

Transformative Awareness and the Constructed Self



Steve Beckow
Editor-in-Chief
Golden Age of Gaia

Vancouver: Golden Age of Gaia, 2022
Copyright declined. Please copy freely

Table of Contents

⌘ ⌘ Transformative Awareness ⌘ ⌘	7
Introduction to Transformative Awareness	8
⌘ What is Transformative Awareness? ⌘	12
Transformative Awareness: What's Not to Love?	13
Why is Awareness so Important?	15
Know Thyself: The Spiritual Basis of the Path of Awareness	18
For the Highest Good of All, Simply Be the Love	23
The Path of Awareness – Part 1	26
The Path of Awareness – Part 2	29
The Path of Awareness – Part 3	33
The Path of Awareness – Part 4	37
The Path of Awareness – Part 5	41
The Path of Awareness – Part 6	47
The Awareness Path: A Nice Place to Come Home to – Part 1/2	53
I Choose to Remain Aware – Part 1/2	57
I Choose to Remain Aware – Part 2/2	59
The Last Veil Called “I”	62
Transformational Transparency	66
Spiritual Exploration	71
Gone Fishing? No, Gone Being	74
Four Phases of Awareness: Not by the Clock	77
I Want What the Higher Dimensions Have to Offer	80
Increasing Higher-Dimensional Awareness	82
Conscious Awareness: The Need for a Quantum Language	84
Paradigmatic Breakthrough as a Type of Spiritual Realization	88
⌘ The “I” of Awareness? ⌘	94
The I of Awareness	95
I am a Point of Love, Light, and Awareness	97

Original Innocence	102
It's Always the "I"	105
Getting Out of My Own Way	107
⌘ ⌘ The Constructed Self ⌘ ⌘	110
Introduction to the Constructed Self	111
⌘ The Constructed Self ⌘	115
Another Chaotic Node: What Are We Processing?	116
The Polar Opposite of Self-Awareness: Image Management	121
Looking Good and Sounding Great	128
My Winning Number	131
A House for the Mind in a World of Our Own Construction	134
The Constructed Self vs. the Shadow Self	137
Last Lunch at Cold Mountain	139
Responsible for My Own Face	144
Archangel Michael on the Constructed Self and the New Normal	147
⌘ Acts and Roles ⌘	159
Who Would I Be Without My Act?	160
The Grand Motif	161
The Gawkiness of the Constructed Self	164
The Self-Serving Bias: The Chief Barrier to Life Working	168
From the Humpty Dumpty Man to Here: Completing the Fear of Being Wrong	172
⌘ ⌘ Exiting the Constructed Self ⌘ ⌘	177
⌘ Growth Work ⌘	178
Raising Awareness	179
We Talk Little about What's Most Important to Us: How We Feel	181
Vasanas and Patterns are the Chief Obstacles to a World that Works	184
Entertaining the Counterintuitive	187
Not Out of the Woods Yet	191
Drinking the Poison, Hoping They'll Die – Part 1/2	194
Drinking the Poison, Hoping They'll Die – Part 2/2	197

A Time of Purification?	200
What’s the Significance and Effectiveness of Personal Cleansing?	204
Layer Upon Layer of Constructed Self	207
Peeling an Onion	209
Layers of the Onion	211
Calling Ourselves on Our Own Numbers	214
Waking Up is Hard to Do	218
Illustrating Calling Oneself on One’s Own Number	221
Archaeological Dig into Strong Desire	224
Drama and Harmlessness	227
Insights Coming Fast and Furious in These Fertile Times	231
☞ Completing the Vasana or Core Issue ☞	233
How to Handle Unwanted Feelings: The Upset Clearing Process	234
Cleaning Up the Residue: The “Work” in “Growth Work”	239
Awareness Only One Tool for Lightworkers	242
What if You Don’t Know How to Source a Vasana?	246
Neither a Jukebox nor a Living Fossil	250
Patterned Responses as Phantoms	253
A Script is Triggered and Where Does It Lead?	257
Tectonic Vasanas, Core Issues and the Constructed Self	261
The Driver of a Team of Stallions	265
The Worst Possible Virus: The Inner Hitler	267
Vesuvius is Quiet	271
Healing the Primary Break and Becoming Whole Again	273
From Vasanas to Scripts	277
The Possibility of the Re-Emergence of the Constructed Self	280
☞ The Deconstruction of the Constructed Self ☞	284
The Deconstruction of the Constructed Self	285
Deconstructing ‘Me,’ Removing the Masks	287
Emerging, Standing Forth, Exiting the Mask - It’s All the Same	290

Unmasked	295
Thank You to the Troll Under the Bridge ... and Goodbye	297
Our Deep Housecleaning	300
More and More Still	304
Escaping the Constructed Self – Part 1/5	306
Escaping the Constructed Self – Part 2/5	310
Escaping the Constructed Self – Part 3/5	313
Escaping the Constructed Self – Part 4/5	315
Escaping the Constructed Self – Part 5/5	319
⌘ ⌘ The Reconstruction of the Deconstructed Self ⌘ ⌘	323
⌘ The Reconstruction of the Deconstructed Self ⌘	324
Reconstructing the Deconstructed Self	325
What is Emergence?	328
Standing Forth as the Self	338
Come Out! Come Out! Whoever You Are	341
Next Stage	342
Feeling Loving, Blissful, and Ecstatic is an Inside Job	345
A Basic Change of Opinion	348
Changed My Mind	351
Open Road; Not a Scrap of Resistance	354
Autopilot Set to “Learn”	356
I’m a Believer	359
I Go Another Way	361
A Balanced, Truthful, and Realistic Positivity	363
⌘ The Balanced Adult ⌘	366
When is the Wounded Child in the Driver’s Seat?	367
Escape from Adulthood: OK, That’s Enough of That	370
In Search of the Balanced Adult	372
The Adult State = The Balanced State	374
Adult at the Steering Wheel	380

Glimpses of What Lies Ahead	383
That's My Target	386
Staying in My Adult State	388
Peace, Love and Truth	390
⌘ Ascension and Awareness ⌘	393
Our Future and Our Destiny: Are We There Yet?	394
Expanding Awareness in a Gradual Ascension – Part 1/3	396
Expanding Awareness in a Gradual Ascension – Part 2/3	398
Expanding Awareness in a Gradual Ascension – Part 3/3	401
Ascension is like Changing the Channel	405
The Challenge of the Times	408
Seeing Life as a Learning Experience	412
⌘ ⌘ Additional Readings ⌘ ⌘	414

⌘ ⌘ Transformative Awareness ⌘ ⌘

Introduction to Transformative Awareness



Jesus: You have to realize that consciousness is something very powerful. It is much more than a passive registering of an emotion - consciousness is an intense creative force. ...

Consciousness is not something static; things do not remain as they are. You will notice that if you do not nourish the energy of the emotion or of your judgment about it, they will gradually dissipate. ...

Awareness transforms – it is the major instrument for change. (1)

Awareness cannot be described in terms of something itself. It is *sui generis* - a phenomenon unto itself; irreducible - and it is also everything that is and is not.

The facet of it that probably interests us is its capacity to know. It intrudes itself into different dimensions of being by inhabiting a body capable of operating in that dimension.

Currently I inhabit many bodies, culminating in the spirit-with-many-bodies inhabiting a physical one. My spirit is "inside" this physical body, looking out through its eyes, smelling through its nose, eating through its mouth, and so on.

I, the observer, the eternal point of awareness in all that transpires, receive all the information generated by my actions in this physical body. I make all decisions after receiving it.

I then watch and feel what results and amend my action plan if necessary. In this fashion I go through life, experiencing and learning.

To what end? Good question. Because there is an end, an aim, an object to life.

I was shown that object in a vision I had on Feb. 13, 1987. I saw the entire life journey of a single soul, from God to God. I was left with the words in my ear: "The purpose of life is enlightenment." (2)

The purpose of life is that God should meet God in a moment of our enlightenment and for that purpose was all of this made.

The major contribution we make to God meeting God, in my opinion, is purification. Cleansing ourselves of our core issues, old baggage, unfinished business is what reveals our pure and innocent Self underneath.

And the way to do that that I follow is the path of awareness, in which the truth of what we feel, think, and do is raised to consciousness, the truth being relied on to set us free from the issue.

In all my forty plus years following the awareness path, I have only two theorems to offer:

(1) The truth will set you free.

Not only from cosmic ignorance, but also from daily upsets. We can therefore use the fact of whether we're feeling increasing relief or increasing frustration as a guide to whether we're uncovering the truth or not.

(2) Awareness varies inversely with muscular tension in the body.

When tension goes up, awareness goes down. When tension goes down, awareness

goes up. That puts an increased importance on relaxation and a stress-free environment. But, like everything else, not when taken to extremes.

The one agreement I'm aware of on the awareness path is to remain aware of ourselves. Whatever we do, we have one particle of attention on what we're doing, how we're doing it, what other thoughts we have, what feelings arise, etc.

After the heart opens and love courses through us, we remember to share that love with ourselves, to paint our field of awareness with it, and then to send it on out to the world.

Now what we get to observe is a being filled with love and life takes a great leap upwards and onwards.

The Truth of who we are will set us free from our felt separation from God.

The truth of what we face in everyday life will set us free from all the knots and tangles we get ourselves in on a daily basis.

I am peace.

I am love.

I am awareness of the truth.

If I were to start the whole journey over, I would again choose the path of awareness as the simplest and quickest path through the jungle to love and peace.

Awareness transforms.

Experiencing love and peace transforms awareness.

Footnotes

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

(2) For a description of the vision, 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/>

⌘ What is Transformative Awareness? ⌘

Transformative Awareness: What's Not to Love?

March 22, 2022

<https://goldenageofgaia.com/?p=334074>



How many things do we call "everything that is."

God, love, consciousness....

Three things cannot be everything that is all at once and be mutually exclusive, can they? It can't be love and not consciousness or consciousness and not love.

So it'd be fair to say that God = love = consciousness, would you agree?

"God," "love," and "consciousness" are just words pointing at the same thing.

How am I going to realize that? What tools do I have at my disposal?

The one I prefer is awareness - simple, bare awareness. Awareness (or consciousness) of what is, not what I'd like to see. The plain, clear truth of the moment. What's here now? How am I feeling?

The sharper my awareness, the closer I come to realizing that ... well, awareness is all there is. Consciousness or awareness is all there is on a number of scores.

One, awareness is the form and substance of all that is and is not.

Two, this is all a dream existence, real only in the dream. Beyond the dream is the dreamer and that is, again, consciousness or awareness.

I've experienced myself as a point of awareness in an Ocean of Love. Without body or possessions, I never felt freer. All there was was love in all directions and this dot on the endless sea, which was the point of awareness I am.

I've practiced awareness since 1975, when I first attended a consciousness-raising encounter group. It's automatic with me now to know how I'm feeling and what I'm thinking, as much as I can know.

Over the years I changed my view of awareness from it being neutral to it being dissolutive (my word apparently). Paint your thoughts and feelings with bare awareness and they lift and disappear. For that reason I'm calling it "transformative awareness."

Resist your thoughts and feelings and they persist.

Using simple awareness, I've gone back through many (not all, by any means) of my vasanas or core issues and released the knot that held them in place. I now listen to my laugh and it has a clarity it did not have years ago. I marvel at it.

There's a slight self-servingness to saying this. In reality any changes in me are very likely due to the rising love energies. But of course I'd see them as the result of my own efforts.

I no longer behave irritably ... well, a great deal of the time, that is. Interrupt me when I'm writing and I growl.

Awareness I can do at any time, in any place.

And, when I become aware of a wisp of love or bliss, I recognize it and it then unfolds and possesses me.

What's not to love about awareness?

Why is Awareness so Important?

September 26, 2020

<https://goldenageofgaia.com/2020/09/26/why-is-awareness-so-important/>



Why is awareness so important? Why not love? Why not good works?

Well, of course those are also very important.

But awareness - which is also called discernment and discrimination in some religions - is of ultimate importance. Why?

By now I should be able to ask "What is the purpose of life?" and a hundred hands go up.

The purpose of life, the reason God created life, as I saw in a vision in 1987, (1) was that God should meet God in a moment of our enlightenment.

When one of us knows who we truly are, when one of us realizes our true identity, our essential nature, we know "I am God." At that moment of realization, the only one God meets itself in our realization. (2)

If you were the only One in the universe - and beyond - how would you ... meet anyone? How would you know yourself?

Look around you. This is how the One did it. Create an illusory world of temporary beings who don't know who they are and awaken them to their God-identity.

In the moment when the bubble of illusion bursts, the temporary being realizes. It's like fireworks going off and the always, already God meets itself in the newly-realized God before It.

This is all done through awareness, discernment, discrimination (not this, not this).

I've said on a number of occasions, that for bliss or peace or love to fill us up, we have to recognize it. Oh, this wisp that I feel is bliss. Oh, this feeling is love. Wow, this is peace. And the divine state responds by filling us up. (3)

By the same token, enlightenment happens through realization. Bliss lifts us up to a higher level where we see things more clearly and we have a realization that releases a torrent of the divine states.

And then subsides, short of Ascension.

Realization is an act of awareness. Though it can be triggered by any of the divine states, what a realization is is a dawning awareness, usually of a higher order, but concerning anything - our present life, our origins, our future.

So increasing our awareness, our concentration, and our calmness promotes realization. They create fertile ground for it. They maximize our chances of, say, a random insight deepening or rising to realization.

Ascension itself is not like a Christmas gift. A Christmas gift is put under the tree and you have to wait till Christmas Day to open it. Once Christmas Day arrives, you open your gift and that's it.

No, with Ascension, we get gifts along the way, and they keep getting better and better. My articles on this blog have been a day-to-day recounting of my own experiences, (4) which have just gotten better and better. (5)

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) Like an un-self-conscious baby we grow up to the adolescence of self-consciousness; then the adulthood of Self-Consciousness; and then the golden years of No-Self-Consciousness as the Self re-immerses itself in the One.

(3) Yes, the divine states are intelligent or intelligently-directed (I don't know which). Love, peace, bliss, etc., will all flee if we ignore them or debase them with our thoughts. And, when we're really and truly open, they recognize that openness and find any crack to enter.

(4) If I hadn't written these experiences down, as they happened or close to when they happened, I would never remember them. The written record of them is far better than my ability to recollect them, except as a capsule description.

(5) Remember that I've volunteered to be a guinea pig so I probably have more experiences or "visits" than the next person.

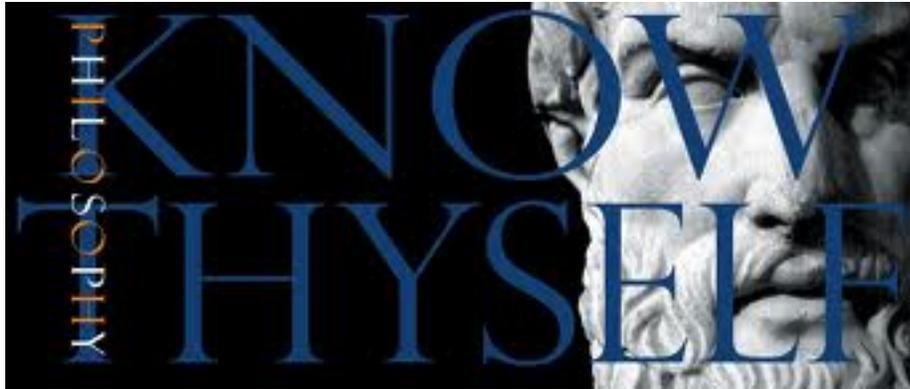
Moreover, I'm a pillar, here till the end, and a communicator. My senior partners tell me they don't want me to go off to a cave to seek to "finish the job" and they don't want me to lose touch with my readers because I'm floating around in the ethers. So my experiences are usually truncated. Perhaps they might feature no bliss, which is what lifts us up to a higher vibrational realm and realization.

If this is a race, it's a race we're all running together with the commitment being that we all get across the finish line.

Know Thyself: The Spiritual Basis of the Path of Awareness

May 3, 2012

<https://goldenageofgaia.com/spirituality/the-path-of-awareness/know-thyself-the-spiritual-basis-of-the-path-of-self-awareness/>



In my view, the Creator designed and built us like a Babushka doll. Inside the physical body is another body, and then another, and then another. And by the same token, more essential than the I as ego (“ego” in Latin means “I”), is another deeper I, and then another, and then another.

I believe that it was intended that we reach God by knowing successively higher forms of our "I" or Self.

The masters of enlightenment agree. Sri Yukteswar Giri said that “the highest aim of religion is ... Self-knowledge.” (1) We speak of enlightenment as Self-Realization, the attainment of the Supreme Self.

The masters say that one cannot know God until one knows one's self. Ibn Arabi for instance: “To know God is not an easy matter, until one becomes a knower of one's self.” (2)

Or Al-Ghazzali: “Knowledge of self is the key to knowledge of God, according to the saying: 'He who knows himself knows God.'” (3)

Or Krishnamurti: “Without first knowing yourself, how can you know that which is true? Illusion is inevitable without self-knowledge.” (4)

In fact our deepest, truest Self is God. How could it be otherwise? If all is God, how could we ourselves not also be God? St. Catherine of Genoa went so far as to say: "My Me is God, nor do I recognize any other Me except my God Himself." (5)

Sri Rajneesh tells us to "begin with yourself. Do not ask whether God exists; ask whether you exist." (6)

As incredible as it may sound, even the Divine Mother (Prakriti) may disappear, but the Self does not disappear (at least not yet), as Sri Ramana Maharshi reminds us.

"It is the experience of everyone that even in the states of deep sleep, fainting, etc., when the entire universe, moving and stationary, beginning with earth and ending with the unmanifested (Prakriti), disappear, he does not disappear.

"Therefore the state of pure being which is common to all and which is always experienced directly by everybody is one's true nature." (7)

To know our true nature, our true Self, it turns out, is the purpose of life. When we know ourself deeply, we solve the puzzle of life and fulfill the purpose of life – that God should meet God.

"To attain enlightenment," the Buddha reminds us, "without seeing your nature is impossible." (8) And, upon knowing the true Self or our true nature, all that we could wish for is attained, as Sri Ramana reminds us: "When one's true nature is known, then there is Being without beginning and end; It is unbroken Awareness-Bliss." (9)

I think that, when Jesus said "I am the way, the truth, and the life: no man cometh unto the Father, but by me," (10) he was pointing not to Jesus but to the Self, the I, or the "I am." Certainly no one comes to the Father, or the Supreme Self, except by first knowing the individuated Self at progressively deeper levels.

All of Jesus's parables of the treasure in the field, the pearl of great price, the great fish, and the mustard seed are about how knowledge of the Self becomes knowledge of the All-Self. Here is one parable:

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (11)

Put in other words, what Jesus is describing is how the aspirant sees a discrete light - the Self - in a moment of awareness called "spiritual awakening" by Hindus and "stream-entering" by Buddhists. This is what is meant by finding the treasure in the field, the field being the body. This occurs when the kundalini reaches the fourth chakra.

If the aspirant then meditates on that light, giving up all desires but to realize it fully ("selling all he hath"), then eventually that light becomes the light of the All-Self transcending all creation (the aspirant has "bought the field"). This occurs when the kundalini passes the seventh chakra and returns again to the spiritual heart or Hridayam. It is called sahaja samadhi. It is a permanent heart opening and brings all gifts.

Vedantic masters say that "you must realize absolutely that the Atman [the Self] is Brahman [the All-Self]." (12) Here is that moment described in the Upanishads: "I am that Self! I am life immortal! I overcome the world -- I who am endowed with golden effulgence! Those who know me achieve Reality." (13)

And here is Jan Ruusbroec referring to that same process in the Christian tradition:

"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." (14)

"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." (15)

And where is this Self to be found? Within, which is why Jesus would say: "The kingdom of Heaven is within you." (16) The searchlight of awareness is to be gradually turned within, deeper and deeper and deeper and deeper.

These processes are what is being referred to when one says that one must know the Self first before he can know God. Meditation directed inward is an intensive spiritual practice. The path of self-awareness might be seen as what the meditator does when he or she rises up off their cushion and re-enters everyday life. It is an everyday practice of self-observation, responsibility, and acceptance.

So therefore it's not narcissism or egocentricity to want to know the Self. It isn't a trivial activity to observe the self and its ways. It isn't frivolous. God has set up the round of life so that we can and must know our selves; doing so fulfills the purpose

of life. There can be nothing more momentous, mystical, and miraculous than absolutely knowing one's Self.

It is not service to self to know the Self. It is the most profound contribution to life because all of life is arranged, designed, set up to lead to this culmination of knowing the one Self, at which time God meets God, satisfying the commandment at the basis of all life.

So “Know Thyself” is the soundest of advice and the most sacred of duties. The path of self-awareness is specifically designed to allow us to know ourselves in this mystical and yet most practical way.

Footnotes

- (1) Sri Yukteswar Giri, *The Holy Science*. Los Angeles: Self-Realization Fellowship, 1984, 6.
- (2) Muhyiddin Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.
- (3) Al-Ghazzali, *The Alchemy of Happiness*. trans. Claud Field. Lahore: ASHRAF, 1971; c1964 19.
- (4) J. Krishnamurti, *Commentaries on Living. First Series*. Bombay, etc.: B.I. Publications, 1972; c1974, 1, 20.
- (5) St Catherine of Genoa in Aldous Huxley, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, 11.
- (6) Bhagwan Shree Rajneesh, *I am the Gate. The Meaning of Initiation and Discipleship*. New York, etc.: Harper Colophon, 1977; c1975, 80.
- (7) Sri Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974, Chapter 4, Question 18.
- (8) Bodhidharma in Pine, Red, trans., *The Zen Teachings of Bodhidharma*. Port Townsend, WA, Empty Bowl, 1987, 9.
- (9) Ramana Maharshi in Anon., *Who Am I? The Teachings of Bhagavan Sri Ramana Maharshi*. Sarasota, FL: Ramana Publications, 1990, 24-5.
- (10) John 14:6.

(11) Matthew 13:44

(12) Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, 69.

(13) Swami Prabhavananda and Frederick Manchester, trans., *The Upanishads. Breath of the Eternal*. New York and Scarborough: New American Library, 1957; c1948, 59.

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

(15) John Ruusbroec in JR, 74.

(16) John 8: 32.

For the Highest Good of All, Simply Be the Love

March 26, 2022

<https://goldenageofgaia.com/2022/03/26/for-the-highest-good-of-all-simply-be-the-love/>



For the highest good of all....

We use words like this and "of the people, by the people, for the people" with a sense of certainty. But do we really know what they mean?

This phrase will come to have more and more meaning in the months and years ahead so I think it's a good thing to look at in the midst of all this mayhem.

Why not just "for everyone's good"? Or "for your own best interests"?

The "highest" good suggests it's a good beyond my evaluation or yours, perhaps even our knowing.

That word is like an open door. We have to ask ourselves all manner of questions like, OK, who will judge? Who knows more than we the people? What good is higher than a happy family life and passing an inheritance on to the children?

We go through years of struggle and wrestling with ourselves and all the sources, only to agree with the many voices clamoring inside us that God is the final evaluator.

Now our inquiry straightens out and we ask ourselves more pointed questions like: What does God say about "the highest good of all." I could cut a very long story short and say, without fancy logic or prodigious memory, that, in my best guess, it would be as Jesus said: For us to love one another.

That compresses volumes into one short sentence.

I could talk about the purpose of life (to know our true identity), what God wants (for God to meet God in a moment of our enlightenment), how love draws one to God (by the Law of Attraction), how love must flow (from one person to another to another, such is the Divine Plan and the nature of love), on and on about the reasons why the highest good of all would be found in the end to be loving one another.

Or look! Let's compress it even further. Push, push, push, just to: Love. Yes. That captures it all. Yes. Just love. Phew!



Our Heavenly Father does not have a voice. Our Divine Mother is the Voice in the Silence, the Voice of One crying in the Wilderness. On the very day she gave me a statement of my mission, she explained and emphasized its relationship to love.

Divine Mother: You have chosen long, long ago with Me, with Annastara [my twin flame], with ME KI AL to be a communicator and an agent of change.

But YOU have chosen this because you've said to me, "Mother, what if they forget? I will remind them. I will communicate with them through

words, through my passion, through my heart, through my knowing. I will communicate the love to them.”

This is your task and it is a task of change as this planet, in this great chaos, in flux, chooses, yes, by this wonderful instrument of free will, as they choose and as you choose, *to simply be the love*.

It can have an infinite, literally infinite, number of expressions. But, sweet child, the expressions are only of One so I repeat what I have said so many times. If it is not of love, if it does not build the love, if it does not expose the love, if it does not communicate the love, then turn away. (1)

Final verdict from the last Word, who was in the beginning and will be in the end: Simply be the love.

We now have the highest good of all compressed into a single word: Love.

All the celestials and masters say, in the end, it's simple. Yes, I think it is: Simply be the love.

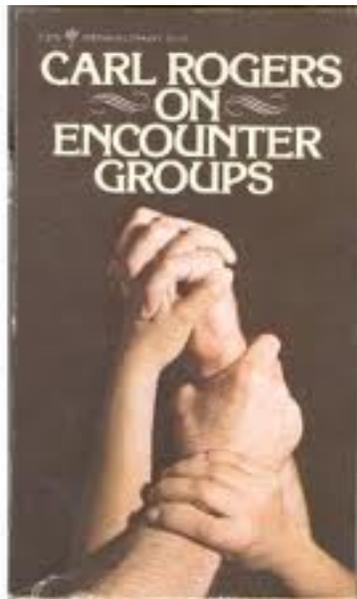
Footnotes

(1) The Divine Mother in a personal reading with Steve Beckow through Linda Dillon, April 30, 2019 at <http://goldenageofgaia.com/2019/06/01/the-divine-mother-it-is-all-a-journey-of-love/>.

The Path of Awareness – Part 1

April 22, 2012

<https://goldenageofgaia.com/spirituality/the-path-of-awareness/the-path-of-awareness-part-1/>



Encounter Groups were an early means of consciousness raising

Until recently, I haven't shared much on my own path of awareness because I believed that it was shared by most people. Sharing about it seemed unnecessary. But events of the recent past have suggested to me that that appraisal may not be the case. In fact, it may have been shared by most people many years ago, but perhaps not now.

It may be that the intervening years, which I thought saw the path survive and grow, may not have seen it prosper. Certainly the cabal did everything it could after the decades of the Sixties and Seventies to defeat lightwork. So maybe our knowledge of the path of awareness did not blossom in quite the way I thought.

I'm going to take the chance that it may not have and begin to communicate about it.

The path of awareness is something that draws on the spiritual insights of people like Ramana Maharshi and the Zen masters, but extends them into everyday life in a way that they had not previously been extended. Another name for the path of awareness is consciousness raising or the growth movement.

The earliest and the single biggest motivator for consciousness raising was the civil rights movement and its leading proponent was Dr. Martin Luther King. The motivation was thereafter taken up by the feminist movement, which took consciousness raising to a whole new level.

Unfortunately the violence that attended the anti-Vietnam War movement, in my eyes, lost us some of the widespread social support we had. We were consciousness raising, no doubt, but sometimes did it by razing banks, etc.

The end of the Seventies saw a time of recession arise and the beginning of the many corporatist "bubble" economies that began with junk bonds and may have ended most recently with the mortgage and derivatives bubbles, the bail-out and the fall of cabalistic capitalism.

The end of capitalism as a viable economic system (well, it was probably never viable and never intended to be) saw economic survival become the order of the day. People seemed to put aside an emphasis on human growth and concentrate on making a living. I recall reading articles on what happened to the hippies in later life and many of them donned suits and ties, probably out of necessity. After this time I lost sight of what happened to the growth movement.

Its most basic tenet was to expand and increase the purview of our awareness. Perhaps the key statement of the path of awareness or of consciousness raising was "I'm aware of."

It's a basic aspect of being human to notice that one can bestow consciousness on things. We can be aware of all aspects of life, and we can be aware that we're aware of it. We can make of ourselves an object of awareness. Of others. Of things remote in time and space. We can even make of God an object of awareness.

Awareness is a divine attribute, is it not? God is aware of everything. If the purpose of life is to know ourselves as God, so that God can meet God in a moment of our enlightenment, then the continual expansion of our awareness can be seen as a path to God, is that not true? And in fact it turns out, as far as I and many other practitioners of the path of awareness are concerned, to be true.

And, when we do bestow awareness on something, if we observe closely, touching each thing with our awareness results in something. And that is perhaps a corollary of the tenet of awareness.

Bestowing awareness on something without attempting to change it causes that something to move or release. Resisting it causes that something to persist. Werner Erhard used to say what we resist persists. If we want something to shift or release, be aware of it and let it be.

So, for instance, if I was upset, if I simply bestowed my awareness on my upset and observed it, rather than acting it out, projecting it onto another, gunnysacking it, or doing the myriad things which our society does, all of which cause "drama" or ritualized activity perpetuating upset, then the upset would lift about as fast as it was ever going to.

So perhaps I can end this first instalment on the path of awareness by establishing this basic insight, that becoming more and more aware of every aspect of our lives turned out to be a good thing and produced good effects, and that simply being aware of our upsets and unwanted conditions, without trying to change them or fix them, caused them to work themselves out and be released.

The Path of Awareness – Part 2

April 22, 2012

<https://goldenageofgaia.com/spirituality/the-path-of-awareness/the-path-of-awareness-part-2/>



Werner Erhard in the 1970s

The second most basic tenet of the path of awareness was to remain with one's self. And it was this emphasis on remaining with one's self that earned the awareness movement the nickname "the Me Generation."

The term was used to deride it by suggesting that it was selfish and narcissistic. But it was in no way that.

Remaining with one's self was a reminder to not focus on another person's input into a situation, not judge or analyze them, but to remain with our own input. It was an encouragement toward an important value in the awareness movement, which was personal responsibility.

In the earliest days of the growth movement, people attended encounter groups or workshops, many of them led by accomplished men and women we called "circuit riders." These were the equivalent of the preachers of our day. It was what religion had become by then and people had their favorites.

Among the very best of independent circuit riders, in my opinion, was psychologist John Enright and workshops was the est Training, founded by Werner Erhard. I may be drawing on their insights a fair amount here. John Enright had a wonderful sense of humor and so he would express the notion of personal responsibility in ways like these:

"Due to circumstances beyond my control, I am master of my fate and captain of my soul." (1)

"Responsibility is acknowledging that my input is crucial and accepting its consequences." (2)

"You may not be responsible for an event but you're responsible for the meaning you give the event." (3)

"Dealing with another's part in things is blaming or trying to appear blameless. As such it is reducible to image management. Dealing with one's own part in things is taking responsibility and seeking improvement and real change." (4)

I remember how John would encourage us to take any event in our lives and see how we were personally responsible for it. He had a long process he would engage us in and somewhere in it we would see what we did to cause the event. And when we saw it, we had a very powerful "Aha!" moment.

I chose an occasion in 1970 when I was stabbed and left with a knife in my back trying to help an old man. He showed me that, at one point in the event, I saw a policeman nearby and refused to call him because I wanted to be a hero. Instead I nearly wound up dead.

When I saw that moment and the fact that I declined to summon the policeman, all the feelings of victimization connected to the event and all the regrettable consequences from the event that went on for months and even years, melted away.

That was the benefit of participating in the growth movement. Workshops with John or Werner were so liberating because so much drama and so many stories were demolished as a result of them.

John described his courses as "hard-nosed permission giving" and I remember having many of the most profound insights of my life either in his courses or in the est Training, which was very much like his courses. Both John Enright and Werner Erhard shared a common circumstance: they were both, in my eyes, enlightened.

As John said, personal responsibility meant seeing my input in the events of my life as being crucial and accepting that I am the source and the one responsible for its consequences.

He used to joke about a person seeing an avalanche coming down on himself as one who took the ultimate in personal responsibility: "When the avalanche is coming down on you, you can say, 'Oh my God! It's going to hit me!' or you can say, 'Far out! What a way to go!'" (5) I can only surmise that John exited his own life that way.

