knowledge Lacks Motivating Power

I read somewhere - and cannot find the quote - that we make very little progress in any one lifetime in learning the lessons that karma brings us.

If that's so, one of the reasons may be that mere intellectual knowledge lacks the power, the kick, the juice, or motivating power to move us to realize that changes are necessary and to make them.

We have to boost our knowledge from the merely intellectual to the experiential, which, in my opinion, is the first level strong enough to induce us to change and thence to the realizational, which makes change easier and more likely than otherwise.

We say we're "moved to tears" or "won over" by a smile. We're hardwired, I think, to respond to the way we feel. Therefore I assert that the experiential has more power to motivate, than the merely intellectual.

Intellectual knowledge is just a first step; Realization the last

The purpose of life is itself a realization: The realization of our Oneness with God. That is what all this pleasure and pain is building up to, as SaLuSa reminds us.

"Many souls are beginning to understand the purpose of life. It is the realization that you are more than your body, and that life is infinite and that you have your being in the energy that is God." (2)

Our purpose lies in realizing that we *are* God. *I am* that I AM.

If life is about knowing ourselves as God, it's not about just having intellectual knowledge of it but of having realized knowledge.

Many of our sources have either referred to this in passing or made it explicit. Let's spend a moment listening to them make the case.

"Truth begins as intellectual knowledge, but can never manifest into expression until realized," the Arcturian Group tell us. (3)

On another occasion, they inform us: “Some continue to understand ONEness as a mental concept or intellectual information, never allowing it to become their attained state of consciousness.” (4)

Elsewhere they add that “knowing a truth intellectually is only the first step toward attaining the consciousness of it.” (5) Realization, as they said, makes it their “attained state of consciousness.”

Tomorrow we'll continue our look at the case they make.

(To be continued in Part 2, tomorrow.)

Footnotes

(1) The Arcturian Group through Marilyn Raffaele, Jan. 12, 2020, at <https://www.onenessofall.com>.

(2) SaLuSa, Dec. 21, 2011, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm.

(3) The Arcturian Group. Channelled by Marilyn Raffaele. January 10, 2016, at <http://goldenageofgaia.com/2016/01/11/the-arcturian-group-via-marilyn-raffaele-january-10-2016/>.

(4) Ibid., Aug. 26, 2018, at <https://goldenageofgaia.com/2018/08/27/arcturian-group-message-via-marilyn-raffaele-8-26-18/>

(5) Ibid., Feb. 10, 2019, at <http://goldenageofgaia.com/2019/02/10/the-arcturian-group-message-via-marilyn-raffaele-feb-10-2019/>

The Ladder of Consciousness: From Intellectuality to Experience to Realization – Part 2/5

January 20, 2020

<https://goldenageofgaia.com/2020/01/20/the-ladder-of-consciousness-from-intellectuality-to-experience-to-realization-part-2-5/>



(Continued from Part 1, yesterday.)

Intellectual knowledge its just a first step (continued)

Matthew Ward calls intellectual knowledge "beliefs" and realized knowledge" real knowing":

“Beliefs are formed when the same information is repeated by one or more external sources—parents, peers, teachers, religious leaders, scientists, government officials, mainstream media—and, when you learn that information is not complete or accurate, your beliefs change accordingly.

“Knowing is within, a constant, pervasive, unquestioned ‘rightness’—the merging of soul-level truth and your consciousness.” (1)

I think most if not all of us have had some experience of this certain inner knowing. It's much stronger than our beliefs.

St. Germaine also lays out the difference between the two. He calls realization "spiritual" knowingness of truth.

“A spiritual knowingness of truth is very different to an intellectual knowingness of truth. It may often seem as if you are weak if you admit that you do not understand the truth and will of the Creator but this is a beautiful space that you can enter into, accessing a deep stream of freedom from within your being that offers tremendous expansion and connection with the Creator.

“In many ways it is as if you are letting go of any form of control that you may have upon the world, your reality or being, entering into a space that truly allows you to experience the truth of the Creator.” (2)

I believe St. Germaine is referring here to a very high space that Werner Erhard called "Not Knowing." Others have called it "the Cloud of Unknowing."

In it, we're moved to drop all pretense to knowing what's going on and genuinely relax into not knowing. The answer (the realization) has then the space to show up. Werner called the space of realization, "Natural Knowing." Different names but all pointing to the same thing; in this case, the dynamics of realization.

The Arcturian Group called intellectual knowledge a first step out of the maze we're in:

“An intellectual knowledge of truth is the first step out of this maze, but it must evolve deeper and become an attained state of consciousness. The ego or personal sense of self regardless of how educated or intellectually aware is only able to create change at that level. ...

“Only through one’s conscious alignment with truth, spirit, and the Divine Self can that sacred portal within open and allow the flow of Light that dissolves the dark.” (3)

Intellectual knowledge only has enough power to it to take us so far. Experience and realization lie beyond it.

The “flow of Light that dissolves the dark” is itself realization.

We cannot substitute pretense for realization and hope to get away with it, the Arcturian Group tells us:

“Completeness and wholeness [are] the birthright of every soul, but must become the state of consciousness in order to be experienced. This is the evolutionary journey. To pretend wholeness and completeness without having attained a consciousness of it is to stick one's head in the sand...

“Evolving into a consciousness of completeness is the evolutionary journey.” (4)

I've always found that i cannot fake a higher state of consciousness than I've experienced. And I assume the same can generally be said of others. To pretend to be somewhere other than where I am is to ignore how reality works.

Through the whole discussion runs the thread that realization is the goal of life - a realization of our Oneness with God. Realization is the mechanism and the destination and the reward.

Intellectuality is a first step towards it but not a place at which to stop. As it turns out, the fulfillment of life's purpose impels us to move from intellectuality through experience to realization.

(Continued in Part 3, tomorrow.)

Footnotes

(1) Matthew's Message, May 30, 2017, at <http://www.matthewbooks.com/mattsmessage.htm>.

(2) "Master Saint Germain: Revelations of Truth," channeled by Natalie Glasson, June 30, 2013 at <http://omna.org>.

(3) "Arcturian Group Message through Marilyn Raffaele, 1/14/18," January 14, 2018, at <http://goldenageofgaia.com/2018/01/14/arcturian-group-message-through-marilyn-raffaele-1-14-18/>.

(4) Arcturian Group, November 9, 2014, at <https://goldenageofgaia.com/2014/11/10/the-arcturian-group-via-marilyn-raffaele-november-9-2014/>

The Ladder of Consciousness: From Intellectuality to Experience to Realization – Part 3/5

January 21, 2020

<https://goldenageofgaia.com/2020/01/21/the-ladder-of-consciousness-from-intellectuality-to-experience-to-realization-part-3-5/>



Credit: [today.com](https://www.today.com)

(Continued from Part 2, yesterday.)

What is the awakening from intellectuality like?

Saul describes a person awakening from mere intellectuality to a trusting of the gut feeling; that is, from the intellectual to the experiential. I've italicized the change in the conversation, to feeling:

“These ... are the first signs of an awakening - an awakening to the realization that their lives truly have a meaning and purpose beyond everyday reality. They are beginning to *feel a deep longing* for much, much more than life on Earth offers, and yet this *makes no sense* to them. *They are confused and lonely* and lack a trustworthy listener or guide.

“*But their intuition or gut feeling pushes them forward*, insisting that something of great moment is happening, and *they want to know* what it is.

As they search for answers they stumble upon books, blogs, web sites, and magazine articles covering these issues and with which they resonate.

“They meditate and pray, which may well be a new experience for them, and *their sense that their existence does indeed have a meaning strengthens and intensifies*, encouraging them to continue gathering information. As they do so *they start to trust their gut feelings, their intuition, their inner knowing, which they find does not mislead them.*” (1)

Some may not have meditated and prayed; they may have done something else, but chances are they'll now be feeling a sense of awakening, in this case, to experience.

What is Realization itself like?

What then is realization?

I can offer you my opinion.

As a mere novice in the area, I consider realization to be a radical discontinuity in experience combined with a usually-temporary immersion in a divine state such as peace, love, or bliss and an explosive expansion in knowing.

What does it feel like?

I can only describe the first step. Let's listen to folks farther down the road.

The Pleiadians through Barbara Marciniak: “This experience [of realization] involves raising a feeling inside yourself and then, one day, at one moment, in one afternoon, having an overwhelming sense of knowing: having a composition a thousand pages long come alive in five seconds of divine ecstasy.” (2)

Absolutely. She uses a knowledge-based metaphor to make her point.

The Arcturian Group: “There comes a time in everyone's (teacher and student) evolutionary journey when he shifts into a realization of oneness. This may come in an instant after lifetimes of spiritual seeking, or it may be a slow and gradual process.

“This is ascension, the attainment of that state of consciousness that realizes everything Real is perfect and held in place by Divine law and that the ONE is ever manifesting ITSELF... ‘What you see is what you get’ as the saying goes... Your state of consciousness is interpreting for you the divine ideas embodied within the One.” (3)

So notice: Not an explosion of bliss; not a profound awareness of love, although both of these may come with it, but "a realization of oneness," a knowing.

An inner knowing and a majestic certainty, for as long as it lasts.

Archangel Michael: "It is the feeling, the experience – and might I even say the knowing, the deep knowing – that you are not stuck, you are not limited, you are not confined by what previously has been informationally identified as time and space. You leave that behind and you enter into the flow of the universe, which is how we operate." (4)

Again, with the knowing, the realization that we are not limited or confined comes our entry into the flow of the universe.

I emphasize this because so many superficial treatments of the topic of enlightenment emphasize other aspects of the experience but they don't get across that enlightenment itself is an event that happens in the domain of knowledge, of certain, inner knowing. We *realize* the Truth.

We'll look at Archangel Michael's in-depth discussion of "true knowing" tomorrow.

(Continued in Part 4, tomorrow.)

Footnotes

(1) Saul, July 5, 2009, at at <http://johnsmallman.wordpress.com>

(2) The Pleiadians through Barbara Marciniak, *Bringers of the Dawn: Teachings from the Pleiadians*. Bear & Company, Santa Fe, 1992, 49.

(3) The Arcturian Group, Feb. 10, 2013, at <https://goldenageofgaia.com/2013/02/11/the-arcturian-group-message-february-10-2013/>

(4) “Archangel Michael: I Come to Touch Your Hearts,” Oct. 20, 2016 at <http://goldenageofgaia.com/?p=283272>. Michael here identifies flow as the paradigm of the higher dimensions.

The Ladder of Consciousness: From Intellectuality to Experience to Realization – Part 4/5

January 22, 2020

<https://goldenageofgaia.com/2020/01/22/the-ladder-of-consciousness-from-intellectuality-to-experience-to-realization-part-4-5/>



(Continued from Part 3, yesterday)

Archangel Michael's discussion of the ladder of consciousness

Archangel Michael and I discussed the three levels of consciousness on *An Hour with an Angel* in 2017:

Steve Beckow: Well, you talked about 'truly knowing' and I just wonder if we don't need to clarify something here..., that when you say truly knowing you're not talking about intellectual knowledge, not even talking about having a feeling or an intuition or a sense of something. You're talking about something much deeper than that, right [i.e., realized knowledge]?

Archangel Michael: That is exactly what I am talking about. It is about the true, true knowing, wisdom. It has, well, I would say, nothing, but I will adjust that and say very little to do with emotionality or intellect or the mental body [i.e.,

experience or intellectuality]. It is heart-and-soul knowing, what you call realization, what we might even hint at in terms [like] enlightenment, or illumination. (1)

The true knowing will filter through to your feelings and to your intellect and to your beautiful mental body, and reassure the ego and delightful personality that you are [OK]. It is a heart-and-soul knowing. ...

Truly knowing comes from the deepest and the highest part of yourself. It is where the union of your universal self, your higher self, your what you may think of as human self in your soul center comes together to inform you, if you wish to think of it as that, of truth. (2)

He's saying what it is by saying what it's not. I wouldn't even attempt to talk about realization itself. I couldn't speak a word about it because I don't know how to describe it.

I despaired of getting my mind around some of his teachings and shared my feelings with Michael.

Steve: How are we going to understand these things? They are so much higher than we can get our heads around.

Archangel Michael: There has been this slow dawning that has been underway for some time. You've had this experience. There is this slow dawning so that expansion, expansion, expansion, expansion [occurs] and then you reach the point of that expansion - that's stretching - but then you [become] capable of having that "aha" moment. And that "aha" moment is what many have referred to as "turning on the switch."

Steve: Yes, realized knowledge....

AAM: Yes.

Steve: Self-Realization is just a bigger, bigger, bigger, bigger realization but these "aha" moments are still realization, are they not?

AAM: That is correct. (2)

So far, Michael has confirmed the ladder of consciousness - Intellectuality, Experience, and Realization - and has shared that realization itself spans the range from the ordinary "Aha!" moment to merger with the One.

Tomorrow we'll look at the relationship between realization and manifestation.

If we were students of the Advaita Vedanta, the non-dual, we'd never look at such a subject. But we're what Indians would regard as householder servants of the Divine. We use manifestation in building Nova Earth. Hence we look at a subject that we'll probably draw on years from now.

(Concluded in Part 5, tomorrow.)

Footnotes

(1) Just as I've been saying that transformative love has little to do with emotions that we associate with our ordinary states of love, Michael is here saying that realization has little to do with emotions or intellectuality. It exists in a higher domain of reality.

(1) Archangel Michael in "Transcript ~ Archangel Michael: Peace is Love, May 11, 2017," Channeled by Linda Dillon, at <http://goldenageofgaia.com/2017/05/21/transcript-archangel-michael-peace-is-love-may-11-2017/>

(2) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 23, 2016.

The Ladder of Consciousness: From Intellectuality to Experience to Realization – Part 5/5

January 23, 2020

<https://goldenageofgaia.com/2020/01/23/the-ladder-of-consciousness-from-intellectuality-to-experience-to-realization-part-5-5/>



Captain Janeway uses a replicator. Later on, we'll be able to manifest.

(Concluded from Part 4, yesterday.)

The subject of the ladder of consciousness is basic to my own spiritual practice.

Frankly, I think it may be basic to anyone's. Let me discuss how it surfaces in my own practice.

Manifestation doesn't come from intellectual or even experiential knowledge

As I said yesterday, if I were focused entirely on enlightenment as the object of life, I wouldn't mention the siddhis or psychic powers, such as manifestation. They're regarded by the dedicated seeker after enlightenment as being a distraction.

But we're lightworkers and interested in alleviating poverty and hunger in the world. Manifesting either using devices like the replicator or our own psychic abilities has an importance to us that it doesn't have to the dedicated seeker.

We're not here for our personal enlightenment. We've been enlightened in other lifetimes or we wouldn't be here, helping with an Ascension. We're here for service.

Though many may disagree with me, I find dualism a more useful philosophy to lightworkers than non-dualism. We talk to the Divine Mother, as the dualist would; we don't dismiss our talks as illusion, as the non-dualist might.

With this in mind, let's look at this most-useful power of manifestation, as it ties in with realization.

A mistake we're said to make is to expect the benefits that come from realization to come from intellectual or experiential knowledge; apparently they don't, the Arcturian Group informs us:

“Many in their spiritual enthusiasm, have made the mistake of trying to live the absolute before attaining the consciousness of it. Attaining a consciousness of absolute truth is the evolutionary journey. ... Truth begins as intellectual knowledge, but can never manifest into expression until realized.” (1)

“As with every aspect of spiritual evolution, intellectual knowledge of a truth is only the first step. You cannot sit in the absolute waiting for a bag of money to drop from the sky (although this could happen if you had the consciousness of it).

"Know the truth and then take whatever human footsteps you are guided to take, be it employment or assistance of some sort. Let your actions be what resonates with you, and not what others may be telling you to do for their guidance – as well meaning as it may be – is representative of their state of consciousness and not yours.” (2)

When, in the process of ascending, we become capable of tasting the spaces in the higher realms, our full reward will come, Diane of Sirius tells us. It will sweep away all thoughts of discord.

“Your full rewards will come to you as you begin to ascend, and a peace that knows no equal will settle upon you. No longer will you experience the discord and disharmony that is upon Earth, as in rising up you will sever your links with the lower vibrations. They will no longer serve you, and your vision will pull you towards the levels of Light that pervade the higher levels. You will find that you are at 'home' within them, and the realization will dawn upon you that you have simply reawakened to what you already knew.” (3)

St. Germaine says that realization realigns the energies more fully to the Creator. I believe he's talking about a deeper sort of realization than a mere “Aha!”

"A simple realization will create a powerful and magnificent transformation which would realign their energies more fully to the Creator and divine flow of the Universe, allowing a freedom which will be a release and a completion of the lessons of numerous past lifetimes.

“These souls will then feel the energy and essence of transformation and the freedom of the Creator pulsating throughout their being guiding them to support others in doing the same.” (4)

I can speak to that: Realizing higher-dimensional love, a person wants only to communicate it and have others share in it, “guiding them to support others in doing the same.” I know that from experience - and realization.

The Arcturian Group inform us that:

“Where there is an attained consciousness (not intellectual knowledge) of oneness[,] with Divine completeness, there is abundance, for the door has been opened. New and better ideas begin to flow effortlessly to all aspects of life, and those things necessary seem to somehow be there when needed.” (5)

So, if we're lightworkers wondering when we'll be able to manifest, the Arcturian Group has just told us. The door will be opened when we have attained and are complete with oneness. Time to use all we know to help us realize oneness.

They go on to explain:

“Every spiritual idea of Divine Consciousness is embodied within every soul – abundance, joy, peace, wholeness, harmony, completeness etc. etc. The realization (not simply intellectual knowledge) of this is then translated by mind into forms that are understandable and personal to the individual.

“Example; A conscious realization of abundance as being an omnipresent quality of Source will manifest in the forms needed by an individual, forms he can relate to.” (6)

The realization of abundance will bring abundance. I'd assume the realization of peace would bring peace, and so on. That's when we lightworkers will begin to manifest, as far as I can see. (7)

Again, if we were seekers after enlightenment, this discussion would be irrelevant. But as people who'll be building a new Earth, the ability to see our desires for the highest good manifest comes to have more significance.

To summarize, consciousness resembles a ladder in that intellectuality only provides some satisfaction and occupies a lower vibration than the other two; experience - the next step up - provides more satisfaction and is a higher vibration; and realization provides more satisfaction than we can probably imagine and is the highest vibration of the three.

In this series, our sources have discussed the relative merits of each and described what realization is and what the deeper forms of it bring in their train.

Seeing spiritual practice as movement up this ladder is not only useful to people seeking enlightenment or Self-Realization. It's useful to anyone serving the Divine Mother, any lightworker as well.

Knowing about this three-level ladder of consciousness is useful to us spiritually and practically. Since there are levels of realization, its study is just a door in to a much wider field.

Footnotes

- (1) The Arcturian Group. Channelled by Marilyn Raffaele, January 10, 2016, at <http://goldenageofgaia.com/2016/01/11/the-arcturian-group-via-marilyn-raffaele-january-10-2016/>.
- (2) Ibid., March 20, 2016, at <http://goldenageofgaia.com/2016/03/21/arcturian-group-via-marilyn-raffaele-march-20-2016/>
- (3) Diane of Sirius, Feb. 2, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm.
- (4) "St. Germain: Are You a Member of the Team of Transformation in Embodiment?" Channelled by Natalie Glasson, November 11, 2016, at <https://www.omna.org/latest-weekly-channeled-message/>
- (5) Arcturian Group, May 7, 2017, at <https://goldenageofgaia.com/2017/05/07/arcturian-group-message-through-marilyn-raffaele-for-may-7-2017/>
- (6) Ibid., March 12, 2017, at <https://goldenageofgaia.com/2017/03/12/arcturian-group-message-through-marilyn-raffaele-31217/>
- (7) I emphasize this because many times I've been asked when we'll be able to manifest. After the realization of oneness, which I'd imagine corresponds to Ascension. Just a guess. Until then we pool and share.

⌘ Emergence ⌘

What is Emergence?

Jan. 19, 2013



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

Tell me who you are. I will hear you.

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

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

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

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

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

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

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

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

Here now comes what Atmos called "the fly in the ointment."

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

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

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

in the midst of a heart attack. One can “arrive” in the course of a near-death experience.

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

There’s a part of ourselves that you can call our exterior, our surface consciousness, our everyday mind and everyday heart that isn’t us. And in order to

remain in contact with that, we think we have to compromise, accommodate and fit in.

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

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

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

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

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

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

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

How much will emergence cost us? Only everything.

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

The Significance of Emergence at this Time

Jan. 19, 2013

<https://goldenageofgaia.com/2013/01/19/the-significance-of-emergence-at-this-time/>



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

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

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

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

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

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

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

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

Back to the Basics: Emergence and Balance

March 10, 2012

<https://goldenageofgaia.com/2012/03/10/back-to-the-basics-emergence-and-balance/>



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

So emergence calls us out of our fears and balance releases our hold on the Third Dimension. Emerge and balance, emerge and balance. Turn away from this

dimension that we're leaving and set our sites, in a grounded and centered manner, on the new dimension that looms out in front of us.

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

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

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

Footnotes

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

⌘ Saints and Sages ⌘

All Religions Respect Jesus, 2014

December 24, 2014

<http://goldenageofgaia.com/2014/12/24/all-religions-respect-jesus/>



We often talk about a "personal relationship" with Jesus. I'm not a Christian but I *am* a great admirer of Jesus and have been all my life.

Might I contribute a reflection on my own personal relationship with him?

For reasons I didn't know then, I'd been reading the classics from a very early age.

Of the classics dealing with spirituality, the *Tao Teh Ching*, the *Bhagavad Gita*, and the lives of the Zen masters particularly spoke to me at that time.

The *Bhagavad-Gita* was highly-comprehensible on the nature of Reality. The *Tao* was enticingly mystical and revealing. And the lives of the Zen masters were inspiring and invigorating.

But the only book that had all three qualities combined in it, along with many other rich rewards, was the *New Testament* of the *Bible*, the books of Jesus.

The epitomization of reality that Jesus was capable of would not leave me and explained in a nutshell so much that other teachers took pages to discuss.

There's a story of a Zen monk who was shown the *New Testament*, read it and said of Jesus that he was not far from enlightenment. Sri Ramakrishna acknowledged Jesus as an avatar and merged with him on one occasion. (1)

All religions respect Jesus. It seems to me that if each named the spiritual master they most preferred after their own lineage, most would say Jesus.

His sayings are a common body of utterances among the religions of the world. Very seldom do they need explanation. Often they're produced as the last word on the subject.

Moreover, Jesus has not been given his full due. Some religions look down on dualism as the equivalent of candy to interest the spiritual babe. And Jesus is often called a dualist. But I say he is not.

What's the difference between calling the levels of reality the Father, Son and Holy Ghost and calling them Brahman, Atman and Shakti? There's none. The reality being pointed at is the same.

The Father is Brahman; the Holy Ghost is Shakti (Energy), the Divine Mother. The Son is the Atman, the self, soul, Christ, Pearl of Great Price, mustard seed that grew into a great tree. Where is anything that would offend a non-dualist?

If one can speak of Brahman, Atman and Shakti and be seen as a non-dualist, why not the same if he uses the terms Father, Son and Holy Ghost?

Jesus described the relations between the Father and Son or Brahman and Atman in unforgettable single sentence teachings: I and my Father are one; though we are one, my Father is greater than I; he is in me and I am in Him. What is he talking about here?

Brahman and Atman are one. No Hindu would dispute that.

Though one, Brahman is greater than the Atman. The Atman is a fragment (metaphorically speaking) of Brahman, a part rather than the whole.

Brahman is in me as the Atman, Christ or soul in the heart. I am in Him in the sense that He is all there is and so I must be in Him.

In the simplest of terms, Jesus has described relationships that books of erudite scholarship were written to explain. I know I benefited from them and used them as my standard for many years.

Or his parables, each of which was an explanation in kernel form of the steps to enlightenment.

For instance, a man found a treasure buried in a field. The body is the field and the treasure is the Self, soul, Christ or Atman "buried" in the heart of the field.

The man having found the treasure means the man has seen the Self in fourth-chakra enlightenment. It's seen as a discrete light - the Christ, the Pearl of great price, the Great Fish among fish, the measure of meal that leavens the whole loaf.

He covered up the treasure. By that he means that the treasure, the vision of the Self disappears. The sight of the Atman or Self is temporary prior to the advanced stage of enlightenment called sahaja samadhi, which we'll be experiencing once we're deeply within the Fifth Dimension.

He went away and sold all he had and bought the field. The man sat down and divested himself of all desires (sold all he had) save the single desire to fully realize and "possess" the Self. Meditating on that alone, he gradually moves on to the Realization of the Self of All, the Father in sahaja samadhi. At this point, he has "bought the field."

Again, priceless mystical knowledge in the very simplest of terms yet unmistakable to the student who knows even a little about enlightenment, a bridge for the inquirer to get quickly oriented to the new land of spirituality. Whenever people ask me for a quick introduction to spirituality, I tell them to read Jesus.

So much of what was attributed to Jesus was written in code. The parables are good examples of that. Once we know the key to the code - which is the fact that this same Trinity is what all of us must realize before we graduate

from one rung of evolution to the next - we have the Rosetta Stone that allows us to understand what's being said in many other religions.

This knowledge is a foundation block in building a cross-cultural spirituality. With it we can see that all of us worship the same Father/Mother God. And all of us are the Christ. Or, if you prefer, the Atman, Self or soul.

Jesus was on *An Hour with an Angel* some time ago and expressed regret for the enmity that exists between Christians and Muslims.

"The criticisms that are anchored – and we mean anchored, not aimed – at those of Islam are unjust. They are judgmental. They are unfair. They are not of peace. They are not of love.

"It is a darkness that pervades much of the light. And what it does is it [foments] hatred, which eliminates the opportunity for the very thing Michael and I work for, which is peace on Earth." (2)

If Jesus bears no ill will towards Muslims, if he knows that the charges against them for many acts of "terrorism" which our own governments perpetrated are false, how can we remain in enmity?

Avatars commonly bear the title "the Prince of Peace." Jesus was not the first avatar among the Jews. Melchizedek also was called the King of Salem, or Prince of Shalom, or Prince of Peace. (3) He also was an avatar. The designation Prince of Peace pays honor to the stillness of their minds, the utter and deep calm or tranquility which they manifest. But Jesus was also a tireless seeker of peace in the world as well.

Jesus' religion is usually thought of as a religion of love but it could as arguably be called a religion of peace, as he here illustrates:

"It is time, during this phase, to make peace with your brethren, because in that you make peace with the third. If you say to me, 'Lord, I can never love someone of Islam, someone who is Hindu, someone who is Jain,' this will not do. It is all; it is not highly selective. It does not mean that you agree with everything they do, they say. But there is an honoring of their divinity, and their devotion." (4)

No one's teachings on any mystical subject come as quickly to mind as his do and none have proven to be as common a standard against which I measure other spiritual utterances.

We're fortunate to hear him so regularly through such competent channels as John Smallman and Pamela Krebbe and also on our radio programs.

Let me say here and now that no religious figure, with the exception of Sri Ramakrishna, has been as influential in informing my approach to things as Jesus has. I serve Archangel Michael but my admiration for Jesus remains boundless.

Footnotes

(1) "Was Jesus an Incarnation of God?" at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/was-jesus-an-incarnation-of-god/>

(2) "Transcript of Interview with Jesus on Biblical Mysteries, Dec. 20, 2011" at <http://goldenageofgaia.com/ascension-as-of-2012/the-masters-speak/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-20-2011-2/>

(3) "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." (Genesis 14: 18.)

(4) "Transcript of Interview with Jesus on Biblical Mysteries, Dec. 20, 2011," at <http://goldenageofgaia.com/ascension-as-of-2012/the-masters-speak/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-20-2011-2/>

Jesus was a Non-Dualist

Mar. 8, 2011

<http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/jesus-nondualist/>



Many people consider that Jesus was a dualist. He talked about a Father and a Holy Ghost as if they were outside himself and represented himself as a Son.

He said his Father was greater than he, even though they were one. He said that the Father had given all things into his hands and sent him out into the world with a task to do.

He said many other things that seemed to suggest that the Father existed as an objective reality from which he, Jesus, was somehow separate. And yet he was the Son of that Father and sent on a mission, etc.

But let us examine the situation a little more deeply.

Hindu Advaita (non-dual) Vedantists (teachers of the non-dual Upanishads or Vedanta) are looked upon as non-dualists. They speak of Brahman, Atman, and Maya or Shakti.

Brahman is the only Reality and is mysteriously individuated as Atman, or Brahman-within-the-individual. All of us are illusory forms, created by Maya

or Shakti, the energy of Brahman. Shakti differs from Brahman as movement differs from rest, sound from silence, and form from formlessness.

Are we agreed?

Well, I contend that what Vedantists called Brahman, Jesus called the Father; what Vedantists called Atman, Jesus called the Son; and what Vedantists called Maya or Shakti, Jesus called the Holy Ghost. Put in equation form, Father, Son and Holy Ghost = Brahman, Atman, and Shakti. Jesus spoke of a Holy Family but in actuality he only spoke of the same three levels of Reality that the Advaitins spoke of.

If Vedantists are non-dualists, why is not Jesus so considered? Do different names make any difference? I don't think so.

When Jesus said "I am the truth, the way, and the life," in my opinion, he did not mean "I, Jesus." He meant the I, the Self, the individuated Brahman, which he called the Christ, the Savior, the Prince of Peace.

Of course the I, Self, or Atman *is* the Savior. Knowledge of the Self brings salvation, liberation, redemption from physical birth and death. But it must be known as one with the Father. It is the Prince of Peace because perfect knowledge of it does bring peace, a peace which passeth understanding.

This Atman or Christ is seen in a moment of enlightenment and is known to be the "truth." Meditation on it is the "way" to knowledge of Brahman or the Father. And that knowledge, when perfected, leads to "life," by which he meant not needing to go more out of the temple; i.e., liberation from the need to leave the higher realms and be reborn into this realm of matter, *mater*, Mother or Shakti, the Holy Ghost.

To illustrate that "I am the way, the truth, and the life," he gave parable after parable, all of which say the same thing. A man (woman, child) was digging in a field (the body), came across a great treasure (in the heart), buried it up again, went away, collected all his wealth, sold it, and bought the field. A man (woman, child) saw a pearl of great price, went away, sold all that he had, and bought the pearl. A man put a measure of meal in a loaf and it leavened the whole loaf. A man planted a mustard seed and it grew into a great tree. They all say the same thing. They tell us how to get to God, how to realize Brahman or the Father, etc.

Jesus knew that his generation would as a whole not use his knowledge well and so he hid his wisdom in parables.

Let's look at one of these.

A man was digging in a field....

A person was practicing spiritual disciplines, in the haphazard way that we all do, meditating one day, forgetting to meditate the next day, carousing, having a spiritual discussion....

... when he came across a great treasure...

When he saw the light of the Atman or Christ, at a time of God's own choosing. When the kundalini energy rose to the Fourth Chakra he saw a discrete point of light, which we know as the Self, the Atman, the Son of God or Christ.

... he covered up that treasure...

He reflected on that experience and resolved to become more focused in his practice.

... he went away and sold all he had....

The sight of the Atman, Self, or Christ ceased and the man wanted it back. He began to practice spiritual discipline in a far more focused manner. He let go of all other desires than owning the treasure of the sight of the Atman, Self, or Christ. He began to meditate exclusively on the Light he had seen.

... and returned and purchased the field.

After many days, weeks, months, and perhaps years of meditating exclusively and constantly on the discrete Light, it grew into a Light that transcended creation, transcended form, transcended everything he knew as reality. In an experience called sahaja (or permanent) nirvikalpa samadhi, he realized a Light that transcended creation or form and this time it did not leave him.

Perhaps a seeker does not meditate but follows another path, such as service or devotion. But the following of whatever path he takes becomes more focused and concentrated.

The Son has now "led" the seeker to the Father. Atman has become Brahman. I and the Father are One. The truth has provided a way to the life. The "I" of the Atman or Christ has shown itself to be the truth, the way, and the life - the truth of the Father, the way to the Father, and the life afforded by permanent knowledge of the Father.

Nothing I have said yet shows Jesus to have been a dualist, but a non-dualist.

Perhaps someone among readers had a question about this. Perhaps someone wanted to know how the teachings of Jesus are consistent with what all other religions are saying. Perhaps someone said how can I be a Christian and read the rest of the material on this website? I don't know.

But there it is. In my view, Jesus was as much a non-dualist as Krishna. And as much a dualist since dualism is in reality simply an earlier view of spirituality than non-dualism, just as Grade 6 is an earlier view than Grade 7. Dualism is contained in Non-Dualism, as we see here.

Yes, there is only one God and the One has become the many. No, Jesus did not deny non-dualism and set up a dualistic path in contradistinction to non-dualism by recognizing a Father, a Son, and a Holy Ghost. Yes, Christianity and Hinduism say the same thing in different words. And the same could be said for Christianity and Buddhism, Islam, Taoism, etc.

There is a Perennial Philosophy, an ancient wisdom, a fount of spirituality underlying all religions which is the source of all teachings. There is a Reality which all great teachers contemplate, realize, and then find their own unique way of describing. Words are different but Reality is the same. Jesus was as much a non-dualist as any of the rishis.

Did the Buddha Believe in God?

Dec. 22, 2010

<http://goldenageofgaia.com/2010/09/22/did-the-buddha-believe-in-god/>



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

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

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

“If we examine the origin of anything in all the universe, we find that it is but a manifestation of some primal essence. Even the tiny leaves

of herbs, knots of threads, everything, if we examine them carefully we find that there is some essence in its originality.

“Even open space is not nothingness. How can it be then that the wonderful, pure, tranquil and enlightened Mind, which is the source of all conceptions of manifested phenomena, should have no essence of itself?” (2)

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



Bernadette Roberts

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

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

I take this “mysterious enlightening nature” again to be God.

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

“Monks, there is a not-born, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this, here, that is born, become, made, compounded.” (4)

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

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

During his sojourn in the forest, he set out to eliminate all waves in the mind and, when he did so, he achieved a level of enlightenment which I believe to have been sahaja samadhi (although I could be wrong).

It’s a permanent state of enlightenment which occurs when the kundalini passes beyond the Seventh Chakra and opens the spiritual heart-aperture or hridayam (not the Fourth or Heart Chakra).

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

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

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

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

“I came upon a permanent state in which there was no self, not even a higher self, a true self, or anything that could be called a self. Clearly, I had fallen outside my own, as well as the traditional, frame of reference when I came upon a path that seemed to begin where the writers on the contemplative life had left off.” (7)

The Buddha's guru was unable to take him past Brahmajnana so the Buddha needed to go off into the forest to complete his journey.

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

Footnotes

(1) The Buddha in Dwight Goddard, *A Buddhist Bible*. Boston: Beacon Press, 1966; c1938, 283.

(2) Ibid., 126.

(3) Ibid., 182.

(4) The Buddha in Trevor Ling, *The Buddha's Philosophy of Man. Early Indian Buddhist Dialogues*. London, etc.: Dent, 1981, xiii. (Hereafter BPM.)

(5) The Buddha to Upaka, the first monk he met after enlightenment, in Paul Carus, *The Gospel of Buddha According to Old Records*. Tucson: Omen Press, 1972, 37.

(6) The Buddha in BPM, 154.

(7) Bernadette Roberts, *The Experience of No-Self. A Contemplative Journey*. Boston and London: Shamballa, 1985, 10. (Hereafter ENS.)

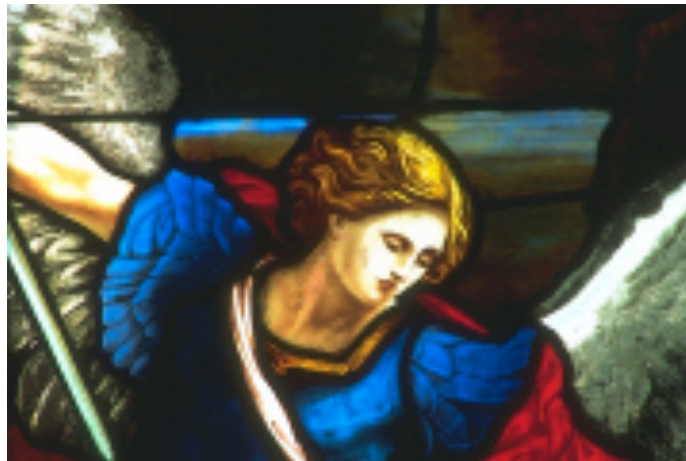
(8) See Bernadette Roberts, ENS and *Path to No-Self*. Boston and London: Shamballa, 1985.

**⌘ Mass, Physical Ascension
into a Brand, New Space ⌘**

Brand New World and the Rules Have Changed

October 31, 2022

<https://goldenageofgaia.com/?p=327405>



I'd like to look at how conventional enlightenment theory has been overtaken, by listening to the Company of Heaven on how the rules have changed.

When we listen to the celestials and the masters on the new realm we're headed for, they discuss the fact that we'll see many operational changes.

For example, previously a resident of the Middle Summerlands could not visit the Higher Summerlands within , never mind visit a higher dimension than the Astral Plane.

But now all that is different, St. Germaine says:

"You see all the rules have changed. You have decided to maintain form. That doesn't mean we're going to have you punished by not allowing you access to the 7th.

"That is the old paradigm. 'You can't come here, unless you die.'" (1)

Anyone who thought matters were written in stone may wish to take notice.

Archangel Michael says this new development is a result of the newness of a mass, physical Ascension:

Archangel Michael: You are in a time of individual and collective Ascension that has never occurred upon your planet or elsewhere so many of the historic and accurate understandings with regard to heart openings have shifted, can we say, expanded. (2)

He points out that the realm we're going into is brand new as are its operating rules:

Steve: Is the realm that we're building and taking our physical bodies with us to altogether new?

Archangel Michael: Yes, it is brand new.

Steve: ... Brand new, and the rules have changed?

AAM: That is correct. (3)

I suggested that what he was telling me was very different from what I'd grew up on.

Steve Beckow: It's very different from classical theory.

Archangel Michael: Classical theory has served you well. Now you are on a new course. (4)

Where was the oversight of these changes coming from? The archangels?

Steve: And this is all happening at the archangelic level, is it - this shifting of the rules or application of the rules, is that correct?

Archangel Michael: Yes, that is correct. (5)

In this we're seeing an illustration of what Sri Ramakrishna said a century and a half ago: "He who has made the law can also change it." (6)

Matthew Ward has talked on a few occasions of his work in designing astral worlds. Why am I startled to think of archangels designing a whole new space?

Behind all this and informing it is a totally new approach to enlightenment.

Previously it was a guru/student relationship that worked on instruction and spiritual practice. Now, so many stand to ascend - or not ascend - that the process is meant now to work by entrainment, as Michael explains:

"Now [in olden times] that sense of bringing others along wasn't defined by dimensions. It was more a teacher/student, sage/novice relationship. So the framework was very different.

"What you have now, is the knowingness that you are, for purposes of explanation, moving forward dimensionally, flowing back and forth, and that sense also of the flow throughout dimensions, that you can flow back and forth, that it was not restricted, that it wasn't that you arrived at Heaven's Gate and that was it.

"This flow is new. Well, it is not new but it is new to human thinking and the sense that, yes, you are not looking for students or followers. What you are truly doing, yes, as pathfinders, you are showing the way, but you are also bringing along the collective in entrainment.

"Now the sages did not think of this, of their journey as a process of entrainment, of bringing the entire collective along. You do. And when I say 'you' I mean the current thinking and body of understanding and knowing in the lightworker community. So the fundamental premises have changed." (7)

The environment has changed, the fundamental premises have changed, and the rules have changed to keep up with them.

Many more shockers probably await us as we move closer and closer to a dimensional jump and a brand new world.

Footnotes

(1) "Transcript: Heavenly Blessings – St. Germaine on Where to Look for Results," channeled by Linda Dillon, July 15, 2014, at <http://goo.gl/OxNpnG>.

(2) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 3, 2015.

(3) Ibid., Sept. 21, 2015.

(4) Ibid., Feb. 20, 2018.

(5) Ibid., March 10, 2017.

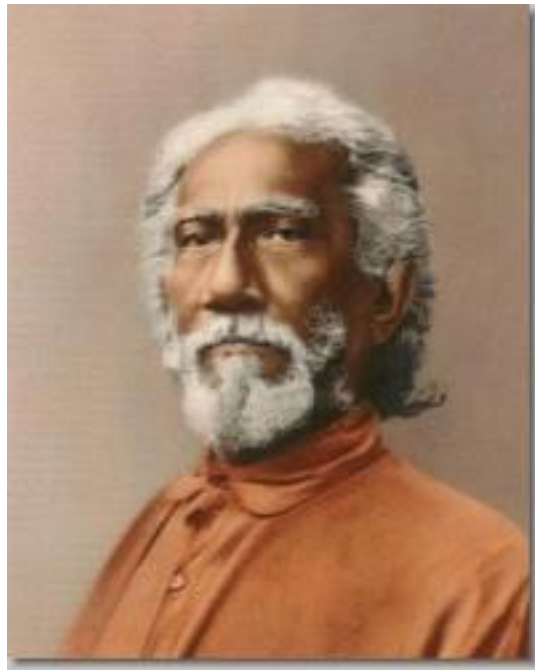
(6) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 817.

(7) Ibid., Feb. 17, 2017.

An Introduction to Ascension

June 27, 2018

<http://goldenageofgaia.com/2018/06/27/an-introduction-to-ascension-2/>



Sri Yukteswar Giri

Originally posted at <http://awakeningspark.com/blog/an-introduction-to-ascension>

Narendra Misra asked me to write an introduction to Ascension for Hindus. I'm happy to oblige.

If we turn to *The Holy Science* by Sri Yukteswar Giri, Paramahansa Yogananda's guru, we find him telling us what's happening at this moment.

But before he takes up that discussion he has a wonderful, contextualizing comment to make, one that describes the work of my own blog, the *Golden Age of Gaia* (and probably Narendra's as well):

“The purpose of this book is to show as clearly as possible that there is an essential unity in all religions; that there is no difference in the truths inculcated by the various faiths; that there is but one method by which the world, external and internal, has evolved; and that there is but one Goal admitted by all scriptures.” (1)

If we agree with Sri Yukteswar, then we agree that what he talks about are real phenomena – not just real to him but real in the universe – that we of other faiths may have different names for them but we're talking about the same thing, and that all views and all religions carry their sincere practitioners closer and closer to the “one Goal” of all, the transcendent and unknowable God.

I call what Sri Yukteswar is pointing at “cross-cultural spirituality.” (2) Hindus call it Sanathana Dharma; others, theosophy, the ageless wisdom, and the perennial philosophy.

What I want to focus on is his teachings on the various yugas or ages and what's called the precession of the equinoxes. (3)

That term refers to a circuit the Sun makes that covers some 24,000 years in extent and is known to people of many different persuasions.

As a Vedic astrologer, like Sri Yukteswar Giri, Narendra could tell you much more about it than I can.

The period of time we're in right now falls at the height of the circuit, when, as Sri Yukteswar tells us, “the mental virtue becomes so much developed that man can easily comprehend all, even the mysteries of the spirit.” (4)

The gradual process others currently call “Ascension” is the transition from the previous age of darkness (Kali Yuga, Dark Age, Iron Age) to this age of Light (Sat Yuga, Golden Age, Age of Aquarius, New Age).

It has some peaks which mostly correspond to the enlightenment events that most Hindus know well, (5) as the kundalini courses up through the spine.

Then the chakra system is left behind and the heart permanently and fully opens in what Sri Ramana Maharshi calls “Sahaja Samadhi.” (6) “Sahaja” means natural: This is our natural state.

And it’s also the culminating event of our Ascension. Our heart having permanently opened is our entree into higher dimensionality.

We commonly talk about Ascension as a consciousness shift. That’s what lies at the heart of it. But it’s also more.

It’s an experiment as well in taking the physical human body with us, something that hasn’t been tried before in other Ascensions. (3)

And it’s an experiment in a mass Ascension. On Earth until we reached this place in our solar circuit, Ascensions have been individual matters.

But now, we’re receiving assistance from higher-dimensional civilizations.

Consequently, the vibration has been raised sufficiently over the entire Earth for all people who could describe themselves as “decent” to expand their consciousness gradually and gracefully into the Fifth or higher dimension of life; i.e., to ascend.

It’s also more than a simple consciousness shift in the sense that we lightworkers and our friends from other civilizations (galactics, our star family) will be building Nova Earth.

In a flow of abundance that’s expected, we’ll have the chance to end homelessness, hunger, poverty, disease, and all other sources of misery on Earth.

Our star brothers and sisters are the folks who’ve watched over us since the beginning of the human experiment on Planet Earth, our forebears and ancestors from the Pleiades, Sirius, Arcturus, Andromeda, etc.

Right now they’re pouring their higher-dimensional, loving energies into us to assist us to ascend. They’ll join us later for a celebration that’s been planned for eons.

They look like us, can speak our languages, and are keenly aware of and committed to us.

Their arrival among us is referred to as “Disclosure.” They too are part of the Divine Plan for our Ascension, as will be discussed more in the future.

These elements of the Divine Plan and tasks we’ve agreed to make what is transpiring at the moment more than simply a consciousness shift.

I predict that someone right now is asking themselves what they need to do to ascend.

If you’ve reached this level of rising vibration and feel for the most part happy with things, you have nothing to worry about. The rising energies will do the rest in their appointed time. This is not an exclusive process; it’s very, very inclusive. When we “go One,” we go all.

This is an introduction to what’s happening on Planet Earth during this consciousness shift, known to Hindus as entry into the Sat Yuga or Golden Age and to others as Ascension.

Thank you to Narendra for inviting me to comment. And I hope he continues and expands the discussion.

Footnotes

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

(2) See “On Cross-Cultural Spirituality,” at <http://goldenageofgaia.com/spiritual-essays/#15>.

(3) Sri Yukteswar, *ibid.*, 7-20.

(4) *Ibid.*, 8.

(5) Spiritual awakening (4th-chakra); Savikalpa Samadhi or cosmic consciousness (6th-chakra); Kevalya Nirvikalpa Samadhi or Brahmajnana

(7th-chakra). This completes the chakra circuit but is still only “halfway up the mountain.”

Sahaja Nirvikalpa Samadhi is a full and permanent heart opening, beyond the 3rd/4th-dimensional chakra system. I interviewed the Divine Mother once on *An Hour with an Angel* and she confirmed that Sahaja was the culmination of Ascension:

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

Divine Mother: Yes. It is beyond what you think of [associated] with your seven chakras. ... We have emerged from the Third-Dimensional realm, which is that reference point for the chakra system, into the new. So yes, you are correct, in this question and in this statement.

So freed from the Third Dimension, which is what a full and permanent heart opening – i.e., Sahaja Samadhi – does. This is the end-point of our Ascension process. We continued:

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

DM: It is wonderful for us as well, you know!

SB: Is it? How so, Mother?

DM: As we move beyond what you think of in your realm as emotion, that does not mean that the pervasive love and joy is not felt as we participate, witness, move and assist and beckon you forward. ...

Now, you understand that most people have no conception of what this [discussion] really means. And, yes, you will do a good job of explaining.

SB: Well, you know that I have a website [From Darkness to Light] that discusses Sahaja Samadhi at length. And that’s from Sri Ramana Maharshi, more or less. If I take that material and present it to readers, would that be adequate?