The growth movement encouraged people to take as much responsibility as they could for as much of life as they could. Psychologist Bob Larzelere shows what that would look like in real life in the area of our beliefs.

"Your environment is a reflection of your beliefs. Your beliefs come first, then they are materialized in the illusion-reality. You are the source of your beliefs, your environment is not. The only place you can effectively take responsibility for your reality is in looking at, and taking responsibility for, your beliefs. How do you do that? By doing it. Responsibility is a generating context. There is no technique for it. It is a choice you make." (6)

Werner Erhard, the founder of the est Training, conveyed the sense that existed then of wanting to raise the bar higher and higher and higher around taking responsibility for our lives and coming from integrity:

"We are finding out what we need to know right here. We are creating this together. I want to work with people who are willing to participate at a very high level of responsibility and integrity. We need to be willing to work through the difficulties and frustrations that accompany a creative process. We need to transcend our personal interests, our own agendas, and search for what is wanted and needed to create community.

"We will have to give up that last-ditch reaction to our frustration of not being able to get it done: 'All right, I'll do it myself.' That won't work any more. We need to learn to produce results by empowering each other." (7)

I probably can't convey the thrill I used to feel each time I attended one of John Enright's or Werner Erhard's courses and heard the bar being raised again - the end of hunger by 2000, world peace by a similar year, on and on we went extending our responsibility to our world, culminating in the vision of a world that worked for everyone, again another idea whose time would come, contributed by Werner.

Footnotes

(1) Awareness, Responsibility and Communication Course, Cold Mountain Institute, April 15, 1976. [Hereafter CMI]

(2) N.d.

(3) Awareness, Responsibility, and Communication Course, Vancouver, January 20, 1979. [Hereafter ARC, Vancouver.]

(4) CMI, April 8, 1976.

(5) ARC, Vancouver, January 20, 1979.

(6) Bob Larzalere, *The Harmony of Love*. Context Publications, 1982, 71.

(7) Werner Erhard quoted in Joan Bordow, "Inventing the Community Workshop," *The Review*, May/June 1982, 5 and 7.

The Path of Awareness – Part 3

April 22, 2012

<https://goldenageofgaia.com/spirituality/the-path-of-awareness/the-path-of-awareness-part-3/>



Advanced trainings in those days could include rappeling or zip lines - which again might bring transformational experiences or breakthrough

A third tenet of the growth movement was that we are not a thing, but the space in which things arise. Werner Erhard described it well. He used the word "context" to denote a space or wholeness, as opposed to "content," which was what arose in a context and was organized by it.

"Contexts are created by the Self, out of nothing. When you stop identifying yourself as a thing, as a position, and start experiencing your Self as the context, as the space, for your life – when you start experiencing that you are the context in which the content of your life occurs – you will automatically and necessarily experience responsibility for all the content in your space. You will experience that you are whole and complete and that you are aligned with other Selves, with the Self.

"When you experience your Self as space, you create contexts from which you can come into the world. One such context is the end of hunger and starvation on our planet within two decades." (1)

Much of what Werner taught about ourselves became translated into huge, mind-expanding projects, which it appears may not have happened by the year 2000 but are undoubtedly destined to happen. In my view, he was way ahead of his time.

We often consider the biggest obstacle to being responsible for our lives to be our own ego. What we won't be responsible for, we cannot experience fully and completely. What we won't be responsible for, we cannot know as space. Werner found that he came to peace with his own ego when he could let it be.

"I saw that I had to take responsibility for my own ego, so that my transformation would not turn into just another ego trip. I had destroyed my previous [1963] experience by holding it incorrectly – by believing it and being righteous about it. I was concerned that I might do that again.

"What resolved this worry was realizing that it is ultimate ego to suppose that you can function without ego. I saw that I could let my ego be, and that when I did so, it would let me be. It would not longer impede me.

"Instead of my ego's running the show, I could run the show. It was a matter of my being willing to be at cause with my own ego, to hold it as something that belonged to me – not to resist it or try to get rid of it, not to prove that I didn't have one, not fall into it, submit to it, or let it run me." (2)

It makes no difference to say that we are space or to say that the Absolute God is a transcendental Void, a primal Nothingness. What characterized the growth movement of the Sixties and Seventies was that it took notions that were as old as the Perennial Philosophy and gave them a peculiarly Western spin and vocabulary. It now became fashionable to think of ourselves as space.

Another way of saying that, used in the est Training, was to say that we were everything/nothing. "Space" and "everything/nothing" were est codewords, as far as I'm concerned, for God, just as Krishnamurti's codeword seemed to be "passive awareness." Said est Trainer Rod Browning:

"Most people feel that who they are is what they (1) have, (2) do, and (3) are. They might get a better handle on things if they started the other way around. But, in actuality, who you are is not what

you have, do, or are, or what you are, do, or have. It's nothing, nowhere, or everything, everywhere. It's the space in which things happen." (3)

As I've said on other occasions, the truth will set you free. When Rod Browning acted out this statement that who we are is not the automatic robot we thought of as having, doing and being, but the space in which all of that arose, I, in the terms of the training, "got it," or had a transformational experience of the truth of that remark. The truth, realized, had indeed set me free.

And then I lost it. Because it was equally true that life was in fact, as we said in those days, getting it and losing it, getting it and losing it. But what an exciting journey living life as a transformative experience was.

According to est, the source of our problems lay in misidentifying ourselves as the content of our lives rather than as the context. In the words of est Trainer Hal Isen:

"The source of the problem is misidentifying yourself as a thing or a point of view. You identify yourself as your body sensations, your point of view, your story, your considerations. Get the price you pay for that in terms of your aliveness, of your ability to enjoy life." (4)

"You're stuck with yourself as a conclusion, an assumption, a thing. The truth is, who you are is everything/nothing, the context for it all. You know what happens when you misidentify yourself with a concept? You resist. And it gets heavier. [That's] the story of [your] life." (5)

It was perhaps the est Training more than anything else that had me get, in the words of Trainer Ron Bynum, that: "*You* are that which will get your life to work. The point is that you need to trust yourself intimately." (6)

The momentum of the awareness movement of these years, which began with the encounter groups of the Sixties and culminated for me in the est Training of the Seventies, was exactly this: to trust the Self intimately and implicitly; to know that the answers lay within; to seek with awareness and express with responsibility what was found therein; and to build on what I saw and learned day by day - or perhaps not to build, but, as we might have said then, to "disappear," day by day.

The more we observed; the more we saw and accepted; the more disappeared. The growth movement peeled off layers and layers of withholding, character armoring, lies and manipulation. It peeled off into spirituality and often provided the proof in our daily lives of much of much of what the masters of the East had said.

Disappearing more and more of our upsets and other unwanted conditions, letting go of ideas of ourselves as the content rather than the context, space, or everything/nothing, only bore out in our everyday experience what Lao Tzu taught thousands of years before:

"The Way is gained by daily loss,
Loss upon loss
Until at last comes rest." (7)

Footnotes

(1) Werner Erhard, *The End of Starvation: Creating an Idea Whose Time has Come*. San Francisco: The Hunger Project, n.d., 18.

(2) Werner Erhard in W.W. Bartley, III. *Werner Erhard: The Transformation of a Man; the Founding of est*. New York: Potter, 1978, 169.

(3) est Trainer Ron Browning in the est Training, November 1979.

(4) est 6-Day Trainer Hal Isen, 15 Nov. 1980.

(5) Loc. cit.

(6) est 6-Day Trainer Ron Bynum, 17 Nov. 1980.

(7) Lao-Tzu, *The Way of Life*. The Tao Te Ching. trans. R.B. Blakney. New York, etc.: Avon, 1975, 101.

The Path of Awareness – Part 4

April 22, 2012

<https://goldenageofgaia.com/spirituality/the-path-of-awareness/the-path-of-awareness-part-4/>



Any shift in the way we were holding life led to increased aliveness

Another basic tenet of the path of awareness is the existence and importance of choice. Choosing and experiencing our choice was stressed in encounter groups, awareness workshops, and the est Training. A lot of what didn't work in society seemed to stem from victimization, false attribution of cause and manipulation.

If we are the space of everything/nothing or context, then we'd choose by simply choosing, for no reason. But getting to the place of seeing that often took work and meant going down through layers of resistance and denial. So few people in our society seemed willing to just choose and then be responsible for having chosen.

John Enright listed some of the pitfalls in making choices: choosing by default, choosing as an escape hatch, killing off the alternatives till only one "choice" remained, putting off choosing until we had "sufficient information" (we never did, according to John), and needing always to have equal and opposite choices from among which to choose. (1)

The est training would distinguish between a life lived at cause and a life lived at effect. Living at effect meant always attributing our choices to an outside factor or, internally, to our reasons, sensations, fears, hopes, worries, or various other elements of stimulus-response, which represented mis-identifications. These est called "false cause."

I'd often be chided for taking notes. I'd end up, the trainers would say, with an enlightened notebook. But it's that notebook I'm relying on now to recreate the lessons learned. Without being transmitted, any knowledge can be lost.

est would use a benevolent abrasiveness to get our attention and make us think. According to them, living our lives "at effect" meant that we were robots, machines, automatons, what Communication Workshop leader Jed Naylor called "an expanded rock, a high-powered dog."

"You have a high power to rationalize, and you call it choice. You say what you say to me, and then you explain it. You have a large number of strings, and when you pull them or someone else pulls them you call it choice." (2)

The Training would use pithy and catchy examples to drive the point home; for instance, on being at effect:

Angelo d'Amelio: "You are absolutely at effect. If you want to leave here today, use the door. You can't be any more at effect than that. If you have choice, fly." (3)

Ron Bynum: "You guys look at the clock in the morning to see how many hours sleep you got to see how you're going to feel that day." (4)

Hearing these examples, most people would chuckle because they were usually right on the mark. There was no doubt that John Enright and the est Training were high comedy and a great way to learn.

est saw human beings as "reasonable." They made their choices and then they adduced a hundred reasons for them, instead of simply glorying in their Self-bestowed right to choose for no reason at all. Jed would say: "There is no end to the number of reasons you can have for things. You can tip the reasons scale either way – for doing something or for not doing something." (5)

I certainly found that that was true.

"Your choice is not a result of your reasons. Your choice is a result of your choice. I do this because I do this, and for no reason at all. But you don't

choose; you decide. 'Deciding' has the same root as suicide, homicide, fratricide, infanticide.

"When you decide, you murder the alternatives. Then you have to supply yourself with reasons to prove your decision is right and the alternative is wrong. That's why you get self-righteous about your decision, and won't get off it even when everything else screams at you that your decision is not serving you." (6)

According to Jed, we cannot stop having reasons but we need not make them the cause or basis of our choice.

"Have your reasons. But don't make them responsible for your being here. Make yourself responsible because you said you'd be here, because you gave your word. Experience yourself being here self-determinedly, out of choice, out of your having put yourself here." (7)

What shifts us from being at effect to being at cause, from deciding to choosing was what est called "transformation." I'll be speaking about transformation at much more length later, but here I simply want to say that transformation occurs when we contextualize, or perhaps recontextualize, our situation.

"Transformation occurs as a recontextualization – from a context where you are at the effect of 'things' to a context where you are the source ('at cause') of things. The heart of transformation is going from being at effect to being at cause." (8)

"Knowing that you can choose, that you have the power to transform the quality of your life – at every moment, and in all circumstances – is what the *est* training is about. And that transformation can happen in an instant." (9)

Perhaps the most difficult notion about being at cause, or choosing, was causing myself to be at effect or choosing to be at effect. According to Angelo d'Amelio, "when I cause myself to be at effect, I have choice; I allow it to be; I've contextualized it; I've accepted it." (10)

Nothing needed to be a problem if we didn't let it run us or determine our choices. Angelo would say. "Run your problems; don't let your problems run you. Run your life; don't let your life run you. Run your body; don't let your body run you. Be at cause with your life, rather than at effect." (11)

Every program or movement I've been involved in seems to use testimonials - opinions shared by people who have done the workshop and attest to its value. One person who attested to the usefulness of est was "Froggie," a convict who really made the insights of the Training his own.

A statement attributed to Froggie seemed to typify the shift in one's nature when one moved from being at the effect of everything to being at cause. Froggie said: "I used to serve time. Now time serves me." (12)

Extended in any direction, that about summed up the basic value in the growth movement of moving from decision to choice, at effect to at cause, or victimization to responsibility.

Footnotes

(1) Awareness, Responsibility and Communication Course, Cold Mountain Institute, April 15, 1976.

(2) est Communications Workshop Leader Jed Naylor, Oct. 1980

(3) est Trainer Angelo d'Amelio, Nov. 1979.

(4) est 6-Day Trainer Ron Bynum, 16 Nov. 1980.

(5) Jed Naylor, Oct. 1980.

(6) Loc. cit.

(7) Loc. cit.

(8) *Questions people ask about the est Training*. est, 1977, n.p.

(9) Loc. cit.

(10) est Trainer Angelo d'Amelio, Nov. 1979.

(11) Loc. cit.

(12) Convict named Froggie, in an est movie, 14 Jan. 1980.

The Path of Awareness – Part 5

April 23, 2012

<https://goldenageofgaia.com/spirituality/the-path-of-awareness/the-path-of-awareness-part-5/>



Working out in the early days of the est Training

What I'd like to look at here is the manner in which one form of the awareness path - the est Training - approached enlightenment - or what they came to call "transformation."

[Please be aware that I'm discussing elements of the est Training and not of Landmark, its successor.]

If the purpose of life is enlightenment, then what makes a path a path is that it has led some to enlightenment and realistically promises to lead others there as well. Of all the forms that consciousness-raising took, the est Training held for me the most promise as an awareness path of any that I personally took part in.

In the end, the path I followed was a composite of the data of the est Training and the form of enlightenment intensives (EIs). est offered the explanation of the path and EIs offered the space in which to apply that data.

I'll confine myself to developing est's notions of enlightenment. But there was much more to its information than only what it said about enlightenment.

Werner Erhard pointed to two states of mind in which life was lived. One he called “unconscious awareness” and the other “conscious awareness.” The aim of the est Training was to assist an individual to move from the one to the other.

He would draw the two sets of words on the black board, the first below the second, and then draw a line between the two. He would then talk about the differences between life lived below the line and life lived above it.

Below the line was unconscious awareness and unexperienced experience, and above the line was conscious awareness and experienced experience. (1) Below the line was distance; above the line was space. Below the line was stimulus-response and analysis; above the line was cause and description.

Communication below the line was based on attention, sympathy, and the exchange of agreed-upon symbols; above the line, it was based on harmonious and intentional experiencing and recreation of another's experience. (2) Below the line what one did with things and experiences was changing their form; above the line one transformed them or changed their substance.

Everything about the awareness path is descriptive. Werner described what he called the dimensions of certainty, which related to the levels of experiencing from the least certain to the most. Climbing the ladder that these experiential states represented brought one from below the line to above the line. The dimensions went from being unconscious of something, to being at mystery about it, believing about it, perceiving it, thinking about it, doing something about it, and feeling it.

At this point one encountered the line between unconscious and conscious awareness. Above the line lay the states of observing or witnessing, not knowing, and natural knowing. (3) Natural knowing was the transformed state. It was enlivening, satisfying, spontaneous, and fully self-expressing. Unconscious awareness was none of these.

Most of us live our lives in unconscious awareness. As a matter of fact, life lived in conscious awareness for the majority of us may only be measured in minutes in a year; for some, mere seconds.

est Trainer Angelo d'Amelio explained the difference between change and transformation:

“There is a difference between change and transform. 'Change' means an alteration in form; 'transform' an alteration in substance. When you change something, you pass something through something; when you transform it,

you pass something through nothing. 'Nothing' means you add nothing to the experience – no judgments, no expectations, nothing. That way you experience it and it disappears.” (4)

I've simply developed est's notions of unconscious and conscious awareness here, but the various programs of the est Network were rich and varied and applied the core teachings to a number of aspects of life - communications, relationships, work, etc.

Moreover, the main work of the est Training was to recreate the structure and process of the mind. Recreated, the mind falls silent and leaves one in a transformed space. But to discuss that aspect of est's information, which I acknowledge is important, would extend this series much farther than I intend.

The est Training itself was based on Werner Erhard's two experiences of enlightenment, one of which happened in 1963, which he lost, and the other in 1971, which he did not. He considered the 1963 event a peak experience and the 1971 event, according to his biographers, “a shift of the context in which he held all content and all process, including experience.” (5)

Werner described the 1971 experience in these words:

“What happened has no form. It was timeless, unbounded, ineffable, beyond language. There are no words attached to it, no emotions or feelings, no attitudes, no bodily sensations. What came from it, of course, formed itself into feelings and emotions and words, and finally into an altered process of life itself. But that is like saying that the hole in the sand looks like the stick that you made the hole with.

“Part of it was the realization that I knew nothing. I was aghast at that. For I had spent most of my life trying to learn things. I was sure that there was some one thing that I didn't know, and that if I could find it out, I would be all right. I was sure that there was a secret, and I was determined to find it.

“Then this happened – and I realized that I knew nothing. I realized that everything I knew was skewed toward some end. I saw that the fundamental skew to all knowledge, and to unenlightened mind, is survival, or, as I put it then, success. All my knowledge up to then had been skewed toward success, toward making it, toward self-realization, toward all the goals, from material to mystic.

“In the next instant – after I realized that I knew nothing – I realized that I knew everything. All the things that I had ever heard, and read, and all those hours of practice, suddenly fell into place. It was so stupidly, blindingly simple that I could not believe it. I saw that there were no hidden meanings, that everything was just that way that it is, and that I was already all right. All that knowledge that I had amassed just obscured the simplicity, the truth, the suchness, the thusness of it all.” (6)

As a result of this experience, Werner saw several things.

“I saw that everything was going to be all right. It *was* all right; it always had been all right; it always would be all right – no matter what happened. I didn’t just think this: suddenly I *knew* it. Not only was I no longer concerned about success; I was no longer concerned about *achieving* satisfaction. *I was satisfied*. I was no longer concerned with my reputation; I was concerned only with the truth.

“I realized that I was not my emotions or thoughts. I was not my ideas, my intellect, my perceptions, my beliefs. I was not what I did or accomplished or achieved. Or hadn’t achieved. I was not what I had done right – or what I had done wrong. I was not what I had been labeled – by myself or others. All these identifications cut me off from experience, from living. I was none of these.

“I was simply the space, the creator, the source of all that stuff. I experienced Self *as* Self in a direct and unmediated way. I didn’t just experience Self; *I became Self*. Suddenly I held all the information, the content, in my life in a new way, from a new mode, a new context. I knew it from my experience and not from having learned it. It was an unmistakable recognition that I was, am, and always will be the source of my experience.

“Experience ... is simply evidence that I am here. It is not who I am. I am who *I am*. It is as if the Self is the projector, and everything else is the movie. Before transformation, I could only recognize myself by seeing the movie, Now I saw that I am prior to or transcendent to all that.

“I no longer thought of myself as the person named Werner Erhard, the person who did all that stuff. I was no longer the person who had all the experiences I had as a child. I was not identified by my ‘false identity’ any more than by my ‘true identity.’ All identities were false.

“I suddenly saw myself on a level that had nothing to do with either Jack Rosenberg [his original name] or Werner Erhard [a name he adopted]. I saw that everything is just the way it is – and the way it isn’t. There was no longer any need to try to be Werner Erhard and try not to be Jack Rosenberg. Werner Erhard was a concept – just like Jack Rosenberg.

“Nor was I my Mind, patterned unconsciously, as it was, on identities taken over from my mother and father. I was whole and complete as I was, and I now could accept the whole truth about myself. For I was its source. I found enlightenment, truth, and true self all at once.

“I had reached the end. It was all over for Werner Erhard.” (7)

Werner created the est Training to communicate the experience he had had that day and recreate it for another.

According to Werner:

“Transformation occurs as a recontextualization – from a context where you are at the effect of 'things' to a context where you are the source ('at cause') of things. The heart of transformation is going from being at effect to being at cause.” (8)

He continued:

“You and I possess within ourselves, at every moment of our lives, under all circumstances, the power to transform the quality of our lives.” (9)

“Knowing that you can choose, that you have the power to transform the quality of your life – at every moment, and in all circumstances – is what the *est* training is about. And that transformation can happen in an instant.” (10)

I personally have never seen a better or more complete description of the process of enlightenment or transformation than I have in the writings of Werner Erhard. Transformation was indeed a recontextualization of things, a movement from being at effect to being at cause, and a shift in being from unexperienced experience and unconscious awareness to experienced experience and conscious awareness.

As a roadmap to conscious awareness, his descriptions of the way awareness worked were for me, and probably remain, one of the clearest formulations I've come across and one of the most useful to western audiences. Whatever one may think about est or Werner, the man was a genius, in my view, and went on

afterwards to work for the cause of peace in the world and do amazing things. I personally owe him more than I can repay and, no matter how many times I say that, I return to saying it again.

(Concluded next instalment.)

Footnotes

(1) est Communications Workshop Leader Jed Naylor discussing a model of awareness, Oct. 1980.

(2) Loc. cit.

(3) Loc. cit.

(4) est Trainer Angelo d'Amelio, Nov. 1979.

(5) W.W. Bartley, III, *Werner Erhard: The Transformation of a Man; the Founding of est*. New York: Potter, 1978, 168.

(6) Ibid., 166-7.

(7) Ibid., 167-8.

(8) *Questions people ask about the est Training*. est, 1977, n.p.

(9) Loc. cit.

(10) Loc. cit.

The Path of Awareness – Part 6

April 27, 2012

<https://goldenageofgaia.com/2012/04/27/114571/>



Raven meeting room at Cold Mountain Institute, where I had many breakthroughs and a few transformational experiences

What was the difference between life lived on the awareness path and life not so lived? In some respects, that was indicated by what it was like to meet one of the path's adherents when one did not follow the path.

I think the most startling thing one noticed when one met one for the first time was that they called themselves on their own manipulations and deceit.

To actually call oneself on one's own behavior was regarded as a contribution to the awareness enterprise - one's "ante" in the game. It was viewed as a lesser contribution to allow others to call you. To not cop to what one was being called on was accepted among new arrivals but not admired or brooked much in one who had been there a while.

If one persisted in resisting the insights that were generated, if one refused to try them on and test them out, then one wasn't seen as taking advantage of what was happening and being offered. People who continued to refuse to "take a look" usually left the group before too long. Those who remained were seen as having accomplished something simply by sticking it out.

I wouldn't want you to get the impression that all of us wandered around endlessly saying "I'm aware of." That was one road in to the awareness game but quickly

multiplied into "What I notice about myself," "what I see as true for me," "I tell myself," "I watch myself thinking," etc. This reflective communicational practice was another reason why we were called "the Me Generation," but again that was a superficial understanding of what we were up to.

Admittedly some people at a gathering or a party would very intentionally say "I'm aware of" and look each other in the eye. That was often a signal that that person wanted to meet others into the awareness game and would inevitably lead to a group hiving itself from the larger setting and getting into an animated conversation.



The co-ed sleeping quarters, CMI

I remember first arriving at Cold Mountain Institute for a three-month resident fellowship, which amounted to three months of encounter groups and therapeutic workshops. I had set aside a substantial sum of money to take it. It was held at a rural retreat on Vancouver Island in Canada's western province of British Columbia. The retreat center was built on a spectacular bluff overlooking the ocean.

On the first day, I was sitting having lunch with other residents and listening to their conversation. Knowing who was a newbie and who was not seemed to be characterized by who was "calling himself" on his own games and how seamless and devoid of ego the person was who was doing so.

The opposite of such a conversation would be to sit there and hear one person blaming another. A slightly more proficient level would be to call one's self but to be too eager and enthusiastic in doing so.

The people whom we admired would be, from time to time, transparent about some pretty difficult things or call themselves on their own stuff in a very proficient but low-key and seamless manner. It was an eye-opener and a joy to watch and hear. The more difficult it was to call or reveal, the more impressive. But it was also balanced off by the appropriateness of it and how it was done.

Another indicator of proficiency lay in how one called another. If it was done in a blaming manner, again low marks - and that usually brought an intervention from someone.



Werner making a point - I almost said "working the crowd"

If it was done in a blameless but too eager and enthusiastic manner, again low marks. That usually just brought silence from everyone else. It was obvious that one had dropped a brick.

But if it was done in a low-key, seamless and almost invisible and harmless manner, very high marks.

We were all breaking ground not only on how far we could extend our awareness and how harmless we could be with another, but also on how far we could go in our awareness without launching ourselves into some new dysfunctionality. It was a very subtle and empowering practice that we were engaged in when it was done well. The very best practitioners were wonderful to watch and listen to.

One of the most proficient and impactful demonstrations I ever watched was from a friend on my three-month fellowship who stood up for what may have been five minutes at lunch and simply said "I feel" and filled in the blanks. It's probably hard

to recreate what he did. It won't sound like anything in print. But he matched his disclosure to the change in his emotions so that he was transparent to us all as one feeling shaded into another.

He began with saying something such as that he felt happy, which he would repeat until it shaded off into feeling something else. His sensitivity to the changes in his mood and his willingness to stand there transparently allowing his emotions to be expressed as he chronicled them was marvellous to watch. It was a huge inspiration to the rest of us. It was the closest thing to being in his skin that I could imagine and it had many of us in tears.

To be willing and able to call oneself separated the men from the boys or the women from the girls in awareness circles. Many people think that encounter groups were all about calling others on their stuff. Well, I suppose they were in the beginning of a workshop and especially with one who was unwilling to be honest or forthcoming.

But very soon an encounter group became about calling oneself on one's own bullsh*t. And the more one was willing to call oneself, the deeper the sharing would go. By the end of the group, there was no need for encounter. People were sharing deeply without the need to be "called." And that's where encounter groups led – to their own demise within a single session as an "encounter" group and their rise as a "sharing" and "consciousness-raising" group.

The "awareness game," as we called it, was in the beginning very much a solitary enterprise. One of the innovations of the est Training was that it became by contrast a shared enterprise. There was very much a leading edge to awareness and much was made of "pushing our edge." Sharing the enterprise meant that the leading edge of awareness was pushed forward a lot more rapidly and extensively than with the awareness game up to that point.

Nowhere was this more visible than watching a series of lectures one day by two of the "gurus" of the growth movement, two instructors from my own three-month resident fellowship in fact, and the best of the bunch in my opinion, speaking alongside a woman, a singer famous in her day, who had taken the est Training. The instructors seemed almost morose compared to the enthusiasm and spontaneity of the latter. I was amazed to see the difference in the heights of grounded expression they could reach. And it definitely resonated with me.

There will be some who will say that est was hype and conformity and so on. Many people who felt that way were usually not people who really explored what

it had to offer. In defending est, I'm quite aware that I open myself to possible derision.

Those who didn't like what est was about would portray est practitioners as wide-eyed and self-deluded. Some may have been but not a lot, as far as I was aware. Those who really benefited from it came to understand their own behavior, their own aims and ways of being at a far deeper level than those who did not, whatever the price paid in being a part of a large movement.

I left est because I could no longer stand what they called "the guest game," the enrollment practices that existed at the time. But I was always amazed at what I learned from it and from growth practitioners like John Enright who hoed the same rows as est. It has served me to this day. In fact, whenever I express a point of view on something that really rings true for me, I'm amazed at how often I'm repeating something I learned from John or Werner.

Awareness as a solvent of dysfunctionality was excellent and ever after I found myself attracted to those who wanted to be aware of their own dysfunctional and successful ways of being. You could spot such people anywhere by just listening to the way they spoke.

Admittedly today, I haven't heard such conversation very much around me. We seem to have lost our inheritance from those times and I have no clue how to re-ignite the inquiry, although I think it will re-ignite itself at some point. But I do remember how my ears would perk up the moment I heard someone say "I'm aware of." I would leave one conversation and gravitate to the other whenever I heard that phrase.

I have to acknowledge that I've fallen quite a bit from the practices of these times and writing this series was in part designed to remind myself of what my own path is all about before I really need to rely on it. In that it's been very useful.

Some of you oldie yogis have written me and said how much you enjoyed this series. You were either in consciousness-raising groups, the encounter movement, est, or some other wing of the awareness movement. I personally have little time these days for membership in groups, I'm afraid, but I'll support anyone who wishes to reintroduce awareness practices into the Ascension movement in any way I can.

Others have written and said how much they enjoy the fact that I write transparently. When you do so, you're not acknowledging me. You're acknowledging the awareness movement. The past four years, I've been writing

from the standpoint of raising awareness or consciousness. I'll be happy when I see more veterans of the path of awareness join in and shift the way we speak today from whatever it is at the moment to a point of mutual transparency, personal responsibility, and self-awareness.

The Awareness Path: A Nice Place to Come Home to – Part 1/2

August 8, 2015

<https://goldenageofgaia.com/2015/08/08/awareness-path-nice-place-come-home-part-12/>



Credit: blog.udemy.com

I said to St. Germaine on *An Hour with an Angel* Aug. 6 that everything was so quiet. And he responded that it was anything but quiet.

It's quiet if you follow the advice of SaLuSa and others and stop reading the mainstream media. It's quiet if you don't watch television any more.

It's quiet in the sense that the Company of Heaven is not saying very much right now about what they're up to. They told us there would be a news blackout before the main show got started.

This may be the last bit of quiet that many of us will have for many years so I'm not complaining. These are the last few days or weeks when we'll be able to simply sit and rest with ourselves, meditate, contemplate. Once the main events occur, there may be no such thing as quiet for us lightworkers.

Unless we can do the work that Jesus talked about in his gripping discussion of core issues (1) and be free of them, and returned to our original innocence, our natural state (sahaja).

And unless we can lay down for ourselves a path so crystal clear that we don't lose ourselves and stop following it, no matter how rushed and noisy it gets outside.

Any genuine path should be capable of guiding us like that in the times ahead. I prefer the path of awareness myself but I also enjoy the path of service.

Let's leave the latter aside for the moment and just look at the former.

Why do I choose to follow the path of awareness and why will I make it my tool in the tumultuous times that lie ahead of us?

Well, for several reasons.

One is that it allows me to maintain the most intensive, most uninterrupted access to myself of all the paths I'm aware of. I loved learning about it at Cold Mountain Institute in 1976. It was user friendly before the term was invented.

The awareness path is all about maintaining unbroken awareness of ourselves. That's all. Just simple, bare awareness.

But what that produces! It would take a book to discuss all aspects of it.

Why should "I" be enjoyed so much as the subject of my ongoing attention? I have to relate that to the purpose of life.

The purpose of life for the One is that God should meet God in a moment of our enlightenment, in a moment of our awareness.

You see, we are God. (Oh, yes, we are.) And when we realize that truth in a moment of enlightenment, the God that we are meets ... the God that we are. The two become One again. For a moment.

That God might have the pleasure of meeting Itself is why all of this was created. When many sages get that, they laugh. That's it? That's the simple reason why all of life was created? Yes.

Ha!

So of course "I," the God that I am, is the proper subject of study for me. My proper field of study is not you. It's me. I'm not going to reach Self-Knowledge by studying you.

Seek the truth within. Seek for God in the heart. We've been told to go inward so many times to find God. That's inward into ourselves. One cannot become a knower of God until one becomes a knower of oneself.

This isn't the "Me" Generation, as so many accused the awareness movement of being. This is Self-Knowledge, the goal of life.

God so designed life that the more we delve into who we are, our true nature, the more rewards come our way. Bliss, love, peace - need I say more? What more could be desired?

When I follow the awareness path, I share my noticeings with you, you share yours with me, and we compare notes. Both of us sink deeper and deeper into awareness of ourselves, not minding anyone else's business, and we reap the rewards thereof. Two people following the awareness path together is one of the most beautiful things I've ever watched, as I did often at Cold Mountain. So loving, so intimate, so open.

It's not only fun, but it's also the most meaningful thing a person can do - maintain awareness of themselves. If we do, in a moment of our awareness, we're liable to see ourselves, to see who we really are, our true nature.