DM: That will help. (“The Divine Mother: Come to Me as I Come to You – Part 1/2,” Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.)

I’ve since written on the subject here: <http://goldenageofgaia.com/ascension-to-the-fifth/#4>.

(6) Usually one ascends upon exiting the body at “death,” as with Jesus and the Buddha (who doubtless had already ascended in other lifetimes).

(7) Sri Ramana describes how in each stage of enlightenment, the heart opens for a while and then closes again.

“[The] Heart is the seat of Jnanam [wisdom] as well as of the granthi (knot of ignorance). It is represented in the physical body by a hole smaller than the smallest pin-point, which is always shut [the *hridayam*].

“When the mind drops down in Kevalya Nirvikalpa [samadhi or Brahmajnana], it opens but shuts again after it. When Sahaja [Nirvikalpa Samadhi] is attained it opens for good.” (Ramana Maharshi in Cohen, S.S., *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 96.)

Only with Sahaja does the heart open and remain open permanently. That is the moment of full Ascension, which happens a few subplanes inside the Fifth Dimension.

This is *mukti*, *moksha*, or liberation from birth and death. There is no death in the Fifth and higher dimensions.

Quick Review of Ascension and Sahaja Samadhi

Sept. 10, 2013

<http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/quick-review-of-ascension-and-sahaja-samadhi/>



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

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

That is not the same as saying "full enlightenment." In my view there's no "full" enlightenment until we reunite with God. (1)

The heart that opens is neither the physical heart nor the heart chakra. It is the hridayam or spiritual heart-aperture, "located" (it's not physical) two digits right of the breastbone. The hridayam is a closed hole smaller than a pinhead, which remains shut until sahaja. (2)

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

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

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

The Face of the One in the material domain is the Divine Mother. The Mother and the Father are one. But the Father in his native state does not move and makes no sound. The Mother is the Voice in the Silence, the Voice of One crying in the wilderness.

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

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

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

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

But past the Fifth Dimension, we no longer have to be born into a physical body. If we tire of this one, we create a new look for ourselves - extreme makeover! So Jesus, by saying we'd become immortal upon the resurrection, is really meaning not needing to be born and die in the world of matter.

It's the resistance presented by the body that allows us to learn lessons because we're brought face to face with hard and sometimes painful circumstances and these precipitate mistakes and we learn from those mistakes. It's said that we can learn in ten years in a physical body what it would take us 100 years to learn in an astral body.

Life on the other side, whether in 4D (the astral plane) or 5D (the mental plane) presents us with no such resistance and so we sail through life and learn less.

But all learning is simply geared to win us release from the wheel of birth and rebirth anyways. All learning is designed to bring us out of duality consciousness and into unitive consciousness, which Ascension will do. After that, learning is easier and our consciousness unfolds without the drag or inhibition that materiality places upon it.

Sahaja samadhi is a higher state than 99.9999999999% of all humans alive today enjoy. Only Ramana that I know of achieved sahaja samadhi among terrestrials, excepting of course the avatars like Gautama Buddha, Sri Ramakrishna and Mata Amritanandamayi. But they are not ascenders, but descenders.

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

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

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

Footnotes

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

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

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

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

Heart Openings, Sahaja, and Ascension

April 1, 2015

<http://goldenageofgaia.com/2015/04/01/heart-openings-sahaja-and-ascension/>



Sri Ramakrishna in samadhi

Following my own heart opening, I more or less have forgotten about the Self and fallen in love with love.

Either the path of Self-realization or the path of love-actualization, I'm quite sure, will take us to the goal.

And, looking back, I think the path of love will appeal to a lot more people in this mass Ascension than would an abstract concept like the "Self."

So "love" is probably a better tool than "Self" to share with others who haven't yet awakened or are newly-awakened to Ascension.

Let's look at sahaja nirvikalpa samadhi, which is the culmination of our Ascension.

One of Ramana's students, Swami Annamalei, tells us that if there are any breaks in our awareness of the Self, we haven't reached safe haven yet.

“If there are breaks in your Self-awareness, it means that you are not a jnani [enlightened sage] yet. Before one becomes established in the Self without any breaks, without any changes, one has to contact and enjoy the Self many times.

“By steady meditation and the continued practice of self-inquiry, one will finally become permanently established in the Self, without any breaks.” (1)

Archangel Michael once told me that it isn't as necessary for this generation to have multiple experiences of the Self.

Let's listen to Ramana describe the manner in which sahaja is achieved:

“Enquire into the nature of that consciousness which knows itself as 'I' and it will inevitably lead you to its source, the Heart, where you will unmistakably perceive the distinction between the insentient body and the mind [i.e., see the Self].

“The latter will then appear in its utter purity as the ever-present, self-supporting intelligence, which creates, pervades its creation, as well as remains beyond it, unaffected and uncontaminated.

“Also finding the Heart will be experienced as being the Heart. When this experience becomes permanent through constant practice, the much-desired Self-Realisation or Mukti [Liberation] is said at long last to have been achieved - the 'I-am-the-body' illusion has [been] broken for ever.” (2)

And what about the vasanas - the trauma-born reaction patterns that ensnare us further into duality? When are they transcended?

With sahaja, the unwholesome vasanas fall away. The seeds of future reaction are incinerated. Those vasanas which are wholesome and don't lead to attachment persist, Ramana says.

“In Yoga Vasistha two classes of vasanas are distinguished: those of enjoyment and those of bondage. The former remain even after Mukti [Liberation] is attained, but the latter are destroyed by it.

“Attachment is the cause of binding vasanas, but enjoyment without attachment does not bind and continues even in Sahaja.” (3)

Let’s go to *Yoga Vasistha* and read what Sage Vasistha says on that subject. He explains how the wholesome vasanas assist our liberation while the unwholesome ones are what keep us in the cycle of birth and death.

“Moksa or liberation is the total abandonment of all vasanas or mental conditioning, without the least reserve. Mental conditioning is of two types - the pure and the impure.

“The impure is the cause of birth; the pure liberates one from birth. The impure is of the nature of nescience and ego-sense; these are the seeds, as it were, for the tree of re-birth.

“On the other hand, when these seeds are abandoned, the mental conditioning that merely sustains the body is of a pure nature. Such mental conditioning exists even in those who have been liberated while living: it does not lead to re-birth, as it is sustained only by past moment, and not by present motivation.” (4)

The use of similar terms does not make two events the same. A "permanent" heart opening such as I had on March 13 is not the same as the permanent heart opening we'll all have some time after Ascension and somewhat deeper into the Fifth Dimension.

A full and permanent heart opening is what ends our connection with the Third and Fourth Dimensions vibrationally and raises us to the frequencies of the higher dimensions.

That alone constitutes what the religions see as liberation from birth and death.

Footnotes

(1) Annamalei Swami in Berthold Madhukar Thompson, *The Odyssey of Enlightenment*. San Rafael: Wisdom Editions, 2003, 110.

(2) Ramana Maharshi in S.S. Cohen, *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 95-6. [Hereafter GR.]

(3) *Ibid.*, GR, 89.

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

Enlightenment in Context

August 31, 2017

<http://goldenageofgaia.com/2017/08/31/enlightenment-in-context/>



I'd like to make a few spiritual distinctions here to assist us in later discussions.

I'm offering a cross-cultural perspective on what may turn out to be the "sudden" steps in our otherwise gradual Ascension.

These are the conventionally-described levels of enlightenment up to and including the Fifth Dimension.

(1) The Mother has promised us a mass heart opening. This experience occurs when the kundalini reaches the fourth chakra.

Buddhism calls such a first-enlightenment experience, "stream-entering." Hindus call it "spiritual awakening." It fills one with hope and confidence.

(2) Next in classical enlightenment schemes is a sixth-chakra enlightenment experience which westerners call “cosmic consciousness.” Hindus call it savikalpa samadhi (samadhi with form). I don’t know what Buddhists call it. I have not had this experience this lifetime and so I cannot comment on it.

(3) The first transcendental enlightenment experience occurs when the kundalini reaches the seventh chakra. Buddhists call it becoming an arahant. Hindus call it Brahmajnana (God-Realization) and nirvikalpa samadhi (samadhi without form; i.e., transcendental samadhi).

(4) The arahant becomes a buddha, the Brahmajnani becomes a jivan-mukta (liberated while alive) when the energy moves farther and permanently and fully opens the heart. Not the heart chakra, but the heart. The *hridayam* or heart aperture opens as it did in the earlier heart opening but now remains open.

The resulting torrent of love incinerates the vasanas or core issues. In the earlier heart opening, which I imagine is not as strong as Sahaja, the vasanas were held at bay for the length of the experience. But they were not eliminated. Now they are.

This latter state is what classical scholars would call mukti or liberation. It’s what completes our Ascension experience.

(5) If we end up in the Fifth Dimension, that’s definitely not the final stop in our much broader Ascension.

Here’s an example of a statement made at a deeper level of awareness of the Self than I’ve reached.

“All creation,
“Streaming out of the Self,
“Is only the Self.” (1)

I cannot make such a statement because I don’t know what Ashtavakra, the author, knew. I’ve never experienced anything streaming out of the Self – not yet, that is.

(6) The final level of all our enlightenment, we think of as “Home.” We’ve now gone from God to God. But even here, new knowledge is upsetting my accepted beliefs.

The Mother has suggested that we can “come Home” to her and the Father whenever we need replenishment. I think this is what is meant by the 13th Octave.

Until hearing that, I thought it would take endless lifetimes to return Home.

This seems to reflect what Archangel Michael has said, that all the rules of enlightenment have changed:

Steve Beckow: Is the realm that we’re building and taking our physical bodies with us to altogether new?

Archangel Michael: Yes, it is brand new.

Steve: Brand new, and the rules have changed?

AAM: That is correct. (2)

Not only are we entering into an altogether-new realm, which we’re creating as we go along, but such important matters as dimensional access are being rearranged.

I’m having to drop matters right and left that I thought were “established” by the testimony of ancient sages.

Truly much of our old knowledge will no longer serve us. We’ll be finding that matters are actually quite different and letting the old views go.

Footnotes

(1) Thomas Byrom, trans. *The Heart of Awareness. A Translation of the Ashtavakra Gita*. Boston and Shaftesbury: Shamballa, 1990, p. 6.

(2) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 16, 2015. On another occasion, I asked him about the need for repeated enlightenment experiences before Sahaja, as Sadhu Arunachala had asserted, and he replied:

“When [the text] was written it was absolutely correct. But, as you also know, the governing rules have shifted and changed.” (Archangel Michael in a personal reading with Steve Beckow, Feb. 17, 2017.)

St. Germaine has also said: “You see, all the rules have changed.” (“Transcript: Heavenly Blessings – St. Germaine on Where to Look for Results,” channeled by Linda Dillon, July 15, 2014, at <http://goo.gl/OxNpnG>.)

⌘ Empirical Materialism ⌘

Exoanthropology is Too Big for a Shoebox

July 14, 2020

<https://goldenageofgaia.com/2020/07/14/exoanthropology-is-rtoo-big-for-a-shoebox/>



Too big ...

Anthropology focuses on human culture, society, and personality.

Exoanthropology widens the focus to all cultures, societies, and personalities. (1)

It includes civilizations in other galaxies.

It includes those in other dimensions.

It includes past lives.

Such a transformation of paradigm cannot occur within existing contexts, like, for example, empirical materialism. You can't put an elephant in a shoebox. It won't fit.

Empirical materialism holds that only what can be seen, heard, touched, tasted, or smelled is real. But we know that the Third Dimension - which is what we're talking about here - is only a small part of the whole truth.

One cannot describe civilizations of higher dimensions within a paradigm that recognizes only our more limited and constricted one. (2)



...for a shoebox.

One cannot fit unseen beings into a context that recognizes only the seen.

And one cannot look at personality from an exoanthropological standpoint without

considering the factor of past lives, karma, soul contract, etc., none of which are entertained by empiricists.

For me, empirical materialism has outlived its usefulness.

It was very useful when science was battling for its very existence against religion.

But I'd like it to yield place now to spiritual disciplines, which alone are capable of taking in such things as extraterrestrial civilizations, higher dimensions, unseen realms, and past lives.

Exoanthropology will face the task of describing and measuring the collective consciousness.

It'll face the task of standardizing languages related to the afterlife dimensions of reality ("the heavens") and to the physical dimensions - One to Twelve.

Having standardized terminology, it could map the heavens, as far as "mapping" is an apt metaphor.

How Big is Big History?

March 25, 2013

<https://goldenageofgaia.com/2013/03/30/how-big-is-big-history/>



I was following the trail of an article on evolutionary spirituality and ended up on a website dedicated to "the Great Story" or "Big History." Here's an excerpt from that site.

"The Great Story (also known as the Universe Story, Epic of Evolution, or Big History) is humanity's common creation story. It is the 14-billion-year, science-based, sacred story of cosmic genesis, from the formation of the galaxies and the origin of Earth life, to the development of self-reflective consciousness and collective learning, to the emergence of comprehensive compassion and tools to assist humanity in living harmoniously with the larger body of life.

"In the course of epic events, matter was distilled out of radiant energy, segregated into galaxies, collapsed into stars, fused into atoms, swirled into planets, spliced into molecules, captured into cells, mutated into species, compromised into thought, and cajoled into cultures. All of this (and much more) is what matter has done as systems upon systems of organization have

emerged over thirteen billion years of creative natural history.'" — Loyal Rue, philosopher at Loyola College

"'Big History' is the academic discipline that looks for patterns and interpretive significance within the mainstream scientific understanding of cosmic, geological, and biological evolution over the course of 13.7 billion years, plus the patterns and lessons drawn from the flow of human and cultural history." (1)

I wondered to myself how we're going to feel when even our most advanced reaching out, backed in some cases by spiritual adepts who regard themselves as being at the leading edge of spirituality and inquiring scientists at the leading edge of science, realize that even their most progressive views are not going to survive, oh, perhaps another year or two into the Golden Age of Gaia.

The view that evolution is somehow random, sparked by mutations or even adaptations to outside stimuli, the view that the human race developed on Earth and can be found nowhere else in the universe, the view that the human race developed on its own in a descent from, I suppose, single-celled amoeba - all these treasured views that survive even cross-fertilization with spirituality, all these views that represent the farthest reaches of an empirical materialism that has "gone about as far as it can go" are destined to yield to the truths that will soon emerge.

None of them allows for the existence of a Divine Plan. None of them accounts for the role in creation of the force known colloquially as "the Divine Mother," not a she, not a mother, but decidedly divine. None of them sees that we arose from emptiness at the command of a Divine Source and that to emptiness we'll return. None of them recognizes dimensions of frequencies or the existence of other universes or the creative intervention of celestial beings, the real scientists.

None of them has room for other human races existing elsewhere in the cosmos. None of them acknowledges that other lifeforms can reach the level of human existence by descent from other lines than mammals. Perhaps none has a suspicion that humanity on this planet is in fact "amongst the least advanced life forms." (2) Star beings looking down at us Earthlings from the reaches of outer space conclude: "Without being disrespectful to you, you are more like babes in arms." (3)

One galactic civilization said of us: "Indeed, our continuing observations of your scientific, political, and cultural arenas reveal that you still have much progress to make to meet our nominal preconditions for first contact." (4)

In light of this, how big is "big history"? And how great is "the great story"? And how will we survive the bruising of our egos when we find that our most umbrageous and benign attempts at conceptualizing it, at bridging all views, at arriving at a comprehensive synthesis - our grandest schema to date - won't even begin to capture the truth in any of its particulars?

Some among us will have to serve as the equivalent of grief counsellors to assuage the potentially-hurt feelings when the truth becomes known. History is so much bigger than we can possibly imagine and the great story is so much greater than our wildest dreams.

And the first spaceship that lands on Earth will begin a process that revolutionizes everything in our imagination and knowledge base. Everything written on this site, which took us scads of time to write, will have had a shelf life of perhaps a few years. It'll then slide into the dustbin of history. Everything written (period) will be obsolete. Speak of a need for detachment!

Time to start afresh with an open, empty mind. Time to let go of everything we've been told, everything we've "learned," and everything contained in every book on every library shelf, on this soon-to-be Nova Earth.

Footnotes

(1) "The Great Story" at http://www.thegreatstory.org/what_is.html http://www.thegreatstory.org/what_is.html

(2) SaLuSa of Sirius, Aug. 5, 2011, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(3) SaLuSa, Jan. 13, 2010.

(4) Spiritual Hierarchy and Galactic Federation, through Sheldan Nidle, Aug. 19, 2008 at <http://www.paoweb.com/sn081908.htm>

Basic Third-Dimensional Illusion: Separate Selves Struggling for Survival amid Seeming Scarcity

May 17, 2020

<https://goldenageofgaia.com/2020/05/17/basic-third-dimensional-illusion-separate-selves-struggling-for-survival-amid-seeming-scarcity-2/>



What is the mindset we're trying to let go of, that tells us how life is in our everyday setting? Can we state it in its simplest and most fundamental form?

Let me offer my version of it:

We are separate selves struggling for survival amid seeming scarcity.

The best label for this view of life, in my opinion, is "social Darwinism." Life is a struggle for existence, in which only the strong survive.

Can we look at this short statement, as an approach to dispelling our primary 3D illusions?

(1) *We are separate selves.*

(a) We are selves. That's true. God tied a knot in the ocean of love, light, and consciousness. The balloon thus formed, full of God-stuff and consciousness, we call a self.

(b) So long as our vibrations are dense and heavy, we can only know that self as something separate from all other selves.

We don't see or feel the God-stuff. We refuse to admit that the seeming individuality we have is not fixed, permanent, or eternal. We are God but we refuse to abandon our penultimate state as God the Self, Christ, Atman, or pearl of great price.

St. Paul describes the ultimate surrender of the Self - in Biblical code - here:

"Then *cometh* the end [final enlightenment], when he shall have delivered up the kingdom [all the bodies, all the selves] to God, even the Father." (1)

This surrendering of the Self constitutes "final" enlightenment, which, in my vision of 1987, was represented by the small golden star returning to the Father and immersing itself in him. (2)

Therefore, viewed from the standpoint of ultimate Reality, there is only One and therefore we must be that One. Otherwise there would be a second.

Viewed from the Highest Reality, then, there never was, is, or ever shall be separation between God and this apparent "me."

So the separation from God is only a seeming, which occurs on the Third and Fourth Dimensions, the lowest and most dense we'll ever see.

Therefore, this part of our statement - that we are separate selves - is not absolutely and fundamentally true. In the end, it's revealed as an illusion.

(2) *struggling for survival*

Survival - do we actually need to survive? Have we ever questioned that?

I've been outside my body and see that I am not my body. When I was outside it, I never felt hunger or questioned where I'd sleep that night. I was free of all those conditions.

Whatever happens to my body at death need not concern me for I have a life independent of it. So for me, anyways, survival is not an issue.

(b) Struggling - do we need to struggle to survive? Or struggle for anything?

In the time I spent in Fifth- and Seventh-Dimensional love, I found myself in a state of consciousness where any idea of struggle would have been laughable. Laughable because I could not have struggled for anything, so deeply awash with love was I - rich, profligate, generous. I could have given it all away, knowing that the replenishing flow was endless.

No struggle there. But no struggle also because I had everything I wanted. Don't you see? Love - real love - is what we're looking for. So I know a state of being where real love is free and plentiful and in that state is not a thought of struggle.

In that state, we're certain that we've arrived. There is nowhere else to go except deeper and deeper into Love.

Therefore, that we need to struggle to survive is another myth, another illusion.

(3) *amid seeming scarcity.*

Leaving aside the fact that any scarcity we create increasingly seems to arise out of our own beliefs in lack and limitation, there was certainly no scarcity where I ended up. I drowned in an ocean of love. No scarcity there and I wanted nothing else.

If you offered me gold while I was in that state, I'd have only smiled. I wouldn't have lifted a finger for it. What can gold give me that love does not? In that state you really get the importance to us of how we feel. Because when we feel brimful of love, we want nothing else.

All I wanted was to touch the fingers of other love-soaked pilgrims as they passed me by going wherever they were going in an unrushed, love-drenched world.

Consider the free gifting of replicators as a mid-term tangible indication that there's no scarcity. The replicator will give you whatever you ask of it.

Then consider that, before our journey of Ascension has ended, we'll be creating what we want by thought. No scarcity there either.

The trend is not towards scarcity but away from it. So this part of our statement too seems to be an illusion.

There isn't a part of our statement of the fundamental credo of the Third Dimension that has held up to scrutiny when viewed from a higher-dimensional perspective.

And yet this point of view is so basic to our behavior patterns that we "live it," without thinking about whether anything about it is true, real, eternal. And nothing about it is.

We are not separate selves struggling for survival amid scarcity.

We are Children of God, not different than or separate from the Mother/Father, learning our true identity by willingly entering an illusory world and limited existence for a time. Our journey ends when all individuating bonds are broken (the balloon is burst) and we experience our Oneness again.

Footnotes

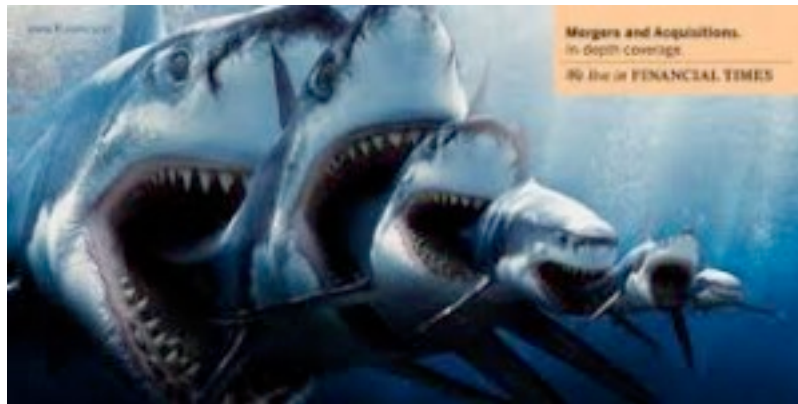
(1) I Corinthians 15:24.

(2) See "The Purpose of Life is Enlightenment – Ch. 13 – Epilogue," at <https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

Killing for Market Share: The Old Paradigm in Business - Part 1/2

July 14, 2015

<https://goldenageofgaia.com/2015/07/14/killing-for-market-share-the-old-paradigm-in-business-part-12/>



*It's eat or be eaten in business.
Credit: joannapennebickley.typepad.com*

As financial wayshowers, one of our tendencies is to look to see how people did business in the past and then to borrow from them.

But we have to consider that those who went before succumbed to some pretty shallow and often corrupt business practices and have very little in the way of philosophy to bequeath to us. My own suggestion to financial wayshowers is to forget how business in the past operated and to carve out new paths, based on love, compassion and integrity.

The article that follows was written some time ago. I began to craft it anew and realized that the way I'd written it then was far clearer and more precise than the way I was recrafting it now.

What's missing here is an appreciation of the extent to which the Illuminati owned the economy and were working it for their own enrichment and the subjugation of the working and middle classes. While I suspected collusion in business, I had no idea that everything - business, politics, religion, medicine, education, the military, etc. - was permeated by Illuminati control.

I'd like to look here at the philosophy I call "Business Darwinism." Business Darwinism is the pseudo-scientific application of the principles of Charles Darwin to business.

Business theorists who followed its tenets represented business as a struggle for existence in which only the fittest survived. The business world was a jungle, red in tooth and claw, and the business that succeeded was the one that could pounce first.

"In that modern-day tribe called a corporation," said a Dow Jones ad in *Business Week*, "it's still the survival of the fittest." (1)

Firms rose and fell because "it's evolution. Successful firms will grow big, and smaller ones will shrivel and die." (2) This doctrine was held to be synonymous with economics itself, as if it were an invisible law of the universe.