I know of nothing more desirable than the bliss that comes from meeting ourselves at a very deep place, in a moment of realized knowledge. That moment always repays years and years of endeavor.

Oh, yes, and share what you discover. Life then becomes a learning experience, a lifelong workshop. We act and watch and report on the results of what we do, think and feel. What I discover about me and what you discover about you. It's very simple.

Hopefully by following the path of awareness every day, I'll be able to maintain the maximum contact possible with myself when the going gets busy.

But even if I succumb to the busy-ness and stress of it all, the attachment to the awareness path will eventually reawaken me and call me back.

What a nice place to come home to - aware adults, committed people, consciously-aware individuals. Ever more subtle, ever more gentle, ever more loving.

(Concluded tomorrow.)

Footnotes

(1) "Yeshua on Core Issues and Global Conversation," Aug. 5, 2015, at <https://goldenageofgaia.com/?p=263104>

I Choose to Remain Aware – Part 1/2

February 23, 2018

<https://goldenageofgaia.com/2018/02/23/i-choose-to-remain-aware/>



Periodically I like to restate my impressions of what the awareness path is, incorporating what I've learned since the last time I attempted it. Please allow me to restate it here.

First of all, I see no difference between "awareness" and "consciousness." I use the two terms interchangeably.

Whenever we speak of a path, what we imply is that we've taken the full spectrum of events and limited our attention to one aspect of it - for the sake of focusing our attention. From that we develop a discipline, practice, or "path."

Some might say they follow the "bhakti" path, the path of loving devotion to God or a form of God.

They withhold their attention from other aspects or facets of life such as, say, "jnana," the path of wisdom.

When we follow a path, we hold some things constant and allow other things to flow, to learn and expand ourselves by digging deeply. In my case I chose to allow

awareness to flow, while holding other things more or less constant, as far as I'm able.

My basic agreement on this path is to remain aware of myself.

Keeping that agreement has repercussions. Other people might forget what they do that lacks integrity, but I've chosen to remain aware of the good, the bad, and the ugly.

And I've agreed not to project my issues and upsets onto other people. These are examples of obligations I impose on myself as a result of walking the awareness path.

In the heyday of the growth movement, everyone was practicing awareness.

In my practice of it, I remain aware of my feelings, most importantly. I remain aware of my strategies and routines. I remain aware of what I'm avoiding, the excuses I make, the impression I'm wanting to give off, my self-serving story of how well I did.

I go as deeply into my awareness as is consistent with my responsibilities. At the same time, I don't talk about everything I see. I use discernment to see what has value to share. But I love to write.

I remain aware of the love and bliss that arise - every time I take a deep breath into it - from my heart.

When I'm aware of that, nothing else matters.... What were we talking about? Does it matter?

(Concluded below.)

I Choose to Remain Aware – Part 2/2

February 23, 2018

<https://goldenageofgaia.com/2018/02/23/i-choose-to-remain-aware-part-2-2/>



Credit: Dream Dictionary

(Concluded from above.)

Awareness is like a searchlight in a black night. Only, the minute something unseen comes into the light of awareness, something inexplicable happens.

I think it was Archangel Michael who said that, if we transitioned before our assignments were done, we'd have a sudden explosion of awareness on the other side that we had not kept our agreements.

Where does that explosion come from? Nobody knows.

By the same token, when something unseen becomes seen in the light of our awareness, the truth is known and we are freed - or more like released - from whatever unwelcome circumstance we're in.

A troubled mind. Anxiety. Fear. They all disappear when we allow the searchlight of our awareness to fall on all that's right there in front of us, without our censoring - at least to ourselves! Where does that sense of freedom or release come from? Nobody knows.

The more aware we are, the more we experience progressive release. In fact, in our processing, we can use the presence or absence of progressive release to tell us if our inquiry is going in the right direction.

Either the truth sets us free instantaneously and explosively or bare awareness dissolves the issues and upsets gently. Either way, the truth that we become aware of has set us free.

Another aspect of awareness. My wife used to say you can't fool the man in the mirror. So true. The awareness path banks on us not even trying to fool ourselves.

We're one who shouldn't "buy our own BS." We'd benefit from practicing "calling ourselves" on our own self-serving bias. It was great fun when we used to practice it in encounter groups and I miss it.

It's antithetical to this path to hide, unless necessary, fool people, manipulate, fake it, etc. We're trying to deconstruct the constructed self, not build a bigger, better one.

Last point. I used to think that awareness was neutral. I no longer see things that way.

It's wise to be neutral when we're being aware. But awareness itself is anything but neutral. It is - and, apparently, I invented this word - "dissolutive." It dissolves unwanted conditions

Bring a situation to mind in which you felt ashamed. Now feel ashamed. Be with it. Remain aware of it. Allow it to be in bare and open awareness, blue-sky awareness.

If we sit with an unwanted condition like shame, in simple awareness, the feelings we have about it will slowly dissolve.

If we actually get the original traumatic circumstance that bothers us, the whole issue will disappear in an instant, not just our immediate feelings.

Rather than energizing the issue with our anger or hatred, we've just dissolved it for the first time. With continued practice, it'll lose its grip and we'll become more balanced.



Being balanced and aware is the object of the awareness path. In that space of balance and awareness are all good things to be found, like peace, bliss, and love.

We'll be able to hold that space if we've trained ourselves in focusing our awareness. Buddhists and Hindus call this state of a concentrated heart and mind, *samadhi*.

The good things found in a balanced and aware state aren't often found at the extremes of life, or found there only if that's what has been arranged to awaken the individual - a serious illness or a near-death experience, for instance.

Otherwise they're to be found more often in the balance point, the center, the heart.

And we find that place - always - with our awareness. OK, you can say you "feel it." That's fine. Intuit. Imagine. Matters not. Whatever way you make contact with that place where good things are found - that treasure box - is fine.

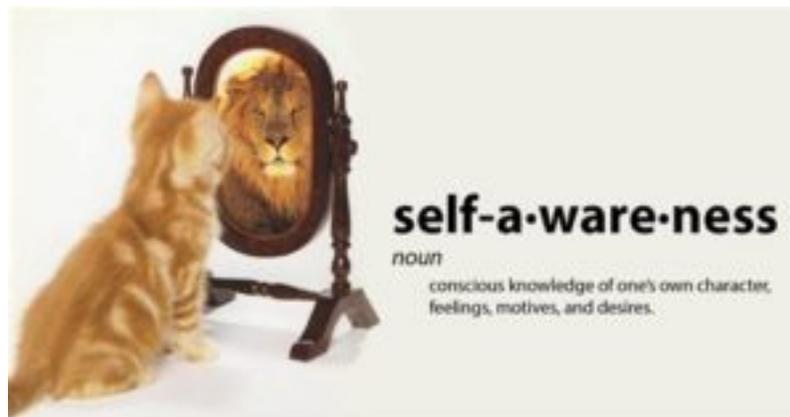
Who do we think we are if not a point of awareness? Or a point of feeling or sensing or intuiting?

I choose to remain aware. That's the only agreement around spiritual disciplines that I have. And I've never for a moment regretted my choice of awareness as a path.

The Last Veil Called “I”

November 24, 2020

<https://goldenageofgaia.com/2020/11/24/the-last-veil-called-i/>



Credit: carpentersmith.com

What to do during lockdown, quarantine, social isolation, etc.?

I'd highly recommend meditation. But I have no depth of background in meditation so I can't speak to it. I do plan to meditate more myself, given the isolating conditions.

But what about during the time when we're not meditating? How to "make best use of the time," as meditation master S.N. Goenka would say?

I recommend self-awareness. And I do feel I have a background here.

What's so special about self-awareness, self-consciousness, self-knowledge, self-realization?

Longtime readers will know that it relates to the purpose of life. (1)

The purpose of life for us, as I was shown in a 1987 vision, is to realize our true identity. (2) Our true identity is God.

Each time one of us realizes her or himself, God meets God. For this meeting God created this whole world of form, this reincarnational school of spiritual evolution and Self-Realization.

Pursuing the path of self-awareness, we make ourselves the laboratory, the experiment, the experimental subject, and so on.

We make hypotheses about our own behavior and test them out. What happens when you smile at people? What happens when you ask people something warmly? Nicely?

The theory behind raising our awareness of ourselves is, first of all, the truth will set us free from our upsets, from bondage to the Third Dimension, and finally from individuality/separation itself.

Second of all, the theory is that when certain troublesome behavior patterns, like my anger through most of my early-adult ... alright, alright ... most of my life are raised to awareness, it becomes impossible to "run them" thereafter.

It's comparable to a centipede who becomes aware of its 100 feet. Thereafter, being aware of them, it can no longer synchronize them and ends up in a ball.

When I'm aware of one of my trips, numbers, rackets, and so on, and I presume to run it, I sometimes burst out laughing watching myself. I now know what I'm doing. That alone has a self-correcting effect.

For me, there's only the natural, innocent Self and all the insincerities, projected self-images, acts, looks, and other human constructions that we pile on top of it. If I want to get back to my natural, innocent Self, I need to raise these constructions to awareness and let them go.

And it becomes fun. I've watched myself be gruff for the last few days, for instance. I observe myself run my number whenever challenged about something to do with Covid.

At the same time I also notice I like wearing a mask. It increases my anonymity, which means more time for thinking and self-observing when I walk. Suddenly everyone's become a hermit, just like me. I'm left alone to contemplate and reflect.

The agreement to remain aware of oneself is the basic agreement of the awareness path. But self-observation is not all there is to it.

There's also sharing - comparing notes, sharing our experiences, how we feel, what racket we ran on whom today, etc.

I've shared before that the three-month encounter group I did in 1976 reached a point towards the end where no one had anything more to share and we just sat together in silence or in quiet pairs, brimming with love.



The awareness game can not only be fun but can quickly become a preferred way of life. And of course it's the preferred instrument of many spiritual paths.

I often quote one of Jesus's articles called "The Third Way." The third way is awareness. One of the things he said in that article was:

"You have to realize that consciousness is something very powerful. It is much more than a passive registering of an emotion - consciousness is an intense creative force." (3)

Awareness or thought on the higher dimensions is creative.

I would go a step farther and point at the dissolutive power (my word) of love as well. Become aware of how you're feeling and rest in that awareness and the feeling should lift or disappear.

Simple, bare awareness was Lao-Tzu's "watercourse way." The Buddha used awareness, which lies at the heart of Vipassana meditation, to ascend. And I could go on to point to Sufis, Ch'an/Zen masters, western growth movement, enlightenment intensives, etc.

Awareness precedes and leads to realization. Realization of Self/All Self is the purpose of life.

It's been my experience that, when I'm aligned with the purpose of life, I feel happier than otherwise. And I know when I'm sweeping my field of experience with my inner vision, taking myself into account, being aware of myself, feeling my feelings, I know I'm directly on purpose with life's design.

If you ever wondered if an activity was in fact divinely inspired, awareness is such an activity. God wants us to find her. She hides in plain sight. Allow God to meet God in a moment of your enlightenment and you fulfill the reason for which you were created.

For me awareness is the path I follow to that consummation, where the last blindfold is removed, the last veil called "I."

Footnotes

(1) See *The Purpose of Life is Enlightenment* at <https://goldenageofgaia.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>

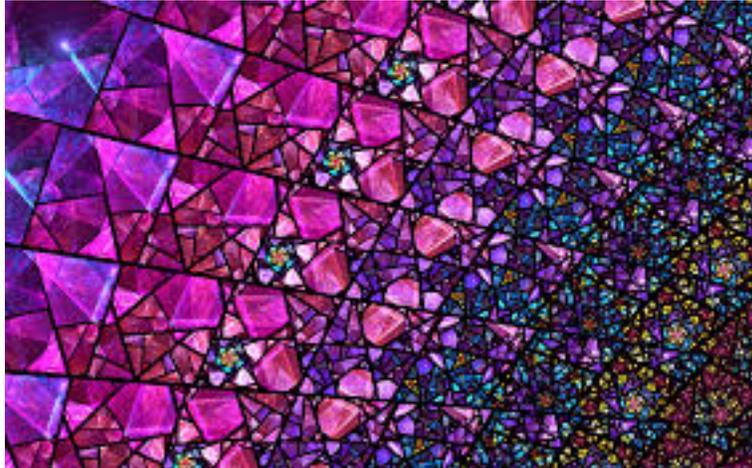
(2) For a description see "The Purpose of Life is Enlightenment – Ch. 13 – Epilogue," August 13, 2011, at <https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(3) "Jeshua: The Third Way," by Pamela Kribbe, July 4, 2012, at <http://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/jeshua-the-third-way/>.

Transformational Transparency

April 26, 2015

<https://goldenageofgaia.com/2015/04/26/transformational-transparency/>



The Path of Awareness; or, The Awareness Game

The decision to go through Ascension publicly flows from association with the growth movement, consciousness raising, the awareness game, etc.

I was an unemployed workshop junkie and I needed a job so I created one. I'll go through Ascension publicly, Lord, if you take care of the rest.

If I'm maintaining awareness of myself as my bottom-line commitment, I don't want to be living in fear every day. I need you to take care of the details, Lord, and I'll take care of the transformational transparency.

Self-Awareness Isn't Narcissism

So what am I doing of a day? Honestly? Consistently maintaining unbroken awareness of myself, as much as humanly possible. That's the bare truth, garnered from watching myself over many years.

Doing so isn't a frivolous exercise. It isn't narcissism. In the past century, critics called us the "Me Generation" and the path of self-awareness, a path of self-absorption, selfishness, navel-gazing, etc. It was no such thing.

Maintaining unbroken self-awareness doesn't preclude being aware of others. The situation isn't either/or. It gives rise to compassion by expanding our horizons, showing us our strengths and weaknesses, and opening our hearts. It leads to selflessness and selfless service.

Beyond all our temporary bodies, who we really are is this awareness. Awareness *is* the Self. Awareness *is* God. And the purpose of life is to become fully aware of our essential identity as God - or Godsparks if you like, firebrands plucked from the burning.

Remaining aware of ourselves is perhaps the most valuable thing one can do, short of removing the obstacles to awareness (core issues and false grids). However we find that bestowing our awareness on these issues and grids turns out to be the very way to eliminate them.

Self-Awareness is a Path to Enlightenment

Self-awareness gives rise to bliss. After all, the closer we get to Self, the closer we get to God. Similarly, I'm told, the more aware we are, the closer we get to God.

However to say "I am awareness" is for me only intellectual knowledge. For it to be actualized, it has to be up to realized knowledge. Intellectual knowledge is like eating cardboard and expecting to be nourished. Cardboard is, after all, made from plant matter.

Unbroken self-awareness is a path to enlightenment. I hear the sages saying:

Al-Ghazzali: "Knowledge of self is the key to knowledge of God, according to the saying: 'He who knows himself knows God.'" (1)

Ibn Arabi: "To know God is not an easy matter, until one becomes a knower of one's self." (2)

Change Raises Things to Awareness

Self-awareness leads to one discovery after another. One thing I discovered recently is almost too unbearably embarrassing to share. But the secrets we'd die hiding? In the awareness game, sharing these "withholds" produces the greatest benefit. Our personal power is tied up maintaining our deepest, darkest secrets.

What we find, when we share them, is that the bands of tension supporting our emotional holding patterns loosen and our awareness and personal power are freed up again.

My discovery was that, until now, I've thought of myself as a person who likes peace and doesn't want a lot of change. Please keep it stable around me. I need to know where my toothbrush is.

And now I see that that's an inaccurate appraisal of me. The truth is I love change.

Look at it: A relationship ends, all my core issues are raised, a heart opening occurs, a boulder of an aspect arrives on my doorstep wanting in - and these are just the major events.

Toss in financial uncertainty, medical matters, running a blog, designing a global gender-equality project and creating a foundation to endow it - all that must be enough to put a man six feet under from stress. (And it's only going to get busier, the Boss says.)

But, even though that's so, the times at which I'm really at loose ends are the times when nothing is happening.

That *is* telling.

Change provides a backdrop against which the ways of the self become visible and can be known. It's when they get disturbed that we can see them backlit, as it were, and watch ourselves respond to them or use them over and over again.

Out of the hubbub of adapting to change, we come to see what was impeding our awareness and our love. Once we see them, once we raise them to awareness, the solvent that awareness is begins to loosen and eliminate them.

Introvert

Unbroken awareness of the self is in and of itself a meditation - an active or dynamic meditation.

It's the favored practice of introverts like me. What I regard as events are internal. I'm not very much interested in interacting with large numbers of people in the

external world. I don't want to attend parties or hang out in a bar or watch the game together.

Archangel Michael has assured me that I don't have to address large crowds, offer workshops, or administer projects. He assures me that I can remain a writer, which is where my joy lies.

Stephen Bassett offered an excellent example of an admirable extrovert in action, at Disclosure Vancouver, but that's not a path I'd choose. I want the focus to stay on the self.

I predict I'll design and start a lot of things but I won't end up running them.

Administration is an extrovert's art. After an hour or two of meetings, I feel insane if I don't have a period of quiet reflection.

I Have a Ringside Seat at My Ascension; You, at Yours

Ascension is happening in here and I have a ringside seat - and the only seat, well, save for my guides, the Boss and the Mother. And the General and seven other robust gents. It's actually quite crowded in here, come to think of it. At least, they're silent partners ... so far.

I love the bliss that results from maintaining awareness of the self. Everything else I'd throw overboard, but not awareness of the self. In fact it's the one thing that I can't throw overboard. It's always with me, even in death.

It's the one friend who never leaves. After all the guests have departed, there's my self-awareness waiting at the door, ready to welcome the next thing together.

Let's see. Bliss attaching to an awareness that never leaves. Bliss-Awareness-Being Absolute. Sat-Chit-Ananda. Is that not a characterization of God?

I leave off typing, put my head back and fall into unbroken stillness. I love this path.

Footnotes

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

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

"To attain enlightenment without seeing your nature is impossible." (Bodhidharma in Red Pine, trans., *The Zen Teachings of Bodhidharma*. Port Townsend, WA, Empty Bowl, 1987, 9.)

"My Me is God, nor do I recognize any other Me except my God Himself." (St Catherine of Genoa in Aldous Huxley, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, 11.)

"Without first knowing yourself, how can you know that which is true? Illusion is inevitable without self-knowledge." (J. Krishnamurti, *Commentaries on Living. First Series*. Bombay, etc.: B.I. Publications, 1972; c1974, 20.)

Spiritual Exploration

January 17, 2022

<https://goldenageofgaia.com/2022/01/17/spiritual-exploration/>



What follows is stream of consciousness following a brief experience of higher-dimensional peace, yesterday (Jan. 14).

The ease with which words are flowing these days should not be overlooked as an indication of what expansion awaits us when what these brief experiences foreshadow becomes "real."

I imagine my experience of peace being like granite yesterday was a foretaste.

I've said before that I believe the Company of Heaven gives me experiences because they know I'll write about them.

I'm certainly not in the space of higher-dimensional peace now. There's no mistaking it.

It'd be like I was walking down the street and someone sprayed me with a garden hose. And kept spraying me. And then they stopped.

I wouldn't need anyone to tell me I was being sprayed with a garden hose or that they had stopped.

In the same way, the difference between being in a higher-plane experience of peace and not being in it is so apparent that we need no one to inform us of events.

As an aside, I've always felt that it's very difficult if not impossible to fake a higher-level experience. If I were not in a higher-level experience of peace, there would be no way I could claim otherwise. My range of expression doesn't reach that high under normal circumstances. My self-presentation would not fit in some way.

At the same time, not a large number of us have experienced these consciousness states to help us understand what's being talked about.

That's one reason why Ascension has to be gradual - we wouldn't know what was happening otherwise; there'd be mass panic and full hospitals much worse than we're seeing now.



Getting back to peace being like granite, you can see how surprised I was when I discussed the matter with Archangel Michael. I had never experienced that state before, myself. What did I know?

I've experienced it three times in my life now, for brief periods. "Visit; don't stay," Michael said. (1) That's exactly what I appear to be doing. I don't regard this as offering enough breadth or even depth of experience to start making generalizations.

Whatever commentary we have is going to end up sounding like an early explorer of a new land. Very short shelf life. It's going to sound primitive and laughable in very short order. But that's never stopped anyone from exploring.

Finally, in this torrent of thought about peace, none of this lands us in a place with roadsigns. Archangel Michael calls these moments "interdimensional travelling." (2) But he would have to affirm where I may have been because I'm not aware of the location; only the experience.

I really am only interested in internal states anyways. As I've said before, I'm a monk at heart. Spiritual exploration is what I came for.

OK, enough stream of consciousness - debriefing - after a brief experience of higher-dimensional peace.

This flow of commentary is itself an indication of progress. I wasn't writing like this a year ago.

There has been a return of self-confidence, lost at age seven.

Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, May 6, 2013. (Hereafter AAM.)

(2) He mentioned interdimensionality on a number of occasions:

Archangel Michael: When you have had that experience in reflection of watching your thoughts and feelings travelling by you like a train, you have been moving forward through dimensions. (AAM, Feb. 17, 2017.)

Archangel Michael: You are not connected [to 3D]. You are claiming your true higher-dimensional, interdimensional self. And in that, the ties, even the threads to the old Third, are gone. (AAM, July 22, 2016.)

Steve: In around 2014, I felt I should stop driving or I would have a terrible accident. Was that your message?

AAM: It was that you were adjusting to your interdimensional self and into the interdimensional reality. So, yes, it was a very true message. (AAM, March 28, 2019.)

Gone Fishing? No, Gone Being

December 27, 2017

<https://goldenageofgaia.com/2017/12/27/291566/>



I have two sides to my personality. One is the public communicator, the side you know, centering around the mission I serve for the Divine Mother.

This is my onstage personality. It's a very active and productive side.

But anyone who knows me well will tell you that I have a second, offstage personality that's intensely private and quiet, indrawn and very, very ordinary.

That offstage personality is all about awareness and beingness. It'd probably seem to most people unproductive and inactive.

My temperament is private while my work is public. This active/inactive split appears in everything I do.

As a student of awareness and beingness by temperament, how can I make my mission of public commentary work when I'm of two such different natures?

Simple. I must combine the two: I must write or communicate about awareness and beingness.

What are we aware of as we make this transition in consciousness called "Ascension"?

What's it like to be a human being, right now? What does bliss feel like? Ecstasy?

What does it feel like to be knocked flat by a vasana of hate, fear, or dread? How do we get out of such a triggered state without causing significant collateral damage?

If I'm to communicate publicly and find myself in the public eye, then it may as well be for what I love to do anyways: Remain aware and be as openly expansive and deep as I can be in the experience of self and life.

God shows up for the devotee in the way the devotee wants, said Sri Ramakrishna. I've always looked for God to show up as a state of consciousness, and God has.

Not as a visible form. Not as a Light. Not even as a Void. I experience God as states of being, events in consciousness - love, bliss, ecstasy, and exaltation.

We're all here on a specific mission, demonstrating some specific truth. My truth is about beingness, awareness, and love.

My outer mission is active and productive. But in the inner stillness and silence, I experience bliss.

Notice that I, a student of awareness, experience bliss, a state of consciousness. This seems to be the "career path" of a student of awareness.

On the awareness path, perhaps don't expect to see God. Perhaps expect to experience states of being or consciousness like bliss, at deeper and deeper levels.

Awareness is highly dissolutive. It isn't neutral at all. Paint any barrier with simple, bare awareness and the barrier will lift.

What's revealed to the released individual are the divine states like love and bliss. These prove to be reward enough for all that has led up to their revelation.

I gravitate towards simple awareness and simple beingness, the still pond in which the Light of the Moon can be seen. (The Self is the Moon, reflecting the One or the Sun.)

This fits with the sense I have that I'm to demonstrate the stillness side of the Divine Masculine this tour of duty (1) as opposed to the creative side of the Divine Feminine.

Few of us have simply one mission. We usually have more than one. My love of beingness fits perfectly with another role I have, as a supporting character in the emergence of the Divine Feminine at this time. I'm not to be a star in this unfoldment, but rather a supporting actor.

From a position of being suppressed and subjugated to a position of being respected and welcomed to the councils of the world, women are to take the lead this time and assist us through the mess created largely by men.

I have a vested interest (a mother who was domestically beaten and sexually humiliated) in wanting to see gender equality established on this planet.

How to accomplish that is a big enough high-quality problem to keep me happily engaged over the next two weeks, wouldn't you say? I'm off on vacation. Not going fishing or anywhere else. Just being!

Footnotes

(1) I cannot say "this lifetime," since we never die.

Four Phases of Awareness: Not by the Clock

December 18, 2021

<https://goldenageofgaia.com/2021/12/18/four-phases-of-awareness-not-by-the-clock/>



The clock of awareness

If I can indulge myself in a fantasy for a moment amid all the hubbub at this time of year, on top of the lockdowns, child rescue, sexual harassment, climate change, and the fall of the cabal.... I forgot Evergrande? Chinese dams breaking? Weather-warfare tornadoes?

Excuuuuuuuse me.

On top of all that, if I can fantasize for a moment, being in lockdown and on Pause, with almost nowhere to go from my cocoon....

I see the typical person going through a number of stages of awareness. The first is when we're born until socialization kicks in. We just be. We may not even be aware of ourselves, although the children being born today probably are.

The second is when socialization kicks in. Then we're taught to be nice, polite, and helpful; in other words, a benefit to the setting and not a cost.

The third kicks in when it does and it's a desire to be the best human we can be. It may be an impulse from within a corporate structure. On the bench. In politics. In medicine, in education. Whatever.

The fourth is rarely considered and almost never followed. When we see someone following it, we stand in awe. This stage is when we determine to be godlike.

We know that the purpose of life is for us to know who we are. And we're committed to doing that. We already know the intellectual answer - we're God. God is everything so how could we not be God? Now we have to realize it.

And one way to do that is to become like God in every way. That is the challenge. It means stepping outside the herd. I don't think I'd advertise it if I did step outside. But we're committed to pushing our edge.

Another way to do that is to emulate and desire to experience the divine qualities - forever - like love, bliss, and ecstasy. Again, stepping outside the herd. (1)

There are undoubtedly infinite ways in which we might become godlike. I'm looking from this opening perspective and only see a few. (Even speaking about the subject has me feel nervousness at stepping outside the herd.)

However, if you don't mind being out on the skinny branches, all alone, then try being godlike. Quietly. Humbly. Like Jesus.

Invoke the universal laws. Use affirmations. Whatever works for you to reparent yourself (cleanse, purify yourself) and bring yourself to Self-Realization, which is the goal.

These stages, as far as I can see, happen when they do. Like all of spiritual evolution, (2) they don't conform to a clock. All of this conforms to internal conditions and events. The external are simply the pre-planned triggers.

All of this is about how we feel, what we experience, and how we translate that into information that will help us to realize ourselves.

And then, when we're ready, our Higher Self, our guides, and our archangels pull the cord.

And this, by the way, will be going on all over the planet, when we're ready - not by the clock.

Footnotes

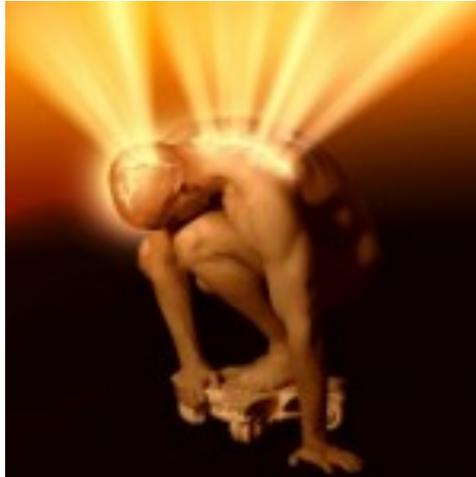
(1) Psychologist and workshop leader John Enright used to say there are two ways of getting to "Hero" from here. One is to go through "Villain" (as all anti-vaxxers are doing) and the other is to go through "Saint" (as being godlike entails). Anti-vaxxers seem to be both saint and villain.

(2) "Spiritual Evolution: The Divine Plan for Life (Reposted)," Dec. 4, 2014, at <http://goldenageofgaia.com/2014/12/04/spiritual-evolution-the-divine-plan-for-life-reposted/>

I Want What the Higher Dimensions Have to Offer

March 15, 2020

<https://goldenageofgaia.com/2020/03/15/i-want-what-the-higher-dimensions-have-to-offer/>



I've literally found my voice. The voice I've found is my caring mind or balanced adult.

I was vacuuming and I did something "wrong." Immediately my wounded child felt dejected, collapsing a number of memories into simply giving up. Whoa! That was a quick mood switch! I was clearly triggered.

When I looked into it, I saw that at some point in my life I had given up on anything meaningful happening in my family, as long as it was dominated by Dad.

I gave up thinking that I had anything meaningful to contribute that anyone would be interested in or listen to. What's the use? It's in a constant state of uproar, seen from my vantage point.

And now this new faculty has been recently activated or triggered. I now hear the voice of a balanced adult saying "I care about you, wounded child." And I feel the compassion. This is very, very new to me.

A figment of my imagination? Of course it is. But, after all, I have to live in this inner environment. It's all a figment of my imagination, including you. And, as

long as I live in it, it isn't pleasant sharing the bed with a critical parent and a wounded child.

Previously I've done everything I could to keep them out of my awareness, simultaneously acting them out as scripts and records (vasanas, core issues) and thinking that nobody saw me. But now I see these states of mind and hear them clearly, as they compete for my attention. I see them. I need no outside verification now.

I've now found the part of me that can respond genuinely to their requests for my attention. Again this is like a first meeting.

This balanced adult in me feels compassionately for the suffering that both of my other ego states have been subject to.

But, acting as an independent adult, I can now release my attachment to them.

I no longer agree to lower my vibration to meet up with them. I say: Thank you for your service, but I no longer want to be responsible for your welfare. You'll have to raise your vibration now if you want us to talk.

Recently I experienced happiness for the first time in known memory. I realize now that happiness is what I want (the spiritual currency I want to be paid in). And love. And bliss.

I want what the higher dimensions have to offer. I'm going forward.

Increasing Higher-Dimensional Awareness

June 9, 2019

<https://goldenageofgaia.com/2019/06/09/increasing-higher-dimensional-awareness/>



If you think about it for a moment, the work I'm doing reparenting myself can also be seen as increasing higher-dimensional awareness.

Think of it this way. The more I become in touch with Big Steve, my Adult, my Higher Self, the higher my vibration seems to become.

It seems to raise my vibration to increase the amount of time I spend in my Adult consciousness state rather than in my Wounded Child.

The process whereby I decline from my Adult state to my Child state is almost invisible to me in the daily rush of events. I notice I get triggered and, boom! I'm in my Wounded Child.

Each state has its "advantages" when viewed from its own confines. It's not like one is right and one is wrong. Each has its place.

I've always preferred the higher. I have a natural preference and deeply-conditioned bias towards the frontier, the beyond, the supernatural. I've never been able to remain within disciplinary boundaries and I don't intend to in the future.

The highest occult knowledge. The best enlightenment teachings. I'm very familiar with this side of myself.

And perhaps thank heavens I do prefer the highest. Otherwise what would provide the jet fuel to blast me out of the prison I built for myself out of resentment and vengefulness towards my overbearing Father?

Gosh, it's been a long road to recovery. And it isn't over yet. The Humpty Dumpty Man has only been around for less than two decades. In other words, I've only been a functioning human being for that amount of time. For the rest of my life I was simply coping.

I only found out what love was four years ago. Imagine, living a whole lifetime not knowing what real love is!

I'm learning as fast as I can but much of the ground I'm covering, I've never been on before. And no manual comes with being born human.

Reparenting myself. Adult Bird to Wounded Child, Big Steve to Little Steve, you're doing swell, bro.

Do I know what I'm doing? Yes. Errrr.... no. Flying by the seat of my pants as a matter of fact. Just what Michael asked me to do. (1)

Footnotes

(1) Steve: I know you want me to make the ultimate decision in matters of policy but apart from that, if I carve out a lifestyle kind and attentive to the needs of awareness writing, are you alright with that? That's really my first love.