Megafarms, for instance, many of them in Florida and California, favored letting the weak go under. "It sounds cruel, but that's what economics is all about," says John Zonneveld Jr., who had a 10,000-head operation in Laton, Calif. (3)

"Social Darwinism is respectable again," *Report on Business Magazine* observed in 1991. (4) The modern firm had to be ready to turn on a dime, downsize their workforce, locate overseas, and do anything else to see that no one else ate their lunch.

The sense of urgency that business leaders saw all around them in the nanosecond nineties moved some to declare that "a major shakeup is coming soon -- one in which only the strongest, best prepared companies will survive." (5) This was the decade of the major global meltdown, the first in which computer technology combined with global telecommunications to make world trade wars possible in real-time.

"If management really wants to be around in the nineties, something has to be done. We no longer are just competing with the company down the street. Today, the name of the game is global competition. Survival is what many businesses are facing." (6)

The Nineties were considered to be the first decade of true global competition and global economic warfare.

"Today's manufacturing market is a truly world-wide market where only the world class manufacturers will survive. ... To achieve the dramatic results needed for world class competition, dramatic changes are needed in manufacturing philosophies and techniques." (7)

The business page read like the sports page. Where nations once squared off against each other, now global businesses went toe-to-toe. Sometimes America lost ground:

"While internecine strife hogged attention at home, the U.S. retreated in the far more important war of global competition. Biggest winner: Japan, where companies stay in fighting trim without having to listen for predator's footsteps." (8)

At other times America surged forward: With the rise of low-cost capital, the U.S. "scored a victory in its battle to become more competitive in the global economy." (9) The successful survivors were lean and mean. "What is GE Capital's edge?" asked *Business Week*. "Most important is a culture that successfully blends an entrepreneurial spirit with the hard-driving and intensely competitive focus of its parent." (10)

This point of view supplanted the liberal tone of discussions from the Seventies and early Eighties. Where once caring and commitment had been praised, now lip-service was paid to the would-be-masters of the universe who overpowered, dominated and controlled. (11) In the service of market share, global firms were pictured slugging it out and fighting glorious battles.

Business Darwinists often described the competitive process as a game like boxing, hardball, or football. For example:

"For much of the last decade, U.S. companies have been maligned as wimps that lacked the grit and gumption to stand up to Japanese and European rivals. As they cowered in the big shadows thrown off by the Siemenses and Matsuhitas of the world, American firms caved in to quarterly earnings pressures and skimmed on long-term technology investments, But lately, the derisive criticism has begun to ring hollow.

“Domestic corporations, perceived by many as the world's weaklings, have put on new muscle and become industrial warriors capable of blowing away even the most intimidating global competitors.” (12)

Facing stiff competition from Germany and Japan, the nation was encouraged by tales of American companies muscling their rivals, aceing them, trouncing them, and leaving them quaking. (13) American firms were depicted blindsiding their opponents, blitzing them, and giving them palpitations. (14) Like IBM and Microsoft they were "fighting tooth and nail [for] market position." (15) Like U.S. Surgical, they "took the market by storm and left once-dominant [competitors] stunned." (16)

Those who toughened up were congratulated for "[getting] the jump on the competition" and "[knocking their] socks off." (17) Examples ranged from the local to the international, from companies to nations. The supermarket down the block "squares off" with its union. (18) An international computer maker "goes toe-to-toe" with its international rivals for its share of the world market. (19) The American nation enjoys enhanced prestige because of its "new economic muscle." (20)

When the business press talks about life in the global ring, it classifies companies into fast and powerful. Nissan and Toyota are powerful. Europe is fast. The Japanese carmakers are characterized as "heavyweights," facing "a leaner, meaner Europe Inc.", which is "just what's needed to fend [them] off." (21) Hewlett-Packard is powerful and also fancy. Attacked by Japanese clone-makers, HP is eulogized for "slugging back" and "packing a powerful punch." (22)

"By 1989, more than 60 Far Eastern clones were closing in on HP's market. In a lightning-fast response, the Silicon Valley company struck back with cheap and technologically advanced machines. 'We hit them with a left, then a right hook,' says Richard Watts, Hewlett Packard's director of worldwide sales and distribution for computer products. ... That fancy glovework ultimately landed pugnacious HP in the winner's corner." (23)

When firms slug it out, some "get pummeled"; others "clobbered." (24) The weak end up "showing bruises." (25) However, no matter what the situation brings, it's expected that no competitor will "give up ... without a fight." (26)

Whether fighting among themselves or against foreign competition, says *U.S. News & World Report*, "America's toughest companies [are displaying] tenacity

and innovation in beating up global foes." (27) In case its drift escapes its readers, the commentators make it abundantly clear: "The moral of these stories is simple: Getting tough is the only way to thrive in today's global market." (28)

Business gets bloodier than the boxing metaphor allows. In some accounts, savvy companies are metaphorically represented as bloodthirsty predators, searching for prey. A European firm is congratulated for having "a killer instinct for competition." (29) Airbus is depicted as "aiming at Boeing's jugular." (30) General Electric is "always prowling for new businesses" to expand into. (31) When it finds one, it strikes quickly and "gobble[s] up assets from weakened rivals." (32) These companies will kill for market share.

A normally conservative company (Corning), "which had been eyeing Damon for years, jumped in with a decisive strike -- a \$401 million cash offer of its own. Done deal." (33) Counsels a broker in *Business Week*: "The people who can pounce first are going to make money." (34) Competition here is truly bloodthirsty. But the situation is praised for waking complacent corporations up. Says one CEO: "There's nothing like the survival mode to get humans moving." (35)

(To be concluded in Part 2.)

Footnotes

- (1) Dow Jones ad in *Business Week*, 23 Sept. 1991, 33.
- (2) Management specialist David Maister in William B. Glaberson, "Megafirms are Taking Over Corporate Law," *Newsweek*, 17 November 1986, 104.
- (3) Peter Hong, "Milked Dry on the Dairy Farm," *Business Week*, 9 Sept. 1991, 86A.
- (4) David Olive, "The New Hard Line," *Report on Business Magazine*, October 1991, 15.
- (5) Rod Willis, "Harley-Davidson Comes Roaring Along," *Management Review*, March 1986, 22.
- (6) John R. Costanza, "JIT or MRP II -- Survival or Extinction?" *P&IM Review*, December 1988, 38.
- (7) Terence Rock, "'Hyperchange is the Only Certainty'," *Electronics*, August 1990, 71.
- (8) Edward Faltermayer, "The Deal-Decade: Verdict on the '80s," *Fortune*, 26 August 1991, 59.
- (9) Christopher Farrell, "The U.S. Has a New Weapon: Low-Cost Capital," *Business Week*, 29 July 1991, 72.

- (10) Tim Smart, "G.E.'s Money Machine," *Business Week*, 8 March 1993, 63.
- (11) Faltermayer, *ibid.*, 58.
- (12) Eva Pomice and Warren Cohen, "The Toughest Companies in America," *U.S. News & World Report*, 28 October 1991, 65.
- (13) Pomice and Cohen, *ibid.*, 66 and 74.
- (14) Michael Crawford, "No Nerds Need Apply," *Canadian Business*, January 1993, 48; Pomice and Cohen, *ibid.*, 66.
- (15) Carolyn Van Brussel, "Multimedia Battle Lines Drawn," *Computing Canada*, 21 November 1991, 6.
- (16) Pomice and Cohen, *ibid.*, 73.
- (17) Richard N. Foster, Innovation. *The Attacker's Advantage*. NY: Summit Books, 1986, 37; Thomas J. Peters and Robert H. Waterman, Jr., *In Search of Excellence*. NY: Warner Books, 1982, 31.
- (18) Walecia Konrad, "Much More than a Day's Work -- for just a Day's Pay?" *Business Week*, 23 September 1991, 40.
- (19) Andre Fuochi, "Stratus Moves into Unix Market by Expanding RISC-based Systems," *Computing Canada*, 21 November 1991, 9.
- (20) Farrell, *ibid.*, 73.
- (21) Blanca Reimer, "'Quite Frankly, Being Unemployed Stinks,'" *Business Week*, 15 July 1991, 45.
- (22) Pomice and Cohen, *ibid.*, 73 and 66.
- (23) Pomice and Cohen, *ibid.*, 73.
- (24) Robert Neff, "A Year of Twists and Turns," *Business Week*, 15 July 1991, 52-3.
- (25) Todd Vogel, "Rene Anselmo Can Sure Dish it Out," *Business Week*, 27 May 1991, 103.
- (26) Vogel, *ibid.*, 104.
- (27) Pomice and Cohen, *ibid.*, 66.
- (28) Loc. cit.
- (29) Loc.cit.
- (30) Dori Jones Yang, "Will Boeing Build a Behemoth to Defend its Turf?" *Business Week*, 19 August 1991, 28.
- (31) Tim Smart, "G.E.'s Money Machine," *Business Week*, 8 March 1993, 63.
- (32) Loc. cit.
- (33) Amy Barrett, "A Wake-Up Call for the M&A Crowd," *Business Week*, 26 July 1993, 26.
- (34) Equities-technology manager Hadar Pedhazur of UBS Securities Inc., in Gary Weiss, "In the Trading Wars, This Swiss Bank is Anything but Neutral," *Business Week*, 10 June 1991, 84.
- (35) Borg-Warner's CEO James Bere in Faltermayer, *ibid.*, 61.

Killing for Market Share: The Old Paradigm in Business - Part 2/2

April 17, 2018

<https://goldenageofgaia.com/2018/04/17/killing-for-market-share-the-old-paradigm-in-business-part-2-2/>



Credit: Wikinomics.com

(Concluded from Part 1.)

Sometimes even failing in the chase paid off. Dealmaker Samuel J. Heyman "never bagged his prey, but he pulled down about \$500 million in profits from his investments," reported *Business Week*. We would be "hard put to find a dealmaker whose instincts were so beautifully in sync with the quick-buck mentality" of the times. (6)

The business environment is dog-eat-dog, "a cutthroat marketplace," (37) in which "we'd all kill for [profitable] savings." (38) Businessmen are warned: "He who hesitates is lunch." (39)

Scenarios are replayed in which readers are warned who is eating whose lunch: "Competition from the likes of Hewlett-Packard and Co. was eating CalComp's lunch," offered *Electronic Business*. (40) A senator fumes: "While the White House is debating ideology, other countries are eating our lunch." (41) Quipped a phone company ad: "In the 90s, let's do lunch may have a slightly different meaning." (42)

When metaphors of slugging it out or pouncing on prey did not get business's message across, the business process was compared to war. Said one "super-banker" of another: "We don't meet, we have battles." Here is *Business Week's* account of that "meeting."

"Bennett A. Brown ... the chairman of Citizens & Southern Corp. rejected a hostile takeover bid from NCNB Corp.... Even though [NCNB chairman Hugh L.] McColl [Jr.] told Brown that he had launched his missiles, the brash, acquisitive McColl backed off with uncharacteristic meekness." (43)

Explained *Business Week*: "Every day around the world, corporations do battle." (44) Among the trade warriors, "Japan is the force to beat." (45) Public attention was focused on the Japanese as "the world's most feared global competitor." (46) First American and later European corporations were reported to be "running scared. The reason: They fear an onslaught of competition, especially from the Japanese." It is left to a British union official to remind us of the fate of the weaker trade rival: "Everyone realizes only the fittest will survive." (47)

The U.S. electronics industry is "pinned down in the trenches of an economic battle, according to our troops in the R&D labs and engineering workplaces of America. And right now, the battle is going nowhere." (48) The U.S. semiconductor industry has been "driven to its knees by Japanese targeting of the industry." (49)



Credit: content.time.com

"Having softened up the U.S. semiconductor industry by sapping its profits with low-ball pricing, Japan's electronics giants are moving in for the kill. That's the alarmist view of the proposed takeover of Fairchild Semiconductor Corp. by Fujitsu Ltd." (50)

The American press watched for any sign of winning and leapt on it.

"At first glance, it would appear to be sweet revenge on the Japanese corporate titans that have been beating up on their North American and European counterparts. ... More Japanese companies fell off the [Business Week Global 1000] list than those of any other country." (51)

Domestically and internationally, said small-business author Jay Conrad Levinson, "it's a marketplace out there. In order to survive, let alone thrive and prosper, you've got to be a guerilla." For the "guerilla marketing attack," he offered "strategies, tactics, and weapons for winning big profits." (52) Levinson took Business Darwinism to its logical extremes and showed the doctrine's ultimate direction. According to him, business competitors were our enemies.

"You are surrounded. All around you are enemies vying for the same bounty. They're out to get your customers and your prospects, the good and honest people who ought to be buying what you're selling. These enemies are disguised as owners of small and medium-sized businesses.

"These enemies thrive on competition. They're out to get you and get you good. ... Your enemies mean business, your business, your profits." (53)

The businessman with the most powerful arsenal will win: "Your bank account will brim with profits in direct proportion to how your marketing arsenal brims with these weapons." (54)

Levinson supplies business with the marketing weapons to take to war: "[These] fundamentals for winning the battle for healthy, honest, and growing profits ... will serve you well on your way to the battlefield." (55)

Daily the skirmish reports and body counts roll in from feature wars, price wars, standards wars, PC wars, cola wars, and semiconductor wars. Said the executive VP of an industrial research firm: "We're seeing the industry move in such a way that these two big forces are going to be really fighting it out. ... The battle will take place on the fronts of 'audio, video, voice CD-ROM, stereo, mass storage'." (56)

The corporation was represented as being engaged in a "do-or-die marketing battle to win over increasingly sophisticated and demanding customers." (57) The fate to be avoided is "unconditionally surrendering the ... market" to the enemy (58) while the highest grace lay in emerging dominant. U.S. News & World Report observed: "Merely being competitive is not enough in today's global markets. Rather, [a firm's] long-term success will depend upon [its] domination of markets." (59)

Said Peter Cohen in *The Gospel According to the Harvard Business School*:

"Tomorrow is the future. We trained our business leaders to successfully wage its battles.

"World War III is going to be fought on the shelves of your neighborhood shopping center, and the Harvard Business School is a sneak preview of it. How its generals are prepared. The weapons and tactics they learn to use. How, fighting against each other, against humiliation and delusions of grandeur, they run each other down, yet somehow, desperately at times, seek to maintain at least the appearance of friendship. (60)

"This is an account of [the] education [of a class of 94 MBA students] to become lords over a new kind of army in a new kind of warfare, ready to take over from the military who have perfected their technology to the point

where its use is guaranteed to leave nothing worth using it for. But since men will continue to be ambitious; since they will still want to be, they don't know what, except different, they will go on fighting for those things of which there aren't enough to go around -- money, love, land, praise, power and perquisites." (61)

"Epic tales are told around the campfire. Not all the participants are happy with the process.

"At the Vick School of Applied Merchandising: It was a gladiators' school we were in. Selling may be no less competitive now, but in the Vick program, strife was honored far more openly than today's climate would permit. Combat was the ideal - combat with the dealer, combat with the 'chiseling competitors,' and combat with each other. There was some talk about the 'team,' but it was highly abstract. Our success depended entirely on beating our fellow students, and while we got along when we met for occasional sales meetings the camaraderie was quite extracurricular.

"Slowly, as our sales-to-calls ratios crept up, we gained in rapacity. Somewhere along the line, by accident or skill, each of us finally manipulated a person into doing what we wanted him to do. Innocence was lost." (62)

The author also questioned the satisfaction that predatory competition brought its new entrants:

"The Harvard Business School's blind faith in competition alienates its students from one another, driving them to the destructive selfishness, the rugged individualism that, for too long, has been mistaken for a mainspring of progress." (63)

That was about as much lip service as "destructive selfishness" got but no truer words were spoken. The selfishness at the heart of Business Darwinism conditioned society for the final push that began with 9/11.

One might ask how much these metaphorical ways of speaking actually translated into business practices? Just as, upon listening to President Nixon on the Watergate tapes, our view of White House policy-making shifted, so our view of business's wisdom and maturity may also shift when we listen to the tapes presented at a trial between Bankers Trust and Procter & Gamble.

What the evidence (and other earlier examples of Bankers' shoddy practices) demonstrated was that ethics took a back seat to profiteering at the bank. In the Economist's account, the Business-Darwinist drift is plainly seen being translated into action.

“In January [1995] the bank settled a similar case with Gibson's Greetings, a card company, after internal tapes revealed the bank's employees giving the client false information about trades in 1993.

“Now BT has been shamed by further revelations about its derivatives sales practices in 1993-94, following a court ruling on October 3rd, which made public previously sealed documents and tapes relating to the P&G case. Astonishing comments by BT employees raise fresh concerns about the bank's culture at that time.

“Consider, for example, oral references by BT staff to a ‘rip-off factor’ that was attached to complex deals involving leveraged derivatives. One BT salesman describes how he would ‘lure people into that total calm and then totally f*ck them.’ Perhaps worst of all, a video shown to new employees includes a telling description by a BT instructor of how a swap works: he says that BT can ‘get in the middle and rip them [the customers] off.’” Remembering that cameras were rolling, the instructor then apologises. (64)

Anyone not harmed by events could reflect on them philosophically, as *Fortune Magazine* did, capturing the mood of the times.

“The financial civil war that swept across America in the past decade was a ripsnorting string of shoot-'em-ups like nothing ever seen on Wall Street or Main Street. Withering volleys of money shot back and forth as insurgents stormed one entrenched corporate position after another.” (65)

But the fact remains that getting tough with one's rivals, which would have been repulsive in a gangster, was made right and desirable in the predatory market environment of the 1985-95 period.

No quarter was given or expected. Getting your licks in, bagging prey, and blitzing one another were just good competitive practices.

Had these been two boxers fighting each other in the ring, perhaps matters might have stopped there. But these lean and mean contenders for the world title stripped millions from their payrolls to get into fighting trim. And they used any weapons they could find to achieve competitive advantage.

Many of those weapons were technological and meant that the employees so eliminated would never return. Thus, what was represented as being in America's interest may have been in the interest of CEO's who, like IBM's Aker, laid off 14,000 in 1990 and had his pay doubled to \$2.2 million for (and I speculate) having "what it took to do what was needed." (66) But it was not in the interests of the wave of Americans who had to walk the plank.

An unbridled wave of global competition was initiated by following the tenets of a philosophy of predatory competition, a phenomenon which harmed workers in every country it affected. The leaders of business would have said that nothing could be done about it, that it was the market working itself out according to its own ineluctable laws.

However, there's nothing in any natural law that specifies the human community must operate this way. Their explanations, needless to say, were small comfort to the millions whose lives were, in this age of the smart machine, irreversibly impacted.

Footnotes

(36) Bruce Hager, "Now Comes Sam Heyman, Global Industrialist," *Business Week*, 15 July 1991, 110.

(37) Michael Crawford, "No Nerds Need Apply," *Canadian Business*, January 1993, 48; Pomice and Cohen, *ibid.*, 46.

(38) Art Zimmerman, "These Materials are Downright Precocious," *Business Week*, 16 Sept. 1991, 112J.

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(40) Bruce C. P. Rayner, "Made in America," *Electronic Business*, 1 August 1988, 29.

(41) John Carey, "Will Uncle Sam be Dragged Kicking and Screaming into the Lab?" *Business Week*, 15 July 1991, 128.

(42) BC Tel ad on KVOS TV, Channel 12, Bellingham, WA, 8 Nov. 1991.

(43) Chuck Hawkins, "Super Banker," *Business Week*, 15 July 1991, 116-7.

- (44) Bruce Nussbaum, "Winners. The Best Product Designs of the Year," *Business Week*, 17 June 1991, 62.
- (45) Monroe W. Karmin, "Lean Times Loom on the Factory Floor," *U.S. News & World Report*, 20 Nov. 1989, 72.
- (46) Christopher Farrell, "The U.S. Has a New Weapon: Low-Cost Capital," *Business Week*, 29 July 1991, 72.
- (47) Blanca Reimer, "'Quite Frankly, Being Unemployed Stinks,'" *Business Week*, 15 July 1991, 44.
- (48) "Turning it Around," *Electronic Engineering Times*, 14 October 1991, S75.
- (49) Rep. Ralph Regula, "Wake Up! U.S. Industry is Under Attack," *Business Week*, 29 July 1991, 8.
- (50) Richard Brandt, "Japan Buys a Big Piece of Silicon Valley," *Business Week*, 10 November 1986, 45.)
- (51) Robert Neff, "A Year of Twists and Turns," *Business Week*, 15 July 1991, 52.
- (52) Jay Conrad Levinson, *Guerilla Marketing Attack. Strategies, Tactics, and Weapons for Winning Big Profits for your Small Business*. Boston: Houghton Mifflin Co., 1989, 2.
- (53) *Ibid.*, 1.
- (54) *Ibid.*, 4.
- (55) *Ibid.*, 3.
- (56) Tim Bajarin, Executive VP of Creative Strategies Research Internation Inc. of Santa Clara, CA in Grace Casselman, "Multimedia Looms Large in Comdex Crystal Ball," *Computing Canada*, 21 November 1991, 18.
- (57) Crawford, *ibid.*, 46.
- (58) Paul Magnusson, "The Antitrust Ball and Chain Hobbling High Tech," *Business Week*, 29 July 1991, 34.
- (59) Karmin, *ibid.*, 72.
- (60) Peter Cohen, *The Gospel According to the Harvard Business School*. Harmondsworth: Penguin, 1973, 8.
- (61) *Ibid.*, 8.
- (62) W.F. O'Neill, ed. *Selected Educational Heresies. Some Unorthodox Views Concerning the Nature and Purposes of Contemporary Education*. Glenview, IL: Scott, Foresman & Co., 1969, 47.
- (63) Cohen, *ibid.*, 8.
- (64) "Bankers Trust: Shamed Again," *Economist*, 7 Oct. 1995, 87.
- (65) Edward Faltermayer, "The Deal-Decade: Verdict on the '80s," *Fortune*, 26 August 1991, 59.
- (66) Olive, *ibid.*, 16.

Nimble Mammals – 1; Brainless Dinosaurs – 0

Sept. 5, 2011

<https://goldenageofgaia.com/issue-mediation-process-r3/accountability/nwo-essays/nimble-mammals-1-brainless-dinosaurs-0/>



Looking over David DeGraw's article, “Full-Blown Civil War Erupts On Wall Street: As Reality Finally Hits The Financial Elite,” which Pat published yesterday, (1) I'm struck by two things.

In discussing them, I have to acknowledge that I don't claim deep understanding or awareness of financial matters or indeed some of the other matters that I'll refer to tangentially. What I wish to relay more is just my sense of things.

The more I read about the cabal's forward motion in any area – finances, police, military, UFO cover-up, pharmaceuticals, pandemics, whatever - a few things seem to leap out at me.

One is the supreme confidence the cabal appears to have had that they'd succeed in taking power from the people and enforcing the “New World Order.” That regime would see the elite dominate global society and the rest of us “useless eaters” die or serve them.

A second is the lock-step, dinosaurian manner in which the cabal seems to move. It lacks a brake or reverse gear. Its answer to every dilemma is to press ahead and more or less overcome resistance by its sheer weight and momentum.

When it genuinely meets opposition that it cannot overcome, it possesses no Plan B and almost shreds itself crashing into the barricades put up against it, taking everyone of its own kind down with it, which is just what DeGraw is pointing at.

We tend to look at matters in a linear, compartmentalized manner so for instance we often examine financial events as if they go on in a vacuum. But I remember listening to a George Green video once in which Green was attending a party of the Illuminati and said that there was every kind of notable there – politicians, financiers, big corporate players, superstars, leaders in all fields of endeavors. I think we tend to forget that the people behind the New World Order's agenda covered the entire spectrum of social, financial, business, medical, educational, and other leadership. And I think we also forget that they believed what they were up to could not fail.

This is not that George Green video, but it'll serve to give a pretty good picture of the elite's intentions for all of us.