Archangel Michael: I am over the moon with that! You can do the writing and I will do the art and the music! (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 2, 2017.)

AAM: Truth is truth. It is stand-alone, infinite and eternal. Nevertheless, there is an expression on your planet that we find humorous that people use and it is, "The truth as I know it."

When you present it in that way, you are saying, "From my position, my experience, my understanding, my study, my core, this is what I perceive and what works for me and what I know to be true in my situation."

When you speak in that way, what you are doing, and I encourage you to do so, as a human being, you are sharing the experience and the expression of your divinity and that is absolutely a necessary part and parcel of Nova Earth. (Ibid., Jan. 20, 2016)

Conscious Awareness: The Need for a Quantum Language

July 21, 2021

<https://goldenageofgaia.com/2021/07/21/conscious-awareness-the-need-for-a-quantum-language/>



Credit: blog.sfgate.com

For me, to "be in the moment" and to "be aware" cover 95% of the same territory.

Michael wants me to be in the moment. We've discussed it on a number of occasions:

Archangel Michael: Think of it! You are part of the strategy that we are employing to change the face of humanity!

Steve: [Chuckling.] In what way, Lord?

AAM: Because you focus on the moment. You focus on what is directly in front of you and important, not on the list of various things that may or may not need your attention and your full regard. (See 1 for others.)

What better way to "be" in the moment, to remain in present time than to remain aware of every thought, every feeling, every sensation one has. The awareness path fits perfectly with what Michael requests.

Not surprisingly. (2)

I see the present moment as a portal between unconscious and conscious awareness. Gosh, how do I describe the difference between those two?

Again the difficulty arises of describing states beyond the reach of Third-Dimensional language. (Watch for the advent of a quantum language.)

Unconscious awareness is us being aware but at a dense level. Hindus call it thamas or lethargy.

We give very little thought to our actions and operate not very far above animals, but with a veneer of civilization; that is, a great deal of self-justifying rhetoric.

Conscious awareness is being aware and being aware one is aware. It's being responsible for one's participation in life and being responsible for being responsible. It's valuing love above all and valuing oneself for valuing love above all.

In conscious awareness, one is here. One is present. One is in the moment, whether still or in the flow.

The designation of unconscious/conscious awareness belongs to a 1979 map of enlightenment by Werner Erhard.

No dimension was given. It wasn't related at all to dimensional knowledge. Nor was anyone else in society discussing such a topic. It just wasn't part of the culture yet.

While we did discuss enlightenment, no notion of a chain of enlightenments was given. Few people in the west discussed the chakras. And if anyone discussed these subjects, they saw no further than seventh-chakra enlightenment, short of Ascension.

Except the Buddha, Jesus, Ramakrishna, and a few others. (3)

The model of unconscious awareness breaking through to conscious awareness is very useful and adaptable. It fits every stage of enlightenment, past our Ascension, past many other Ascensions, time out of mind.

That being said, breakthrough was only one avenue from unconscious to conscious awareness that Werner explored. Being with, truth-telling, challenging, making a commitment, etc. - he had a consciousness toolbox.

Final note: Flow is the paradigm of the Fifth Dimension: This is my hypothesis.

When we lift our sights from the merely intellectual (good/bad, right/wrong), to at least the experiential (how we feel, what feels right and good) and at best to the realizational (I see, I know), we leave behind a world that works for a few against the many. We soon find ourselves in a setting and environment that works for everyone. (4) Its characteristic is the never-ending flow of love in which we're embraced.

Message in a Bottle: Flow is an experiential paradigm. Love and bliss are the result. Desirelessness would make the process easier.

Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, June 17, 2020. Also:

AAM: An agreement that we have is that you have agreed and you are living very much in the moment. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 5, 2020.)

AAM: I beg of you, do not assume that when you write of what you are calling "the inner work," that this does not have profound effect because the focus of the leadership movement, right now is on the inner work. (AAM, June 7, 2015.)

Compare with what the Arcturian Group has said:

"The next year is going to be one of turmoil but great awakening as much of the old begins to crumble. It is important to stay in the now moment, not projecting and worrying about what is now or what is to come. Trust that Earth's ascension is a Divine Plan and Divine Plans cannot be diverted or affected by resistance from human minds that are governed by ego and false information." (Arcturian Group, Sept. 20, 2020.)

(2) Sometimes I expect him to say: Here is the perfect thing I want you to be doing. What is that? Precisely what you're doing.

(3) Ramana Maharshi, Franklin Merrell-Wolff, Bernadette Roberts, etc.

(4) Even life in the higher summerlands of the afterlife - our Fourth Dimension - works for everyone. But they're free of the encumbrance of the physical body, whose densifying influence lowers our light and makes us sluggish compared to them.

Paradigmatic Breakthrough as a Type of Spiritual Realization

October 11, 2020

<https://goldenageofgaia.com/2020/10/11/paradigmatic-breakthrough-as-a-type-of-spiritual-realization-2/>



Download a copy of *Paradigmatic Breakthrough: Essays in New-Age Philosophy* [here](#)

In this article I'm going to look at paradigmatic breakthrough from a number of angles.

A paradigmatic breakthrough is a discontinuous movement from one contextualizing understanding or point of view that has come to pinch and restrict to another more acceptable one.

If the resulting shift in understanding, attitudes, desires, and constraints is lasting, we say we've had a paradigm shift. If not, we say we had an interesting idea.

An example was my enthusiasm, as an historian, for the notion of a "cooperative commonwealth." For whatever reason, it never caused paradigmatic breakthrough whereas Werner Erhard's "a world that works for everyone" definitely did.

The latter resulted in a lasting paradigm shift for me. I realized on March 13, 2015 that the phrase was a simple description of life immersed in the love of the higher planes. There, the world works for everyone.

A build-up of cognitive dissonance is what causes paradigmatic breakthroughs. No dissonance; no need for a breakthrough. We're happy with our paradigm.

Only when it starts to pinch and restrict do we chafe and end up finding a new and larger contextual home.

A beautiful description of a version of this process comes from the afterlife journal of William James, which I read for *New Maps of Heaven*. (1)

He's leaving far more than just a paradigm. He's ascending from the Astral Plane (Fourth Dimension) to the Mental Plane (Fifth Dimension). But his description of the process is similar:

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

"It is not only the physical body we outlive, but the psychological house we have chosen. First after death we add new rooms and suites to accommodate our greater experience, but it is soon obvious that the entire structure has had its day. We must move out of it completely." (2)

Perfect. Make appropriate changes and you have a description of the process behind paradigmatic breakthrough.

It can happen explosively or quietly. One is either pushing oneself to break through an obstacle or letting go into release. In the latter case we may not even notice we've had a breakthrough, but we probably notice the resulting paradigm shift.

A paradigmatic breakthrough is an example of a spiritual realization. But not all spiritual realizations are or lead to paradigmatic breakthroughs.

Paradigm shifts are events in knowledge. Spiritual realizations may be events in knowledge but they usually involve every other part of our being as well.

Have we some examples of the points I've just made?

Yes. An example of a paradigm that proved “too small and cramped” for me was my Sociology Ph.D. at UBC. I'd finished my exams and was due to choose a dissertation topic. However at that moment, the 1987 vision happened and totally reoriented my life. (3)

But the University of BC at the time was gripped by the paradigm of empirical materialism. Only what could be seen, heard, touched, or tasted was real.

Enlightenment was at least not real unto itself and brought us into the discussion of other events that were not considered real (ascension of Jesus, Buddha's enlightenment, angelic intervention, etc.).

Two departments (Sociology and Religious Studies) refused me.

But what I saw in that vision was more important than anything the university could offer me, then or for a lifetime, and so I left.

“It is soon obvious that the entire structure has had its day. We must move out of it completely.”

Precisely.

An example of a quiet paradigmatic breakthrough would be when I realized the price I was paying for having an underlying hostile nature.

I changed my vote on or around Sept. 30, 2020, from being hostile to being harmonious. (4) It took the form of a stand, rather than a realization; it wasn't noisy or filled with lights. But it still led to a breakthrough and a paradigm shift regardless.

Have we an example of a blissful realization that did not result in a paradigmatic breakthrough?

Yes. On Sept. 28, 2015, I realized bliss (so, this was a realization) and the experience remained for several months. (5) It did not lead to a paradigmatic breakthrough. It resulted more in me wanting to sit quietly in the space and enjoy it.

Here's an example of a blissful experience that *did* lead to paradigmatic breakthrough.

Bliss made possible my understanding of the 1987 vision. It lifted my faculties up to a place where I readily understood what I was seeing.

It led to many paradigmatic breakthroughs over the years.

Without bliss, I doubt whether I'd have had insights powerful enough to have caused paradigmatic breakthrough. The bliss of the vision was exceptional; it was definitely strong enough.

Have we an example of a realization that is not preceded by cognitive dissonance?

Yes. I realized (so, again, realization) the nature of love during an explosive heart opening on March 13, 2015. (6) There was no cognitive dissonance beforehand. There was nothing immediate I was doing which could be interpreted as causing the opening or leading up to it.

In a reading I had with him that very same day, Michael revealed that he decided the timing, strength, etc. of the heart opening and discussed the factors involved. (7) So dissonance did not cause it; a celestial did.

Nonetheless, at the heart of every paradigmatic breakthrough is a realization.

Download a copy of *Paradigmatic Breakthrough: Essays in New-Age Philosophy* [here](#)

Footnotes

(1) *New Maps of Heaven* at http://goldengaiadb.com/index.php?title=New_Maps_of_Heaven

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

(3) I had an extended vision in 1987: 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/>

(4) “From Hostility to Harmony,” October 2, 2020, at <https://goldenageofgaia.com/2020/10/02/from-hostility-to-harmony/>

(5) See “Submerged in Love,” March 14, 2015, at , “Activating the Wellspring – Part 1/2,” March 14, 2015, at <https://goldenageofgaia.com/2015/03/14/activating-the-wellspring-part-1-2-2/>, and “Activating the Wellspring – Part 2/2,” March 15, 2015, at <https://goldenageofgaia.com/2015/03/15/activating-the-wellspring-part-2-2/>

(6) I’m not surprised the experience happened that day. I’d have needed some explanation of what it was that just happened. The reading was like being given a handbook on the subject.

My cognitive dissonance had been around not being able to make sense of the literature on enlightenment I was reading.

The vision showed me the entire journey of an individual soul from God to God. It left me knowing for certain that the purpose of life was enlightenment.

That vision became my paradigm and will remain so until it begins to pinch and restrict.

(7) The passage is long but very germane. I'll italicize the steps he says were influential in the event happening:

Archangel Michael: This occurs, not merely because *you have asked for it*, but because *you (and this does apply to the collective) have done your, can we say, your homework, your due diligence.*

What we mean by this is simply, think of it in spatial reality, time and space reality: *you have created the space for this [energy of love] to, not only pass by you like a passing breeze or a rain, but to anchor within you because there is a sense of this spaciousness within thee. ...*

When one is clinging to core issues, to fear, to lack, to limitation - you know the list - there is not that sense, not only of spaciousness, but of acceptance, allowance, readiness and even permission. Because as you know, we continually say that we will never override your free will.

So, if the will, either actively or subconsciously, is actually choosing to still engage in the issues or the drama, then although we are standing at readiness and still penetrating you, that open door is not there.

S: So, the open door was there with me?

AAM: That is correct.

S: Did the exercise of *bringing love up from my heart and sending it out through my third eye* to the world play a role at all in this?

AAM: Yes, it did.

S: Could you talk about that for just a bit, please?

AAM: *One of the strongest or the ultimate expressions of love, of willingness to not only participate in love but to be the love, is in the sharing.* To say that you are love, or are loved, or you love this, that, someone... but [then] you keep it within you, you hoard it - and we do not necessarily mean that in a negative way - sometimes the feeling is so blissful you do not wish to actually take the next step quite yet, in terms of sharing.

[But] the ultimate experience is in this sharing. This is what we speak of when we speak of sacred union and partnership. How can you possibly be in any form of partnership with humanity, with the Star-beings, with us, with any being, if you are not sharing.

So what you do *when you bring the love up and out*, when you begin to send, to share, it is as if *you have* in fact *activated what we call the wellspring.* *The visual you may think of is the volcano.*

It is not that you empty out. It is that you discover that that wellspring is SO full and overflowing that it is a steady stream. That steady stream does not ever, ever (think of what I say!)... it never has to cease! (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, March 13, 2015.)'

As an aside, this exchange proves that our spiritual experiences are overseen and modulated by the celestials.

⌘ The “I” of Awareness? ⌘

The I of Awareness

November 20, 2018

<https://goldenageofgaia.com/2018/11/20/296962/>



Several hypotheses and postulates are becoming clearer to me:

- (1) Thoughts cause feelings.
- (2) Feelings are the prime motivator of human behavior.
- (2) Each of us has freewill, which the higher dimensionals respect.
- (3) Each of us is 100% responsible for our actions.
- (4) That means ...

Well, that's what I wanted to look into today. What are the implications of being 100% responsible for my actions?

It suggests that I need to play a more active role in choosing the mood I want to be in.

I'm not sure if I'm the last person on Earth who knows this or whether what I'm saying is unabashedly new. But I've stumbled on the fact that the "I of awareness" plays no role in my everyday life.

My everyday life goes on without any encouragement from me, any guidance, any love. I am not playing an active supporting role in my own life.

And I want to change that. I want to play an important, supporting role in my own life from now on. I want to encourage myself. I want to be my own cheerleader. I want to reparent myself, encourage myself, acknowledge my progress and look at my detours. I want to play an active role in my own life.

That part of me that feels this way I'm going to call, after Len Satov, the Watcher, the "I/eye of awareness." It's the one who always remains as the "I," no matter what happens outside.

It wants to come out of the shadows and participate.

It's no accident that this resolve arises a day after writing:

"I'm not a house divided against itself any longer. Given that till age 58 I was, all discoveries in this area are like recovered ground on the road to wholeness." (1)

Footnotes

(1) "It's I that Needs to be Universal, Not Love," November 18, 2018, at <https://goldenageofgaia.com/?p=296959>.

I am a Point of Love, Light, and Awareness

Dec. 25, 2021

<https://goldenageofgaia.com/2021/12/25/i-am-a-point-of-love-light-and-awareness/>



Merry Christmas, everyone!

I recall reading about a Zen master who, after looking at a copy of the sermon on the mount, said of Jesus, "This man is not far from enlightenment."

Sri Ramakrishna held that Jesus was an avatar. (1)

This Christmastime I'd like to take a passage from Jesus that is germane to the times and expand it.

The passage is his statement on accountability, which is a subject that many of us are concerned with this year:

"You live in tumultuous times and you live in a time of fulfilment. ...

"You are leaving compassion and latitude for correction and understanding.

"You are bringing to light what needs to be revealed so it doesn't destroy the fiber of your society. ...

"When you see the shadow, it defines the light." (2)

The times *are* tumultuous.

We're promised a time of fulfilment and, since I've actually already tasted it, I can certify that it's totally fulfilling. (3)

We take the tool we have in our hand (compassion) and set it aside and pick up another tool (justice) to save society.

And then, in service to the Mother, I am/we are "bringing to light what needs to be revealed so it doesn't destroy the fiber of your society."

This describes the period we're in now very well and what our actions aim at.



But Jesus also adds one of his wise and multi-level aphorisms; it's so basic, so fundamental that it's like a door that opens for us.

"When you see the shadow, it defines the light." Who cares about *the light*? Who cares about *defining* the light? Why is that worth the price of living with the shadow instead of ridding ourselves of it?

Because, as Jesus is pointing out, caring about the light serves the purpose of life.

The purpose of life is to know our true identity and that just turns out to be ... well, how true do we wish to get? Ultimately it's the One. Stepped down from that, it's a seemingly-separated point of light - and love and awareness.

Remember what Krishnamurti said? (Sorry for the gender bias.)

"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." (4)

"He cannot help working for it." Yes, if we see the Divine Plan once, we cannot help but work for it.

I know the purpose of life and I cannot help but work for it. (5) Why? Because doing so brings so much love, bliss, and ecstasy.

Isn't that what it's all about - that you and I experience love, bliss, and ecstasy? The first one there help the others?

The Mother says: "My essence is love." (6) If her essence is love, how can mine not be? Is there a second to God? I think not. If my essence is love, I should be able to experience it continuously.

All that stands in my way are my worldly likes and dislikes (7) - that keep me turned to the world - and my ignorance of my true identity. Those out of the way, my hypothesis goes, I'd experience love continuously.

I'm more and more clearly coming to see that I'm a point of love, light, and awareness. All the bodies I wear are to allow me to experience the different realms. I am not any of my bodies. They're strictly optional. I am the love, light and awareness that operates them all.

The shadow having defined the light, the next thing is to realize it. Time to get to work! Realizing that Light is another way of describing what life is all about.

Merry Christmas, everyone, and a happy, united New Year! May we all realize the Light that we are this year!

Footnotes

(1) Shivanath Shastri told Sri Ramakrishna: "Sir, one of my Christian friends has come to see you. Having heard of you from me, he was very eager to meet you."

On hearing this Sri Ramakrishna bowed his head to the ground and said: "I bow again and again at the feet of Jesus Christ."

Surprised at such utterance, Rev. Sannyal said: "How is it, sir, that you bow at the feet of Christ? What do you think of Him?"

Sri Ramakrishna: "Why, I look upon him as an Avatara."

Rev. Sannyal: "Incarnation of God! Will you kindly explain what you mean by it? Is he one like Krishna and the others?"

Sri Ramakrishna: “Yes, exactly like that. An incarnation like our Rama and Krishna. Don’t you know there is a passage in the Bhagavata where it is said that the incarnations of Vishnu or the Supreme Being are innumerable?”

Rev. Sannyal: “Please explain further. I do not understand it quite.”

Sri Ramakrishna: “Just take the case of the ocean. It is a wide and almost infinite expanse of water. But owing to special causes, in special parts of this wide sea, the water becomes congealed into ice. When reduced to ice it can be easily manipulated and applied to special uses. An incarnation is something like that. Like that infinite expanse of water, there is the Infinite Power, immanent in matter and mind, but for some special purposes, in special regions, a portion of that Infinite Power, as it were, assumes a tangible shape in history, that is what you call a great man. But he is, properly speaking, a local manifestation of the all-pervading Divine Power; in other words, an incarnation of God. The greatness of great men is essentially the manifestation of Divine Energy.” (Prabhavananda, Swami. *First Meetings with Sri Ramakrishna*. Madras: Sri Ramakrishna Math, 1987, 106-7.)

And Jesus acknowledged to me personally that he was an avatar, as I discuss above: "Jesus: “There was an Infilling of the Holy Spirit at a Very Early Age,” December 25, 2021, at <https://goldenageofgaia.com/?p=330081>.

What is an avatar? See "Avatars (Incarnations of God, Embodiments of the Divine, God-men/God-women)" and the sections that follow, at https://goldengaiadb.com/index.php?title=A#Avatars_.28Incarnations_of_God.2C_Embodiments_of_the_Divine.2C_God-men.2FGod-women.29

(2) Jesus through Linda Dillon, Heart Call, Sept. 19, 2020.

(3) Love is 5th-7th Dimension; bliss, 9th-10th Dimension; ecstasy 12th Dimension - each experience totally satisfying, only surpassed by its higher version.

(4) J. Krishnamurti, *At the Feet of the Master*. Adyar: Theosophical Publishing House, 1974; c1910, 17. Everyone who sees a representation of the purpose or design of life probably sees something unique.

(5) 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/>

(6) “Transcript of the Divine Mother: Density is Unloving Emotion; Love is Lightness of Being,” March 6, 2015, at <http://goldenageofgaia.com/2015/03/06/transcript-of-the-divine-mother-density-is-unloving-emotion-love-is-lightness-of-being/>.

(7) Which the Buddha called craving and aversion.

Original Innocence

September 21, 2018

<https://goldenageofgaia.com/2018/09/21/original-innocence-2/>



The Lodge at Xenia Retreat Centre

First of all thank you to MB for having so generously treated me to a vacation. I very much needed it and it was wonderful.

On the last day ... the last morning ... a few hours before leaving Xenia Retreat Centre on Bowen Island near Vancouver, I had the breakthrough I'd been hoping for.

Let me include the notes I made as the experience was happening:

One of the “problems” I was having was around a peculiar and chronic feeling which I’ve mentioned a few times.

On most occasions I'd wake up with a feeling of dismay. On other occasions, when I thought unfriendly thoughts, I again had the same feeling of dismay.

At last I found the key to it. It came to me this morning (Sept. 18, 2018) at 5:55 AM. (1) I followed the dismay as deeply as I could and I ended up in my natural self. I was angelic - gentle, kind, loving.

Since most of us *are* angels, it stands to reason that, at a very deep level, we know that we're pure and innocent. It's that deep level that responds to my irritable moods with dismay. Whenever I even contemplate some form of nastiness, my insides respond as if to say, “You know better, Steve. You can do better.” (2)

When I got in touch with that deeper level of me, I felt completely blissful. And not blissful as in a feeling rising and falling but a steady and constant bliss. I'm in it now.

I notice that there's no resistance or blockage in my breathing when I'm in this space. It's a little like having a full breath release in rebirthing. Not quite as deep but certainly deeper than my normal breathing.

I heard myself say, "This is who I know myself to be." And I sell this self out continually when I consent to be judgmental or grumpy.

The bliss continues to deepen. The deeper I breathe, the more it deepens as well.

This is me, not the irritability. No wonder I'm annoyed with myself and dismayed. I sell this one out in settling for ... whatever it is I seek ... probably control; also approval and acceptability.

I know that I push people around with my irritability - without anyone being able to put their finger on why they're so scared of me. It can be just a look or a vocal tone. But THIS is what I'm missing out on.

Be still and know that I am God.

Yes, refrain from acting on my irritability ... and know that I am God.

Choose to go with my native innocence ... and know that I am God.

Breathe deeply into the bliss ... and know that I am God.

It isn't a question of "getting to myself" but of not abandoning myself.

I'm already there. I already am who I am. I simply haven't been *being* who I am. I've been ignoring or misinterpreting the inner promptings of my higher self.

From now on, no resistance to who I am.

No choosing to go with who I'm not.

I feel clean. I feel innocent. I feel pure. And the only thing that has me think I'm not is where I go when I get irritable or unfriendly.

I'm not going to abandon it any longer.

Pope Innocent III is credited with saying, "In our obsession with original sin, we too often forget original innocence."

I've been forgetting original innocence.

Footnotes

(1) Sept. 18, 2018 = 9 + 9 + 11 + 9 = 11

(2) That was something my Mother used to say. One comment like that from her was enough to have me stop and change course.

It's Always the "I"

July 19, 2019

<https://goldenageofgaia.com/2019/07/19/301690/>



Just as God apparently enjoys the world through the senses of every one of us, so do I - who, like you, am that very God - enjoy the world through anything I become aware of.

When I identify with the mind, I use it to create through. When I identify and operate as the ego, I use that to create through. The imagination, the feelings, etc.

No function works except I operate through it, energizing and directing it.

Usually I remain quiet and just observe, allowing the faculty I created to make recommendations or the form I created to carry out an action.

But what is common to everything that happens in my life - whether I say it was my mind or ego or heart that did it - is that "I" am around, observing and directing the show. "I" am reaching the conclusions and making the decisions.

When I say "No," we call it me having a bad mood or being down, etc. No, that is the "I" directing the show.

Or, another classic, we say "You made me angry." No, "you" didn't. It's always the "I."

When I utter a decision in a fit of anger, we say that it's my vasana (or the bottle) talking. No, it's the "I" talking, having identified with and seeing the world through the filter of that vasana.

Whatever filter it chooses to look at the world through, it's still the "I" that reaches a conclusion and decides to act. (1)

We tend to remove the "I" from the equation in favor of the body-mind complex. The latter may carry out the wishes of the "I," but that doesn't change things.

It always has been, always is, and always will be "I" who decides to act, whoever or whatever form carries out the action. Upon this fact do I base personal responsibility.

If what I've said is the truth, all other things being equal, we should experience a feeling of relief and release upon reading it. (2) If what I've said is not the truth or takes us further from it, we should experience either no release or further confusion and frustration.

Footnotes

(1) The "I" could also dismiss the vasana but it chooses not to.

(2) Because the truth will set us free.

Getting Out of My Own Way

July 2, 2020

<https://goldenageofgaia.com/2020/07/02/getting-out-of-my-own-way/>



Workshop area at Cold Mountain Institute

My life is a workshop in awareness.

My agreement is to remain aware of myself.

My process involves observing, noticing, and sharing.

Viewed from a cultural-historical standpoint, my notes are an Ascension ethnography - a biography or narrative of one person's slow and gradual, and sometimes sudden, Ascension process.

Right now, I'm noticing the impact of the "hollowing-out" event I just went through. So flattened was I that I could see what I'd been building, below awareness, in what Werner Erhard called "the background of obviousness."

I saw my self-importance, arrogance, and pretense. I couldn't stand the sight of it.

And it's the impact of that sudden awareness of facade, of empty posturing that I wanted to write about.

There's been a change in me as a result of this dawning awareness. It's very hard to put in words. I feel more self-confident. I feel more capable. I feel more down-to-Earth, grounded, present.

A lot of the flutters in my stomach are gone. I'm not protecting an image now. Doing so sets up an elaborate network of inner sensors and analysts that make the mind busy and noisy forever.

I'm not seeking anything. Large amounts of money will be passing through my hands (as through yours) on their way to fund - in my case - universal basic incomes in countries that want them. The Reval is just the beginning, apparently.

And I don't feel a desire for anything in return, more than my living expenses. There's nothing (very much) I want.

Grief took me to such a low level that nothing mattered any more. I got to see my striving for security, recognition, validation, etc., in relief and it was all empty and vain.

None of it had the inherent value that, for instance, love and bliss do.

On the awareness path, the focus of activity lies in raising things to awareness. Once they're up to awareness, they usually take care of themselves.

I theorize that awareness is not neutral, as we may think it is; it's dissolutive (apparently I invented the word). It dissolves emotional blockages and muscular tension. The truth has set us free.

When my self-importance was raised to awareness, I had a conscious experience of it. That was freeing.

And I got to see its downside as well, like the way I felt when I was behaving self-importantly. I certainly didn't feel loving. I felt self-righteous, brittle. If awareness is dissolutive, self-importance is corrosive.

As the realization unfolded, I felt an increased degree of genuine self-confidence. It was a deep and solid feeling. Don't ask me how it's all connected. The "upgrade" didn't come with a manual.

Please see the irony in this: The less self-important I am, the more confident I am. Should it not be the other way around? The more self-important I am, the more self-confident I am, right?

It turns out not to be the case. The more I stand aside and get out of my own way, the greater my sense of competence and capability. It makes sense. The more the ego stands aside, the more the Self, the Higher Self, our guides, etc., can reach and guide the everyday consciousness (the spirit operator of the body).

Michael once asked me to "dream big." (1) I feel more capable of doing that after being hollowed out.

He also said: "You have reached a point in your heart, in your being, in your life, in your consciousness where you are realizing ... the magnitude of our partnership." (2)

Yes, I am.

So a diminution of the ego results in an increase in self-confidence, which allows us to take on the exact same assignments that the ego craved. The ego would not have been able to meet the demands of those assignments whereas the everyday consciousness freed of the ego can. (3)

I now feel comfortable contemplating the road ahead where two weeks ago I'd have felt nervous. If you'd have asked me a month ago how I'd get to this place from where I was, I wouldn't have had any idea.

There's less of me around now and I feel much better for it. (4)

Footnotes

(1) "We want you to dream big." (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, July 1, 2016.)

(2) Ibid., Aug. 17, 2018.

(3) As much as anyone can ever be free of the ego.

(4) This process is an instance of personal cleansing, from which I've emerged with less of myself around.

⌘ ⌘ The Constructed Self ⌘ ⌘

Introduction to the Constructed Self



What is the “constructed self”?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

My hope is that you buy seeing me that way.

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

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

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

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

The pure and innocent Self lies deeper than the level of consciousness of the constructed self. Way beneath it. (1)

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

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

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

Or not. Everyone has free will.

But the constructed self will be up to awareness.

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

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

Footnotes

(1) As I discovered at Xenia Sept. 18, 2018.

At Xenia Retreat Center, I dove deeply into my heart, in meditation, to find out what the origin was of the feeling of dismay I was experiencing. I thought I'd get to the original incident and experience it through to completion. Instead I went way past the level of the vasanas [the constructed self] and kept on going.

I finally reached what resembled a tunnel and at the end of it was the Light of the Self. And in the presence of the Self I felt innocent and pure.

I had penetrated through the hridayam, the heart aperture, into the open heart and down, down, down to “the seat of the soul.” So I can vouch for the fact that the seat of the soul is in the heart. That no longer sounds like a far-fetched notion to me, but something I’ve experienced and realized. (“The Heart is ‘the Seat of the Soul’,” December 17, 2018, at <http://goldenageofgaia.com/2018/12/17/the-heart-is-the-seat-of-the-soul/>.)

⌘ The Constructed Self ⌘

Another Chaotic Node: What Are We Processing?

Aug. 2, 2013

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/another-chaotic-node-what-are-we-processing/>



Ahem. The constructed Self

Excerpt only

Let's take a look at the troublesome side of ourselves to see what might be triggered by the chaotic node we're presently going through. (1)

For me, there are three layers of troublesome aspects of the personality: vasanas, the constructed self, and the ego.

We've talked at great length about vasanas. (2) They are latent behavior patterns born of traumatic incidents in the past whose memory can be triggered in the present by something that reminds us of the earlier, similar incident.

They consist of our memories of our emotional reaction to an event, our conclusions and decisions that arise from the event, the story we weave around it, and successive instances of reacting to later similar incidents.

Vasanas are not related to the present moment. Most people blow up and project blame onto the person standing before them when it isn't this incident that's triggering them. It's the remembrance of the earlier one.

In my experience, they're best sourced (or completed) by allowing them to be, naming the feeling associated with them, asking the mind to tell us what earlier similar incident they relate to, taking the first image or word that comes to mind, and then experiencing to completion whatever arises out of what we remember of the original incident.

Vasanas leave us with residue or precipitate, which becomes the raw material out of which we construct the second layer.

The second layer is the constructed self, (3) which is like a house built from vasanas.

In response to our vasanas, we create a persona or mask. We live within the parameters of this created self, fashioned out of our decisions as to how to react in the future so that we don't land up again facing the situations we fear.

Another way of looking at things is to say that the constructed self is built from all that we've done, felt, and thought about the trauma we've experienced in the past. I believe this constructed self is what will now collapse.

I've had the experience of departing the constructed self. The way I did it was to mentally stamp my foot and say "No!" with an intentionality that felt as if it came from the whole of me, at which point the constructed self fell silent and seemed to have departed. It does return, but it has never been as troublesome as it was before.

And I discovered that such emotions as worry, anxiety, fear, etc., only existed within the constructed self, not outside, a very pleasant discovery.

The third troublesome layer is our ego. We could think of our ego as our auto-pilot. We can use it to fly the plane, even though we remain ultimately in control and responsible for our actions.

The ego wasn't always troublesome. It served us well during a period in which we tried to outcompete and even vanquish our neighbor. It definitely suits and serves the caveman in us. And as long as endeavored to remain the top Neanderthal on the block, it was our trusted friend and ally.

It just doesn't serve us when we want to leave all that behind.

“Ego” is the Latin word for “I.” We have many “I’s” and the ego is one of them. Our lives are about going deeper and deeper into the mystery of who “I” is. Ultimately we’ll find that our “I” is the same as everyone’s “I” and that that “I” is God.

But at a more superficial level, that “I” is the ego, the sense of us as separate beings.

To say that the constructed self will collapse or that we’ll pull ourselves out of it is not to imply the death of the ego. The ego itself is far more resilient than the constructed self and persists through many levels of enlightenment.