[youtube]<https://www.youtube.com/watch?v=LNK9OWgO1QA>[/youtube]

The New World Order had the military behind them, the police, government agencies and indeed the government itself. Their legislative program was the only one in town. They vied for spots at the various deep underground military bunkers, Green said, and knew about the depopulation agenda and the plan for a nuclear World War III to bring the world's population down from 7 billion to 500,000.

Did I hear someone draw back in surprise? Let me cite SaLuSa and Matthew about that agenda:

SaLuSa: “There is truth in the claims that the dark Ones have always planned to drastically reduce the population numbers, but they have been severely set back through our actions.” (2)

Matthew Ward: “Evidence of this new flu effort and other Illuminati activities to drastically reduce the population is being amassed and

eventually will completely eliminate that dark group's long control through fear, ignorance and economic slavery." (3)

MW: "Depopulation by any means is an Illuminati goal." (4)

MW: "All of that theft — that is exactly what it has been, and on a mind-boggling scale — has been completely in accordance with the Illuminati's generations-old plan to attain global domination by creating and spreading impoverishment, devastation, and death of the masses who are not needed to serve their sinister purposes." (5)

MW: "[9/11's] even deeper purpose than controlling oil resources in the Mideast, ... is to dominate the entire planet and kill or enslave its peoples." (6)

As far as the elite were concerned, they had the bases pretty well covered and plutocracy would rule. This confidence in their ability to master the planet oozes out of a report from Citigroup issued on March 6, 2005, entitled *Equity Strategy. Revisiting Plutonomy: The Rich Getting Richer*. That report says in part:

"Our thesis is that the rich are the dominant drivers of demand in many economies around the world (the US, UK, Canada and Australia). These economies have seen the rich take an increasing share of income and wealth over the last 20 years, to the extent that the rich now dominate income, wealth and spending in these countries.

"Asset booms, a rising profit share and favourable treatment by market-friendly governments have allowed the rich to prosper and become a greater share of the economy in the plutonomy countries.

"Also, new media dissemination technologies like internet downloading, cable and satellite TV have disproportionately increased the audiences, and hence gains to "superstars" – think golf, soccer and baseball players, music/TV and movie icons, fashion models, designers, celebrity chefs, etc.

"These 'content' providers, the tech whizzes who own the pipes and distribution, the lawyers and bankers who intermediate globalization and productivity, the CEOs who lead the charge in converting globalization

and technology to increase the profit share of the economy at the expense of labor, all contribute to plutonomy." (7)

This concentration and centralization of wealth, I believe, was intended to funnel it to an ever decreasing number of hands. What the “superstars” and others did not realize, in my opinion, was that they too, like everyone else, were intended simply to be the intermediate holders of society's wealth before it was also skimmed from them and found its true home with the very small circle of Illuminati megarich.

And then, for reasons known to us but to few others, the whole scene began to come crashing down.

I say “known to us but few others” not because the information is private, not because we too are some kind of elite, but because few others would or do believe the story that is being told by such sources as Matthew Ward, SaLuSa, Wanderer of the Skies, and the many other galactic and spirit sources who reveal exactly what's going on in our world. At some point, after Disclosure, everyone will know and very many more people will buy what's being said. But I don't think we're at that place now.

But the galactics, the spirit hierarchy, and their Earth allies have been hard at work for decades, bottling up the elite, using space technology to deprive them of their funds, removing their nuclear weapons, and defeating their attempts to stampede society with false-flag operations and weather warfare. I don't want to run through the whole story here because it's been told in many other places, (8) but let me just quote one example, from Matthew Ward, of the way the Company of Light worked to defeat Illuminati aims.

“ET technology will be directed at electronic issues wherein money movement will not go the way the dark forces intend and undetectable glitches in their communication efforts will create confusion and errors. I am not speaking 'out of school' here as the dark forces are aware that this has started happening and they cannot locate the origins or detect and correct the flaws. This adds to their fear that they are losing control and their activities will become even more clumsy and obvious until all is 'brought to light.’” (9)

I'd say that's a pretty good statement about exactly what David DeGraw is getting at but probably doesn't know about.

In the beginning, the cabal, through the use of blackmail, intimidation, assassination, and similar measures, worked their way into a position where no force could stand against them. They controlled the government, the press, the police, the courts and every other significant social institution. And, because they thought they were unstoppable, they became narrower and narrower in focus and more and more complacent in action.

Now we see them unable to manoeuver, unable to cover up their atrocities, unable to stop the investigations which Pat has shown are starting to really gear up.

A dinosaur is a fearsome adversary as long as strength and momentum are what determine the issue. But when an opponent comes along with more strength, more momentum, and a vastly bigger brain, a dinosaur can be a pathetic figure. And the cabal has become just such a pathetic figure in the face of the combined efforts of the Company of Light.

I think its ultimate fate will look a lot like *Judgment at Nuremburg*, where once-feared criminals will try to hide behind arguments like “just following orders” and blame everyone else but themselves. Deprived of their high-priced lawyers and agencies, their actual pleas and explanations will evoke only pity.

But until the day when they're totally removed from power, expect them to keep blundering along, out of the hubris of the once mighty that more of the same will produce victory – as it always had in the past. We're the little mammals that survived the ponderous dinosaurs, small but nimble. Pity the poor monstrosities as everything they worked so hard for collapses around them. They'd even decided to bring this world down in a nuclear conflagration and escape to Mars if need be. Now none of that'll occur. Instead they face the ultimate humiliation of trading places with their victims and their undoing will be too pathetic to watch.

Footnotes

(1) Pat Donworth, “Full-Blown Civil War Erupts On Wall Street as Reality Finally Hits the Financial Elite,” 2012 Scenario, Sept. 4, 2011, at <https://goldenageofgaia.com/2011/09/full-blown-civil-war-erupts-on-wall-street-as-reality-finally-hits-the-financial-elite-they-start-turning-on-each-other/#more-66522>

(2) SaLuSa, Sept. 11, 2009, at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(3) Matthew's Message, July 18, 2009, at <https://www.matthewbooks.com/mattsmessage.htm>

(4) Ibid., Sept. 24, 2008.

(5) Ibid., Sept. 24, 2008.

(6) Ibid., Sept. 24, 2008.

(7) Citigroup, Equity Strategy. Revisiting Plutonomy: The Rich Getting Richer, Vol. 1 at <https://tinyurl.com/y9qrqh6> and Vol. 2 at <https://tinyurl.com/ya486kf> .

(8) Here are some articles on it:

[On NESARA](#)

- [Ch. 1. Introduction](#)
- [Ch. 2. NESARA's History](#)
- [Ch. 3. Recent Times](#)
- [Ch. 4. Earth Allies](#)
- [Ch. 5. NESARA's Benefits](#)
- [Ch. 6. NESARA's Range](#)
- [Ch. 7. Economic Meltdown](#)
- [Ch. 8. Remaining Work](#)

[High Noon](#)

[The Fate of Those Who Oppose the MIC](#)

[The Black Hats Must Go](#)

[How Do the Illuminati Make Money?](#)

[Freeze the \\$1.5 Quadrillion Derivatives Bubble](#)

[The Tower of Basel: BIS and a Global Currency](#)

[Citigroups' Plutocratic Vision for America](#)

[The Global Economic Crisis: The Great Depression of the XXI Century](#)

[Derivatives: The Elephant on the Breakfast Table](#)

[Goldman-Sachs: The Great American Bubble Machine](#)

[The Big Short: How Wall Street Destroyed Main Street](#)

(9) Matthew's Message, July 16, 2004.

Nimble Mammals Becoming Nimbler



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

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

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

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

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

A very, very simple example of a paradoxical saying is: "Die before dying." (2) Two words are used with the same root: "die" and "dying." But the two deaths being pointed at are not at all the same.

The one is the death of the ego or whatever else is the barrier to Self-knowledge. The other is the death of the physical body.

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



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

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

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

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

We may have medals and awards and scholarships and publications but if we haven't done that one thing, we'll have done nothing whatsoever. That one thing is enlightenment.



Getting back to choans, parables, and other riddles, the approach of many sages is to combine terms that refer to the physical plane (the death of the body) with terms that relate to a higher plane (the death of the ego, which ordinarily survives the death of the body).

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

It's akin to using a matchbox with friction paper to rub a match against so that a flame results.

Here's another example: "Let the dead bury the dead." (4) Jesus uses two words that are the same ("dead") but gives each a different meaning that causes us to reflect on his utterance.

Those being buried are physically dead. But those he asks to do the burying are those that are dead to the higher knowledge. Those who are alive to his teachings he asks to seize the moment and follow him. (5) Perhaps he knows that, if they don't seize this moment, they never will.

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

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

Leaving that aside now, I'd like to spend a moment looking at the role of cognitive dissonance - the discomfort we feel when something about a comment doesn't seem to make sense to us - in forcing new paradigms to arise.

We're going to be watching a lot of cognitive dissonance take place in the weeks and months ahead so it may be useful to consider its role in "forcing" new paradigms.

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

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

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

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



In my view, new paradigms emerge when a person faces this cognitive dissonance; that is, a set of circumstances that cannot easily be made to relate to or accord with one another.

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

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

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

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

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

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

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

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

Whether we're trying to pierce a mystical utterance or arrive at a new paradigm, we're going to be called on in the times ahead to be mentally agile or nimble, just as we've been called upon up till now to be emotionally clean and clear. The Mother's baptism of clarity and purity will make it easier for us but there's still some work for us to do.

It's all about how we navigate change and we may have to draw on all the ways we can think of to overcome the inertia of the old Third Dimension. Our task is to open ourselves to much that will be brand new to us as we work our way through this time of creative chaos and conceptual reorganization.

Footnotes

(1) "Nimble Mammals – 1; Brainless Dinosaurs – 0," Sept. 5, 2011, at <http://goldenageofgaia.com/accountability/nwo-essays/nimble-mammals-1-brainless-dinosaurs-0/>

(2) "Non-existence ... is death. But it is a death in accordance with the hadith, 'Die before dying.' The Perfect Man, when he does this, dies with a death which is consequent to and leaning on a will and he has thrown himself into the ocean of He, without having feet or head or having any trace of exterior or interior being in

him. There he is drowned, he is annihilated, and name or sign of him no more remains, and he becomes He. Because the drop has fallen into the ocean and become the ocean." (Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d. , 37.)

(3) Rumi in A.J. Arberry, trans., *Discourses of Rumi*. New York; Samuel Weiser, 1977; c1961, 26.

(4) Matthew 8:22.

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

(6) John. R. Price, *The Abundance Book*. Carlsbad, CA: Hay House, 1991.

(7) "Archangel Michael: John Kennedy Will Return as an Intergalactic Peacekeeper," Nov. 23, 2013, at <http://goldenageofgaia.com/2013/11/archangel-michael-john-kennedy-will-return-as-an-intergalactic-peacekeeper/>.

⌘ Applied Cross-Cultural Spirituality ⌘

The Key Motivator of Human Behavior

April 17, 2018

<https://goldenageofgaia.com/2018/04/17/the-key-motivator-of-human-behavior/>



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

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

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

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

Let me give examples from my own experience.

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

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

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

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

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

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

A second example.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

(1) Draw them up from your own heart, where they "reside." Use your breath to do so.

(2) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 11, 2011.

(3) The Arturians in a personal reading with Steve Beckow through Sue Lie, July 22, 2014.

(4) Ibid., Nov. 8, 2013.

We Must Become as a Child

Feb. 1, 2013

<http://goldenageofgaia.com/2013/02/01/we-must-become-as-a-child/>



Jesus said thousands of years ago that we must become as a child to enter the Kingdom of Heaven.

Well, of course, Jesus is still with us today, speaking through John Smallman, Linda Dillon, Pamela Kribbe, and others. I await the day when he says you must source all your vasanas and be squeaky-clean to ascend to the Seventh Heaven.

I joke with you, but you get my drift. It's our conditioned reaction patterns, our habits of resistance to life formed long ago that prevent us from flowing with life and finishing with the old Third Dimension.

And until we let go of all that old baggage, come into the present again, and allow the divine qualities that are inherent within us to emerge and take command of our being, as they did when we entered into life, we're prevented from entering the Kingdom of Heaven that higher dimensionality is and condemned to continue experiencing and relating to the drabness of duality.

It's becoming easier to let go of our "stuff," but it still doesn't happen automatically. We have to be willing to emerge from our rackets and numbers, our fears and resistances. We cannot insist on keeping our

conditioned reactions alive and wanting to open in love and acceptance to the New World emerging.

The price of admission to the Heaven of our hearts is releasing all our unhealthy conclusions about life, our resistant decisions, our burdensome stories, and everything else that our biocomputer's programs (our vasanas) are fashioned from.

And letting go of these programs, these scripts, these file cabinets full of instructions on how to look good, succeed in life, and outcompete others, letting go of all our rackets, winning formulas and zero-sum strategies is only half the battle.

The other half is to commit ourselves from this moment on to allow what is native to us - the love that we are, the bliss that arises, the compassion that we feel - to motivate us, steer the ship from now on, and be the only reward we seek.

I think it wouldn't be going too far to suggest to us how rewarding it may prove to be to let go of all our grounds for complaint, all our fears about life, and all our lists of things to watch out for.

I think it wouldn't be going too far to ask us to resolve to simply live in the moment in the experience of our own divine beingness, to revel in the love and the bliss which is the treasure in the field of our own Self or soul, and to seek nothing else beside it.

I think it would be wise to ask us to cease seeking love from others and to seek love instead from the ancient spring that lies inside ourselves.

I think it would be wise to ask us to invite ourselves to surrender to the knowledge that Nature is benevolent, life has a purpose, and our future is already set in its largest contours, that the direction of our travels throughout all that lies ahead of us is unerringly set for Home and that nothing can prevent our eventual arrival there and our welcome.

In his youth, St. Francis was a reckless but rich young hedonist until one day, as he followed a raucous procession through Assisi, the Holy Spirit stopped him, snatched away his reveling, and left him penniless but so rich in love

that he fed every beggar, indigent laborer and even pope until the end of his days from his vast treasury of bliss and compassion.

Are we not penniless but rich in love? Have there ever been times that were worse and yet more blissful? Are we not obliged to turn away from the way it has been, which was rich in materiality but poor in spirit, to embrace a time that is poor in materiality but rich in spirit?

Have we not also been stopped in our tracks by the Holy Spirit (or Divine Mother) and snatched away from our reveling?

And is it not the case that we loving beggars are now inheriting the world and emerging as stewards of Light, the holders of the purse strings of the treasury of love? And is it not being asked of each of us, not that we do, but that we love till we ache?

Can anyone see where we're headed? No, but does it matter? If each of us can simply open ourselves to this love that is sweeping the world, (1) will it not be clear to us all what is next? And what next could there be and what next would matter if we could, till the end of our days, be fountains of love and bliss? Will the world then not work effortlessly?

Footnotes

(1) "You will shortly notice a wave of love sweep the Earth, that will show that your civilization has taken a quantum leap forward." (SaLuSa, Dec. 28, 2012.)

Divine Mother: Does God Recognize Service to a Fallen Teacher?

November 3, 2018

<https://goldenageofgaia.com/2018/11/03/divine-mother-does-god-recognize-service-to-a-fallen-teacher/>



I'm part of a group that was doing a task for the Divine Mother and so I had the opportunity to talk with her through Linda Dillon on Oct. 26, 2018.

I'm going to post a few extracts from the later part of the reading.

Since I didn't anticipate her coming through, I was madly searching through my mind for what I should remember to ask her, what I've long wanted to ask her.

One question that came up was one I've had since 2000 and I'm so glad I remembered it.

That was the year in which I found out that my guru of 25 years was a child molester, or what today we'd call a pedophile. And he was not the only guru who fell for one reason or another.

I asked her if God recognized service even if I'm serving a fallen guru. Her answer was revealing and reassuring.

Divine Mother in a personal reading with Steve Beckow through Linda Dillon,
Oct. 26, 2018.

Steve Beckow: I'm operating on the principle – and please correct me if I'm mistaken here – that I serve Archangel Michael, period.

If I were to go to another medium and she was not channeling Archangel Michael and I were to do what was being said, and it turns out to be a colossal error, I'm still serving Archangel Michael.

Am I correct in continuing to say to myself, “The source is not what they say they are but it doesn't matter. I'm still serving Archangel Michael.”

Divine Mother: You have reached this place of clarity. Now, dearest heart, this is exactly what I am talking about in terms of your divine knowing. And nothing is swaying you from that balanced center of knowing.

So it does not matter whether somebody says they are channeling Hilarion or Mickey Mouse. You know that you are serving my beloved Michael and I would like to suggest to you, Sweet One, not to distract you, but you are also serving me.

Steve: I so much know that, Mother.

DM: You always have. And so, yes, how we have constructed this is that you are employed, you are in joint venture, you are in sacred partnership with Michael, with Me-Ki-Al, and that is the way that you have chosen and that he has chosen and that I have chosen for you to proceed.

Steve: Yes, Mother. Thank you for confirming that.

DM: Let us give you further insight into this. So, if you were channeling with somebody and they said it was Hilarion, and in fact it was Hilarion, understand on our side the conjoining is so much stronger [with Michael] that Michael would simply funnel through Hilarion what needs to be said.

Steve: Interesting!

Mapping a Possible Soul Merge

August 12, 2021

<https://goldenageofgaia.com/2021/08/12/324500/>



I write this article for future Ascension mapmakers. I'm trying to draw new maps of Heaven and Nova Earth, as you know, and the territory has few known markers.

On the difficulties this causes, take the case of the June 7 experience of desirelessness. What happened that day? What merged with me?

It didn't introduce itself. It didn't pass me a business card. It didn't even ask my permission!

Hatonn, Matthew, and Ashtar through Suzy Ward say it was probably not a walk in. (1)

OK, but what was it? Because I merged with something. I can't bring myself to deny the experience. I'm left to look for evidence or intuit.

And then I remember here as well: I've been here before. I'm convinced it was a merge with the Oversoul such as Michael discusses here:

"For many, it resulted in a Soul merge, and others who had already awakened to their Soul Self were ready for a merge with a facet of their Higher Self." (2)

Undoubtedly these are moderated or toned-down experiences or else in all likelihood I'd be gone back to wherever I came from.

Here then is the 2017 description I gave of a soul merge with my 7th-Dimensional Oversoul. (3)

“Is This What You’re Looking for?” – Part 1/2, August 21, 2017, at <https://goldenageofgaia.com/2017/08/21/289210/>.

To return to the vision, when I saw my Higher Self, I was awestruck. I saw a knight in shining armor, mounted on a white horse and holding a lance. ...

Upon trying on the notion that the man I saw in my vision was actually a higher-dimensional version of me, it and I began to merge.

How can I describe merging? Let me look for a metaphor that both of us can agree on. Here’s my metaphor, aimed at the experiential level. Remember that a metaphor only captures some of the similarities, not others.

Imagine a large piece of blotting paper. Pristine and pure. Suddenly wet patches begin to show on it. Gradually wetness pervades the whole of the blotting paper.

I was that blotting paper and my Higher Self was the water. When I was soaked through and through, who was I? The “water” or the “blotting paper”? Or water-and-blotting-paper?

All I know is that, before the merging, there had been a subject and an object, me and the man in the vision. After recognizing it as my Higher Self and merging with it, as I did with the divine states of bliss and peace, there was only a subject.

It feels as if the everyday man is the one that remains. I hear Michael saying that I need to keep my feet on the ground. And, for many reasons, I do. ...

Our Higher Selves are magnificent. It's just as Sanat, Jesus, and all the masters say: We truly are great masters on the higher planes. ...

Those aspects are us. We are One and connected, like a slinky going downstairs. The fact that one part is on one stairstep and the other is on another does not break the connection.

On another occasion, Michael described the results of such an experience:

"One of the greatest gifts awaiting those who are now resonating with the frequencies of the higher Fourth-Dimension is access to the etheric White Fire Memory Seed Atoms within the OverSoul-Self, which contain the many attributes, qualities, virtues and talents for this lifetime." (4)

I did indeed notice an uplevelling of my experience as of June 7. I found myself suddenly feeling confident, competent, self-trusting, grounded, balanced, peaceful, and desireless. (5)

I remember saying that it felt like I was now capable of doing the work asked of me.

The fact that I experienced a terrific uplevelling of experience from an occurrence that lasted no more than a few seconds should demonstrate to us how we'll get from wherever we are to a place of feeling confident and competent about the work ahead of us. The Company of Heaven will give us what we need, exactly as you're seeing here.

I never know ahead of time what tomorrow will bring. I just allow the Mother to show me her Will.

So this experience is one dot for future Ascension mapmakers to connect. Meanwhile, for us here, it shows us the ways the Company of Heaven can work with us to get us ready for largescale service ... or whatever service we prefer.

Footnotes

(1) "My trio [Hatonn, Matthew, and Ashtar] don't think there was any walking-in." (Suzy Ward to Steve Beckow, June 22, 2021.)

(2) "Archangel Michael: Are You Ready to Embody Your Sacred Fire Energy?" Channelled through Ronna Herman, November 29, 2013, at: <http://www.ronnastar.com/messages-aam/latest.html>.

(3) I know what the Oversoul feels like. I had a second experience of it at a meditation retreat somewhere around 2007. It felt regal. Michael and I discussed it:

Steve Beckow: I had an experience at a meditation workshop in which I felt regal. It was a partial experience [it lacked bliss]. Can you tell me what that part of me was that I accessed.

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

SB: So that was an experience of the Oversoul.

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

(4) See "Desirelessness," June 15, 2021, at <https://goldenageofgaia.com/2021/06/15/desirelessness/> and "And Here It Is," June 11, 2021, at <https://goldenageofgaia.com/2021/06/11/and-here-it-is/>.

Again this dot connects with what the Lord Arcturus told me about my own soul design:

Lord Arcturus: A very good design team [contributed] qualities or aspects, understandings ... talents, capacities that would serve you and in turn, of course, serve the grander Plan, the collective, and ultimately the Mother. (The Lord

Arcturus in a personal reading with Steve Beckow through Linda Dillon, June 12, 2019.)

(5) “Michael through Ronna: The Memory Seed Atoms Within Your Soul,” July 1, 2019, at <http://goldenageofgaia.com/2019/07/01/michael-through-ronna-the-memory-seed-atoms-within-your-soul/>.

Drowning in an Ocean of Love

March 1, 2020

<https://goldenageofgaia.com/2020/03/01/drowning-in-an-ocean-of-love/>



... inside the heart[/caption]

Someone's "shouting" in my inner ear. Alright, alright! Where's my computer?

Love lies below everything.

Yes. Everything I've ever known.

If we think we've found something higher than love? We can be assured that it's but a waystation on the road to an even deeper experience of love. There *is* nothing higher than love. Or deeper. Not in my books.

We may have to dig through more debris. Or forgive ourselves and move on.

Here's my overall thesis: Love is One without a Second. Love is everything, a truth more obvious in the higher dimensions than ours. That is to me a fundamental truth.

From Love in Stillness came Love in Movement. And from the union of the two issued all else. This is a description of the Trinity - Father [Love in Stillness], Son

[all else, life forms, creation], and Holy Ghost [Love in Movement] = Brahman, Atman, and Shakti. From the union of Father/Mother God came all else. The "all else" includes you, me, and all other life forms.

Imagine pouring molten gold into three statues. One is God the Father [Stillness]. The other is God the Mother [Movement] and the third is us [a marriage of Stillness and Movement]. We are the "all else," a divine spark in a body made by the Mother. All three (Father, Mother, Child, if I may use that terminology) are made of the same gold - love.

I thy Lord am a jealous god. Yes, love flees the instant I take my attention off it. It disappears in the presence of an ill thought. It's a jealous god.

Be still and know that I am God. Yes, super-stillness would very likely lead to Self-Recognition. And drowning in an Ocean of Love.

Which “Transcendental” are We Referring to?

December 4, 2019

<https://goldenageofgaia.com/2019/12/04/304734/>



Credit: 11thmuse.wordpress.com

As we continue to look at the foundations of Nova Earth in oneness and love, I encounter a problem that I've had over the years with different terms being used to describe similar dimensions and experiences.

Let me make a brief note here about the difficulties that that presents.

I studied life after "death" in the composition of the database, [New Maps of Heaven](#). At the time, I thought of myself as an "afterlife cartographer."

At one time, I gave an interview to spiritualist editor Michael Tims in which I expressed my frustration that there was really no agreement among people on what names to call the various "planes" or experiences:

"Different spirit communicators use words like the 'borderlands,' 'Hades,' 'purgatory,' 'Kamaloka,' the 'misty region,' or the 'grey world' for what we can only hope is the same region. ...

"Some say 'the Christ sphere' and others 'the God plane,' but are they identical? Do they signify plane or subplane? Spirit researchers usually do not specify. Establishing residency and equating descriptions takes painstaking research. (There must be a better way.)" (1)

Nowhere was this more confusing than in the discussion of the Transcendental. To look at that, let's now change our focus from afterlife commentators to classical enlightenment sages and scholars.

If we keep in mind that the seven-chakra system is strictly a feature of Third/Fourth Dimensionality, here's Swami Prabhavananda calling a sixth-chakra experience (or savikalpa samadhi) a transcendental one:

"[Savikalpa samadhi is] the first stage of transcendental consciousness, in which the distinction between subject and object persists. In this state the spiritual aspirant may have a mystic vision of the Personal God, with or without form." (2)

By "transcendental" here, he probably means "formless" and "beyond conscious knowing."

Here's Brahmacharini Usha defining a seventh-chakra experience (also called Brahmajnana or nirvikalpa samadhi) as "the supreme transcendental state of consciousness."

"Nirvikalpa samadhi. The supreme transcendental state of consciousness in which the spiritual aspirant becomes completely absorbed in Brahman [i.e., the Father] so that all sense of duality is obliterated." (3)

It's in no way supreme. It's not even outside our present Third-Dimensional reality.

Only a later experience of sahaja samadhi is beyond the seven-chakra system. It lifts us out of this dimension and into Fifth. But even the Fifth Dimension is far removed from the Transcendental, which is beyond the Twelfth.

Now let's leave afterlife commentators and classical scholars and turn to our own sources in the Company of Heaven.

After my heart opening in 2015, which was a fourth-chakra experience, I had lengthy tastes of higher-dimensional love and bliss and brief experiences of ecstasy and exaltation. I asked Archangel Michael what dimensions these were associated with:

Steve: The space that I call transformative love, what dimension is it?

Archangel Michael: It is the Seventh Dimension.

Steve: Then what dimension is bliss?

AAM: It is between Eighth and Ninth.

Steve: And ecstasy?

AAM: Twelfth.

Steve: And what about exaltation?

AAM: Then you have moved beyond.

Steve: What is beyond? How many dimensions are there Lord?

AAM: Twelve. (4)

Well, of course, what lies beyond the Twelfth Dimension is ... you guessed it ... the Transcendental, in which most lightworkers, being angels, have their beings anchored, whether or not they also enjoy spending time on a planet in various of the dimensional environments.

While classical sages describe an enlightenment experience that is still within Third Dimensionality as "transcendental," Michael reserves the term for experiences that are altogether beyond the dimensional ladder.

Entirely-different meanings are being given to things and events by afterlife commentators, classical sages, and the Company of Heaven.

This reveals the crying need for standardization in ways of referring to both the dimensions themselves and our experiences of them. If we're to have a truly cross-cultural spirituality, the first task at hand is to standardize our use of terms.

After the Reval, I plan to fund research to standardize our spiritual language (just as Shakespeare was subsidized to standardize English). (5)

If we're to be able to compare descriptions of dimensions and experiences in our Nova-Earth spirituality, the first thing we'll need is standard terms that allow us to understand what our informants are talking about.

Footnotes

(1) "New Maps of Heaven," Oct. 2, 2011, at <https://goldenageofgaia.com/2011/10/02/new-maps-of-heaven/>. Originally published in *The Searchlight*, a publication for the Academy of Spirituality and Paranormal Studies.

Among the names given to the Fifth Dimension by residents of the afterlife worlds are Heaven, the Celestial Plane, the Creative Sphere, the Devachan, the Fourth Plane, Eidos, and the Plane of Color.

(2) Swami Prabhavananda, *The Eternal Companion. Brahmananda*. Hollywood: Vedanta Press, 1970; c1944, 299.

(3) Brahmacharini Usha, *A Ramakrishna-Vedanta Wordbook*. Hollywood: Vedanta Press, 1971; c1962, 52.

(4) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Jan. 20, 2016.

(5) Shakespeare: "It was part of my work - and I must say that I was encouraged a bit by patronage - to standardize spelling and grammar. That's why you can recognize it now. ... Almost every civilized country has had to 'appoint' someone to do this particular piece of work.

"After all, in the fifteenth, sixteenth, and seventeenth centuries, language was in a state of chaos.... Had it not been for people such as me in English letters, it would be very difficult for an English-speaking scientist to write a technical paper about a scientific event. ...

"It was thought best to do my work in a theatrical form -so it would help standarize the pronunciation. Now, this was not an effort that I was alone in - there were many people working on it." ("Shakespeare Returns" in Robert R. Leichtman, M.D, *From Heaven to Earth: The Dynamics of Creativity*. Atlanta, GA: Ariel Press, 1998; c1978, 19.)

What Makes Our Work Different from That of the Classical Sages?

November 30, 2019

<https://goldenageofgaia.com/2019/11/30/what-makes-our-work-different-from-that-of-the-classical-sages/>



From 1976, the year I "graduated" from a three-month encounter group which introduced me to spirituality, until 2008, the year my friend Len Satov introduced me to the notion of Ascension, I studied the works of terrestrial sages on enlightenment.

I also studied the communications of people who had passed over into the spirit realms.

From 1977 onwards, I'd studied most of the world's versions of the perennial philosophy. I knew, from my 1987 vision, (1) that enlightenment was the purpose of life.

However, as of 2008, I began to see things from a different perspective. Such matters were introduced into my thinking as dimensionality.

Moreover, I gradually became weaned from the idea that this lifetime was about personal enlightenment and came to accept that it was about the enlightenment of the whole world.

In 2018, I said to Archangel Michael, who entered my life in 2011:

Steve Beckow: [Ascension teachings are] very different from classical theory.

Archangel Michael: Classical theory has served you well. Now you are on a new course. (2)

On another occasion, during a discussion of heart openings, he said:

"You are in a time of individual and collective Ascension that has never occurred upon your planet or elsewhere so many of the historic and accurate understandings with regard to heart openings have shifted, can we say, expanded." (3)

As he implies here, these two subjects were new to spirituality: dimensionality and global entrainment.

In 2017 Michael explained how terrestrial sages did not teach dimensionality:

"Now [in olden times] that sense of bringing others along wasn't defined by dimensions. It was more a teacher/student, sage/novitiate relationship. So the framework was very different.

"What you have now, is the knowingness that you are, for purposes of explanation, moving forward dimensionally, flowing back and forth, and that sense also of the flow throughout dimensions, that you can flow back and forth, that it was not restricted, that it wasn't that you arrived at Heaven's Gate and that was it, this flow is new.

"Well, it is not new but it is new to human thinking." (4)

We have the examples of Jesus and the Buddha as to how dimensionality was handled previously. After his crucifixion, Jesus said that he was going back to his Father. He didn't say he was ascending the dimensional ladder and going beyond them to the Transcendental.

Moreover, upon his death, or mahasamadhi, the Buddha is represented as going through many "stages" and "spheres" to Parinirvana. Here's how his ascent of the dimensions was described:

"Then the Master entered into the first stage of meditation. Rising out of the first stage he passed into the second. Rising out of the second he passed into the third. Rising out of the third stage he passed into the fourth. And rising out of the fourth stage of meditation he entered into the sphere of the infinity of space.

"And passing out of the sphere of the infinity of space he entered into the sphere of the infinity of consciousness. And passing out of the sphere of the infinity of consciousness he entered into the sphere in which nothing exists.

"And passing out of the sphere of nothingness, he fell into the sphere of 'neither-perception-nor-nonperception'. And passing out of the sphere of 'neither-perception-nor-nonperception' he entered the sphere of the 'cessation-of-perception-experience'. ...

"Then the Master, passing out of that sphere, ... continued in the reverse order through the spheres and the stages of meditation, to the first stage; from this he passed again to the second stage, then to the third stage, and then to the fourth stage of meditation. From the fourth stage of meditation the Master passed immediately into [Parinirvana]." (5)

Absent is the mention of dimensions. However, the same message is conveyed using the metaphor of "stages" and "spheres," which probably reflects what the writer of this passage (not the Buddha, who had passed away) thought his listeners could comprehend.

Our discussions of dimensionality, therefore, are one way in which the discussion has changed from that of classical sages.

A second way in which it has changed is the movement from a discussion of personal enlightenment to one of global enlightenment, with accompanying movement from a discussion of personal sadhana (or spiritual practice) to one of global wayshowing and entrainment.

Remember that the Divine Mother told me, after my fourth-chakra sight of the Self at Xenia on Sept. 18, 2018, that personal enlightenment was not to be my goal (and, by extension, our goal) in this lifetime.

"Let me be very clear.... If you had seen the light as it actually is ... yes, a million, billion suns ... you would have simply departed. ...

"We don't mean die but you would have departed the life that you have designed - yes, with us, for yourself, for the service you are providing - you would have departed and simply said, 'I do not need to do this. I will just simply sit in the bliss of love and good luck, everybody!'" (6)

Michael said the same thing on another occasion:

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

"Ground yourself. Be human and love the experience of being in form."
(7)

Personal enlightenment will arrive with planetary Ascension for the lightworker wayshowers of this generation. It's not, unto itself, our agenda - ahead of that event.

Instead we participate in the entrainment of the world's population, to have them follow us to Ascension. This accent on entrainment, Michael tells us, distinguishes our work from those of classical sages:

"The sense [is] that, yes, you are not looking for students or followers. What you are truly doing - yes, as pathfinders - you are showing the way, but you are also bringing along the collective in entrainment.

"Now the sages did not think of this, of their journey as a process of entrainment, of bringing the entire collective along. You do. And when I say 'you' I mean the current thinking and body of understanding and knowing in the lightworker community. So the fundamental premises have changed." (8)

The fact that we'll retain our physical bodies, combined with the mass aspect of Ascension, mean, as St. Germaine reminded us, that "all the rules have changed."

"You have decided to maintain form. That doesn't mean we're going to have you punished by not allowing you access to the 7th. That is the old paradigm. 'You can't come here, unless you die.'

"Well, that's not true! That's what enlightenment and Ascension is about. You can go as far [as you like], you can go and feel and be the Love that is the 7th Christ consciousness. You can have it all and then you pull it into your physical form so that you are a walking, talking, working, creating Christ-conscious Being." (9)

These two changes then make our work different from that of classical sages. The changes open up vistas that were not developed in classical philosophies (though they may have been metaphorically referred to). In fact, they make the work of all the work of one and the work of one the work of all.

Footnotes

(1) See "The Purpose of Life is Enlightenment – Ch. 13 – Epilogue," at <http://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(2) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 20, 2018.

(3) Ibid., Aug. 3, 2015.

(4) Ibid., Feb. 17, 2017.

(5) The actual term used, which is, I believe, Pali and Theravedin, is "Parinibbana." Description of the Buddha's mahasamadhi in Trevor Ling, *The Buddha's Philosophy of Man. Early Indian Buddhist Dialogues*. London, etc.: Dent, 1981, 204-5.

(6) Divine Mother in a personal reading with Steve Beckow through Linda Dillon, Oct. 26, 2018.

(7) Archangel Michael, *ibid.*, May 6, 2013.

(8) Archangel Michael, *ibid.*, Feb. 17, 2017.

(9) "Transcript: Heavenly Blessings – St. Germaine on Where to Look for Results," channeled by Linda Dillon, July 15, 2014, at <http://goo.gl/OxNpnG>.

Is Death Painful?

October 29, 2021

<https://goldenageofgaia.com/2021/10/29/is-death-painful/>



Credit: starnewsonline.com

As a student of cross-cultural spirituality, I often face people with a fear of death.

I haven't had that fear myself since an out-of-body experience in 1977. The fear of death evaporates when we see that we're not our bodies, but something that exists independent of them.

Part of the fear of death is the fear of pain. It therefore is my pleasant task to report, based on my studies of the afterlife, that death is painless. (1)

I base that assertion upon passages such as these from the literature:

John Scott: They do not suffer, these people, in their passing. I think sometimes their friends suffer more, when they see the body writhing in

apparent agony, while in reality the spirit is already tasting the first freedom from pain, or lies in a blessed insensibility. (2)

Julia Ames: With me the change [i.e., death] was perfectly painless. (3)

Gordon Burdick: I feel sure if people were to know that the actual moment of passing is not even noticeable, the fear of death that haunts so many people would vanish. (4)

Monsignor Robert Hugh Benson: The whole process of transition which is so much feared by the folk on earth is a natural, normal, and painless process. It is as natural and painless as removing your outer garment when you have no further use for it. (5)

The case that tests these assertions is a fatal accident. Surely, that would be painful.

Actually we find that people heading for a fatal accident are removed from their bodies prior to impact.

To fix that picture in our minds, here's an extended account of a car accident. It features an early rescue. The transitioned Mike Swain tells us:

"I see a black car coming towards us. As it approaches us, I see this other car coming behind it. I can see this other car clearly, because it is in the middle of the road, trying to pass the black car."

Nina [Merrington, the medium channeling Mike Swain] paused a moment, and then said: "The sun is glaring on the windscreen of the black car, and reflecting back into my eyes. I can see nothing but a bright silver radiance. It is blinding me.

"All of a sudden, the radiance changes from silver to gold. I am being lifted up in the air, out through the top of the car. I grab little Heather's hand. She too is being lifted up out of the car.

"We have been lifted thirty feet above the Mini. And in one horrifying second, I see the little Mini and this large car collide head-on. There is a noise like the snapping of steel banjo strings. The little Mini bounces right

off the highway, right over into the gravel verge. It is finally brought to a halt in a cloud of dust when it hits a giant anthill...."

Nina stopped, obviously too agitated to continue.

What impressed her listeners was the fact that [their son] Mike [who is speaking through Nina] had never seen the other vehicle *until after the silver light had changed to gold*. He and Heather had felt no sense of impact.

They had suffered no pain. Just a gentle ascent into the air. "We feel vaguely sorry that this thing should have happened to them. And we both fully understand that we are, now, so far as mortals are concerned, dead.

"We are also both aware that a lot of people have begun to gather round us. They are dressed in glorious colors. We recognize familiar faces, the faces of friends who passed beyond the earth before us. We are still hand in hand; now, guided by the one who first lifted us into the air, the two of us sweep towards the skies. We drift above the two round hills known as the Breasts of Sheba."

In heartfelt joy, the [parents] listened, transported by the fact that the passing had involved neither fear ... nor suffering. (6)

Very convincing for me and on a subject of great importance to many people.

So even in our test case - a fatal accident - we see that death is painless thanks to the intervention of lightworkers (perhaps our guides) on the other side.



Given all this, you can imagine my interest when, in putting together a compilation of the Divine Mother's messages, I came across this passage from her.

On a tragic school shooting in 2012, the Divine Mother said:

"Each of these angels - human, child, adult - have been welcomed into my arms prior to them being injured in any form." (7)

"Prior to them being injured in any form." That seems to indicate a merciful rescue and a painless passing, does it not?

Sounds like we can relax our concerns about the assumed painfulness of death.

Of course our fears also have a built-in "best before" date. After Ascension, reincarnation no longer occurs and we'll forget what it was that we were afraid of.

Ascension is liberation, moksha, mukti. Liberation from what? Liberation from birth and death.

Footnotes

(1) See *New Maps of Heaven* at https://goldengaiadb.com/index.php?title=New_Maps_of_Heaven for the results of that research.

(2) John Scott in Paul Beard, *Living On. How Consciousness Continues and Evolves After Death*. New York: Continuum, 1981, 56. The afterlife commentators can be found in *New Maps of Heaven*, here: http://goldengaiadb.com/index.php?title=New_Maps_of_Heaven.

(3) Julia [Julia T. Ames] through W.T. Stead, medium, *After Death. A Personal Narrative*. New York: George H. Doran, n.d.; c. 1914, 64.

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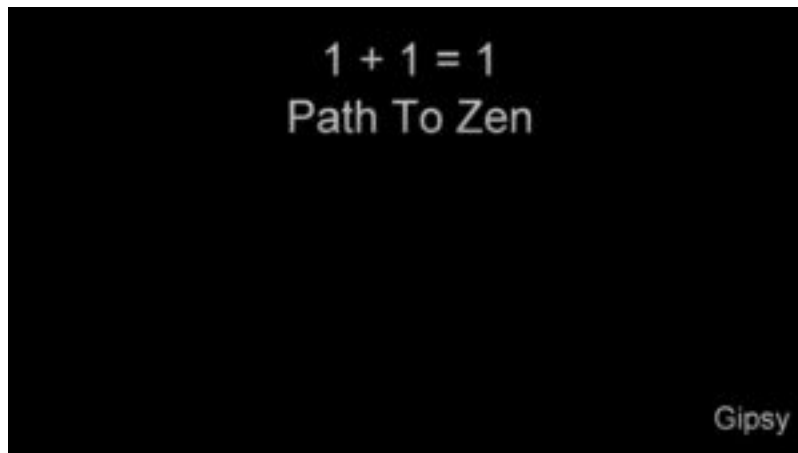
(6) Jasper Swain listening to his transitioned son, Mike, speak through a medium, in Jasper Swain, *From My World to Yours: A Young Man's Account of the Afterlife*. New York: Walker, 1977, 21-2.

(7) "Divine Mother: You are in the Process of Ascension," December 15, 2012 at <http://goldenageofgaia.com/2012/12/divine-mother-you-are-in-the-process-of-ascension/>.

One Plus One is One

March 31, 2017

<https://goldenageofgaia.com/2017/03/31/one-plus-one-is-one/>



Credit: Gipsy

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

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

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

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

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

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

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

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

Now I see that awareness and love are one.

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

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

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

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

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

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

The One Became Two and the Two Became Three

September 24, 2012

<http://goldenageofgaia.com/2012/09/24/the-one-became-two-and-the-two-became-three/>



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

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

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

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

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

It decided to create a temporary and fictitious Other. The Formless would create an Other in form and then unite with this Second to create a Third. It

would then hide this Third in a multitude of other fictitious and temporary forms created by the Second.

It would set for this multitude of others the task of knowing themselves as the essence of their forms, at which point the Unknown would become known. God would meet God if only for a flash in a moment of our enlightenment.



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

And so it set about to divide itself. The patriarchal ancients named the Indivisible the "Father." And the Other, which was created from the formless Father, the form that moved and spoke and acted upon the physical elements ("moved upon the waters"), they named the "Mother."

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

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

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



The Son or Atman is a discrete or individualized light, a fragment of the Father, a Light always burning on the altar of the heart

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

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

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

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

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

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

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

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

Ah, but that's not all. Even that, though it shows us all three members of the Trinity, is not the end of the tale. Next the kundalini reaches the spiritual heart-aperture or hridayam and the temporary heart opening becomes permanent. This is sahaja nirvikalpa samadhi and brings us liberation from birth and death. And this is the level we'll reach upon deep penetration into the Fifth Dimension.

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

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

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

The One became Two and the Two became Three. And the Three became a multitude and went out into the world. The Mother taught her children well and showed them the direction of the journey they must take to return to their Father fully Self-realized.

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

And It tasked all who had completed the journey to return and help the numberless children along by showing them the way.

And now the Three became Two and the Two become One and the journey was complete. And this realized One, this realized Child who had become the Father, went out again into the world to help the many.

And so the cycle continues, worlds without end.

Was Akhenaten a Worshipper of the Sun? Surely Not

Written: 18 July 2002, last revised: 31 December 2005

<http://goldenageofgaia.com/2019/07/27/was-akhenaten-a-worshipper-of-the-sun-surely-not/>



“Worshipper of the Sun”

It seems to me quite a common view of Amenhotep, later Pharaoh Akhenaten, that he was a "worshipper of the sun." The notion seems to have arisen because he performed a worship of the Sun in the morning.

But surely he was not a simple sun worshipper. Surely something much deeper was intended by his words and deeds, something that may have escaped us.

National Geographic quotes him as saying:

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

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

Oh living Aten, who initiates life.

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

Oh, sole god, without another beside him!

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

You create the Earth according to your wish.

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

You are in my heart.

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

There is none who knows you except your son.

Where is the difference between saying that "there is none who knows you except your son" and saying, with Jesus, "no man knoweth who the Son is, but the Father; and who the Father is, but the Son." (9) This same Son, this

Christ, this Pearl of great price and treasure buried in a field -- is not this the immortal Self, the Son of God?

Akhetaten....

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

The rising of the Sun....

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

Other sages who worshipped the "sun"

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

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

Paramahansa Ramakrishna

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

Bodhidharma

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

Sri Krishna

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

The Upanishads

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

Yung-chia Ta-Shin

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

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

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

Enlightenment and the Trinity of Levels

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

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

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

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

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

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

“In the abyss of this darkness in which the loving spirit has died to itself, God's revelation and eternal life have their origin, for in this

darkness an incomprehensible light is born and shines forth; this is the Son of God, in whom a person becomes able to see and to contemplate eternal life.

“It is Christ, the light of truth, who says, ‘See,’ and it is through him that we are able to see, for he is the light of the Father, without which there is no light in heaven or on earth. (16)

Zoroaster called the inner sun "Fire the Son of God." (17) Look at the misunderstanding which surrounds him. A scholar as wise as Sir Leonard Wooley can say, misunderstanding Zoroaster's description as many Egyptians probably did Akhenaten's, that Zoroaster worshipped "embodied fire." (18) “Fire the Son of God” is not embodied fire and it's no different from the inner sun that Akhenaten may have seen.

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

“I sat crosslegged in the meditation posture. When I had sat thus for some time, I felt myself going out of my body. I saw myself [with the inner eye] sitting down with the delicate tender leaves of the tree over me.

“I was facing the east. In front of me was my body and over my head I saw the Star, bright and clear. ... There was such profound calmness both in the air and within myself, the calmness of the bottom of a deep and unfathomable lake. Like the lake, I felt my physical body, with its mind and emotions, could be ruffled on the surface but nothing, nay nothing, could disturb the calmness of my soul. ...

“I was supremely happy, for I had seen. Nothing could ever be the same. I have drunk at the clear and pure waters at the source of the fountain of life and my thirst was appeased. Never more could I be thirsty, never more could I be in utter darkness; I have seen the Light.

“I have touched compassion which heals all sorrow and suffering.... Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated.” (22)

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

I have said that all enlightened sages know the same thing. Let me end with a quote from Sri Yukteswar Giri, on the unity of religions.

“There is an essential unity in all religions; ... there is no difference in the truths inculcated by the various faiths; ... there is but one method by which the world, external and internal, has evolved; and ... there is but one Goal admitted by all scriptures.” (23)

Summary

To summarize, I submit that Pharaoh Akhenaten was an enlightened man, who had knowledge of the Heavenly Father through mystical insight, as did all the world's saints and sages. He had this experience, as they all did, when the Inner sun of the Self arose, not on the earthly horizon, but on the inner horizon of the heart.

That first mystical vision led him eventually to Aten, the Father. The religion that he initiated, which was overthrown after his death, was the worship of the same Heavenly Father that all mystics and masters through eternity have revered.

Seeing him in this way eliminates the difficulties inherent in casting him as a mere worshipper of the Sun and restores to him his true accomplishment: he fulfilled the purpose of life -- to realize God. That his contemporaries did not give him his due is unfortunate.