The ego lives on separation, duality, and polarity and doesn't want to surrender itself easily. It bristles at anything that seems to threaten its survival - enlightenment above all. It resurrects itself after enlightenment, as Sri Ramakrishna describes here:

“‘I-consciousness’ persists. It disappears in the state of samadhi, no doubt, but it comes back. In the case of ordinary people the ‘I’ never disappears. You may cut down the aswattha tree, but the next day sprouts shoot up.”
(4)

“You may reason a thousand times, but you cannot get rid of the ego. The ego is like a pitcher, and Brahman like the ocean -- an infinite expanse of water on all sides. The pitcher is set in the ocean. The water is both inside and out; the water is everywhere; yet the pitcher remains. ... As long as the ego remains, ‘you’ and ‘I’ remain. ... The ego cannot be got rid of; so let the rascal remain as the servant of God, the devotee of God.” (5)

I actually saw the face of my ego once in a moment of stress and it was a fearsome sight: red in the face, consumed by anger, a raging fiend. That scared me straight, you'd better believe!

Andrew Cohen once said: “What is the price [of enlightenment]? Ego death.” (6) But the ego does not die with the stages of enlightenment prior to at least Fifth Dimensionality. Whether it dies then or is simply attenuated, I’m not certain.

But the constructed self *can* be left behind.

The situation with the constructed self is rather like a knight being encased in a suit of armor. The suit of armor is the constructed self. The knight, when he steps

outside the armor, retains his ego, but is free of the confinement of the armor plating.

Many, many of us are seeing our vasanas quiet down after years of processing them. But we may not have stepped outside the constructed self. And even once we've done that, that does not dispose of the ego.

And we need to learn how to recognize when the ego auto-pilot is on and manually disconnect from it when it seeks to fly us into territory where we don't want to go. It remains useful to tell us when we're about to walk against a red light or call someone by the wrong name. But its usefulness will shrink and shrink in the times ahead.

What is the one best answer to all this processing of “toxic negativity”? For me, the one best answer is to do with it what God does with it.

God does not resist so let me not resist what's occurring.

God is passive awareness so let me be passively aware of what's occurring. Let me be with it, without resisting it, simply observing it until it disappears.

Awareness is not neutral. Awareness is like a solvent. What we observe with passive awareness will pass away as quickly as it will for anything.

Of course it'll have its own time and cannot be rushed. But it will disappear fastest if we simply allow and observe.

What we resist persists. What we accept passes away. As Sri Rajneesh and many other sages are fond of saying: This too will pass. It's only if we resist it that it persists.

And if it passes away through our observing and accepting it, we'll have peeled away one more layer instead of reacting to it and creating a fresh one.

Footnotes

(1) The Hathors through Tom Kenyon, “Orchidium,” June 27, 2013, at <https://tomkenyon.com/orchidium>.

(2) There is an extensive literature on how to source or complete vasanas, on this site. See: “On Processing Vasanas” at <https://goldenageofgaia.com/on-processing-vasanas/>. However the advice given above as to how to be with a vasana is for me the essence of the matter.

(3) You can find articles on the constructed self under “The Path of Awareness” at <https://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/>.

(4) Paramahansa Ramakrishna in Swami Nikhilananda, Swami, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 105.

(5) Sri Ramakrishna in GSR, 708.

(6) Andrew Cohen, *In Defence of the Guru Principle*. Lenox: Moksha Press, 1999, 13.

The Polar Opposite of Self-Awareness: Image Management

May 6, 2012

<https://goldenageofgaia.com/2012/05/06/the-polar-opposite-of-self-awareness-image-management/>



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

The est Training saw the substitution of an image for experience as the basic problem in life. We went for the menu instead of the meal. Counsellor Trainer Dennis Percy: “All those images get in the way of the experience.” (1)

After a while, said Trainer Angelo d'Amelio, “you’d rather have your pictures of what is than experience what is.” (2) Worse, said Hal Isen: “The concept begins to determine the experience.” (3)

Image management in general means speaking, acting and in other ways representing oneself so as to support an image of how one looks rather than the

reality. We opt for looking good, right, wise, compassionate, whatever the desire is that we serve. In doing so, we leave the truth farther and farther behind.

Gradually we forget who we are and give ourselves over to activities and views that maintain the image we wish to project. We get upset when our image appears threatened. We cover our butts by projecting more impressions that are designed to keep up our image.



Lucille Ball was the master of this gambit as a comedy act. Her white lies, which laid the basis of the plot's outworking, were almost always done to create, project or manage an image.

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

Those people who manage their image may hire an image consultant to look good. They may “dress for success” or talk themselves up. They may promote themselves. If they own a company, they may hire a public-relations firm to make the company look good.

An entire industry – the cosmetics industry – endeavors to hide the truth and make a person look better than they actually do. On and on the activities in our society go dedicated to masking the truth in favor of projecting an image.

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

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

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

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

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

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

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

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

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

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

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



A real man

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

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

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

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

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

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

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

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

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

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



A real woman

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

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

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

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

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

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

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

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

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

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

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

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

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

Self-awareness is an antidote to losing ourselves this way. Standing forth as our truth, taking responsibility for what we say and do may be frightening at times, it may be painful and it even may cost us things, but it's the only way to attain lasting satisfaction, joy, full-self expression, and freedom from fear.

It also may be the only way (not the only path) to fulfill the purpose of life, which is to know ourselves deeply and truly as we are.

Footnotes

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

Looking Good and Sounding Great

April 11, 2013

<https://goldenageofgaia.com/2013/04/11/looking-good-and-sounding-great/>

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

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

Oh, it didn't stop there.

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



Looking good

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

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

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

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

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

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



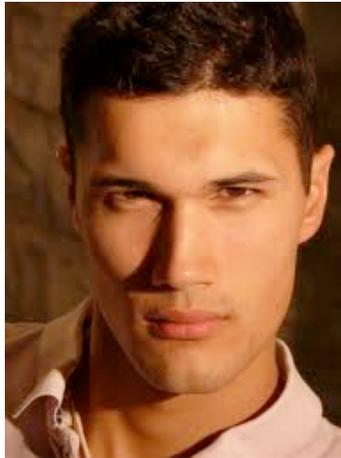
That certain something....

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

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

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

Life became a video game before we had video games.



That look....

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

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

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

All of this has to go.

My Winning Number

December 2, 2019

<https://goldenageofgaia.com/2019/12/02/my-winning-number/>



Winning number

One of the traps that I fell into in my earlier life (say, before last year) was trying to master all the right moves and having all the right words to say, without really coming from my heart.

I might tell people I loved them without really feeling it.

I might pretend that I was listening to them, without really doing so.

I might talk people up in a coffee shop, without really caring about them. Rather, I was trying to get something from them.

I wanted to be accepted and valued, but not enough to really come from the heart. I was going through the motions.

Werner Erhard called the way I was being my "winning number."

We do what we think will win us whatever it is we want - approval, acceptance, money, sex, etc.

As long as my heart remained closed - and it remained so until I was 68 - I went through the motions and watched one relationship after another fall apart. I'd been so badly mauled in my early life that I didn't know what love was and I didn't know I didn't know.

The women I dated would love me and love me and love me and then go dry. It was now my turn to carry the ball and I couldn't do it. And so the relationship fell apart. Not like I knew why.

My relationships lasted as long as the woman was the one bringing love to it.

It wasn't until my heart blossomed in 2015 that I suddenly realized what love was. Oh, my heavens, THIS is what I've been missing! THIS is what the sages were talking about!

Now I feel almost unclean if I practice my winning number on someone. It's like eating stale bread.

I think it's very hard for us to get that no matter how slick our winning number is, no matter how clever we are or how good we look, if what we do and say doesn't come from the heart, the built-in b*llsh*t meter that we all have goes off in people.

Only their desire to be polite prevents them from saying, "I don't get your sincerity."

They tolerate us. They wax philosophical. They drift away.

The rising vibrations will fix the situation. But, oh, what would we do if that were not the case? If the vibrations were not rising? If Ascension were not coming?

We'd remain in a situation where, instead of love being exchanged, we'd all be eating stale food, going through the motions, never really experiencing the full promise of a relationship.

I say it's time to drop our winning numbers and really raise the love that flows in our hearts like an inner tsunami and send THAT out to the world.



It's time for us to become "love pumps" and contribute that most precious of treasures to the world's reservoirs.

Only a love economy, at all levels (personal, social, and spiritual), results in a true, substantial, and fulfilling exchange. And only such an exchange inspires, empowers, and satisfies.

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

May 12, 2013

<https://goldenageofgaia.com/2013/05/12/a-house-for-the-mind-in-a-world-of-our-own-construction/>



Marcel Marceau: The Mask that Stuck

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But once outside the house built by the mind, all the mind's chatter quiets down and we find love and satisfaction rising freely. It becomes clear to us that the

persona, the cage we built for ourselves, which started as a guardian and ended as a guard, is what impedes us from living in the Now in a state of flow.

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

As the energies continue to rise, it becomes easier and easier to understand the workings of our own mind and the time approaches when we may emerge from our upsets, our vasanas, and our constructed self.

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

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

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

Footnotes

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

The Constructed Self vs. the Shadow Self

April 12, 2013

<https://goldenageofgaia.com/2013/04/12/the-constructed-self-vs-the-shadow-self/>



*Enlightenment Intensive, 2006
Me dead centre in back, with beard*

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

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

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

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

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

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

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

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

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

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

Last Lunch at Cold Mountain

August 10, 2014

<https://goldenageofgaia.com/2014/08/10/last-lunch-at-cold-mountain/>



I repost this article as an accompaniment to the last.

I've just passed through a shift so basic in my life that I didn't know beforehand that the shift was available or possible.

And I have to acknowledge a friend, whom I don't want to embarrass by naming, who has modelled this way of being for me until I got it.

Where do I start?

The shift occurred Friday night and into Saturday morning and I can only describe it in retrospect. Going forward I did not even suspect that anything was happening.

Previously, as you know, I've been processing vasanas and core issues. A vasana is a reaction pattern formed in response to an earlier, traumatic incident. It includes the issue, the conclusion reached about life, the decision on how to act in the future, memories, feelings, body language, etc.

A core issue is an issue which we'd choose to die before exposing, facing and resolving.

I could characterize my life as being OK, even very happy at times, but punctuated often by the triggering of a vasana and limited by my not wanting to stray onto the wrong side of my core issues.

But I think I've cleared so many vasanas that my life became ripe for this major shift. Still I wouldn't even have recognized that there was the possibility of a shift, or have recognized the shift when it happened, had it not been for my friend modelling it beforehand.

It's going to sound funny. It may not seem like a big deal when you hear me describe it. You may've had to have been there to appreciate it.

I shifted from my memories being solely of earlier, traumatic times to my memories including happier, better times.

Let me let that sink in.

I've almost never had memories of earlier, better or earlier, happier times, only of earlier, traumatic ones. Can you imagine that?

The shift began in the early evening, when I was walking along the beach with my friend in a familiar part of Vancouver (English Bay) and went to share an earlier, traumatic incident that arose in my mind. OK, a complaint from a distant past.

But I didn't and I reported that I had not. I said I was sparing her and she agreed. And we laughed together.

But that proved to be only the tip of the iceberg.

Later on in meditation, I began to be aware that I was now remembering earlier, happier times instead of simply all the old "bad memories," our "top tunes," as Werner Erhard would have called them. A walk down memory lane for me became ennobling rather than depressing. (1)

As it happened, last night, the memory of earlier, happier times was so powerful that it propelled me into a transformational moment, a peak experience.

The impact of that remembrance was to open the door to a flood of memories and a shift in my way of being. I don't claim to be able to explain it, but it occurred nonetheless.

Not only were the remembrances powerful, but the states of being they related to came alive for me as well.

But I want to describe only the first memory because it was so powerful.

The first memory was of the last lunch I had at Cold Mountain Institute before leaving a now-ended, three-month encounter group.

The group was saying goodbye. But so well did we know each other by then and so deeply did we accept each other's personal sovereignty that no one I can remember said a word.

Can you imagine anything more counter-intuitive than spending your last moments with a group that you had been to hell and back with and not saying a word?

We'd aired so many vasanas, resolved so many core issues, explored so many significant chunks of our lives together, and passed through such stages of awkwardness in learning new ways that I knew every one of them better than I knew my own loved ones. Way, way better.

But I can't imagine anything more unexpected than spending my last meal with them in silence.

That last lunch made a permanent impression on me and was the highpoint of personal development in my life to that time, a high-water mark. And I'll never forget it.

But the point of my sharing it is that I was able to access the way I felt at that moment and remembered the experience of group love - of love at the level of the group - and the deep acceptance of another's personal sovereignty - and of mine - that I was in that made our silent communion possible.

I realized that, if I could remember how I felt at the end of the experience, I could also remember what brought me to that place. And I began to remember. I

remembered some of the learnings that brought us all to that point. The technology of the group began returning to me.

It was the sum, the mix of all these memories that sent me into a transformational moment.

In that peak experience, I emerged in a way I never have before. (2)

I'd like to keep this share from becoming overly long so I may stop here and discuss the importance of "personal sovereignty" in another post. (3)

But what I'm left with is that I now have access to the happier memories of my life whereas in all my life until that time I did not. I don't know what life will be like from here on in but it's about as wonderful at this moment as anything I've known.

One clue as to how life will be is that I awoke this morning expressing gratitude for everything in my life - my life itself, my relationship, my family, my memories, my state of being, everything. This too my wayshower friend had modeled for me.

I can tell that friend that what she's doing is working and keep going. I am living proof of the workability of this new paradigm, whatever it is.

Are you in that place of remembering only the earlier, traumatic incidents in your life? Well, I can tell you that there *is* another place to be.

Footnotes

(1) I can hear someone quoting Krishnamurti to the effect that thought, memory is not love.

"Thought, with its emotional and sensational content, is not love. Thought invariably denies love. ... The sense of time and space, of separation and sorrow, is born of the process of thought, and it is only when the thought process ceases that there can be love." (1)

That's very true and at many points during my experience my mind was indeed completely empty of thought.

But there's also no denying that (1) the recollection of the memory that lies at the heart of a vasana can set one free from the vasana and (2) many instances could be cited of sudden thoughts sending a person into rapture and enlightenment.

Keep in mind as well that it's an accepted path to enlightenment to remember who we are. After all, most of us have already ascended in other lives, as Sue Lie's Arcturians reminded us the other day: "In your other Ascension lives, all of you (even those who are now lost in darkness) have had Ascension experiences." ("Arcturian Message - Keeping the Lights ON," channelled by Suzanne Lie. August 6, 2014, at <https://suzanneliephd.blogspot.co.uk/>.)

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

(3) Although, for one cut at it, see "Monarchs in Our Own Domain" at <https://goldenageofgaia.com/2014/08/05/monarchs-in-our-own-domain/>.

Responsible for My Own Face

October 10, 2013

<https://goldenageofgaia.com/2013/10/10/responsible-for-our-own-face/>



Seriousness personified: Steve at the Immigration and Refugee Board

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

Archangel Michael on the Constructed Self and the New Normal

May 14, 2013

<https://goldenageofgaia.com/2013/05/14/archangel-michael-on-the-constructed-self-and-the-new-normal/>



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

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

An Hour with an Angel, May 13, 2013

Steve Beckow: Welcome, Archangel Michael.

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

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

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

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

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

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

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

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

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

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

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

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

SB: Thank you, Lord.

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

SB: Thank you.

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

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

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

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

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

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

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

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

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

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

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

The key component to these early masks is the reaction the child gets — the approval, the nurturing, the love, the acceptance. So the child very quickly learns, as you well know, that to behave in certain ways brings forth rewards, and to behave in other ways does not. And this continues and grows throughout every single person's lifetimes.

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

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

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

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

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

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

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

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

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

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

Now, you weren't afraid of that separation when you incarnated because there was no sense of that separation. Even when you were an unwanted child, you came knowing, “Even if the human beings act up, I still have my connection to Mother/Father One, my guides.” But that fades. But that drive does not go away. And it is that drive that continues to nudge you, to nag at you, and to move you back to the truth of who you are and continue on that journey homeward. (1)

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

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

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

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

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

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

So, how do you practically go about letting these go? Well, first, it is by being honest and truthful. And that is why I have asked for this flame of blue to burn brightly in your heart, in your throat, your center of change, and in your head and your mind and in your mental and emotional bodies.

It is identifying for yourself — and it can be rapid — “Is this the truth of who I am? Or is this a mask, a false construct, a persona? Is this my ego-speak? Is this simply an adaptation of my being? Or is this the core? Is this the expression that I am in service and love for the Mother?”

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

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

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

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

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

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

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

Is this clear, Steve?

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

AAM: It is exactly the same.

SB: Okay.

AAM: It is the love that sets you free.

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

I exited the constructed self. I'm not sure I exited it forever. I may have come back into it. But I did exit it for a time by an act of will. You described an act of will. And also a deep feeling in myself that I was entirely sick of my mask, of my act or persona.

And life outside it was wonderful. But I'm not sure that I could say that I was in 4th dimensionality outside of it. I was simply free of all these feelings of anxiousness and worry and what have you.

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

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

And so yes, you are in the 4th and the 5th, because you are already... your feet are already firmly planted with Gaia. So, as you stay — and it is a practice, but it does not need to be an arduous practice, because you have let go of that feeling of struggle.

And let us tell you, surrender is an act of will — so as you have surrendered the old, you are free to enter into a feeling of liberation, as you put it; into a place where your creative self is truly stepping forward, so that you are in a place where you are able to work inside and outside of yourself, where you are in alignment

with universal law, and where you are in alignment with the truth not only of Gaia, of the kingdoms, of the planet, but you are also in alignment with the plan, with your plan and the Mother's plan.

So what you find is not that you are leaving physicality behind. That has never been the plan for this planet. The difficulty is the anchoring of all of this within the physical realm. It has been a challenge for many, and at times including us!

But nevertheless, let us be clear. As you are releasing those masks, think of it: you have new spaciousness; you have the joy, the gratitude, the love. And these are the elements of the higher realms.

So, you are living the divine qualities. You are building the joy because it is so expansive and, the more you expand, the happier, the more joyous, the more in gratitude that you are, and the more rapidly you are able to simply create.

Now, this is the key. This is a very important key for you to understand. "Not only do I feel better, but I actually have the energy of the universe to draw upon, more clearly, more readily, to bring forth my manifestation."

And I use that word in terms not of a selfish, self-centered way, but of the larger you, "To bring forward what I came here to do." And that is not the 3rd dimension. It is the higher realms. And so you begin to see differently.

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

And what you think you are seeing with your physical eyes has more information and greater perception, so that you are finally able to begin to really see what is in front of you.

So you will see orbs, you will see angels, you will see fairies, you will see light, you will see colors differently. And you will be able to access that energy and bring it within you, to utilize it differently.

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

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

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

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

And that’s that when I enter, so to speak, a higher dimension, there’s a transformative experience, there’s a tremendous Aha! or a “get,” or some kind of peak moment, and after that experience I’m greatly expanded.

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

AAM: You were in the 4th. And let us refer to this, because there was a great deal of groundwork that was done by the various transformation movements over the last several decades, many decades.

But part of being in the 3rd is this joy and this slight addiction to the Aha! moments, to this wonderful feeling of flying up and flying free, and being released. But that is also related to drama and to a connection that the light bulb has to go on.

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

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

And sometimes it is a very simple question, of, “Well, I just want to go and sit in the park.” And sometimes it is a very big answer in terms of what you want to do with the rest of your remaining time on Earth.

But what you are learning is that your heart consciousness, if you are in your heart consciousness, which is 4th and 5th, then what you are doing is you are already driving your creation process.

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

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

AAM: Yes, it is new ground.

SB: This gradual Ascension.

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

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

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

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

The 5th dimension is a very different sense even of physicality. It is being more in charge of how your form is working and operating, and how you wish to morph it or send it elsewhere.

Bilocation is a very easy process. The sensation of being in communication and connection with the different realms, whether it is the Company of Heaven or the star beings, many of whom come from the 5th, is more clear.

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

SB: All right, Lord. Well, thank you very much for that. You’ve certainly given us a beginning to understanding this whole notion of the self that we’ve constructed, the house that we built for ourselves and how to get out of it and prepare for our further rise into the higher dimensions.

Footnotes

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

⌘ Acts and Roles ⌘

Who Would I Be Without My Act?

December 21, 2020

<https://goldenageofgaia.com/2020/12/21/who-would-i-be-without-my-act/>



Again, the Pause has given me ample time for introspection. In a mood of introspection, I just caught myself saying something so significant that I stood there for some time immobilized.

There was something about the way I was being socially that I couldn't put my finger on, but it was skewing my behavior. I was off-balance, "people-pleasing," to use Len's phrase.

Then I heard myself (or somebody else) say, "I don't believe myself." I repeated it again and again as I stood there. It was a dawning awareness and it brought me to a standstill.

Yes, I don't believe myself. I watch myself craft my performance. How could I possibly believe myself if I witness myself rehearsing my lines, putting on my face, walking the walk, talking the talk.

How could I fool myself that I'm somehow being genuinely me?

It's all bogus.

Who would I be without my act?

The Grand Motif

October 13, 2019

<https://goldenageofgaia.com/2019/10/13/the-grand-motif/>



Hmmmmmm....

I notice that, as I go down through my vasanas or core issues, I reach a place where I can almost draw back and see the bigger picture.

For instance, I've been reviewing my life and seeing how everything I did fits in with or has prepared me for what I'm doing now.

History, academia, museum work, Cold Mountain, est, travel in India, business writing, sociology, leaving academia, configuration management, writing legal decisions, etc. - each of those "assignments" contributed something to who I am and what I do at the present time.

As a second example, and the one I want to focus on here, when I draw back further and look, something very different comes into view.

I see a grand motif that colors everything about my thoughts, feelings, and behavior. It flows down through my life and also explains much about where I am today.

Everyone's motif will be a matter of individual choice. And in most cases the grand motif won't be pretty. (1)

It's reached in a moment of trauma and has become prized and habitual, immersed in the background of obviousness, hidden in plain sight.

OK, OK, enough build-up, Steve. I'm stalling because I'm embarrassed to say what mine is.

My grand motif is: "You can't trust anyone."

Everything I do, feel, and think is seen from the vantage point of always, already not trusting anyone. You'll find traces of it everywhere you look.

You can see it in the way my face looks after many years of seeing life this way.

You can hear it in my quick response to an offer to help. No, thank you. I'd rather do it myself. No, I'll do it. That's fine. I can manage. (2) I don't need help. After all, you can't trust anyone (to do the job right, show up for work, pay on time).

I don't make loans (you can't trust anyone to repay); I only give money if I have it (that way I'm not disappointed later by people you can't trust).

On and on the movement that ends in solitude goes.

I learned it from my Dad, who I'm sure learned it from his Dad, an example of intergenerational transfer.

But it turns out that Dad was only the ignition key that started my engine in this lifetime. Michael tells me I've had this vasana for lifetimes. (3)

If I were to comment on myself, I'd probably be self-serving. (4)

I don't trust myself to report on myself - or anyone else to report on themselves. As I said, I don't trust anyone. Least of all myself.

The only place to go with this vasana is ... well, into a very dark place, alone, let me put it that way.

Any motif that governs how we think, feel, and act is not eternal, not of love, and not of freedom.

It's an artificial restriction and boundary that we've erected and then obliged ourselves throughout time to respect. *Even though it may have an awful effect on us.*

Now that I know, I'm working on trust. My colleagues would probably notice that there's been a change in me. I'm keeping my big paws off things. I'm welcoming assistance. I'm encouraging others to step out.

I'm more than my vasanas. I'm more than a grand motif.

Footnotes

(1) Where is the grand motif, "I love everyone"?

(2) I don't see help as an opportunity for another person to make a difference. It's a potential source of disappointment.

(3) AAM: In many ways, sweet one, this has been your Achilles heel, not only in writing appeals and asking for donations, for money, but - in many lifetimes - you were fiercely independent and you literally can't stand asking for help. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 1, 2017.)

(4) Self-serving bias: I do no wrong; my Dad does all the wrong. Everything good about me I grew; everything bad I inherited from my Father, etc.

The Gawkiness of the Constructed Self

March 16, 2014

<https://goldenageofgaia.com/2014/03/16/gawkiness-constructed-self/>



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

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

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

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

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

I personally prefer the comfortable competence of the adult.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Something I'm aware of about myself is....
- I see in myself that I....
- I feel....
- I have this thought that I....
- Secretly I feel....
- What I'm really after (or really trying to do) here is....
- What I'm hiding is....
- I'm pretending to be....
- I want you to see me as....

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

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

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

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

Undated.

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



It involves:

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

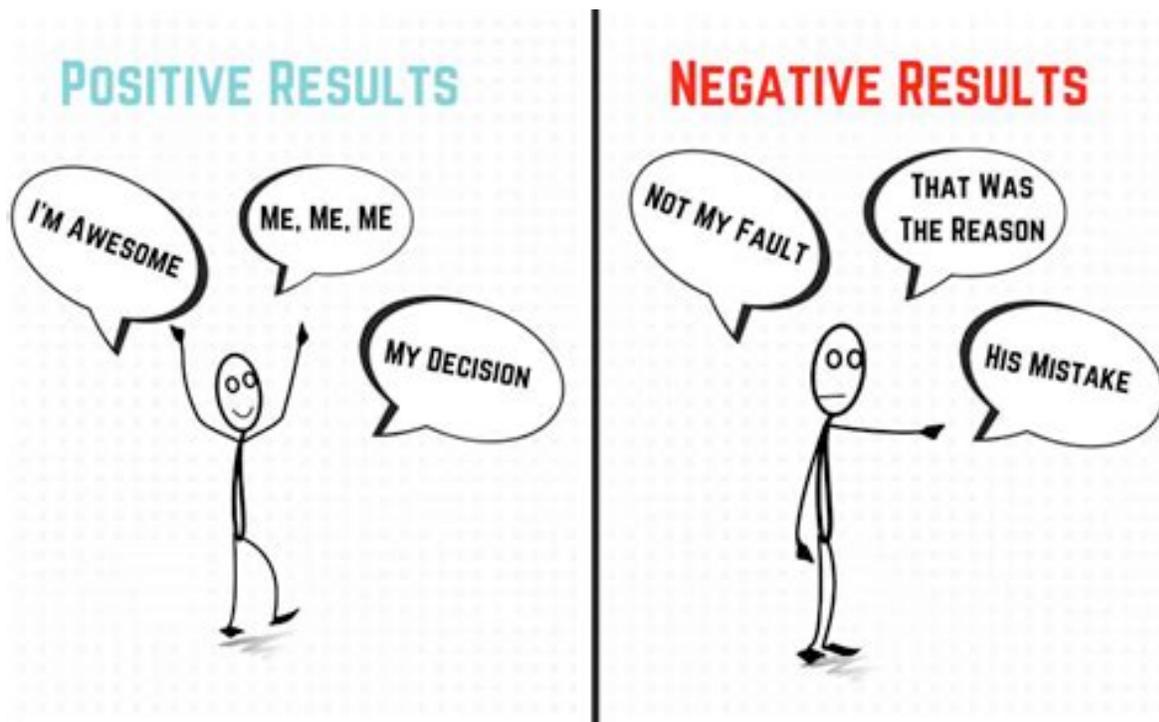
Werner Erhard gave another account of it. He used to say that the mind, which has, as its central value, survival of the being and anything with which the mind identifies it, tends to make itself right and others wrong, to judge and avoid being

judged, and to dominate and avoid being dominated. That's another good way of seeing the matter.

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

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

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



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

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

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

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

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

I don't matter.

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

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

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

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

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

We're building a world that works for everyone. We're dismantling an elite structure that exists around the world and keeps people enslaved and hurting. We're empowering people to live freely and enjoy life abundantly. There's no room

for vainglory in this work and I remind myself of that. I don't want to be self-serving. I will not do so.

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

From the Humpty Dumpty Man to Here: Completing the Fear of Being Wrong

June 5, 2019

<https://goldenageofgaia.com/2019/06/05/300939/>



The electricity is still off. Evidently a transformer is down. The thought of climbing up twelve flights of stairs has me decide to remain here in the darkness.

I've resolved to use this time to complete the experience of the fear of being wrong. If I put a dent in fear itself in the process, I'll be happy. I'll be doing it in stream of consciousness.

I feel the fear as if it were in every cell of my body. I give it my full and undivided attention.

I breathe into it and fill myself up with it. I massage any chakras or areas where I feel resistance to fully opening to it.

I'm now as open as I ever will be to the full experience of fearing being wrong. Fearing making a mistake. Fear of screwing up. This is part of the chaos arising that Michael talked about (1)

Having remained with it for as long as it took, I now feel the space emptied of the fear of being wrong. This may be the first time in my life I've felt clear of it.

It's been there at a subterranean level since forever.

I marvel at what it feels like to take a breath without fear being there.

I can't overlook the fact that this reparenting I'm doing is recovery from child abuse. Physical and emotional. This length of time is what it's taken me to recover. And I'm one of the lucky ones who experienced no sexual abuse. That would be a number of times more difficult to come back from. Nonetheless, it's been a long road, from the Humpty Dumpty Man to here.... (2)

The electricity is still off. Once my laptop and cellphone run out of juice, I'm a caveman again.

Becoming aware of the vasana around fear of being wrong, I next uncovered another vasana - fear of failing. I experienced that through to completion as well. Again a space opened up.

I haven't explored that space yet because I broke off to write this. Since my laptop has only so much juice left in it, I'm trying to make best use of it every time I turn it back on.

I find that I keep focusing on what the Buddha said: Do only wholesome action; refrain from unwholesome action; and purify the mind.

Purifying the mind is experiencing the vasana through to completion - on all levels - mental, emotional, realizational. That's what I've been doing since 1974. (3)

Refraining from unwholesome action is letting go of the behavior patterns that arose from our vasanas, the things "we always do."

Just stop them. And not to put a replacement action in unless it's wholesome - that is, of love.

It's helpful to know I only have to stop the unwholesome stuff. I don't have to have something to put in its place. I can put love in for good measure. Otherwise I can leave the space open for love to arise by itself.

Working on this area of myself is new to me.

The way I feel now? It isn't blissful. Not joyful. Just open. I think of this as "normal." For all these years I haven't been acting at all what you could call "normally." I have always been compensating for my fear of being wrong and failing.

Probably because I feel normal now, I saw the ego last night when it arose. Having observed it, I think I now have a pretty good idea of what it feels like when the ego is talking.

At those times, my speaking has an edge and there's a grim laugh to it and a desire for vengeance. Getting even with everyone and everything for what I suffered, I suppose.

I experience this new vasana through to completion as well. I let every pore of my body breathe in this desire for vengeance.

Let me allow it to overmaster me and feel it deeply. Let me allow it to reshape my face, set my posture. Hard, dictatorial.

Ok, I now can identify it. Just stop. I can do that too.

No more unprocessed fear. As soon as fear arises, experience it completely and let it go. Don't act on the basis of it unless you feel you must.

I'm walking around free of fear at this moment. It's just absent.

I breathe consciously and cannot, on the inbreath or outbreath, which are like two sweeps of the radar, pick up a trace of fear.

I breathe in and concentrate on my interior field of experience and I find no trace there as well.

And now love rushes in to fill the vacuum. And bliss.

I am, at this moment, a hollow bamboo, through which the winds of love whistle.

Footnotes

(1) "The Kryptonite of Being Wrong: Getting to the Heart of Fear," June 4, 2019, at <https://goldenageofgaia.com/2019/06/04/the-kryptonite-of-being-wrong-getting-to-the-heart-of-fear/>.

The quote is so fundamental to the study of vasanas or core issues that I take the liberty of reproducing it here again so nobody misses it:

“The reason why I speak of this is that many of you – and you, beloved, included – look at situations and you say, ‘Well, how can it get much worse?’ That is because you, and many, come from a place of love and purity of intent.