But, with the benefit of thousands of years of spiritual learning, we have the opportunity to set that unfortunate circumstance straight and give Akhenaten his true place in history, along with such other enlightened mystics as Solomon, Socrates, Jesus, and Buddha.

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See Bibliography, following this section, for full publication details.

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(Zoroaster in Greenlees, Duncan. *The Gospel of Zarathushtra*. Adyar: Theosophical Publishing House, 1978, 46.)

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Absolutes and Metaphors

October 9, 2015

<https://goldenageofgaia.com/2015/10/09/absolutes-and-metaphors/>



Credit: wall.alphacoders.com'

I had a friend say to me that it was not accurate to say I was love because I acted this unacceptable way and that.

Yes, that's true and raises a valuable point.

I am - we are - many things at the relative level of existence. But, however we be there, we are love at the absolute.

When I say "I am love," I'm speaking of my essence, my true identity, the absolute.

At the relative level, I may be prickly, grouchy, awkward, etc. But that's not "me," not the true and essential me.

The "new paradigm" concerns our essence. It doesn't concern who we are at this everyday level. Our evolutionary movement is always from the relative to the absolute.

I grant that there are also paradigms for this everyday level. The sociologist Erving Goffman was a master of those as are many sociologists and anthropologists. But I'm particularly, in the article "I Love; Therefore I Am," (1) focusing on the absolute.

If we fail to make the distinction between the relative and the absolute, we run into all kinds of problems. One classic one is a student asking a non-dual teacher a question that concerns life at the relative level and receiving an absolute answer. Not helpful.

Oftentimes spiritual teachers (and I am *not* a spiritual teacher) pose conundrums for their students, in which they mix the relative and the absolute. The student cannot figure these puzzles out without (hopefully) having a realization.

An example is "die before dying." This sentence mixes the relative and the absolute. "Die" refers to the death of the ego; "dying" refers to the death of the body. The first would give us an experience of the Transcendental; the second would give us an experience of physical death. While the words for death are the same, their references are different.

I should also clarify a second point. When I said earlier "trip through the ascension portal," I was being metaphorical. I didn't actually proceed through a gate marked "Ascension Portal." I did not go from point A to point B.

I experienced an expansion of consciousness. And that expansion was temporary. I'm back in 3/4D again now. Archangel Michael calls this passing back and forth through the ascension portal. If I understand correctly, experiences will not be permanent until Sahaja Samadhi, which occurs several more years into the future.

But it does remind me that, especially when one is exploring new territory, one has to watch his or her use of metaphors. Others may take them literally - and why would they not? None of us knows very much about this new "land" ("land" is also a metaphor) as yet.

The "ethnographer" of a new land (this too is a metaphor) does not only establish matters that most other people will have no knowledge of - since ethnographers in the beginning usually go into territory that is as yet unvisited.

They also lay down metaphors for understanding that are like a double-edged sword. The metaphors make understanding easier. But they also serve as a filter. They at once focus on certain features of a "landscape." But they also exclude other features from consideration.

In a social science, the initial metaphors, over time, become contested and new metaphors established. This process goes forward with these new metaphors themselves being contested over time as well.

This is the process by which scientific knowledge grows.

The revelatory knowledge that realized saints and sages come into is direct and unmediated by words, etc. But it too must be communicated to people who haven't had the original spiritual experience of a Jesus or a Buddha.

And when it is, metaphors are again used. "I am the door. No one enters in but through me." (Paraphrase) Even the "me" there is metaphorical, because it isn't that we enter in through the "me" that was Jesus but through the "me" that is the soul, Atman, Self or Christ.

You can see how complicated it can become to explore a new field. One cannot avoid using metaphors in order to communicate. And these metaphors will approximate, filter things out, ignore some features of the situation, etc.

One has to simply trust that, in the course of things, the most robust understanding will emerge from the to-and-fro of discussion.

If that understanding at least clears the brush away and creates a space in which realization can arise, that may be the most that can be hoped for.

Truth itself lies beyond words and cannot be captured by them.

Footnotes

(1) "I Love; Therefore I Am" at <http://goldenageofgaia.com/2015/10/05/i-love-therefore-i-am-2/>.

⌘ Appendix ⌘

On the Nature of the Divine Mother

May 12, 2019

<https://goldenageofgaia.com/2019/05/12/on-the-nature-of-the-divine-mother/>



While not a person, the Divine Mother is thought of as one. Here she is depicted in the Hindu tradition as the Creator of worlds.

I've been asked who the Divine Mother is. Let me reproduce an article written many years ago on the subject, for that reader and for other readers new to the blog.

God has two aspects: Our Heavenly Father, who is passive and silent, and our Divine Mother, who is dynamic and sonic. We cannot "know" him; she is all we can know.

Sri Ramakrishna used many metaphors to suggest what the situation with the transcendental Father was. In one, a man sits atop a wall. Suddenly his face lights up; he goes into ecstasy; and he jumps down off the wall, never to return. Who is there then to tell us what he saw?

A second metaphor is a doll made of salt who wants to measure the depth of the ocean. But when he wades into it, he dissolves. Now who is there to tell us the ocean's depth?

If the transcendental Father cannot be "known," the material or phenomenal Mother (*mater*, matter) can. But I'll leave the rest to this article.

The article is long and may best be read in parts.

If I were to change one element of this article it would be the equation of the Mother with Aum, energy, Shakti. When I spoke to her on *An Hour with an Angel*, October 15, 2012, through Linda Dillon, she had this to say on the subject:

"When I have spoken about ... Shakti, I have spoken about a part of me. As I have said, I am the bridge, I am the clasp between the Father and the universe and your world.

"And Shakti has been experienced — yes, inter-dimensionally for eons as you well know - but she is not the totality of my being. My being is bigger than you can fathom, dear one.

"So I do not simply mean that [Shakti or energy] is an aspect manifesting. But it is simply larger than any of you can imagine, particularly at this point." ("The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012 at <https://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.)

Last revised: 19 May 2009

The spiritual Phenomenon called the Divine Mother has always been deeply interesting to spiritual seekers.

Known to sages and saints throughout history, it is the Divine Mother whom we in the West address as the Holy Spirit and Mother Nature. In India, Hindus address Her as Shakti, Maya, Kali, and Durga. She is also known as Wisdom, Aum, Amen, the Word of God.

By whatever name we refer to Her, She is an actual Entity that exists and can be directly experienced. In this paper, I present a number of conjectures about Her identity based on the recorded experiences of these saints and sages.

The Mother's nature is one of the unfathomable mysteries of life. Nothing can be said about Her directly or positively. Almost everything that can be said of Her must be couched in metaphors; She is described in terms of waves, clouds, lights, fire, voices, music, though She is none of these. I know of no other way to discuss Her than metaphorically.

Her existence preceded language. Therefore it stands to reason that She operates without recourse to or dependence on words. As I am led to believe, no amount of intellectual understanding can substitute for a direct and personal experience of Her.

The subject of the Mother's identity can be very dense. Even arriving at the generalities presented here required the matching of many pieces of a large and complex spiritual puzzle. In the end, all of it must remain guesswork on my part.



The Mother incarnated as Mary, the Mother of Jesus.

If we mean to follow the case as set out here, we will have to suspend disbelief, at least until the full argument has been stated.

Every name used in this essay, unless otherwise stated, is a name by which the Mother has been known to an enlightened master. Towards the end of the essay, a list of these names is given. Because all refer to the same Entity, I could have chosen any one of them as definitive. In fact, I have chosen to follow Sri Ramakrishna's practice and refer to this high power as the "Divine Mother."

If, after finishing this article, you wish to pursue the subject further, the best source to turn to is the *Gospel of Sri Ramakrishna*, the recorded conversations of the Mother's greatest devotee. While most sages knew a single facet of the Mother, the Avatar of Dakshineswar scaled the lofty peaks of enlightenment by several routes and displayed a sublime, multi-faceted knowledge of the Mother which offers a standard of comparison for other accounts.

The Mother is neither a female nor a person

To arrive at a notion of the Mother, we must first put aside our anthropocentric ways of thinking and realize that She is not a person, and not a female either, but an agency, a power in the universe which can only be understood as it is.

Avatars and enlightened saints and sages, who refer to the Holy Father and Divine Mother, find themselves in a position of needing to speak about entities which are one at the absolute level of existence and apparently two at the relative. To differentiate between them, they draw upon a metaphor of gender, as Kabir and Lao Tzu illustrate:

Kabir: "The formless Absolute is my Father, and God with form is my Mother." (1)

Lao Tzu: "Nameless indeed is the source of creation [i.e., the Father],
But things have a mother and she has a name." (2)

Both Kabir and Lao Tzu are differentiating between an absolute realm where name and form are not to be found and a relative plane where they are. The former is designated the Father; the latter, the Mother.

However, down through the centuries, using the gender metaphor has given rise to a difficulty. We ordinary people, lacking the knowledge that accompanies enlightenment, project onto these two high powers stereotypes and conclusions, likes and dislikes proper to actual males and females and improper to these genderless sublime entities. The Divine Mother becomes anthropomorphized into a woman, leading us to distort Her true nature and enmeshing us in a web of imprisoning thoughts.

Not a female, the Mother is nonetheless the necessary cause of gender; not a male, the Father is its sufficient cause. Not a person Herself, the Mother is the source of personhood; not a person Himself, the Father is the source of existence itself.

If we truly wish to approach an understanding of Her Nature that may help us realize Her, we must be vigilant against taking the gender metaphor farther than its usefulness permits.

The term “Mother” refers to the relative plane of existence; the term “Father” refers to the absolute

Understanding some basic distinctions about Her will require us to think in vast terms. Sri Ramakrishna hinted at this to his devotees: “The macrocosm and microcosm rest in the Mother's womb. Now do you see how vast She is?” (3)

One of Sri Ramakrishna's translators and biographers, Swami Nikhilananda, explains: reality has two levels, one of which may be called the absolute, acosmic, or transcendental level and the other the relative, cosmic, or phenomenal. (4) It was these two levels of Reality that saints and sages wished to speak about by using the metaphor of a cosmic male and female.

According to Swami Nikhilananda, at the phenomenal level, one perceives the universe of diversity and is aware of one's own individual personality or ego, whereas at the transcendental level, differences merge into an inexplicable non-dual consciousness. Both these levels of experience are real from their respective standpoints, though what is perceived at one level may be negated at the other. (5)

Thus, the Mother, coterminous with this relative plane of existence, includes all things, all creation, all manifestation, all matter. The Father, the source of creation, remains ever no-thing, un-created, un-manifest, im-material.

On the relative plane, the Divine Mother creates all there is, preserves it for a time, and then dissolves it into the formless Father again

According to the saints and sages we shall hear from, it is the Mother who operates the world; that is, who creates, preserves, and destroys everything there is.

As Swami Nikhilananda observes, She is "Procreatrix [cf. Prakriti], Nature, the Destroyer, the Creator." (6) His remarks echo ancient texts. Of Her the *Upanishads* declared: "Thou art the creator; thou art the destroyer by thy prowess; and thou art the protector." (7) In the *Bhagavad-Gita*, Sri Krishna addresses Her as Maya.

"Maya makes all things: what moves, what is unmoving.
O son of Kunti, that is why the world spins,
Turning its wheel through birth and through destruction." (8)

This knowledge is not privy to Hindus alone. The avatar Zarathustra taught that the Mother was in sole charge of "the management of the bodily and spiritual worlds." (9) Solomon also knew that Wisdom "operates everything." (10)

Swami Nikhilananda used various metaphors to suggest how She operates:

"She projects the world and again withdraws it. She spins it as the spider spins its web. She is the Mother of the Universe, identical with the Brahman of Vedanta, and with the Atman of Yoga. As eternal Lawgiver, She makes and unmakes laws; it is by Her imperious will that karma yields its fruit. She ensnares men with illusion and again releases them from bondage with a look of Her benign eyes. She is the Supreme Mistress of the cosmic play, and all objects, animate and inanimate, dance by Her will. Even those who realize the Absolute in nirvikalpa samadhi are under Her jurisdiction as long as they live on the relative plane." (11)

She is metaphorically called the Voice in the Wilderness in the Bible because no law, no principle of organization, no structure can apply to the formless God. Only the Mother has form; as such She gives Voice to God and cries in the “wilderness” that the Father is.

The Mother made the body

Having created the universe, the Divine Mother dwells within it, as King Solomon, an enlightened devotee of the Mother, suggests: “Wisdom [Solomon’s name for the Divine Mother] ... penetrates and permeates everything that is, every material thing.” (12) Sri Ramakrishna agrees: “After the creation the Primal Power [the Mother] dwells in the universe itself. She brings forth this phenomenal world and then pervades it.” (13) The Avatar of Dakshineswar confided to his devotees that “the Divine Mother revealed to me that it is She Herself who has become man.” (14)

She made the five material bodies (or *pancha kosas*) by which we act and know. Solomon cryptically comments that: “Wisdom hath builded her house, she hath hewn her seven pillars.” (15) It is my impression that the “seven pillars” are the seven chakras. St. Paul too was referring to Her role as the body's creator and indweller when he said: “Know ye not that ye are the temple of God, and that the Spirit of God [the Mother] dwelleth in you?” (16) In Sri Krishna’s words: “Every human being is essentially a soul [the Child of God or Atman, one with the Father], covered with a veil of maya [the Mother].” (17)

Let us pause with this mention of the immortal soul. We now have three eternal actors in our divine play. We have the Father without form, the Mother with form, and the immortal soul, their offspring, which the prophet Amos called “a firebrand plucked out of the burning.” (19) What is the divine drama in which all three are engaged?

If we look at events from the standpoint of the immortal soul, then it could be said, as I have done elsewhere, (18) that the purpose of life is enlightenment. The purpose of life is that the undying soul should travel out from God, into the world, where, after eons of spiritual evolution and enlightenment, it will learn that it and God are one.

The purpose of life, viewed from the Creator's standpoint, is that God should meet God, and, through that meeting, enjoy His own bliss. (20) The Father created the Mother, who went on to create trillions of forms – prodigal children, embodied souls - which left the Father and travelled in the realm of matter, until every form comes to know itself as God.

These three actors could be called the Transcendental (the Holy Father), the Phenomenal (the Divine Mother), and the Transcendental in the Phenomenal (the immortal soul or Child of God). If we alter their order, we have what Christians call the “Trinity” – the Father, Son, and Holy Ghost.

We explore the Father and Mother in this article. The immortal soul is the unrealized “Son of God,” (21) the treasure buried in a field, Pearl of great price, Prince of peace, and mustard seed that, upon realization, grows into a great tree. (22) The point at which Christianity and Hinduism intersect is right here, at exactly this same Trinity, which Hindus know as Brahman, Atman, and Shakti.

The Divine Mother made the body and the Holy Father hid a fragment of Himself within its heart (the Child of God), which the Mother has raised and educated until the divine spark realizes its true identity.

The Mother arises from the Father and merges in Him again.

The Mother arises from the Father and falls back into Him again. She is like the clouds in the sky; the Father is the sky from which the clouds emerge and into which they melt again. Sri Ramakrishna tried to convey Their relationship by using the metaphor of impermanent waves forming on the ocean of Satchidananda:

"These waves [arise] from the Great Ocean and merge again into the Great Ocean. From the Absolute to the Relative, and from the Relative to the Absolute." (23)

"It has been revealed to me that there exists an Ocean of “Consciousness” without limit [i.e., the Father]. From it come all things of the relative plane [i.e., the Mother], and in it they merge again." (24)

Paramahansa Yogananda also used a wave metaphor to describe the Mother: “The storm-roar [the Mother] of the sea [the Father] creates the waves [materiality] – preserves them for some time as larger or smaller waves -- and then dissolves them.” (25)

While the great ocean of consciousness is formless, the waves, which are a part of it, have form. Nonetheless waves and ocean are one. “That which has form,” Sri Ramakrishna asserted, “again, is without form. That which has attributes, again, has no attributes.” (26) “Water is water whether it is calm or full of waves. The Absolute alone is the Primordial Energy, which creates, preserves, and destroys.” (27)

Sri Ramakrishna describes how the relative plane emerges from the absolute and falls back into it again.

"Brahman [the Father] may be compared to an infinite ocean, without beginning or end. Just as, through intense cold, some portions of the ocean freeze into ice and formless water appears to have form, so through intense love of the devotee, Brahman appears to take on form and personality. But the form melts away again as the Sun of Knowledge rises. Then the universe [the Mother] also disappears, and there is seen to be nothing but Brahman." (28)

She is energy, movement, vibration; the Father is an inactive, unknowable void

According to Swami Nikhilananda, the essence of the Divine Mother is *shakti* or energy; in fact, *adyashakti* or the primordial energy. “Maya, the mighty weaver of [the mysterious garb of name and form],” he said, “is none other than Kali, the Divine Mother, She is the primordial Divine Energy, Sakti.” (29)

What is Shakti and what is Brahman? What is the Mother and what is the Father? Sri Ramakrishna says the distinction between the two is the same as distinction between the static and the dynamic:

"When inactive He is called Brahman, the Purusha [i.e., the Supreme Person]. He is called Sakti, or Prakriti [the Primordial Energy], when engaged in creation, preservation, and destruction. These are the two aspects of Reality: Purusha and Prakriti. He who is the Purusha is also the Prakriti." (30)

He equates the static Father with the impersonal God, Nirguna Brahman (or the Father without attributes), and the dynamic Mother with the personal God, Saguna Brahman (the Father with attributes):

"When the Godhead [the Father] is thought of as creating, preserving, and destroying, It is known as the Personal God, Saguna Brahman, or the Primal Energy, Adyasakti [the Mother]. Again, when It is thought of as beyond the three gunas [the three qualities of the phenomenal world – sattwa, rajas, and thamas, or balance, energy, and sloth], then It is called the Attributeless Reality, Nirguna Brahman, beyond speech and thought; this is the Supreme Brahman, Parabrahman." (31)

Sri Ramakrishna revealed the secret meaning behind the statues of Shakti and Shiva that show Shiva lying recumbent while Shakti dances on His body.

"Kali stands on the bosom of Siva; Siva lies under Her feet like a corpse; Kali looks at Siva. All this denotes the union of Purusha and Prakriti. Purusha is inactive; therefore Siva lies on the ground like a corpse. Prakriti performs all Her activities in conjunction with Purusha. Thus She creates, preserves, and destroys." (32)

Thus the Father is "immoveable and actionless" (33), a profound stillness in which we discover Sat-Chit-Ananda, or Being, Awareness, and Bliss Absolute. The Mother is the movement in this stillness, the voice in the silence, the primordial, active energy in the eternal tranquillity of the Father. It is this relationship between the dynamic and the static that Jesus hinted at when he called the totality of God "a movement and a rest." (34)

Bernadette Roberts stressed the Father's stillness when she called him "the 'still-point' at the center of being." (35) Lao Tzu emphasized it when he asserted that: "The Way [the Tao or the Father] is a Void." (36)

Empty of name and form, qualities and attributes, and quintessentially tranquil and still, the Father is in the end inconceivable. “What Brahman is cannot be described,” declared the Godman of Dakshineswar. (37) Because ego is subdued for a time upon attaining the Father, leaving no observer to observe, no thinker to think, “no one has ever been able to say what Brahman is.” (38)

The essence of the Mother is a universal creative vibration, symbolized by the sacred syllable 'Aum,' which calls matter into being, sustains it for a while, and then releases it back into the general dissolution of the Father

Hindus symbolize the primal power - the Mother as vibration or energy - by the sacred syllable – or rather vibration - 'Aum.' Sri Ramakrishna makes this connection when he equates Aum with the Divine Mother, exclaiming: “O Mother! O Embodiment of ‘Om.’” (39)

Paramahansa Yogananda identifies “Aum,” or “Amen,” with the Holy Spirit: Christians are familiar with the Amen from *Revelation*: “These things saith the Amen [the Mother], the faithful and true witness, the beginning of the creation of God.” (40)

"The ancients, not versed in the polished language of modern times, used 'Holy Ghost' and 'Word' for Intelligent Cosmic Vibration, which is the first materialization of God the Father in matter [i.e., the Mother]. The Hindus speak of this Holy Ghost as the 'Aum.'" (41)

Holy Ghost, Aum of the Hindus, the Mohammedan Amin, the Christian Amen, Voice of Many Waters, Word, are the same thing. (42)

Yogananda links “Aum” and the “Holy Ghost” to the primordial energy:

“The Bible refers to Aum as the Holy Ghost or invisible life force that divinely upholds creation. ‘What? Know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God, and ye are not your own?’ (I Corinthians 6:19.)” (43)

Now we know the Mother, Shakti, the Holy Ghost, as Aum. Aum creates, preserves and destroys.

"The cosmic sound of Aum creates all things as Nebulae, preserves them in the forms of the present cosmos and worlds, and ultimately will dissolve all things in the bosom-sea of God." (44)

Nature is an objectification of Aum, the Primal Sound or Vibratory Word. (45)

Sage Vasistha made the same point in the *Yoga Vasistha*. The form of his teaching is similar to Sri Ramakrishna's, that waves or vibrations arise out of the Ocean of Sathchidananda.

"When the infinite vibrates, the worlds appear to emerge. When it does not vibrate, the worlds appear to submerge, even as when a firebrand is whirled fast a circle appears. And when it is held steady, the circle vanishes. Vibrating or not vibrating, it is the same everywhere at all times." (46)

Theosophist Annie Besant propagated this view as well:

"The source from which a universe proceeds is a manifested Divine Being, to whom in the modern form of the Ancient Wisdom the name of Logos, or Word, has been given. The name is drawn from Greek philosophy, but perfectly expresses the ancient idea, the Word which emerges from the Silence, the Voice, the sound, by which the worlds come into being." (47)

Have we any representations of the Mother birthing a universe? A recent article in *What is Enlightenment?* magazine relates a vision of the author, Maura O'Connor, a student of the Kabbalah. In it she was taught by a rabbi, Moses de Leon, the following:

"Emptiness, what the kabbalists call *ayin*, exists far beyond concepts or language. It is like a pure ether that can never be grasped by the mind. ... Emptiness is the ultimate mystery, the *secret* of the Cause of Causes, and it brought everything into being. ...

"I must tell you of the great rabbi, Isaac Luria. Luria was a visionary like none other: he lived during the fifteenth century in the holy town of Galilee.... He spent his life ceaselessly contemplating the source of the universe, the primordial emptiness we call *ayin*.... He recognized that in

order for the latent divinity of *ayin* to manifest its glorious potential for life, a cataclysmic contraction had to take place. ...

"Luria understood that the absolute nature of this emptiness meant that it was so pervasive, nothing else *but* it could exist. In order for life to become manifest, a seismic contraction of emptiness *in on itself* had to occur, creating a space in which divine emanation was possible. ...

"Following this immense contraction, God's first cosmic act was the emission of a single perfect ray of light. This beam pierced through the void and then expanded in all directions. Think of it as God's first breath ['spirit' = 'breath'] exhaling into the abyss after eons of slumber and filling it with His divinity. This is how the universe was born." (48)

This first perfect ray of Light is the Holy Spirit or Divine Mother creating the universe. What we may be hearing is a vision of what scientists call "the Big Bang."

Ultimately, She is one with the Father

This Light, this vibration called "Aum," the Divine Mother, is one with the vibrationless Father. Patanjali states: "The Word which expresses [God] is "Om" (49) "Oh, Lord, dweller within," says Shankara, " "Om is your very self." (50) Or the *Upanishads*: "Om is Brahman, both the conditioned [Mother] and the unconditioned [Father], the personal [Mother] and the impersonal [Father]." (51)

Krishna, speaking as God, declares:

"I am ...
Om in all the Vedas,
The word that is God." (52)

Three Hindu masters – Swami Yukestwar Giri, Swami Sivananda, and Paramahansa Ramakrishna explain the relationship between Brahman and Shakti, or Father and Mother, by using a fire metaphor.