“But you also know that everything that has need to be eliminated, everything that has need to be relinquished, everything that needs to be healed in this cesspool that we call ‘chaos’ has need to come to the surface.

“Otherwise – and this has happened many, many times in human history – what happens is there is a belief, there is a healing, an accommodation, a remedy, and then the human collective tends to think, ‘Okay, now it is cleaned up. Now it is healed. Now it is done.’ But the core – the core issues [i.e., the vasanas] – of the collective, and of course of the individuals, have not been addressed, and therefore it simply settles in and it festers.

“In this part of the infinite, eternal unfoldment of our Mother’s Plan, it all has need to be surfaced so that this subtle and actual festering, until it again boils over, cannot happen. It is simply, in your time and in the Mother’s time, the juncture at which this has to be healed. So it continues to rise to the surface.” (“Archangel

Michael: Victory is at Hand!" May 10, 2019, at <https://goldenageofgaia.com/2019/05/10/archangel-michael-victory-is-at-hand/>.)

It adds weight to my beliefs that:

- (1) Vasanas must be triggered before they can be processed.
- (2) They must be completely re-experienced before they will not simply disappear but altogether lift. Kathleen calls it "feel it to heal it."
- (3) We think that, when the vasana disappears from sight, the problem is solved: It isn't. The vasana may still be there, available to be re-triggered.

What Michael says here is very important to one like me who studies vasanas.

(2) I dissociated at age 7 when my Dad yelled at me from inches in front of my face. I shattered into a thousand pieces; hence the Humpty Dumpty Man, as I thought of myself later in life.

(3) When I first read Eric Berne's *Games People Play*, I saw that there were patterns in human behavior that could be studied. The apogee of that study would be Erving Goffman's *The Presentation of Self in Everyday Life* and Goffman's other books. Vasanas Werner Erhard called "records." I owe much to Werner. The term "vasanas" comes from Hinduism, especially Ramana Maharshi.

⌘ ⌘ Exiting the Constructed Self ⌘ ⌘

⌘ Growth Work ⌘

Raising Awareness

November 9, 2013

<https://goldenageofgaia.com/2013/11/09/raising-awareness/>



Everything about the experience I had recently was played out in the arena of awareness. Others might see spiritual forms or lights, etc., in their experiences. But I traced the whole of my experience through an awareness of love.

So perhaps let me look at awareness as a path. While most spiritual paths trace to the East, the mining of the path of awareness may be one of the West's contributions to spirituality.

Archangel Michael said on *An Hour with an Angel*, Nov. 7, 2013: “What we are asking you to do is to listen to your hearts.” Listening to our hearts is awareness.

Going within is awareness. Feeling the love is awareness. Being with the bliss is awareness.

These hands and legs with which I “do” are anchored to this life and this Dimension. They don't come with me past that point. When I am a formless being,

there are no hands and legs and therefore no “doing” in the ordinary sense of the word.

This mind with which I translate the thoughts that float by in the ether into my thoughts is also restricted to a dimension and does not persist. My emotions do not persist. None of these persist but awareness persists.

Awareness lasts. Awareness endures. It's that which persists to the last. *It is* the last, just as it was the beginning.

Any divine quality will carry us to God but awareness is particularly apt and useful as something that all of us always, already have, something that is invisible and can be used without notice, a powerful solvent to dissolve our upsets and help us locate within ourselves our love and our bliss.

It's time to raise our awareness of everything, but, most importantly, of our interior universe, the space within, the space of the heart and beyond that the space of everything.

To those who are schooled in awareness, it's time to bring back the skills we learned so long ago of consciousness-raising, of relieving the tension and the muscular holding patterns in our bodies, of perfecting our knowledge of ourselves.

We Talk Little about What's Most Important to Us: How We Feel

October 28, 2021

<https://goldenageofgaia.com/2021/10/28/we-talk-little-about-whats-most-important-to-us-how-we-feel/>



How do you feel?

From a life of observation, as you know, I've reached the conclusion that how we feel is what's most important to human beings. Everything seems to get channeled through the filter of "how do we feel about it?"

We go to Hawaii and rent a room over Waikiki for that magic moment. What does that magic moment boil down to? How we feel.

Although we may not acknowledge it, everything about relationship seems to revolve around how we feel. Any decision from buying a car to conceiving a child is filtered through it.

I could argue that we're captive to our feelings. Although we're largely unconscious of it, they show up as who's steering the boat, who's deciding our choices, who are our friends and who our enemies, etc.

The ironic thing is that, though our feelings may rule us, we either don't have a language to discuss them with or else for one reason or another don't use the one we have.

Our emotional IQ, to borrow a phrase, doesn't seem to be very high these days. It was in the growth movement of the 1970s.

In part that devolution of consciousness was planned. Team Dark has in every way tried to dumb us down - chemtrails, vaccines, media programming, advertising, sports, glamor, automation, recessions, overseas outsourcing, jobless recoveries, unemployment, MacJobs, etc.

As we now begin to awaken to the deadliness of the vaccine and the plight we've put ourselves in, having been raised on deadening fare so far, we may be ill equipped to handle the emotional upset we're about to experience.

In particular, we haven't been educated on how to handle our low spots. If we feel low, we tend to feel low about feeling low.

We don't let it be and just observe it, remaining aware and watching it pass like a cloud overhead. Instead, we get inside the feeling, get behind the steering wheel, and drive it around. We project our anger and upset onto others, when it's just us that's been triggered, usually by something in our past.

I said earlier that we either don't have a language to discuss our feelings with or else for one reason or another we don't use the one we have.

As a result, I could arguably say that we talk little about the most important thing in our lives.

Ask a person how they feel and they likely will say "good" or "tired." And that's about as far as the discussion goes.

If a person is low, we listen for a short while and then say something which usually boils down to "you shouldn't feel that way. Cheer up."

As Gabor Mate's work is showing, we never learned how to be with an upset person or to handle our own upsets.

The wounds we received in early life - our early childhood trauma, to use Gabor's term - fashion our responses rather than our responses being spontaneous (if any of our responses ever truly are).

I fervently hope that all this changes in the future. I'm working to see that we relearn an emotional vocabulary and accord our feelings their rightful place among the determinants of our behavior.

And that we learn how to handle the down times.

But most of all that we take responsibility for the way we feel and then begin to do what has us feel at our best.

What has us feel at our best is a synonym, a code word for the divine qualities or divine states. Love, peace, bliss, happiness, joy, abundance, mastery, etc. - these are higher-dimensional states of consciousness, rather than feelings.

They transform the way we feel if they're the genuine article.

I hope that we begin to explore what has us feel best, share about it, and develop a culture after the deep state is gone that opts for emotional transparency and enjoyment of the divine states.

The divine states, I assert, represent the spectrum of states of consciousness in which we feel best.

Vasanas and Patterns are the Chief Obstacles to a World that Works

June 15, 2019

<https://goldenageofgaia.com/2019/06/15/vasanas-and-patterns-are-the-chief-obstacles-to-a-world-that-works/>



"Vasana? What's a vasana? Anyway, I don't have any."

What I'm about to say is for me really important:

Vasanas or core issues plus the counterproductive behavior patterns they give rise to are the major obstacle to having the world work.

The removal of our core issues and any related and counterproductive behavior patterns is an effective, understandable, and global approach to removing the prime obstacles to enlightenment. And ultimately Ascension.

Vasanas and patterns are the reason our relationships don't work. They're behind every war that was ever fought.

Everything that doesn't work can be traced back to a triggered vasana or the counterproductive behavior patterns it gave rise to, in my opinion.

What's going to face us as lightworkers when the major events start popping is that we're going to have the vasanas of large sections of the population going off like Roman candles. Unworthiness, doubt, fear, etc.

Chances are we'll be frontline in addressing frightened people, reassuring them, and handling the work that arises out of this for society.

I remember what Michael said:

"If no [lightworker] steps forward into [leadership] then there is a massive vacuum because many of the billions upon your planet have not yet learned, adapted and integrated the new tools – the fullness of this new energy.

"So [when non-lightworkers] are assigned ... or try to step up ... to create and to take the leadership role, they do not have the training and insight to do it in a way that is achievable. ... So there is a lack, a vacuum of leadership.

"Now, who, upon this wondrous planet, has been hiding in the shadows or edging out, or in the limelight and is ready? ... Who has been diligent and practiced patience and fortitude and stamina, and anchored the divine qualities? Who is it that is prepared to do this? Well, it is the lightworkers."
(1)



How to work with a vasana?

Listen to another for long periods of time, until they have a thorough sense of having been heard.

Put our desires aside and be there for another. No, it doesn't matter that we're not interested in the subject they want to discuss because it isn't about us. The other person needs to be heard.

Put clever answers and our felt need to contribute aside. Can we just be present for another in whatever state they may be in?

The Buddha said: "Do only wholesome actions; refrain from unwholesome actions; and purify the mind.

Eradicating vasanas is purifying the mind.

Reparenting ourselves around our counterproductive behavior patterns is refraining from unwholesome action and doing only wholesome action.

The Mother puts the dharmic element succinctly: If the behavior pattern is not of love, don't act on it.

Eradicating our vasanas and related behavior patterns is an action of general and global import - probably the most needed and valuable contribution we can make in a time when the need is great for lightworker leaders who won't have vasanas erupting (I still do).

When our vasanas and patterns are eradicated, we exist as an open space in which love, peace, and bliss can appear. I can't claim to have had the full experience of that. (2) Very far from it. But the lesser experiences I've had also point in that direction.

Also relevant: We're about to meet people (our star family) whose intelligence, sensitivity, and ability to love exceed anything we can imagine. (3) The greatest share of education will lie with us until Ascension burns away our mental and emotional "seeds" of future action - that is, our vasanas.

Think of the growth work we do before then as us getting up to speed, cranking the engine, priming the pump. We're aiming for as many people as possible ascending. And, we'll be meeting our star neighbors in the process. Lightworkers will almost assuredly be the ones who'll inspire, empower, and lead terrestrials out of the desert, if it proves possible, of their remaining issues and patterns.

In sum: Eradication of the vasanas and the counterproductive patterns they give rise to, in my opinion, removes the chief obstacle to having the world work and clears the way for the widest possible Ascension.

Footnotes

(1) "Transcript: Archangel Michael – On Mastery and Leadership, April 16, 2015," at <https://goldenageofgaia.com/2015/04/25/transcript-archangel-michael-on-mastery-and-leadership-april-16-2015/>.

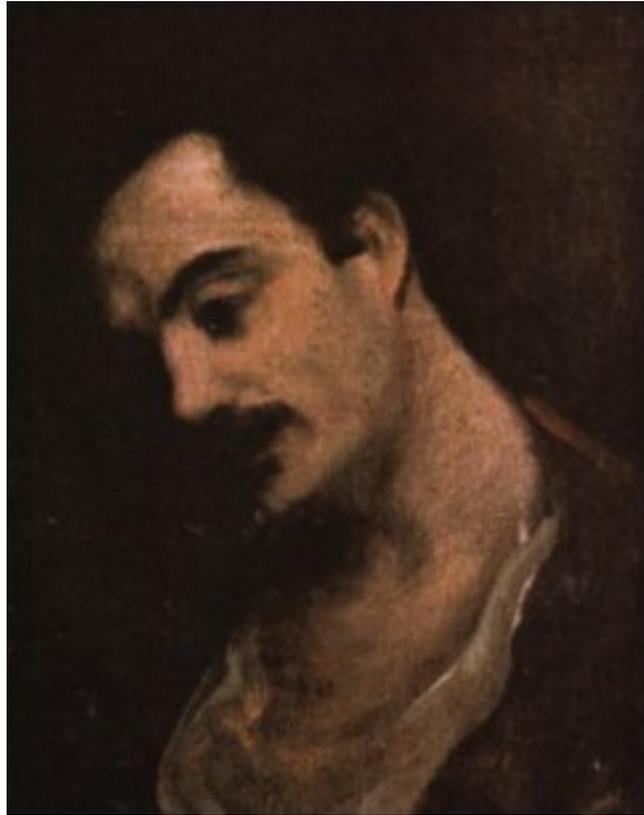
(2) The full experience would be Sahaja Nirvikalpa Samadhi, the culminating event of Ascension.

(3) Our star family.

Entertaining the Counterintuitive

October 14, 2013

<https://goldenageofgaia.com/2013/10/14/entertaining-the-counterintuitive/>



Kahlil Gibran

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

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

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

What's the purpose of it?

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

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

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

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

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

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

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

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

Everyone has vasanas, even supposedly enlightened masters. Our vasanas aren't burned to a crisp until after sahaja samadhi, which lies perhaps a year out in front of us. We have a ways to go and you can rely on the energies to pull us like taffee

until the preponderant part of our vasanas are gone. Whatever is left will be forgiven us by the Law of Grace. (3)

What to do?

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

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

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

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

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

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

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

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

Footnotes

- (1) Excerpts from *The Prophet* by Khalil Gibran at https://www.selfdiscoveryportal.com/poetry_gibran.htm.
- (2) Wilhelm Reich, *Character Analysis*, at https://wilhelmreichtrust.org/character_analysis.pdf. Eckhart Tolle, "Living in Presence With Your Emotional Pain" at https://www.huffingtonpost.com/eckhart-tolle/living-in-presence-with-y_b_753114.html.
- (3) "With the end times rapidly drawing so near, many souls have elected to take on all remaining karmic experiences. For many it is therefore a hectic time, particularly at a personal level. When you ascend karma will have been cleared by you or 'written off' through the Law of Grace." (SaLuSa, Aug. 3, 2011 at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm.)
- (4) "On Processing Vasanas" at <https://goldenageofgaia.com/on-processing-vasanas/>.
- (5) "You can be a way-shower in your bedroom." ("The Divine Mother: The Role of Clarity" at <https://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/the-divine-mother-the-role-of-clarity/>.)

Not Out of the Woods Yet

August 13, 2021

<https://goldenageofgaia.com/2021/08/13/always-more-to-go/>



I've been walking around triggering myself for a while now.

And if I walk the trigger back, I find that I'm disappointed in myself (Mother). I'm disappointed because I reacted to some forgotten thought with irritation, anger, aggressiveness, or some negative attitude (Father).

I have my Father and Mother endlessly arguing in my head.

The passive aggressive posture I adopt is the residue of years of family bickering. Oh gawd, I'm so tired of it. But it was my lot too. I became my Dad.

It was the Mother part of me that kept me sane and plowing onwards. It was for the flip side of Mother's disapproval: her approval.

Be that as it may, I need to get out of the anger/disapproval cycle.

I need to make peace between my internal Mother and Father, even if they never succeeded in doing so in the flesh, and restore the balance inside me. (I'm sure the two of them made peace on the inner planes years ago.)

I need to lavish transformative love on both sides of me, in order to release the trapped positive kernel from the dross and have the issue as an issue disappear. The released energy, I imagine, will reunite with me.

One of the things I've learned since June 7, 2021 is that I need to drop all issues, for my own sake. I was commenting on this a while back. (1)

The cost of holding onto them is love, bliss, ecstasy, aliveness, confidence, self-expression, etc. And that cost remains in place as long as I latch onto issues. And I keep latching onto issues, hoping for a different outcome.

I keep on doing the same thing, as Einstein pointed out, hoping one day things will change. But things never change. The outcome never differs.

Stop the camera. All of what I just described happens on the intellectual level, not the experiential or the realizational levels.

Most of it is about right and wrong, good and bad. A great deal of it is ultimately self-serving and it doesn't produce very much happiness. I compare it to eating dry oatmeal.

When people have sampled what the higher dimensions have to offer - peace and love, bliss and ecstasy - when they've had a strong enough experience of the divine qualities (at the experiential level) that the latter have impressed themselves upon them, they tend to be able to pull away more easily from the right/wrong cycle, preferring at that point being happy to being right.

Happiness and its vehicles like laughter and gift-giving are inclusive, unifying. Good/bad and right/wrong are divisive.

The ones trapped in right/wrong may experience only a very few moments - as I did - of happiness a year and so not really know what you're talking about or what they're missing.

Werner Erhard, following Martin Heidegger, spoke of us having an "always already listening" as the reason we continue doing what doesn't work.

To illustrate, when I look at myself, I see that I just expect to hear a certain outcome. I'm "set up" to hear it. In fact, I ignore whatever is not what I'm anticipating hearing, waiting to hear what I expect to hear and recognizing it when I do. When I hear what I'm expecting to hear, I get to say, "I told you so." (2)

Others would call this our conditioning or programming. With infallible accuracy, we fall into the same pothole again and again.

My always already listening, when I turn my attention to it, is "you can't trust anyone. You have to watch your back at all times." (3) This guardedness makes for very unhappy people, I can confirm. No signs of intelligent life here.

So I'm not out of the woods yet.

Footnotes

(1) "Drinking the Poison, Hoping They'll Die – Part 1/2," August 1, 2021, at <https://goldenageofgaia.com/2021/08/01/drinking-the-poison-hoping-theyll-die-part-1-2/> and "Drinking the Poison, Hoping They'll Die – Part 2/2," August 2, 2021, at <https://goldenageofgaia.com/2021/08/02/drinking-the-poison-hoping-theyll-die-part-2-2/>.

Late on June 6 or early on June 7, I experienced what felt to me like a walk-in. Since then my energy levels for work have gone way, way up.

(2) I started my spiritual journey reading *Games People Play* by Eric Berne in 1974. It was possible to say something spiritual and intelligent about behavior! Now here I am, back again with games people play.

(3) I've also called this my Grand Motif. "See The Grand Motif," October 13, 2019, at <https://goldenageofgaia.com/2019/10/13/the-grand-motif/>

Drinking the Poison, Hoping They'll Die – Part 1/2

August 1, 2021

<https://goldenageofgaia.com/2021/08/01/drinking-the-poison-hoping-theyll-die-part-1-2/>



Interesting journey....

I'd like to make a distinction between objective fact and subjective interpretation.

The worst I ever did was steal a chocolate bar. OK, a tin of rock candy too. For both of which I was caught and disciplined. That's an objective fact.

Apart from those cries for help (my father was hitting my mother), I was usually found defending the law rather than breaking it.

Nonetheless my inner life was turmoil. Predicting my Dad's moods, avoiding the back of his hand, staying away from him, etc. This was in part to objective fact, but in great measure subjective interpretation.

I lived for most of my life with the objective fact being that I was a good boy, relatively speaking (mother's contribution), and the subjective interpretation being that my inner life was hell (father's contribution).

In this sense, you could say that I created a split personality and was totally out of balance with my male/female sides.

Looking back, I can see how some very bad people seem like law-abiding citizens to their neighbors, until the hidden side of them erupts. No one knew of the volcano inside of me. Except those closest to me. (1)

Anger raged over felt abandonment from the crib onwards, betrayal, family violence, on and on. I'll look at the results at more length in Part 2.

I've processed most of that and it's been an interesting climb. We say that "ontogeny recapitulates phylogeny." (2) Well, my inner climb back from chaos and mayhem, most of it self-created, seemed to recapitulate human history from the caveman forward. I'm not out of the bog yet.

What I don't make disappear will be erased by Ascension, the same for all of us. But what an interesting journey.

It's as if I've been all places in the space of a single lifetime, from anger to love.

Who am I to point a finger at anyone else? To throw the first stone?

Let me demonstrate the true situation with an experiment. Take judgmentalness and love. Breathe into both.

With judgmentalness I feel constriction, a tightness in my stomach. When I release that tightness, nothing remains. Judgmentalness disappears.

With love, I feel uplifted, nourished, satisfied. When I breathe into it, it remains. In fact it expands. It subsides but it never disappears.

Even a simple experiment like this can show us that the higher vibrations are lasting; the lower vibrations are not. It isn't a great leap from there to surmise that the higher is more truthful and the lower more illusory.

Resenting is familiar to me; love is not. Love is relatively new in my life whereas the old ruts of judging and resenting - drinking the poison, hoping they'll die - are all well known.

Knowing Ascension will free me is grounds for my patience. Helping the process along by any means possible simply makes life more enjoyable.

Tomorrow I'd like to look at the old programming I replay as a part of this scenario.

Footnotes

(1) I was very touched by Whistling Yogi's account of his father-in-law, Leo. His story had similar features to my own.

(2) The foetus seems to pass through the same stages in its development as the species seems to have in its evolution. Factor in that straightforward or linear evolution leaves out the role of archangels and the Divine, who can create newly and in other ways affect evolution.

Drinking the Poison, Hoping They'll Die – Part 2/2

August 2, 2021

<https://goldenageofgaia.com/2021/08/02/drinking-the-poison-hoping-theyll-die-part-2-2/>



Credit: [pngimg.com](https://www.pngimg.com)

(Concluded from Part 1, yesterday.)

I had such a classic example of old programming going off this morning, exactly as I was working on this article. I have to relate it here.

A friend phoned earlyish in the morning and asked me a favor which was at the limits of inconvenience. I said "no," but then relented (I'm a Good Boy).

From that moment on I began to exact a price by resenting. I put tension in my stomach. I created a grumpy mood. I accessed a set of saved and stored records containing my best lines, expressions, and gestures.

I resolved to persist until I got an extra special "thank you!" Everyone (my mind and body) had their mission, so to speak, and went to work. This was no drill. This was not *Toy Story*.

This was a Good Boy pouting and - worse - rebelling. It shades into a Good Boy exerting control over another and trying to shape their thinking; i.e., "train" them.

I next watched myself standing in just the right place to meet them, with a certain expression on my face, having prepared everything carefully, and waiting for my expected (notice the future-binding here - expected) extra special thank you.

Well, I got it and I watched myself stand down. Crisis over. Mission completed.

OMG. I just watched myself trigger and run an old program - *in real time*.

And I resort to programs a lot.

I never saw it until now but this is drinking the poison, hoping they'll die.

I'm only harming myself. I'm not harming them in the slightest.

But this is what ... OK, *some of us* ... do. I'm probably not the only one. (1)

What I was about to do was all fashioned by that precipitate of all our conclusions about life and people and our decisions flowing out of them.

Call it vasanas, core issues, old baggage, childhood trauma - the name doesn't matter. It's our old programming, which we trigger to get what we want in life, to train people, to control them, and have them do what we want.

And here I was acting it out. And I'm either congratulating myself on the desired effect or feeling depressed that I'm never going to get what I want from this person.

Which it turns out is (wait for it) love.

This is all upside down. Not least of all because love comes from my own heart. But let's leave that leviathan aside for the moment.

In this particular instance with my friend, I stumbled along, my old programming playing, and me ignoring it and being my usual cheerful self instead. It was awkward but I made it through without (once again) dirtying my own nest.

That's what attempts to control are, aren't they? Unless they're mandated by necessity, attempts to control only have us dirty our own nest. And then everyone agrees not to talk about it. (We call this "relationship.")

Why else would we be told that freewill is a universal law? Freewill is a design feature of the game called life. Control, unless necessary, as in a house on fire, ultimately fails, as the Mother reminds us:

Divine Mother: It is painful for a being that seeks power for themselves or power over another, whether it is a parent over a child, a husband over a wife, a man over an army. It matters not.

The yearning [for], the exercise of control never gives joy. The pain simply grows. And so the actions become more grotesque, larger, until the breakdown is and has [been] and will be occurring. (2)

When I really, *really* get that, down to my toes, I'll stop listening to my old programs and trying to control others and the outcome.

Meanwhile life obligingly gives me one opportunity to get it after another.

Footnotes

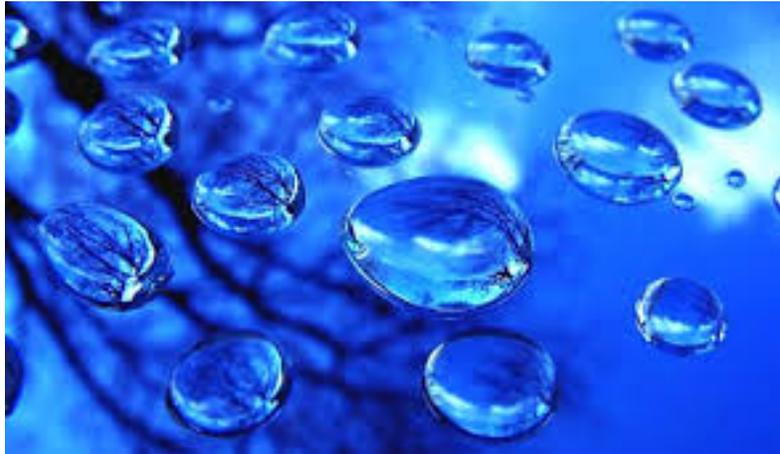
(1) Misery loves company.

(2) Transcript ~ The Divine Mother: Take Up Your Divine Authority, AHWAA, February 23, 2017, <http://goldenageofgaia.com/2017/02/28/transcript-divine-mother-take-divine-authority-ahwaa-february-23-2017/>.

A Time of Purification?

August 5, 2020

<https://goldenageofgaia.com/2020/08/05/a-time-of-purification/>



Triggers just seem to keep going off. I have to be supervigilant not to launch into extreme thoughts and behavior.

And not to then swing out onto the other extreme and super-protect myself from them, until the guardian again becomes the guard. (1)

How to stay in the middle and yet be strong, resolute, determined? This is truly Giacomond's territory.



Part of my job is to give a running narrative, an ethnographic account of my passage through this territory and the others leading up to Ascension.

This stretch must be what Homer meant by picturing Odysseus strapped to the mast and letting him hear the siren's song.

We're all strapped to the mast and obliged to hear our siren's song in this stretch of the passage. If you're like me, our deeply-hidden issues and often-childish thinking are now arising to be seen and acknowledged.

Jesus tells us:

"There is nothing covered that shall not be revealed; and hid, that shall not be known." (2)

I think we're in the time of self-revelation he spoke of, a time of purification for us. The criminal shall be stopped (this seems to be happening) (3) and the seeker shall be purified.

This time isn't what St. John of the Cross meant by a "dark night of the soul." (4) But it's what we commonly mean by it - a really bad time, a time to hunker down and get through.

The desire to look good and sound right is a large part of what keeps a vasana in place. We have to be willing to look bad and sound wrong if we're to get through this one.

When I look at the vasana that I just went through - or rather am still going through - I can focus on how right I was or how far I take things.

I can be highly principled and yet not acknowledge that the real issue is how far I'm taking matters.

I justify my willingness to speak my mind anywhere as being fearlessness. It isn't. Except in my own mind. It's simply bad manners in the eyes of 99.99% of others.

This is me reparenting myself on the matter of my "straight-talking" (another justification). I find reparenting necessary to counter the habitual tendencies. Vigilance without paranoia.

I have this lingering sense that this is not the last core issue that I'll face. (5) I'm reminded of Isaiah:

3The voice of one crying in the wilderness:
“Prepare the way of the Lord;
Make straight in the desert
A highway for our God.
4Every valley shall be exalted
And every mountain and hill brought low;
The crooked places shall be made straight
And the rough places smooth;
5The glory of the Lord shall be revealed,
And all flesh shall see *it* together;
For the mouth of the Lord has spoken.” (6)

I think this is that very process. Increase the energies lifting us up and whatever wants to hold us back rises to protest. But every crooked place shall be made straight, whatever we say or don't say about it.

My words of comfort are of course that, relieved of the burden of our dark side, we'll feel radically better, as I did in 2015, basking in love.

This release of old baggage is en-lighten-ment. We're rising to a new level of vibration both by the effect of the rising energies and by our ability to drop our limiting burdens.

But first they must be exposed to at least our own gaze.

Footnotes

(1) See "Sitting on My Inner Child," Aug. 6, <https://goldenageofgaia.com/?p=312346>

(2) Jesus in Matthew 10:26.

(3) See *Trump & the Q Plan - From A to Z* in “A Look at What Trump and the Q Team have (Actually) Accomplished,” July 24, 2020, at <https://goldenageofgaia.com/2020/07/24/a-look-at-what-trump-and-the-q-team-have-actually-accomplished/> GAoG does not agree with all the views stated in the video but posts it to point to the series of meetings President Trump is alleged to have had in 2017 and their purported outcome.

(4) He meant a time in the seeker's life when all the senses go still, silent, unseeing, etc. One believes one has been abandoned by God. See Kieran Kavanaugh and

Otilio Rodriguez, trans. *Complete Works of St. John of the Cross*. Washington: Institute of Carmelite Studies, 1973.

Bernadette Roberts gives a good, succinct description of it:

"In experience, the onset of this process (of God-realization) is the descent of the cloud of unknowing, which, because his former light has gone out and left him in darkness, the contemplative initially interprets as the divine gone into hiding.

"In modern terms, the descent of the cloud is actually the falling away of the ego-center, which leaves us looking into a dark hole, a void or empty space in ourselves. Without the veil of the ego-center, we do not recognize the divine; it is not as we thought it should be. ...

"From here on we must feel our way in the dark, and the special eye that allows us to see in the dark opens up at this time." (Bernadette Roberts, "The Path to No-Self" in Stephan Bodian, ed. *Timeless Visions, Healing Voices*. Freedom, CA: Crossing Press, 1991, 131.)

This stage being beyond Brahmajnana (seventh-chakra enlightenment), it has to be preliminary to Ascension.

However I don't think this generation will be obliged to make such a difficult passage. All the rules have changed and our gradual ascent may make the rigors that St. John and Bernadette went through unnecessary.

(5) I already feel the next core issue in line is about shame, embarrassment, humiliation. It's just waiting for me to be done with anger and fear.

(6) Isaiah 40:3-5.

What's the Significance and Effectiveness of Personal Cleansing?

August 31, 2020

<https://goldenageofgaia.com/2020/08/31/whats-the-significance-and-effectiveness-of-personal-cleansing/>



Example of Realization: Archimedes. Not that kind of cleansing though and don't run down the street naked

All this personal cleansing that I'm doing - and we're doing - what's its significance and how effective is it?

The significance of personal cleansing is that it removes the various obstacles to realization (enlightenment).

I've talked about the obstacles as vasanas (or core issues), habitual behavior patterns, and ... I now see ... the inner critic or Constant Comment.

There may be more obstacles that I'm not aware of. But, combined, they are what anger us, skew our behavior, result in violence, and increase our density. All of this is endarkenment. We need to turn around and go another way.

When the obstacles have lifted or departed, we're restored to a condition of natural purity and innocence. I experienced that natural innocence at Xenia Resort in 2018. It was way below the vasanas, which appeared to me, as I descended in an imaginary elevator, to be far above us, almost at "skin level," as I went deeper and deeper into the heart.

Restoring us to our natural Self is what spiritual practice is aimed to do. That process will go on long, long after we've ascended to a Fifth- or Seventh-Dimensional vibration. It'll never stop until we stop, back in the heart of Mother/Father One.

How effective it is can be seen by the recent departure of Constant Comment. My life before and after its departure is hard to compare. I denied myself so much pleasure and comfort, so many opportunities, so many new places to explore.

I denied myself relaxation, vacations, love, bliss. I denied myself all the more enjoyable things in life.

Now all those bonds are gone and I'm simply left with myself and my wishes. Nobody denies me the best that life has to offer any more. The world opens up before me and there's no longer anyone inside to deny me my turn with it.

I guess "liberating" is the word for it and I consider that a testament to its effectiveness.

Even swinging out to the extremes seems related to Constant Comment in a way that I can't yet explain. Did that somehow please the ego? Why? Because it produces drama and trauma, things that perpetuate the ego?

I no longer feel inclined to swing out to the extremes.

I haven't been guiding myself to the center. I seem to have drifted there outside of consciousness. I gravitated to it the way particles settle out of water: I sank to it.

My sensory desires aren't great. Bliss is just below the surface and peeks out from time to time.

I feel secure and safe and open to whatever comes. I don't mean that I'll suddenly become a tremendously-social person. I can't see that happening, especially given the work expected of me.

But within the arena I choose to play in, I feel a new confidence and lack of fear.

So this is how the Company of Heaven transforms us from being lacking in self-worth, self-confidence, and self-respect to being free of those conditions.

Layer Upon Layer of Constructed Self

July 2, 2019

<https://goldenageofgaia.com/2019/07/02/layer-upon-layer-of-constructed-self/>



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

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

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

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

The pattern of not caring has to stop.

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

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

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

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

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

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

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

Footnotes

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

Peeling an Onion

July 29, 2019

<https://goldenageofgaia.com/2019/07/29/peeling-an-onion/>



I continue with my Ascension ethnography.

One of the things I'm noticing is that, when I considered any matter from the perspective of being a CEO of a large corporation, in the past, I always felt mixed emotions.

My mind was divided. I had reservations. I was a house divided against itself.

We have many ways of talking about inner conflict.

But now, given the changes I've made in myself, when I think of looking at things from a CEO's point of view, I feel no inner conflict, no reservation, no timidity.

Letting go of the wounded child and reparenting myself was what it took to get to this place. Hot damn! Whodda thunk?

Rather than feeling discordance and dissonance, I watch myself have even pleasant memories as I begin to reflect on a subject as a CEO. This is a 180-degree turn from the way I normally am. Am I the only one jumping up and down?

Stopping the unproductive patterns I had has cleared a space. Things look entirely different viewed from that relaxed place.

I feel the way some people feel when they trod on the beach at Waikiki.

Space is more than emptiness. I think of real space as being a portal, through which higher-vibrations can flow. Whether we're able to flow with them or not remains to be determined.

But the opportunity to experience them in the first place shows up in the space we create by letting go, letting go, letting go.

Does that not stand to reason? We are a spark of Light. Can it be revealed by any other means than letting go, letting go, letting go? (1)

I digress. Having reparented my wounded child and reached a place of feeling normal again, I find myself in "space" - or in "a space" - where inner conflict, which I now think was constant in myself, has ceased.

And in the space that reparenting has created, I'm seeing so much of my old way of life revealed. I find it fascinating, ethnographically speaking.

It really is like peeling an onion.

Footnotes

(1) We took a spark of Light and piled layer after layer after layer on it and stipulated that the outer consciousness needed to awaken to and know the inner consciousness. Here we are thrashing away to find a way to complete this task. I'm thrashing too!

Until I do, I'm peeling the onion, hoping this is the way. The path of awareness.

Layers of the Onion

November 30, 2016

<https://goldenageofgaia.com/2016/11/30/layers-of-the-onion/>



Credit: Subject to Change

I'm learning so much from exploring this commanding attitude of taking charge.

A few months ago, will reasserted itself in the Humpty Dumpty Man. Now he's taking charge. I see this as part of a radical reconstruction of my self.

The prostate surgery had something to do with it as well, AAM told me. Watching all those war documentaries did too.

This is how Ascension will be for us, I believe. One thing after another after another, like a bud unfolding in the sunlight. I call it "emergence"; Archangel Michael calls it "expansion."

Mike Quinsey's source said recently that we shouldn't consider any events that happen in our lives as accidental. I may not be able to see the thread, but I'm becoming aware enough to recognize some important moments.

In the face of this new "take charge" mood, the ideas are just popping in me. This is the main one.

So many ancients could be found to say that the proper subject of study for us is ourselves. Us as individuals, us as humanity. Ourselves as constructed realities and ourselves as the Self, Atman, Christ. Everything about ourselves.

What I'm seeing at this moment is that that reasoning applies equally well to taking charge. The proper subject to take charge of is one's self.

It isn't others. With others the proper thing to do is to grant free will, whenever possible.

We do so little of that. I think we do much more of taking charge of others. And that's where the whole thing goes off the rails.

Sometimes someone has to take charge - in a battlefield situation, for instance.

That's where the dance of leadership begins. The best commanders I'm aware of all shared the common quality of balance, equanimity, centeredness.

And they paid attention to matters like morale. They were not overbearing, if at all possible. They cared for their men and women.

I've "taken charge" in the particular way I'm referring to here (1) only twice. I've been in leadership positions, but these critical moments when it was important that someone led are different. I've only been in two situations like that.

So I really don't have a wealth of experience to draw on to gauge and understand this attitude of command that I'm now experiencing. If I distinguish it from fits of temper and such, which are different again, it's a fairly new thing to me.

Nonetheless, the whole skill of it should be generously practiced only on oneself.

So I'm setting out to learn now how to take charge of myself. I don't have the slightest clue where to start, but I've been guided thus far. I seem to always get the next sentence, never knowing what it'll be.

Before I go, I feel a need to say a word about "moods" such as this take-charge attitude. I fear that I personally may be entering a time of moods - and others as well.

Moods strike a spiritual aspirant along the journey. They're associated with a definite part of it, but I cannot recall which part. I would guess after sixth-chakra enlightenment (cosmic consciousness), concluding at seventh (transcendental consciousness).

I think Sri Ramakrishna presented the fullest picture of a spiritual aspirant going through many moods. In one of them, he sat in the kitchen pantry and ate for

several days straight, without gaining a pound. And then the mood left him as suddenly as it came upon him.

In others, he would sit so still that birds actually nested in his hair. In still others, he would dance around in ecstasy, his cloth falling off, or stand on a sacred throne and announce himself wordlessly to the world.

He successfully realized God through many paths; while on each path, he assumed the mood associated with it, leaving behind all traces of Hinduism, caste, etc.

OK, Ramakrishna was an avatar. That's a bit extreme, you say. But moods are nonetheless like that. They muscle in and ask you to pay attention.

I don't know why, all of a sudden, I should feel a commanding energy. There's nothing in my ordinary life that would explain it.

Perhaps it was released by my having seen myself without my self-serving lens. The truth of that did bring relief and that movement creates space.

Perhaps this is the way it'll be from here on in. One layer of the onion is peeled and the next layer is revealed.

This layer is called "taking charge."

Footnotes

(1) In a decisive way, at a critical moment.

Calling Ourselves on Our Own Numbers

June 22, 2012

<https://goldenageofgaia.com/2012/06/22/calling-ourselves-on-our-own-numbers/>



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

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

I'd like to discuss today what we used to term "calling yourself on your own" ... well, number. We spoke more plainly back then, but "number" will do. Or "racket." Or "stuff."

If you were to say to me, "Steve, you're arrogant." I would take a look and see if I can detect arrogance within me. try it on, test it out, see if it fit.

I'd If I detected a tinge of it, or if my inquiry was met with an arrogant response, or if in trying arrogance on, it fit, I'd respond, "Yes, I'm arrogant" or "Yes, I can be arrogant" or "Yes, I see arrogance down there."

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

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

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

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

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

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

The other day you might've said to me, "Steve, you seem really annoyed by X." The proper response from me, if I want to have my ante in the growth game, would be: "Yes, I was really annoyed. I saw it as threatening Y. Yes, I was irritated."

Or I could say, "No, I wasn't. Perhaps I spoke poorly or did not communicate well." Or belligerently: "Well, who wouldn't be?" Or I could say, "Well, it served him damn well right." etc., rather than acknowledging the fact and being done with it.

In denying, excusing and justifying, I'm acting like a matador, swirling my cape, and sidestepping the bull. Which would mean that my bad behavior would get to

live to fight another day. And you have to put up with it another day. Sooner or later you'd grow tired of it.

SaLuSa said June 20, 2012:

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

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

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

But it isn't Ok for us to remain in stuck behaviours and old beliefs.

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

It's time to fish or cut bait. And I for one have a huge appetite for fishing right now. I *want* to unfold. I *want* to blossom. I no longer want to continue to play games, float rackets, or do my numbers on other people and abide theirs.

I'm engaging in what John Enright would have called "hard-nosed permission giving" with myself. It's OK, Steve, not to abide bad behavior any more.

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

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

He has the chance this moment to drop everything, leave the routine of his life and walk on with an Avatar. The dead would still get buried. It isn't essential that *he* bury them.

But the chance to meet Jesus, hear him, decide to walk with him, and realize the huge benefit that attends that for oneself and the world - *that* may come only once in one's life. He has to take that opportunity now - or not.

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

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

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

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

Footnotes

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

Waking Up is Hard to Do

July 20, 2013

<https://goldenageofgaia.com/2013/07/20/waking-up-is-hard-to-do/>



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

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

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

Werner Erhard used to argue that even rats were smarter than we are. They learn not to keep going down a tunnel with no cheese. But we go down the same tunnel with no cheese forever. Hiding the truth about ourselves and acting as if it isn't so is going down a tunnel with no cheese.

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

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

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

I remember breaking through the barrier of waking up to my own ways in the three-month encounter group I did a Cold Mountain in 1975-6. I spent what seemed like endless weeks pfaffing around, avoiding the issue (whatever the issue was), and then suddenly I got the hang of it and began to reveal myself more and more.

And not only reveal myself but listen to others reveal the most intimate details about themselves or about me after our love-making or call me on stuff I hoped beyond hope was invisible. Nothing was invisible. All was grist for the mill.

And finally none of it mattered. If someone had told me I had a ... well, a [male appendage] for a nose, I wouldn't have blinked an eye.

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

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

As I said in an earlier article, (3) I use the practice of testing something out and trying it on to gentle myself into the truth of the matter. That could be trying on what someone else says about me. Or it could be trying on a status or a role that Archangel Michael or the Arcturians are trying to wake me up to.

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

If I can expand into it, then that's a pretty good indication that what they say is probably true. If it doesn't fit, or I don't resonate with it or expand into it, then I put it aside. This is in line with my agreement with Michael:

Archangel Michael: Your view prevails, dear heart. ... You are the decision-maker. (4)

Waking up is hard to do. Seeing the truth of ourselves and then acting on what we see is difficult. But, in my view, it's where the real power in life lies.

Footnotes

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

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

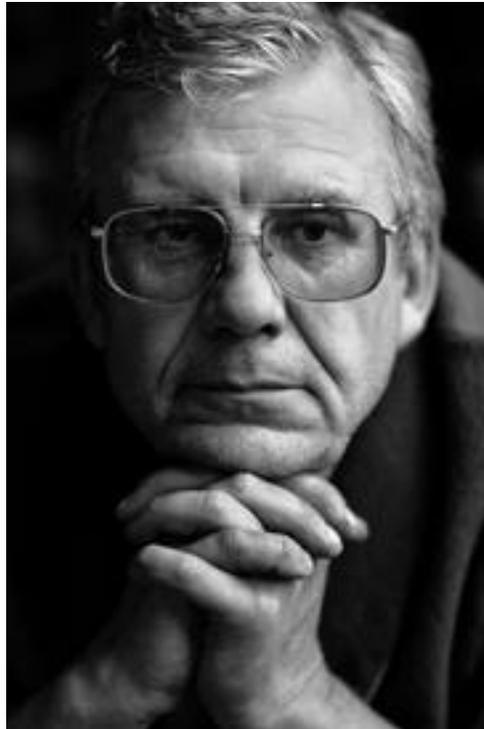
(3) As discussed in "How to Work with the Novel and Strange," July 14, 2013, at <https://goldenageofgaia.com/2013/07/how-to-work-with-the-novel-and-strange/>

(4) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 2, 2013.

Illustrating Calling Oneself on One's Own Number

June 24, 2012

<https://goldenageofgaia.com/2012/06/24/illustrating-calling-oneself-on-ones-own-number/>



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

Archaeological Dig into Strong Desire

July 10, 2019

<https://goldenageofgaia.com/2019/07/10/archaeological-dig-into-strong-desire/>



It's an archaeological dig.... Credit: California State Parks

I have (and I wonder if *we* have as well) many urgent needs, strong desires that I serve endlessly - and without question.

An example would be a strong desire for affirmation that's authentic and not manipulative.

I was criticized as a child at the very time when a son wants a father to be proud of his efforts. So this desire for a few words of praise runs deep.

And then there are layers and layers of adaptive or conditioned behavior piled on top of that deep-seated urge.

I heard the voices: You shouldn't be arrogant. All you care about is yourself. And I adapted.

Then another layer: It's not cool to make too much of yourself. It leaves a bad impression. And I listened up.

Then another layer....

It's an archaeological dig to get down to the one layer that's influencing my behavior. In this case, that layer is a strong and deep-seated desire - a felt need - for authentic affirmation.

But that's just one deep-seated desire and its associated archaeological dig. I think I probably have several if I were to take a look.

Earlier I called these "interests." I serve the interest, in my case, of winning affirmation. With another it might be security. Another, love.

The Arcturians once said that:

"Because you were to work with Ascension, you were called upon to create a reality in which you went to the depths of the depths [with my Father] while you also experienced great love [from my Mother]." (1)

Yes, that's correct. I experienced great love from my Mother. I experienced the depths with my Father.

I take a look and I see that they're right: My strong desire is not so much in the area of receiving love, where I feel nurtured by my Mother, as it is in receiving affirmation, associated with my Father.

Seeing this is fitting another puzzle piece into place, on the path of awareness. It goes right here, we say, and we begin to see the picture in this portion of the puzzle. And we add more puzzle pieces until at some point the whole picture becomes clear and we realize what it is we're seeing.

The picture in the puzzle is our constructed self, our self-image, our idea of ourself.

Once we see that, the truth will set us free from it.

Krishnamurti used to say over and over again that knowledge of the ways of the self is what will set us free. He wasn't talking about the Self/One. He was talking about the constructed self. Knowledge of the ways of the constructed self will set us free from them and then, what other obstacle is there?

The constructed self - with its vasanas, patterns, and interests - is the obstacle between us and enlightenment.

By naming and discussing parts of my constructed self, here with you, I'm pointing at puzzle pieces that will eventually form a large and coherent picture. And I'll move from simple intellectual knowledge, or even experience, to realization of what it is I'm looking at.

Simple awareness is what will set us free. By "awareness" I mean what consciousness does - which may or may not include "experience" and may or may not lead to realization - namely, observe, watch, notice, and be conscious of.

Simple awareness is like Pacman. It gobbles up one issue after another and leaves us with simple space. Simple space is where we encounter and know our Self or experience one of the divine qualities.

And, since I live forever, in one form or another (as do you), I have time to watch and notice, one vasana after another, one pattern, one interest.

Footnotes

(1) The Arcturians in a personal reading with Steve Beckow through Suzanne Lie, March 16, 2013.

Drama and Harmlessness

July 17, 2019

<https://goldenageofgaia.com/2019/07/17/drama-and-harmlessness-part-1-2/>



Our love of drama goes back millennia

As I go about observing my responses to things, seeing where I flip into potential harmfulness ... OK, attack mode ... I see that I cannot observe a vow to be harmless and yet engage in drama. The two are irreconcilable. They cannot both exist in the same space.

A number of games in Eric Berne's *Games People Play* were about drama. One I remember is "Let's You and Him Fight." "Kitchen Sink" (or was it "Vesuvius"?) is another. Come to think of it, most of his games were about drama.

Drama is the outcome of exaggerating one's description of someone or one's account of some event for the purpose of:

- eliciting attention
- putting someone down
- raising oneself up
- slowing events down, or
- stopping an action altogether.

We may rehearse our story until we have a version of events which best serves our purposes.



Then we sell that version to others, as if it were the truth, often through gossip and innuendo.

Dramatic people may spice their accounts with the odd bit of good news to throw others off the track. How do I know? These are all things I did.

Drama involves a pre-meditated departure from the truth ... OK, OK, a lie ... which remains a lie even if both parties accept it as "fair game" or a necessity for some reason.

The TV show *I Love Lucy* was based on the plot of the heroine telling a little white lie which inevitably grew into mammoth proportions. Here Lucy and Ethel deceive their boss about how well they're handling packaging the chocolates coming down a fast conveyer belt. The lie just grows and grows.

Lucy illustrates the fate of the deceiver in a totally-disarming way.

When drama is engaged in to raise one person's profile by lowering another's, harm results. Inevitably it's justified as the truth. Somebody seems to win; somebody definitely loses from this way of conducting relationships.

Drama befuddles and prevents balanced and honest evaluation, prior to action. It "muddies the water," so to speak.

It commits people to untruths and so gets them deeper and deeper into a world that doesn't actually exist. The world has no truthful foundation and no truthful elements.

All fronts are "false fronts," but a front built on drama seems fated for eventual fall and abandonment. Under new management. There's no future for the drama that so characterized the third dimension and formed the plot of so much television and film fare, even today. Especially today.

It encourages a world of deception and strategy for some, actual criminal activity for others, and a feeling of being out-of-integrity for the casual visitor and infrequent user. For those dealing with such a person, it's an energy drain, a continuing unpleasantness, an obstacle to be avoided, etc.

Michael once called drama "this cancer, the largest human addiction." (1)

So taking a vow of harmlessness entails of necessity taking a vow to let go of drama.

Gee, what a sigh of relief I breathe.

Again: Just stop it without putting anything in its place. All that needs to happen is that drama needs to go. Where drama is not, truth has the space to be.

Again this falls under the heading of "reparenting" myself. I'm dropping unwholesome patterns of behavior without putting anything in their place. And I'm binding myself to wholesome courses of actions, as far and as fast as I judge it to be healthy for me.

Footnotes

(1) My task as an awareness writer, he said, was to help illustrate "how to let go of drama — this cancer, the largest human addiction. " (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, April 25, 2013.)

Insights Coming Fast and Furious in These Fertile Times

January 18, 2013

<https://goldenageofgaia.com/2013/01/18/insights-coming-fast-and-furious-in-these-fertile-times/>



Excerpt only

I want to emphasize something I've said earlier, but am seeing more broadly now and perhaps a little more clearly.

I think we fail to estimate the manner in which the divine qualities work. Let me take awareness as an example because I've spoken of it before. (1) But the same could be said for love, compassion, generosity, etc.

I think that we think of awareness as being neutral, invisible, a non-thing, like the air is considered neutral, invisible, a non-thing. The air is just the air. In our minds, the air is not there and is not a factor in our thinking about things.

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

Paint some knot in our character with awareness, and the knot will lift just as paint doused with paint remover will lift from a board. As I discovered in the bus last night, paint some rather hard-bitten characters with love and their moods and spirits will lift as if love were a solvent. Paint others with unqualified generosity and their spirits seem to lift as well.

The divine qualities are not at all neutral. Their valence, their impact, their momentum is decidedly towards the uplifting, empowering, and ennobling.

So I need to change my thinking on matters such as this, from seeing the divine qualities as being impactless, insubstantial, practically non-existent and neutral to being efficacious, substantial, definitely existing and not at all neutral.

Footnotes

(1) "Painting with Awareness: Dealing with the Most Common Obstacle to Ascension," at <https://goldenageofgaia.com/on-processing-vasanas/painting-with-awareness-dealing-with-the-most-common-obstacle-to-ascension/>

⌘ Completing the Vasana or Core Issue ⌘

How to Handle Unwanted Feelings: The Upset Clearing Process

April 5, 2011

<https://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/how-to-handle-unwanted-feelings-the-upset-clearing-process/>



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

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

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

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

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

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

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

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

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

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

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

It is covered by innumerable articles in the subsection "Preparing for Ascension" in the righthand column. I've probably written about nothing else more than the upset

clearing process because I know how freeing it is. At the end of this article I'll list the other articles that treat it.

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

The Upset Clearing Process

1. Name or Describe the Upset

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

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

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

2. Identify the Accompanying Feeling

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

3. Locate the Earlier, Similar Incident

What troubles us about the incident is almost never the present situation. It is usually an incident from the distant past which was so difficult for us that we stepped out of the flow of life and stopped experiencing there. Often we made a binding decision of the form "I will always" or "I will never." What we must do now is take ourselves back to that discrete moment in history when the traumatizing event happened.

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

No, the mind works perfectly to send you the image you asked for. Take the first image that comes shooting across your mind. That's the mind doing its job.

4. Experience What Arises to Completion

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

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

When it lifts you've completed the experience - this time. You may have to repeat it, but at least, once you've allowed it to play itself out, it may loosen its grip on you.

And it may not. It may require a number of repetitions of the process but the upset will finally lift and you'll be rid of it. If you project your feelings onto others and act out your upset, you just energize the upset and hold onto it for the next time. But this way, you've taken a step towards completing it, "sourcing" it, or "flattening" it.

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

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

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

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

So, whether you can make this process work or not, whether you can't make it work right now but will be able to later, this is the way out of feelings like vengefulness and hatred.

Cleaning Up the Residue: The “Work” in “Growth Work”

August 23, 2020

<https://goldenageofgaia.com/2020/08/23/312749/>



Credit: theravive.com

Seeing a vasana (or core issue) disappear for a time is not the end of the road.

Vasanas can reappear and re-establish themselves if we fall back into living life by following what have become habitual behavior patterns.

Habitual behavior patterns are one form of residue, precipitate, the fallout from our vasanas. They may linger even after a vasana is gone.

I still have the habits, patterns, and behavior of a person who has been disappointed so many times he sees things as hopeless.

Add to that a steady diet of perceived criticism and you have someone who feels beaten down.

Like Morley's chain, we each have our residue and are each responsible for what we do with it. It's like the software, the program in the computer. We act according to its dictates automatically - yes, the world is a hopeless place; yes, nothing I do works out; yes, it's all my fault.

If I don't remain vigilant and respond in the old familiar ways, I'll fall back into the same old grooves and attitudes. I'll recreate the vasana, without knowing I'm doing it.

So, I repeat: It isn't enough to get free of the vasana; we also have to get rid of the residue of habitual behavior patterns by rechoosing and reprogramming ourselves. (1)

In past articles, I've called this process "reparenting." I've reparented my own wounded child and offered it the guidance, now, that I didn't have then.

If I don't do it, who in society will do it for me? A psychotherapist? A workshop leader? A spiritual teacher? We have few courses on parenting, never mind reparenting.

No, I need to see to the residue, reprogram the computer, rid myself of the leftover habitual behavior patterns that result from losing hope.

I consider all of this the "work" in "growth work." This then is me "doing my work."

My hope and intention is that, when I do reparent myself, the sudden disappearance of Constant Comment, the constant chorus of carping critics, will continue and become established. (2)

I'll probably have to journey to the heart of the feeling of hopelessness before it'll loosen its grip on me. The truth will have set me free.

Or I could see its cost, which also might have me change my vote. Either way, I'll clean up what's left over from years of responding ... no, succumbing ... to the vasana of hopelessness.

In service to happiness.

Footnotes

(1) Doing this takes time and patience. Most people may not be up for it.

(2) See “Out of Jail at Last,” August 20, 2020, at <https://goldenageofgaia.com/?p=312718>

Awareness Only One Tool for Lightworkers

June 13, 2017

<https://goldenageofgaia.com/2017/06/13/awareness-only-one-tool-for-lightworkers/>



Looking back on my life, now, (1) I wondered again and again to myself, as I mentioned the other day, "Is this all? Are you kidding me? There has to be more."

I said goodbye to wealth, many years ago. And again as recently as about a year ago. I have no real use or desire for wealth. Which could make handling it easier.

How much sex do you need before you've had enough? Sex without love is no big deal. (2) This couldn't *be* what life is about.

Power over others? Had I not had enough of someone holding power over me? Indeed I had, enough to flush those vvasanas out of my mind rather than pass them on.

And flushing them out liberated more personal power, built on rock rather than the sand that power over others would have brought.

I'm a follower of the awareness path, but awareness is only one of the tools I used in this decades-long journey.

I used it because awareness is dissolutive. If I were to compare it to a detergent, I'd say it's fast-acting, gobbles up negative emotions, and even lifts hard, baked-on negative thoughts.

Yes, we need to use awareness *with* neutrality, but awareness itself is anything but neutral.

If we maintain awareness of ourselves, watching each negative thought or emotion, in my view, we're doing what Plotinus called "polishing the statue." (3)

Awareness is a wonderful tool. It's my first tool of choice.

But if we want to uproot a vasana, we need to draw on more of our innate capabilities than just passive awareness. (4)

In uprooting a vasana, a few active steps are also needed before we return to the use of awareness again.

The will needs to be involved, to stop the mind from simply responding in a knee-jerk fashion (5) and blaming people around us for how we feel ("You made me mad"). (6)

We need to restrain ourselves out of courtesy but also because the nature of vasanas is such that the cause of our upset is usually not the person standing in front of us. So we're never going to get to the bottom of the matter arguing with present company.

The mind as emotional register needs to be involved, to name the feeling.

The files in our memory are arranged according to feelings. Once we've identified the feeling, we need to involve the mind as memory, to cast up a picture of the original incident. Who is the upset really associated with?

Once we have this information, which we can only get when the vasana has become active (has erupted), we have what we need to process the vasana.

Now, we as the witness need to experience the original incident through to completion, without reactivity, deflection, turning aside, self-serving minimization, etc.

We need to remain neutral and balanced in the face of what we see, hear, and feel during this phase.

This is the return to awareness. We've come full circle. Now that we've used our other capabilities to get at the heart of the matter, we use our awareness to dissolve it.

We simply rest again in bare, dissolutive awareness, which will ultimately dissolve trigger, issue, sorrow, and the rest.

Their confidence in awareness' power to dissolve is why I think some sages say, "This too shall pass."

There's nothing hid that shall not be known, Jesus said. It seems to me that anything that impedes our easy Ascension passage is being raised to our awareness to be "known."

We can do the job now, before the energies oblige us to, by regularly sweeping our field with our awareness and looking for any remaining triggers. If we find any, we process them. If not, we move on.

At first I took up this practice because I felt I had to. But now I love it. Maybe almost as much as writing.

Footnotes

(1) Why anyone in their right mind would want to do that, I don't know. Only to complete.

(2) Sex *with* love is a very big deal.

(3) Our character was the statue that Plotinus polished.

(4) If we were seeking enlightenment, passive awareness would be an ample tool unto itself. But lightworkers, as I see the picture, are (1) already enlightened, ascended masters (embodied), mostly angels, and (2) are mostly here to serve Gaia

and her people; much fewer of them are here to seek enlightenment. Some among us are meant to serve in the area of enlightenment. But I believe most lightworkers are meant to follow the pattern of the bodhisattva, who put aside the idea of enlightenment to serve.

(5) Conditioned behavior. On this, see “A Script is Triggered and Where Does It Lead?” March 24, 2022, at <https://goldenageofgaia.com/?p=334151>

(6) No one makes us mad but ourselves. The means by which we do that is our vasanas or core issues, with their triggers and booby traps. They result in conditioned behavior, designed to keep us safe from a traumatizing recurrence.

Moreover, to say that someone else caused us to feel the way we do is to take a victim position and is not inherently powerful because it isn't inherently true. Taking personal responsibility for one's upsets is both powerful and true.

What if You Don't Know How to Source a Vasana?

December 2, 2014

<https://goldenageofgaia.com/2014/12/02/what-if-you-dont-know-how-to-source-a-vasana/>



You've been reading the blog for three years and all you heard some time ago was how to source (or complete) a vasana. (A vasana is an archaic reaction pattern.)

You heard it again and again but the technique somehow eludes your grasp. And besides you're rushed for time and want a very simple method of passing through the sudden outburst when a sleeping volcano erupts.

How about the next best alternative?

The next best alternative..... Hmmmmmm....

This is not going to sound like the next best. But I assure you that, to my mind, it is. Here it is.

Just be aware.

That's it, but there's a lot to that little "it."

Start becoming aware. A good beginning would be to say "I'm aware of" or "I'm aware that." Again and again and again.

I remember how six weeks of being aware at Cold Mountain Institute showed me that I was out of touch with my feelings. Maybe I'm just slow, but the realization itself came like a bolt out of the blue. And opened the door to a whole different world of incredibly-rich experience than I'd ever known before.

I'm aware right now that I'm moving my apartment and should be frazzled and I'm not.

I'm aware that I was late for an appointment today (almost missed it) and should feel abashed and I don't.

I'm aware that my place is in chaos and I'm enjoying it. I'm aware that I'm impressed at how organized I am. I'm aware that I'm approaching this move as I'd approach project change control.

I'm aware that I'm doing one thing at a time and completely finishing it before starting the next. I'm aware of a quiet stillness inside.

Being aware of ourselves and what we're doing, thinking and feeling takes us out of the domain of the mind and into the domain of the Self.

The domain we leave is called "unconscious awareness." (1) We're aware but have no knowledge that we're aware, no consciousness of ourselves, no reflexive consciousness.

The domain we enter is called "conscious awareness." We do, think and feel: that's common to both domains. But in this domain we have the added dimension that we're aware of ourselves; we have reflexive consciousness. We're aware of what we do, think, and feel. And we're aware that we're aware.

Just as I could say that love creates, preserves and transforms, so I could also say that awareness creates, preserves and transforms. Love and awareness both refer to the essence of God.

We're therefore "being God" when we're self-aware. Awareness will dissolve the vasana, not as quickly as using the upset clearing process; a little more randomly -

for instance, we have to lie in wait for the vasana to reappear whereas with the clearing process we get right in there and work on the vasana, sometimes before it goes off.

Most times we cannot work on it until it erupts. But it's getting easier to access and source a vasana in the face of the Tsunami of Love.

But even if we leave vasanas aside, being aware is still a versatile and full-fledged spiritual practice, one of the best gifts we can give ourselves, an endlessly-fascinating pursuit. It renders the quickest and highest returns of bliss than any other path that I know of with the exception of pure and simple love.

How can you tell that I love the path of awareness and look back on the times when I practiced it at growth centers like Cold Mountain Institute as some of the happiest of my life?

So if you can't nail down the upset clearing process - you can't name the feeling, you can't get an the image of the earlier-similar incident, or you don't know how to re-experience your original emotions - go for the more general approach, in the mastering of which you'll enter some of the most absorbing and rewarding areas of life you may ever find.

Be aware. Increase your awareness. Maintain your awareness. We are, as it turns out, simply that awareness. All the rest of it - body, mind, everything we see around us - is something added as we descend Jacob's dimensional ladder. Strictly extra and optional. Our awareness alone is eternal and unchanging.

The one who's doing the looking? That's the one you're looking for. Are you aware of the looker?

If you wish to be free,
Know you are the Self,
The witness of all these,
The heart of awareness. (2)

Footnotes

(1) I'm using the term more loosely than Werner Erhard might have. Werner used it to refer to the transformed state of awareness. I'm using it to refer to the reflexive or self-aware state, a state junior to what Werner was discussing.

(2) Thomas Byrom, *The Heart of Awareness. A Translation of the Ashtavakra Gita*. Boston and Shaftesbury: Shambala, 1990, 1.

Neither a Jukebox nor a Living Fossil

June 5, 2013

<https://goldenageofgaia.com/2013/06/05/neither-a-jukebox-nor-a-living-fossil/>



The Divine Director said through Tazjima the other day:

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

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

One occurred the other day. I observed myself having a reaction to a situation. I was giving feedback but the feedback I was giving was stronger than was probably appropriate. And I wondered where that was coming from. I looked and saw a vasana underneath it. A vasana is an archaic behavior pattern born out of reaction to ancient trauma.

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

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

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

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

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

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

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

But at least becoming aware of the vasana means we can't run it now without being aware of it. And the centipede that becomes aware of its hundred legs ... well, you know what happens to it. Nothing left for it to do when it piles up into a little ball than become a butterfly.



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

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

Footnotes

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

Patterned Responses as Phantoms

October 25, 2020

<https://goldenageofgaia.com/2020/10/25/patterned-responses-as-phantom-limbs/>



I'm buoyed up to hear how much time Patricia Cota-Robles gave to purification because, for me, that yields the most welcome and beneficial results among things I can do while waiting for Godot.

On the awareness path, what that waiting means is to watch and pay particular attention to things that are taking me in directions I don't want to go.

I caught myself in one this morning - a habitual behavior pattern as opposed to a vasana or core issue.

Before anyone was up in the building (long story), I was putting my laundry in the washer. And I felt depressed.

There was no reason for it. Not even a thought preceding it.

That particular feeling of depression is well-known to me. It arises because I've just been hostile to someone and I think I failed in my resolve to be harmonious. At that moment, I have two voices going off inside of me: my angry and hostile father and my disappointed and harmonious mother.

The form the hostile message takes is not really that important. I may as well grunt. Stay away from me. Don't mess with me. Etc. The message gets across.