Swami Yukteswar Giri, guru to Paramahansa Yogananda

"[The] manifestation of the Word (becoming flesh, the external material) created this visible world. So the Word, Amen, Aum [the Mother], being the manifestation of the Eternal Nature of the Almighty Father or His own Self, is inseparable from and nothing but God Himself; as the burning power is inseparable from and nothing but the fire itself." (53)

Swami Sivananda

"Just as one cannot separate heat from fire, so also one cannot separate Sakti [Mother] from Sakta [Father]. Sakti and Sakta are one. They are inseparable." (54)

Paramahansa Ramakrishna

"Brahman and Sakti are identical. If you accept the one, you must accept the other. It is like fire and its power to burn. If you see the fire, you must recognize its power to burn also. ... One cannot think of the Absolute without the Relative, or the Relative without the Absolute." (55)

"Sakti is Brahman itself," concludes Swami Sivananda. (56) Sri Ramakrishna agrees: "Brahman is Sakti; Sakti is Brahman. They are not two." (57) "[Brahman and Sakti] are only two aspects, male and female, of the same Reality, Existence-Knowledge-Bliss-Absolute." (58)

When we speak to the Divine Mother, we are speaking to the Holy Father. Sri Ramakrishna teaches: "It is Brahman whom I address as Sakti or Kali." (59)

She plays a central role in enlightenment

As we have seen, the Mother is portrayed as leading the Sons and Daughters of God to a final meeting with the Father, in what is the culminating event of many lives. As Jesus did, so have we all come from the Father into the world. We are all prodigal children wandering in the domain of matter (*mater*, Mother), until we realize our true nature. Many metaphors are used to suggest how this realization of true identity happens. The Mother is depicted as withdrawing Her veil of phenomenal reality and revealing the Father. She is portrayed as leading the Child of God to the Father.

Hindus, like Swami Sivananda, advise us to beseech the Mother's help in our attempts to reach the Father.

"It behooves ... the aspirant [to] approach the Mother first, so that She may introduce Her spiritual child to the Father for its illumination or Self-realization."
(60)

The knowledge of God as the Child, the Mother, and the Father constitutes three discrete levels of enlightenment. When we know this Trinity in full, we have completed the human leg of our journey back to God.

Let us examine the Mother as bringer of enlightenment and object of enlightenment.

There is a passage in *Proverbs* where the Mother (as "Wisdom") is represented as speaking directly. Her words are consistent with what we've learned about Her so far:

"Doth not wisdom cry...

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting [that is, before time], from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Now therefore hearken unto me, O ye children: for blessed are they that keep my ways." (61)

Why are they blessed who keep Her ways? Because God the Mother will enlighten those who follow Her commands.

We see evidence of this throughout the *Bible*, as the Mother enlightens those who "keep Her ways." Hebrew kings and prophets were baptized with the Holy Spirit . Here She brings enlightenment to the disciples of Jesus upon the Day of Pentecost, after his death.

"And when the day of Pentecost was fully come, they were all of one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. "(62)

Sri Yukteswar explains the significance of this event. "Being baptized in the sacred stream of Pranava (the Holy Aum vibration)" the spiritual aspirant "comprehends the "Kingdom of God." (63)

For many years I believed that Islam recognized only Allah, the Father. But recently I have found a passage in the *Koran* which demonstrates that its author acknowledges the Mother or Holy Spirit as well. The passage concerns the Holy Spirit enlightening the worthy in the penultimate experience of illumination, immediately prior to God-Realization, symbolically preparing the Child of God for meeting the Father. The *Koran* says:

"Exalted and throned on high, [Allah] lets the Spirit descend at His behest on those of His servants whom He chooses, that He may warn them of the day when they shall meet Him." (64)

The Divine Mother or Holy Ghost enlightened the 12th-Century German saint Hildegard of Bingen, who testified:

"When I was forty-two years and seven months old, a burning light of tremendous brightness coming from heaven poured into my entire mind. Like a flame that does not burn but enkindles, it inflamed my entire heart and my entire breast, just like the sun that warms an object with its rays." (65)

Following this experience, Hildegard could not stop from singing the praises of the Holy Spirit or Divine Mother:

"Who is the Holy Spirit? The Holy Spirit is a Burning Spirit. It kindles the hearts of humankind. Like tympanum and lyre it plays them, gathering volumes in the temple of the soul. The Holy Spirit resurrects and awakens everything that is." (66)



Hildegard's vision of the Trinity: Son/Christ, inside the Mother's creation (brown corduroy), but connected to the Father (grey corduroy), which, as the conditioned or personal God, is shown located within the unconditioned God or Godhead (purple).

The Mother manifested to Sri Ramakrishna as clouds of consciousness and bliss:

"Suddenly I had the wonderful vision of the Mother and fell down unconscious." (67)

"It was as if houses, doors, temples, and everything else vanished from my sight, leaving no trace whatsoever. However far and in whatever direction I looked I saw a continuous succession of effulgent waves madly rushing at me from all sides, with great speed. I was caught in the rush, and panting for breath I collapsed, unconscious." (68)

"I did not know what happened then in the external world -- how that day and the next slipped away. But in my heart of hearts there was flowing a current of intense bliss, never experienced before, and I had the immediate knowledge of the light that was Mother." (69)

And She appeared to Ramakrishna's doubting non-dualistic guru Totapuri, who until that moment refused to accept Her reality:

"Suddenly, in one dazzling moment, [Totapuri, saw] on all sides the presence of the Divine Mother. She is in everything; She is everything. She is in the water; She is on land. She is the body. She is the mind. She is pain; She is comfort. She is life; She is death. She is everything that one sees, hears, or imagines. She turns 'yea' into 'nay,' and 'nay' into 'yea.' Without Her grace no embodied being can go beyond Her realm. Man has no free will. He is not even free to die. Yet, again, beyond the body and mind She resides in Her Transcendental, Absolute aspect. She is the Brahman that Totapuri had been worshipping all his life." (70)

She is the kundalini energy in the body and, when that energy rises from the muladhara chakra to the sahasrara, Shakti is said to merge with Shiva. This is another way in which the Mother can lead the aspirant to the Father. Swami Sivananda says: Shakti "leads the individual from Cakra to Cakra, from plane to plane and unifies him with Lord Siva in the Sahasrara." (71)

Sri Ramakrishna and his disciples used to sing a song whose aim was to invoke the kundalini to rise, so that Shakti would meet Shiva at the sahasrara.

"Awake, Mother! Awake! How long Thou hast been asleep
In the lotus of the Muladhara!

"Fulfil Thy secret function, Mother:
Rise to the thousand-petalled lotus within the head,
Where mighty Siva has His dwelling;
Swiftly pierce the six lotuses
And take away my grief, O Essence of Consciousness!" (72)

As each chakra awakens under the influence of our growing spirituality, the Mother is heard to "knock at the door," in Paramahansa Yogananda's words.

“Behold, I stand at the door, and knock (sound through Om vibration): If any man hear my voice (listen to Om), and open the door, I will come in to him. (Revelation 3:20).” (73)

Many aspirants, prominent among them Franklin Merrell-Wolff and Da Free John, were led to Brahmajnana (or God-realization attendant upon the spiritual energy reaching the seventh chakra) by the kundalini. Here is how Dr. Wolff described it:

"The Current is clearly a subtle, fluid-like substance which brings the sense of well-being already described. Along with It, a more than earthly Joy suffuses the whole nature. To myself, I called It a Nectar. Now, I recognize It under several names. It is ... the 'Soma,' the 'Ambrosia of the Gods,' the 'Elixir of Life,' the 'Water of Life' of Jesus, and the 'Baptism of the Spirit' of St. Paul. It is more than related to Immortality; in fact it is Identical with Immortality." (74)

Da Free John called it this “current of immortal joy.” (75) His energetic experiences with the Divine Energy or the Shakti are unusual. His process, which ended in God-realization, began one day when:

"I could feel and hear little clicking pulses in the base of my head and neck, indicating the characteristic Presence of the Mother Shakti." (76)

The Mother knocks at the door and Da Free John hears Her and invites Her in. Meditating in a Vedanta Society temple in Hollywood, which he found to be a very powerful centre of Shakti:

"I felt the Shakti appear against my own form. She embraced me, and we grasped one another in sexual union. We clasped one another in a fire of cosmic desire, as if to give birth to the universes. Then I felt the oneness of the Divine Energy and my own Being. There was no separation at all. The one Being that was my own nature included the reality that is all manifestation as a single cosmic unity and eternal union.

"The sensations of the embrace were overwhelmingly blissful. It exceeded any kind of pleasure that a man could acquire. And soon I ceased to feel myself as a dependent child of the Shakti. I accepted her as my consort, my loved-one, and I held her forever to my heart." (77)

This proved to be his penultimate experience before God-Realization, the “harbinger” of the Father. He returned to the temple the next day but nothing happened. He simply sat in the temple. In a moment, he became aware of his true nature.

"In an instant, I became profoundly and directly aware of what I am. It was a tacit realization, a direct knowledge in consciousness itself. It was consciousness itself without the addition of a communication from any other source. I simply sat there and knew what I am. I was being what I am. I am Reality, the Self, and Nature and Support of all things and all beings. I am the One Being, known as God, Brahman, Atman, the One Mind." (78)

Withdrawing Her veils, moving us onward by her evolutionary coaxings, teaching us in Her school of matter, liberating us through the rising of the kundalini – there are many ways that the Mother leads the prodigal child to the Father.

No other spiritual agency has received the attention She has, under such a variety of names, and yet has been so little understood

The Divine Mother has been known to sages throughout the centuries, around the world, in religions from Advaita to Zarathustreanism. But the myriad names She has been called and the lack of integrated studies of Her have sometimes proved confusing.

I'd like to summarize the names I've found linked to the Mother. I've given one or two references for each use, though many more could have been given. This list has been derived by starting with undoubted epithets like “Holy Spirit,” “Divine Mother,” and “Shakti,” and then noting what other synonymous terms are used by the same enlightened source.

All references are cited in full in the Bibliography here:

https://goldengaiadb.com/index.php?title=FDL_Bibliography

and in the Footnotes, at the end of the article.

These are full or partial synonyms for the Divine Mother

Adyasakti (or Ancient Power) (Sri Ramakrishna in GSR, 218 and 460.)

Ahunavairya (Zarathustra in GZ, 8-9.)

Amen (Revelation 3:14; Shankara, CJD, I; Sri Yukteswar Giri, HS, 23 and 24; Paramahansa Yogananda in AY, 237n and 363n and SCC, 1, 17 and SCC, 2, 22.)

Amin (Paramahansa Yogananda in, 237n.)

Aum or Om (UPAN 50 and 53; Sri Ramakrishna in GSR, 299; Sri Yukteswar Giri, HS, 24; Paramahansa Yogananda, AY, 143-4, 237n, 363n, 484, and 487n and SCC, 1, 15-6 and 19 and SCC, 2, 22.)

Breath of God (Job 33:4; Solomon in APO, 191.)

Comforter or Comforter Spirit (Zarathustra in GZ, 217; Jesus in John 14:16 and 14:26 and 15:26; Hildegard of Bingen in IHB, 9; Paramahansa Yogananda, AY, 144n and 363n and SCC, 1, 19.)

Cosmic Power or Energy (Sri Ramakrishna in GSR, 116; Paramahansa Yogananda, SCC, 2, 22; Swami Sivananda in KYW, 25.)

Cosmic Sound (Paramahansa Yogananda, AY, 237, SCC, 1, 15 and 17 and SCC, 2, 22.)

Cosmic Vibration (Paramahansa Yogananda, SCC, 1, 15-6, 17, and 56 and SCC, 2, 22.)

Creator, Preserver, and Destroyer (UPAN, 37; Zarathustra, GZ, 187, 227 and 240; Sri Ramakrishna in GSR, 32, 107, 135, and 653; Paramahansa Yogananda, SCC, 1, 15-6.)

Divine Mother (Lao Tzu in WOL, 53, 72, and 105; Paramahansa Ramakrishna in GSR, 32, 107, 136, 200, and 299; Swami Sivananda Sarasvati in KYW, 25;

Nikhilananda in VIV, 24; Omraam Mikhael Aivanhov, LAS, 1, 15, 21, 22, and 28; Da Free John in KOL, 132; etc.)

Divine Power (Sister Vandana, NJ, 190-1.)

Durga (Paramahansa Ramakrishna in GSR, 216.)

Embodiment of Om (Sri Ramakrishna in GSR, 299.)

The Fashioner of all things (Solomon in APO, 191.)

Holy Ghost (Jesus in Matthew 12: 31-2; John 14:26 and 20:21-2; Paramahansa Yogananda, AY, 143-4, 363n, and 487n and SCC, 1, 15-6 and 19 and SCC, 2, 22.)

Holy Spirit (Solomon in APO, 195; Zarathustra, 217 and 227; Luke 11:13.)

Holy Vibration (Paramahansa Yogananda in SCC, 1, 56.)

Hum (Paramahansa Yogananda, AY, 237n.)

Kali (Sri Ramakrishna in GSR, 107 and 634; Nikhilananda, “Introduction,” to GSR, 9-10; Nikhilananda, “Vivekananda” in VIV, 24; Paramahansa Yogananda, AY, 10, 40n, and 41.)

Kundalini (Swami Sivananda in KYW, 25 and 30; GSR, 182.)

Logos (Annie Besant, AW, 44; Vivekananda in Nikhilananda, VIV, 422.)

Matrix (Lao Tzu in WOL, 105; Sri Aurobindo, SOY, 3.)

Maya (Sri Krishna in BG, 80; Shankara in CJD, 49; Sri Aurobindo, UP, 27; Nikhilananda, HIN, 42-3 and 45; Swami Sivananda in KYW, 26.)

Mother - See Divine Mother.

Mother Nature, Mother of nature (Swami Sivananda in KYW, 26; Paramahansa Yogananda, AY, 10 and 41; Omraam Mikhael Aivanhov, CML, 19; Nikhilananda in GSR, 9-10.)

Mother of the universe (Nikhilananda, “Vivekananda” in VIV, 24.)

Natural Law (Solomon in Proverbs 1:8-9, 3:1, and 6:20; Jesus in Matthew 12:31-2; St. Paul in Romans 8:2; Omraam Mikhael Aivanhov, CML, 18-9; Krishnamurti, AFM, 25.)

Nature (Paramahansa Yogananda, AY,40n and 41 and SCC, 1, 33; John Redtail Freesoul, BI, 11-2.)

Noise of many waters (David in Psalm 93:3-4; Ezekiel 43:1-2.)

Personal God or Saguna Brahman (Paramahansa Ramakrishna in GSR, 32, 149, 218 and 277.)

Power of God, Power of the Lord (Solomon in APO, 191; Swami Sivananda in KYW, 25.)

Prakriti/Procreatrix (Sri Krishna in BG, 103, 104, and 106; Sri Aurobindo, UP, 27; Ramakrishnananda, GDI, 1 and 8; Swami Sivananda in KYW, 26; Paramahansa Ramakrishna in GSR, 32 and 123; Nikhilananda, “Introduction” to GSR, 9-10; Paramahansa Yogananda, SCC, 1, 33.)

Prana (UPAN , 35-8; Paramahansa Yogananda, AY, 484; Swami Sivananda in KYW, 26.)

Primal Energy, Primal Power (Sri Ramakrishna in GSR, 116 and 135; Swami Sivananda in KYW, 25.)

Primordial/Primal Energy (Sri Ramakrishna in GSR, 107 and 242.)

Relative Plane (Sri Ramakrishna, GSR, 653.)

Saguna Brahman See **Personal God or Saguna Brahman**.

Shakti Sri Ramakrishna in GSR, 116; Swami Sivananda in KYW, 25-6.)

Sound-Brahman, Shabda Brahman, or Pranava (PR in GSR, 263; Swami Vivekananda in Nikhilananda, VIV, 422; Sister Vandana, NJ, 190-1.)

Sound of many waters (Paramahansa Yogananda, AY, 267-8.)

Sphota (Swami Vivekananda in Nikhilananda, VIV, 422; Usha, RVW, 74.)

Spirit of the Bridegroom (St. John of the Cross, CWSJC, 580.)

Spirit of God, Spirit of the Lord (Genesis 1:2; Exodus 35:31; Isaiah 11:2; Ibn Arabi, KK, 15-6; Paramahansa Yogananda in AY, 142 and 143.)

Spirit of Truth (Jesus in John 14:17.)

Spirit of Wisdom (Zarathushtra, GZ, 13 and 187; Exodus 28:3 and 35:31; Deuteronomy 34:9; Isaiah 11:2; St. Paul in Ephesians 1:15-7.)

Spouse (St. John of the Cross in CWSJC, 75.)

Syama (Sri Ramakrishna in GSR, 271.)

Voice in the Silence (Annie Besant, AW, 44; Mabel Collins, LOP, 22.)

Voice of many waters (St. John in Revelation 14:2; Paramahansa Yogananda in AY, 17n and SCC, 1, 19.)

Voice of one that crieth in the wilderness (Isaiah 40:3.)

Wisdom or Sophia (Zarathustra, GZ, 187 and 227; Solomon in Proverbs 3:19 and 9:1 and APO, 191 and 195; Isaiah 11:2; Jesus in Matthew 11:19; John of the Cross in CWSJC, 75.)

Witness (St. John in Revelation 3:14 and Paramahansa Yogananda in AY, 143-4 and 237 and SCC, 2, 22.)

Womb of God, Womb of Brahman, womb of wombs; Brahmayoni (Sri Krishna in BG, 106; Sri Ramakrishna, GSR, 870; Yogeshananda in VSR, 41; Sri Aurobindo, SOY, 3.)

Word (Hermes, DPH, 8 and 17; Zarathustra in GZ, 8-9; John 1:1 and 1:3; Annie Besant, AW, 44; Sri Yukteswar Giri, HS, 23 and 24; Paramahansa Yogananda, AY, 143-4, 237n, and 363n, SCC, 1, 19 and SCC, 2, 22.)

The Mother will always be incomprehensible and Her significance will remain immeasurable

One day we shall be able to say with Solomon: “Happy is the man that findeth wisdom... She is more precious than rubies; and all things thou canst desire are not to be compared with her.” (79) But though we merge with Her and reap all the rewards of doings so, we can never know Her as long as we are human.

Only those who have achieved what Jesus called everlasting life, the immortality that the experience of *vijnana*, (80) or stable and permanent realization, confers reach a high enough vantage point even to begin to inquire into, let alone understand, Her mystery. Even then, they can only marvel and say, with Shankara:

[The Mother] is neither being nor non-being, nor a mixture of both. She is neither divided nor undivided, nor a mixture of both. She is neither an indivisible whole, nor composed of parts, nor a mixture of both. She is most strange. Her nature is inexplicable. (81)

Footnotes

For full details on these sources, see [Bibliography](https://goldengaiadb.com/index.php?title=FDL_Bibliography) here: https://goldengaiadb.com/index.php?title=FDL_Bibliography.

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(3) GSR, 106.

(4) Swami Nikhilananda, *Hinduism. Its Meaning for the Liberation of the Spirit*. Madras: Sri Ramakrishna Math, 1968, 29; Swami Nikhilananda, trans. *Vivekananda: The Yogas and Other Works*. New York: Ramakrishna-Vivekananda Center, 1953, 24. [Hereafter HIN and VIV.]

(5) HIN, 29.

(6) GSR, 9-10.

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(9) Duncan Greenlees, trans. *The Gospel of Zarathushtra*. Adyar: Theosophical Publishing House, 1978, 187.

(10) Edgar J. Goodspeed, trans., *The Apocrypha. An American Translation*. New York: Random House, 1959; c1938, 192. [Hereafter APO.]

(11) GSR, 30.

(12) APO, 191.

(13) GSR, 135.

(14) Ibid., 231.

(15) Proverbs 9:1.

(16) Corinthians 3:16.

(17) BG, 103.

(18) See "The Purpose of Life is Enlightenment" at <https://www.angelfire.com/space2/light11/purpose.html>.

(19) Amos 4:1.

(20) See "The Divine Plan" at <https://www.angelfire.com/space2/light11/divine1.html> and "Is There a Plan to Life?" at <https://www.angelfire.com/space2/light11/plan.html>.

(21) "If you will know yourselves, then you will ... know that you are the sons of the Living Father." That is, if you were realized, you would know that you are Sons of God. (Jesus in GATT, 3.)

(22) See "Christianity and Hinduism are One" at <https://goldenageofgaia.com/2012/10/28/christianity-and-hinduism-are-one/>.

(23) GSR, 353.

(24) Ibid., 359.

(25) Paramahansa Yogananda, *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979, 1, 16. [Hereafter SCC.]

(26) GSR, 271.

(27) Loc. Cit.

(28) Sri Ramakrishna cited in Nikhilananda, "Shankara's Philosophy of Non-Dualism," CJD, 18-9; cf. GSR, 191.

(29) GSR, 30

(30) Ibid., 321.

(31) Ibid., 218.

(32) Ibid., 271.

(33) Ibid., 104.

(34) A. Guillaumont et al. *The Gospel According to Thomas*. New York and Evanston: Harper and Row, 1959, 29.

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- (62) Acts 2:1-4.
- (63) Swami Sri Yukteswar Giri, *The Holy Science*. Los Angeles: Self-Realization Fellowship, 1984, 15.
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- (65) Matthew Fox, *Illuminations of Hildegard of Bingen*. Santa Fe: Bear, 1985, 9.
- (66) Loc. cit.
- (67) Swami Yogeshananda, *The Visions of Sri Ramakrishna*. Madras: Sri Ramakrishna Math, 1980, 13.
- (68) Loc. cit.
- (69) Loc. cit.
- (70) GSR, 31.
- (71) KYW, 26.
- (72) GSR, 242.
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- (74) Swami Yogeshananda, *The Visions of Sri Ramakrishna*. Madras: Sri Ramakrishna Math, 1980, 31.

(75) Da Free John, *The Knee of Listening*. Original Edition. Clearlake, CA; Dawn Horse Press, 1984; c1973, 157.

(76) Ibid., 132.

(77) Ibid., 134.

(78) Ibid., 134-5.

(79) Proverbs 3:13 and 15.

(80) Sri Ramakrishna: “There is a stage beyond even Brahmajnana, After *jnana* comes *vijnana*.” (GSR, 288.) Ramana Maharshi calls it *turiyatita* and *sahaja* [permanent] *nirvikalpa samadhi*:

Sahaja [samadhi] is also *Nirvikalpa*. You are probably meaning [*Kevalya*] *Nirvikalpa*, which is temporary, while the *Samadhi* lasts. The *Sahaja Nirvikalpa* is permanent and in it lies liberation from rebirths. (S.S. Cohen, *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 88.) [Hereafter GR.]

[The] Heart is the seat of *Jnanam* as well as of the *granthi* (knot of ignorance). It is represented in the physical body by a hole smaller than the smallest pin-point, which is always shut. When the mind drops down in *Kevalya nirvikalpa [samadhi]*, it opens but shuts again after it. When *sahaja nirvikalpa samadhi* is attained it opens for good. (GR, 96.)

This is the final goal. (Ramana Maharshi, *Self-Enquiry*. Trans. T.M.P. Mahadevan. https://www.realization.org/page/namedoc0/self/self_0.htm Downloaded 1 August 2005, answer to question 40.)

This is the “final goal” in the sense that it frees an individual from the need to reincarnate in physical matter again, but it is not the final goal in terms of subsequent enlightenments. See “The Purpose of Life is Enlightenment – Ch. 11 – Enlightenment is Virtually Endless” at <https://goldenageofgaia.com/2011/08/11/the-purpose-of-life-is-enlightenment-ch-11-enlightenment-is-virtually-endless/>

(81) CJD, 49