But I hadn't been having any thoughts like these. I hadn't said anything nasty to anyone in days if not weeks. This is clearly the equivalent of a phantom limb, a shadow response. It had nothing to it or behind it. I was the one who would energize it if I chose to. And I don't.

And indeed, when I sat with it, observing it, it lifted. Nothing happening here and away it went. It was a ghost thought, a habitual behavior pattern released from its linkage to a vasana/body and now just wandering, unlinked, ungrounded. (Is it now what Matthew calls "an energy streamer"?)



I've been short with people so often that it's become a pattern. Patterns save us time. They also capture our "best lines," "best looks," etc., for the purpose at hand. In my case, it's a "Grrrrr!"

We seem to cultivate these patterns in our teens. And then, like Marcel Marceau, we put our mask on one day and we can't get it off.

And then I left behind the depression and *actually did* have a hostile thought. Here I was turning on the washing machine at 6:45 in the morning. Wasn't that a bit

early? And up rose the thought, "Who cares?" Immediately I felt uncaring. But this time I saw it and just sat with it again. It soon left with little fanfare.

I didn't have to nuke it, resist it, project it. It left when it saw I had no interest in it and no intention of taking it up on its invitation to be uncaring. Sort of like dim sum. Not this one. Next cart please.

These thoughts, these habitual reaction patterns are ways of being I've practiced for decades. They remain. They persist. But they have no body to them now.

Remember that, in my out-of-body experience in 1977, the spirit was within the body but it had not yet transferred its consciousness to the exterior of the body; it was still inside.

By the same token, without the vasana going off or, in my case, as a result of having taken a stand for harmony rather than hostility, that which my habitual reaction patterns protected no longer needed protection. They lost their client. How are they going to make a living now?

In fact they leave and seek to make a living elsewhere.

In other words, they're no longer attached to any live issue. I'm no longer hostile and it's taking our patterned responses time to catch up.

The minute I detect I'm reacting in a patterned hostile way, now I simply stop, wait for the moment to pass, and begin again in concert with my new commitment to harmony.

Or I could simply stop and not do anything. Even that would be preferable to harming others.

I've called this "reparenting" myself (1) and "polishing the statue." (2) It works. I was not at all a pleasant fellow decades ago. There were two of me: my father and my mother and they were perpetually at war inside of me.

So I've had to reparent myself, there being no one else available to do that job. And I can report that it is working. It takes constant awareness and commitment

The triggering of an habitual behavior pattern or patterned response is not an invalidation of the stand we've taken - in my case, to let go of hostility and embrace harmony. We might think it is. But we're responding to a phantom pattern.

When I think about it, I have quite a few patterned responses going off in the process of leaving hostility. I'm fortunate that my friends are forgiving because this is indeed proving something of a stormy transition - and painful at times for me. Especially when I screw up and give in, if only briefly, to a patterned response.

I may be the only one who sees the progress. (3)

Footnotes

(1) Select "Reparenting" under "Categories" on the front page.

(2) "Polishing the Statue," May 23, 2020, at <https://goldenageofgaia.com/2020/05/23/polishing-the-statue/>

(3) I went to the dental hygienist's today. She's a recent graduate of the Auschwitz school of dental therapy. I was crabby to begin with but my justification for a good brawl went up and up each time she electroshocked me ... errrrr, hit a nerve.

However, I caught myself. And I reversed course (repented) and went another way. I actually had quite a good conversation with her and her dentist about what she had found, before I left. I abandoned my building fit of self-justified orneriness and kamikaze tendency to take the whole world with me.

No one else on Earth would possibly have seen what was going on. Not even the NSA. But I was happy with myself. This is progress.

A Script is Triggered and Where Does It Lead?

March 24, 2022

<https://goldenageofgaia.com/?p=334151>



That's a wrap!

I watched a wandering feeling of loss settle upon me. And instead of simply allowing it to be there and pass, I decided to get inside it, so to speak, and drive around a while.

I wanted to see what process I go through when I leave off observing a negative feeling and identify with it.

Right away I felt depressed, because loss usually goes along with failure and defeat, right? In my mind, anyways.

Not like I've failed or been defeated in anything that I can recall. It was the feeling that mattered. Loss led to depression.

Now, I was really dragged down. I've failed completely in my mission, I told myself. There was nothing else to live for. Goodbye, cruel world.

Let's go to commercial.

The white hats are saying it's theater outside. I'm saying it's theater inside!

Look how I just ended my career and life over an errant feeling of loss. A feeling that happened across my radarscope, in the face of which I sounded general quarters!

Paul has left. If I were looking for an explanation of loss, I need go no further than that.

But staying with the feeling of loss as loss - no matter what the outside stimulus - what did I do with it? I became that feeling, complete with story and actions. Probably lines and gestures too, if I looked more closely.

If I didn't do it in the "real world," I did it in the inside world - as an inner drama, which I would then act out in the outer world.

Everyone would then busily be trying to figure out what drove me to act that way. Now you know. The reasons have nothing to do with anyone else. They're idiosyncratic.

You laugh? This is an everyday problem. I don't regard myself as alone in thinking this way. I assert that the process I just went through is probably "what we do."

But there's a much more serious side to this and that's what I really want to focus on.

We're about to pass through a time of such challenge to our basic human decency that I believe we're going to need to break our automatic resort to the process I just described - where we take on our feelings and drive around in them, rather than neutrally observing them.

If we don't, in my humble opinion, we may suffer serious emotional harm and perhaps even breakdown because of the magnification of threat we're told to expect.

To be ready, to be prepared, as the Federation suggests we do, we have to stop identifying ourselves as our feelings. Not just that however. We have to stop identifying ourselves as our thoughts as well. (1) Both of these will probably be

going up and down with outer events and threat levels. If we identify with them when things get really "topsy turvey," as the Federation says, we'll also be going up and down.

I say this for my own good as well as anyone else's because I know that I fall into this process more times than I care to think of. I know I have to break my automatic resort to identifying with my thoughts and feelings.

A feeling triggered a script and, with cameras rolling, I drove around in my feeling of loss. Visiting such neighboring towns as Failure and Futility, I ended up in Dry Gulch.



Granted that the White Hats are in control, we don't know how bad things may need to get before people will wake up. It's already gotten bad enough for so many people.

As lightworkers, in my opinion, we need to hold it together (me too; not saying otherwise) through what's coming up.

There'll be wars and rumors of wars, says the Bible. Not nuclear wars. Not world wars. Not even wars, if you consider the theatrics of it all. But it darn well looks like war and people are dying.

This is a global change of management and the end forever of things like Nazism, the New World Order, the World Economic Forum, the Bilderbergers, the Illuminati, and their associated endeavors.

First Truth; then Reconciliation. The truth must be known. No mass executions. It isn't our lot to become like those we defeated.

For us, as we contemplate a global lockdown and general announcements, what do I recommend? Aside from all precautionary measures? Emotionally?

Remain in the center, in the middle, where the heart is. The center, the heart, is a portal to the higher dimensions. From there love arises, the kind of love which, if

we were in it, would make harming our fellow Gaians impossible. That love is what will eventually solve the world's problems.

Until then, remaining in the center will have us remain as peaceful and balanced as events will allow.

We'll get through this and we'll get through it together. Avoid the extremes. Remain in the center. Help where you can.

The peaceful shall inherit the Earth.

Footnotes

(1) It'd be very handy if we stopped identifying ourselves as our bodies too, but that might be a bit much to ask, short of an out-of-body experience.

Tectonic Vasanas, Core Issues and the Constructed Self

April 17, 2013

<https://goldenageofgaia.com/2013/04/17/tectonic-vasanas-core-issues-and-the-constructed-self/>



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

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

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

My vasanas usually trace back to the first time my father hit my mother when I was seven or to my mother's death when I was twenty-one. I can see that this particular vasana needed to go off. It was definitely a core issue and needed to be known and released and everything like it is probably being released at this time.

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

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

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

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

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



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

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

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

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

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

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

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

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

It's noteworthy to see that one can be outside the constructed self and still have vasanas. The constructed self is a residue, a precipitate, a product of vasanas. When we have a vasana go off and we don't complete it, but instead project it onto others, we often reach a conclusion about life and make decisions based on that conclusion. The decisions we make add a fresh twist or layer to the constructed self.

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

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

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

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

So we've talked about tectonic vasanas, core issues, and the constructed self. But there's also the factor that our personal power is returning, which only adds to the confusion and potential destructiveness of the whole affair.

It can be daunting to see a person who is experiencing a return of personal power having a tectonic shift. And it's confusing to the person having the ground move under his feet.

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

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

The Driver of a Team of Stallions

June 12, 2019

<https://goldenageofgaia.com/2019/06/12/the-triumvirate/>



In the course of reparenting myself, I've now reached the point of imagining myself as having three sides (that I want to work with).

I think of them as a triumvirate.

The first is Big Steve, my Adult consciousness.

The second is Little Steve, my natural, pure, and innocent Child consciousness.

And the third is me, the CEO - the operator, the observer, the Self. I can never give up executive authority. It would be impossible to do so.

Before you think this strange, listen to Archangel Gabrielle's advice:

"The establishment and expansion of a conscious relationship between their personality and their infinite soul strengthens their radiance which gives them a greater capacity and expanded impact in living a rich and fulfilled life." (1)

Big Steve and Little Steve are aspects of my personality; I am the operator and not a mechanism of personality, but the infinite soul.

The establishment of a conscious relationship between the imagined parts of my illusory personality and me assists me to live a richer life than I was living when I extended no leadership to my personality.

In terms of reconstructing my constructed self, this time in a productive manner, acknowledging these three sides of myself sets up a dance. I enjoy being in each of the three roles - the responsible Adult, the joyful Child, and the leaderly CEO or operator.

I feel able to move fluidly among them. At last I have three roles all of which suit me.

This feels like another stage in coming back from dissociation - having an adequately-developed and service-oriented personality through which to experience the world and respond.

The threesome (triad, triumvirate) operate as a team, under my direction. This to me is the creative use of imagined dissociation, bent in the service of putting Humpty - the really-dissociated one - together again.

Operating as a team allows me a flexibility of response I haven't had before and opens up areas of vulnerability and experience I'd closed off to.

In the evening I, the operator, have made a practice for a few days now of checking in with Big Steve and Little Steve on the day and giving them all the love and encouragement I can.

But I now think that it's not essential because all three of us share in every experience each one of us has. We're like three different windows opening up onto the same landscape.

I'm actually taking an active role in keeping myself in good shape. It sounds crazy but it's filling a huge need that I otherwise would look to others to fill.

Even if they play a role, in the final analysis, it has to come from me. I am the operator, the driver of a team of stallions.

Footnotes

(1) "Archangel Gabriel: The Quality of Love Known as Expansion," channeled by Marlene Swetlishoff, November 6, 2014, at <https://www.therainbowscribe.com/>.

The Worst Possible Virus: The Inner Hitler

September 17, 2020

<https://goldenageofgaia.com/2020/09/17/the-worst-possible-virus-the-inner-hitler/>



When tension increases, awareness decreases.

The converse should also be true: When tension decreases, (1) awareness should increase.

And so, in the midst of chaos, my awareness appears to be increasing. Having dropped Constant Comment, weathered the eruption of Humiliation that followed, (pant, pant) I notice that I have reached a place of ... well, more clarity than I've known so far.

I see brush and obstacles still in the way of emergence, which is my goal. (2) I'll know when I arrive at my destination. It'll be unmistakable; the higher dimensions are.

Today I "caught" a voice go off inside me that had more relationship to Adolf Hitler than it had to ... name a saint.

It was my Dad's voice. I just heard a snippet of it. But I'm familiar with the history of the Second World War and the sound of Adolf Hitler's voice superimposed itself on the other.

It was like a two-track comparison of their speaking. They had the same range, the same force, the same insistence.

I saw the whole dictatorial routine, number, or act in a flash of recognition. When I speak of intellectual, emotional, and realized knowledge, this was realized knowledge.

Oh my Gawd, that's who I am at times too.

OK, OK, not all that much. Not trying to exaggerate. But I have lost it at times.

Time to switch hats to the ethnographer.

If I don't experience the feelings arising from it, I'll perpetuate the act. If I want the act to disappear, I have to allow myself to experience what follows. (3)

The recognition caused re-examination. And reparenting.

I know where this act leads. Everyone on Earth should know where this act leads, unless memories have grown short. I'll issue a reminder: To total destruction.

To cities laid waste, to millions massacred, to nations destitute, subject to foreign rule. To the use of ever-larger - and finally nuclear - weapons. Those who lived by the sword died by the sword.

Oh my Gawd, I have the dictator within myself. This is the worst possible virus.

I say that my awareness has deepened because I heard just a snippet internally and immediately recognized the act.

Each time I flash on that voice and see the picture of my Dad yelling at me, forcing me to obey, I feel revulsion.

But who cares where it came from? He got it from his Dad. And so on. What difference does it make?

The point is I made a video of it, stored it away, watch it endlessly when the vasana erupts, and now play out that role myself - as the only way I know.

Like so many actors, I've become a role I detest. How and when did that happen?

Ok, so this is the next stop on this journey, to experience to completion the inner Hitler. (4) And then up will come the next thing. And the next.

Tension should decrease and awareness increase if I (quietly) process this vasana. And the next.... This is my plan for my gradual Ascension.

I assert that every brush cleared, every obstacle overcome restores me more closely to my Natural Self. (5)

Footnotes

(1) Heaven forbid in our world that it should do so lest I be accused of being other-worldly!

(2) Such as the Mother describes here:

"[The gunas, the Trimurthy] 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. ("The Divine Mother: Come to Me as I Come to You – Part ½," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.) [My emphasis]

I'm seeking to emerge in exactly the sense she's pointing at there. And I assert it happens in stair steps. Constant Comment, Humiliation, and now the inner Hitler departs, revealing more of my Natural Self; these are all steps.

I also assert that this is an effect of the rising energies and hence a trace and indicator of our gradual Ascension.

See also "Emerge from the Shell," February 9, 2020, at <https://goldenageofgaia.com/?p=306371>.

(3) Matthew Ward put the matter nicely in his latest message:

"Intensifying light during the aforementioned period offers an ideal opportunity to set positive intentions for personal growth. Go into your heart space—as God said, "The heart is the seat of the soul"—and if introspection shows residue of anxiety, self-doubt, judgments or discouragement, letting go of it by breathing calmly, deeply, will give you peace in body, mind and spirit. Please do that for yourselves, dear family, so you can be free of stress and stay in balance."

(4) Doing so is like letting air out of the balloon of ego whereas getting heated and having self-righteous disagreements only breathes more air into the balloon. I keep trying to offer different metaphors. Here's another. Going into extreme behavior energizes a vasana (or core issue); calmly experiencing the rejected emotions like humiliation and the inner Hitler robs the vasana of energy.

Gradually we get to emerge from being a vasana-driven stimulus/response machine to being a normal and natural, pure and innocent human being.

(5) Sahaja = Natural; Sahaja Samadhi = Ascension = moksha, mukti, liberation from the birth and death of the Third Dimension. Sahaja samadhi restores us to our Natural Self.

Vesuvius is Quiet

August 3, 2020

<https://goldenageofgaia.com/2020/08/03/vesuvius-is-quiet/>



Vesuvius is quietening down.

Let me do a post-mortem.

Father hatred leaves me flat, unresponsive, shallow in my compassion. Hindus call that state of mind *thamasic*, lethargic.

In my everyday awareness, I can feel it only subtly, as a slightly negative attitude towards everything - not skeptical but pessimistic. Disbelief, despair, depression.

As I said earlier, I have two movements going on in my life at the moment: (A) Coming out of my shell and allowing out the inner capabilities that will allow me to do the work that's being asked of me, and (B) the eradication of this root *vasana* (or core issue) of father hatred which arose in opposition to my intention to come out.

The two are related.

I was beginning to go inwards in response to an inner pressure to allow out some of the capabilities that I, and all of us, have brought with us. In taking those steps, I ran smack into the boulder of father hatred, barring the way of my further progress. No-one-gets-by-me sort of thing.

So the two are interrelated in that father hatred blocks my attempt to release myself from down-pulling forces. It is protecting its own existence, understandably.

But, having identified it, I've now asked for its removal and I expect that spiritual technology to work. I have also experienced myself as winner in the contest with my Dad to see who could dominate with hate. I won.

I'm astonished to see how important to closure it was to declare myself the winner. I hated the most. Ridiculous statement, eh? Who said vasanas were logical?

And with that declaration, I could put the sword away. Vasanas are idiosyncratic. They've no other rationale than the mind connecting events in a certain way. A dog once bit me. I am scared of dogs.

Even once the vasana has been eradicated, work remains.

There'll still be habitual patterns of behavior and trains of thought that I'll need to wean myself from.

But this vasana has to go. With apologies to everyone affected by me struggling with this. I've more or less walled myself off from the world.

With habitual trains of thought, I can simply stop them when I see them. Just let them drop. End of story. That's the easy part.

The wordless, habitual patterns of behavior are more difficult but easier the more aware of them I become. They can return me to the vasana through sheer repetitive reactions.

They may require patient reparenting. All do-able, with Vesuvius quiet.

If I don't also eliminate the habitual patterns, I can still end up becoming a cardboard man nattering about something, his consciousness dulled by decades and decades of father hatred. Passed along, passed along, passed along.

Footnotes

(1) The pessimistic view is, no, it's just the latest vasana to surface. More are sure to come. The pessimistic view is that my anger seems never-ending. That's the way it feels when I'm in the thick of it.

Healing the Primary Break and Becoming Whole Again

Jan. 1, 2013

<https://goldenageofgaia.com/2013/01/01/healing-the-primary-break-and-becoming-whole-again/>



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

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

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

The first order of business for me, if I want to be a whole and integrated Self again, so to speak, is to heal that split, bridge the chasm, and reconnect the two in every

way I can and in every way that presents itself. In doing so I'm only healing a construction of thought.

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

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

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

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

The work of this lifetime had begun.

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

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

Fast forward to the future and the Humpty Dumpty Man has apparently still not suspected and healed the primary split between the outer and the inner self. Or the wider split beyond that and the next wider split beyond that as we work our way back to ending the primordial and illusory split between us and God.

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

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

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

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

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

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

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

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

And I also noticed the plasticity of consciousness because I could also become a third "I," an "I" who, while it was still one with the surface self and the Higher Self, could also inhabit either and watch both. That third "I" could recognize the opportunity before it of the two meeting and reconnecting, and decide to capitalize on it and bring the "other" two together in whatever way "I" could. Consciousness, I'm convinced, is plastic and adaptable in these ways.

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

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

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

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

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

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

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

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

Footnotes

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

From Vasanas to Scripts

September 17, 2021

<https://goldenageofgaia.com/2021/09/17/from-vasanas-to-scripts/>



A two-handed script

I recently had a breakthrough in my cleansing process.

Up till now I'd been processing singular vasanas (or core issues) as they erupted.
(1) A few days back, something different presented itself.

I felt awful and there was no reason that I could see why I might feel that way. So I began to observe. "Feel to heal," Kathleen says and I did so.

I named the feeling I was having as depression and I followed it. I used Kathleen's question: "How does this feeling relate to the past?"

But I wasn't just feeling depressed. I was depressed one minute and ... arrogant, self-important the next.

I had no idea that the two were even related or, if they were, how. I was confused and puzzled by the apparently-conflicting emotions.

And then I saw it.

I was not dealing with an ordinary vasana per se. I was dealing with a two-handed script. Two people's vasanas were talking to each other - in patterned ways.

I've dealt with scripts in the distant past as well, as part of cleansing a vasana, but I have no active memory of it. I know it was a subject we discussed decades ago. (2)

What was the script that was being played out in the background of my consciousness?

My family went through a cycle of abuse - mounting disagreement, then a fight, then separation, then making up, then mounting disagreement.... It went on endlessly.

My Dad really believed he was - and had to be - "the man of the house." He could be arrogant, self-important.

When that happened my Mother invariably responded with disappointment and depression and, surprised at not getting the deference he expected, they fought.

They followed a predictable script and what's happening for me is that, if one side of their two-handed script gets triggered, the other side arises with it.

I saw the problem stop up after I had a grumpy, irritable thought. I became depressed almost right after it. And I finally recognized what was happening as something I knew well.

I'm recalling how Dad, when he got in one of his moods, would wreck everything that stood in his path. I now know about the difficulties of his own childhood and can appreciate why he was that way. But it was no fun growing up with it.

I now see myself playing my Dad's and Mom's hands, sequentially. I have both inside my mind.

Previously I would have looked for layers in a single vasana - depression is one layer, say; arrogance a second. But this was clearly the family's circular emotional process having been etched in stone in memory, rather than my own singular reaction pattern or vasana.

In the Sixties, we'd have gotten at scripts people live, as Claude Steiner called them, through such means as psychodrama and rule reconstruction. (3) But these and other growth processes are probably little practiced today.

So now I can add "scripts" to the phenomena to be fruitfully observed. One by one these knots in consciousness will be released.

The real learning lies in observing these inner constructions. Ascension will cleanse us of all of them. Now is the time, in my view, to do it ourselves and perfect our self-healing skills.

But if you want to be rid of the script now and in one go, rather than learn from it by observing it, then invoke the universal law:

I invoke the Divine Mother and the Law of Elimination to take this script of abuse away from me, immediately and forever, and erase all traces of it from my thoughts, feelings, and behavior.

Footnotes

(1) Using the upset clearing process: "How to Handle Unwanted Feelings: The Upset Clearing Process," April 25, 2011, at <https://goldenageofgaia.com/2011/04/25/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

(2) When I wrote this I forgot that I'd stumbled across this same two-handed script in mid-August 2021: See "Not Out of the Woods," August 13, 2021, at <https://goldenageofgaia.com/2021/08/13/always-more-to-go/>

(3) Psychodrama involved having other members of an encounter group play important members of the family with lines they had to say. Rule reconstruction would involve positioning people to reconstruct a rule in the family - so, father glaring, with arms crossed; mother nagging; sister sticking out her tongue; etc. The sight of the family "statues" usually triggered insights, including scripts people lived.

The Possibility of the Re-Emergence of the Constructed Self

Feb. 1, 2019

<https://goldenageofgaia.com/2019/02/01/the-possibility-of-the-re-emergence-of-the-constructed-self/>



After the Reval, two pitfalls we'll need to watch out for are the return of the constructed self and an explosion in a sense of entitlement. Here we look at the former; in a future post, we'll look at the latter. (1)

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

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

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

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

But when we feel our situation change in a really dramatic and freeing way, such as with the arrival of a modicum of prosperity, feelings that we've submerged for

years as a result of oppressive or suppressive relationships, whether in the family, at work or in some other venue, may rise to the surface and surprise us with their tendency to send us along paths that we may later regret.

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

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

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

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

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

What to do about such a potential situation? Again the answer is the same here, I think, as it was for us in cleansing ourselves of our vasanas. Jesus spoke of three ways of managing ourselves in situations like these. (2) The first way is to project our anger onto others (and I've done that in my life). The second is to suppress ourselves. And the third is to watch what emerges in us, not act upon it, but observe it from a point of neutrality until it passes away.

I have to make a subtle distinction here about awareness. It does work for us to observe from a place of neutrality. But that isn't to say that awareness itself is neutral. It isn't. As Jesus said, "awareness transforms." (3) Plain, bare awareness

causes the knots in our character to unravel. And when the knot unravels, it releases us from the troubling emotions that come along with the knot.

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

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

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

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

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

Footnotes

(1) Here are some posts in which the subject is looked at:

“Archangel Michael on Post-Reval Lightworker Entitlement,” July 30, 2016, at <https://goldenageofgaia.com/2016/07/30/archangel-michael-post-reval-lightworker-entitlement/>

“Self-Importance and Entitlement,” March 23, 2017, at <https://goldenageofgaia.com/2017/03/23/self-importance-and-entitlement/>

“Self Observed: From Self-Important Entitlement to Gratitude,” September 26, 2016, at <https://goldenageofgaia.com/2016/09/26/self-observed-self-important-entitlement-gratitude/>

“Peace, Love, and Truth,” March 25, 2022, at <https://goldenageofgaia.com/?p=334135>

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

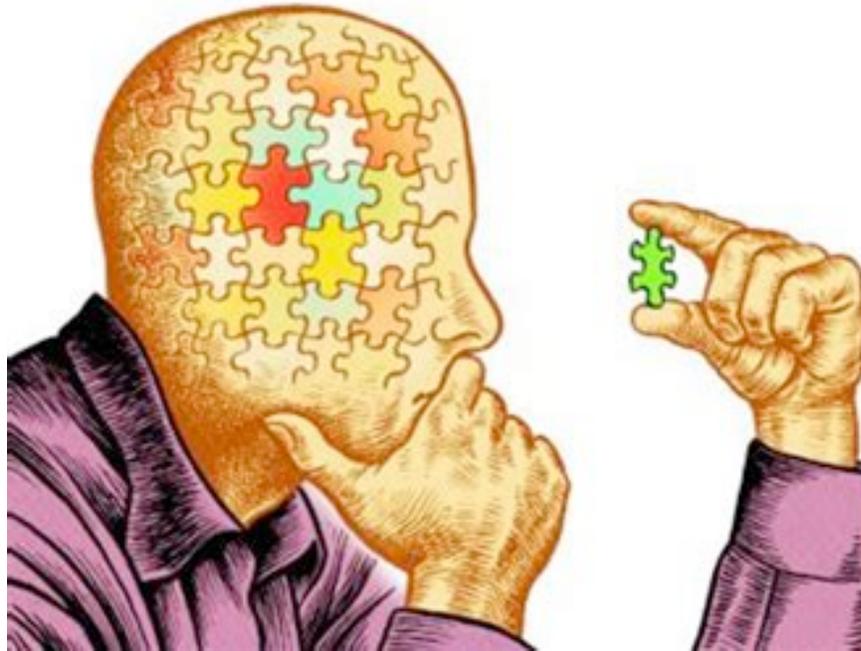
(3) Loc. cit.

⌘ The Deconstruction of the Constructed Self ⌘

The Deconstruction of the Constructed Self

May 13, 2019

<https://goldenageofgaia.com/2019/05/13/the-deconstruction-of-the-constructed-self/>



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

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

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

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

Our image, our look, our gestures, our tone, everything about us and the way we dress, what we own, who we marry, etc., etc., is part of our constructed self and

here we are, tearing the whole edifice down. Into the dumpster probably goes the work of many lifetimes.

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

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

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

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

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

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

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

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

Footnotes

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

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

Deconstructing 'Me,' Removing the Masks

October 13, 2010

<https://goldenageofgaia.com/2010/10/13/deconstructing-me-removing-the-masks/>



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

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

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

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

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

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

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

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

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

Wilhelm Reich called it "character armoring." Eckhart Tolle referred to it as the "pain body." Encounter-group leaders described it as "residual muscular tension in the body." Werner Erhard called it "records." Hindus named it "vasanas."

Many, many people have known it and called it by some name. I simply call it "habits," "masks," unexamined ways of being and behaving that are laid down by my separative mind to maintain its separative existence.

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

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

"Me" is what to leave behind - my habits, my masks. What I'm engaged in over this next period of time is the deconstruction of "me," the discarding of my habits, the dropping of my masks.

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

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

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

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

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

April 21, 2013

<https://goldenageofgaia.com/spiritual-essays/emergence-2/emerging-standing-forth-exiting-the-mask-its-all-the-same/>



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

I've been discussing it since the day I started the discussion group *Galactic Roundtable* (now *Share11*) in January 2009. From the first, I urged people to share in that group, to reveal themselves, to emerge from their shells and stand forth as the Self. Perhaps I can share a post from the first week of that group:

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

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

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

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

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

"Tell us who you are." (1)

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



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

There really is a reason.

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



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

I want to be totally honest with you. I yearn for, I long for, I miss from the bottom of my heart partners in this work who've stepped outside their artificial ways of being, who meet life head-on day after day, who refuse to be indirect and suppressed, who not only yearn to breathe free but insist on it.

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

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

Footnotes

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

Unmasked

March 15, 2011

<https://goldenageofgaia.com/spirituality/the-path-of-awareness/unmasked/>



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

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

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

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

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

I want to be loved.

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

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

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

And when did I lose it? Many years ago when mother died. And here the tears well up. I recall many years ago when I received the news, "Your mother is dead." And how my world stopped, and my brother's world, since we were there together when the news arrived.

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

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

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

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

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

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

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

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

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

Unmasked.

Thank You to the Troll Under the Bridge ... and Goodbye

January 26, 2021

<https://goldenageofgaia.com/2021/01/26/thank-you-to-the-troll-under-the-bridge-and-goodbye/>



I'd better watch what I ask for or I'll end up a happy Troll

I've reached the end of the road with an act of mine, a racket, a number.

I've processed this number before. I'm processing it now at a much deeper level.

Its presenting sign is that I wake up in the morning and I'm not cheerful.

Nothing has happened that I be anything but cheerful, but I'm not that way.

My situation is happy. The future looks good. There's nothing that accounts for me being anything but cheerful. So what gives?

I begin to process it.

I can barely make out what it is that's causing me to feel that way, it's so dense. It is to my body what my body is to the spirit. It's so dense it shuts down experiencing. I don't at this moment know what is causing it. (1)

I ask my mind what is this number that stops me from being cheerful? And I get back in a flash the feelings, facial expressions, and thoughts of a suspicious man.

I'm perennially suspicious. For no reason.

I know this side of myself. This is the Troll under the bridge, the grumpy old f@rt. I recognize the Troll as my grand motif. (2) This used to be the side of me that I showed to people.

It's still around at a very deep level. It's only a (shadow) side of me now and gets pushed under the minute I speak to someone.

(I have this arrangement with myself where I shuffle from one facet of myself to another without resistance, without conscious notice even. So I move from being the Troll to being sweetness and light. But push me around and the Troll re-emerges.)

I hear Kathleen say, how's it working for ya?

Not very well. This in itself is not a vasana or core issue, though it's born from one. It's one of the leftovers of vasana creation.

My attention moves back and forth between it and the the vasana.

This is a residual and habitual behavior pattern. It's a default, an automatic and habitual response pattern to threat.

So what do I do? I *want* to wake up cheerful. I get no happiness or satisfaction from being the Troll under the bridge.

I open myself to the experience of the behavior pattern of suspiciousness. It feels like concrete. Breathing into it feels almost impossible.

Such a dense mass must define some aspect of my personality, some boundary or limitation. It puts a cap on my self-expression, happiness, energy, etc.

My stomach feels like a Gordian knot. OK, this one is bigger than I can process. I call in the Divine Mother, Archangel Michael, and Sanat Kumara and invoke the universal law. (3)

I ask them to take this dense mass of suspiciousness - this Troll number - from my mental body, emotional body, and etheric body. Wait a minute. No, take this Troll number from *me*. (I don't want to limit them.)

Now the rest - raising to awareness, re-experiencing, and reparenting - is up to me.

I can also breathe love up from my heart and paint the Troll with it.

I can remain aware of him and let awareness dissolve what's left of the act. There are many approaches I can use. (4)

Thank you to the Troll under the bridge ... and goodbye. You protected me from violence for many long years.

Your purpose was accomplished long ago. It's time now for me to step outside the fort and acquaint myself with the outside world.

Unless I'm mistaken, the clarity that I attain as a result of this cleansing enters the collective consciousness and contributes to clarity in general. This is a win/win.

Footnotes

(1) But I do know that I'm causing it, not someone else.

This is the alternative way of handling our upsets to saying, "You made me mad" and projecting our vasana onto someone else. See "You Made Me Mad': Not True," November 16, 2020, at <https://goldenageofgaia.com/2020/11/16/you-made-me-mad-not-true/>

(2) See "The Grand Motif," October 13, 2019, at <https://goldenageofgaia.com/2019/10/13/the-grand-motif/>

(3) I won't name the law because of the danger of it being misused. Sanat Kumara has said that he will make up the remainder of our invocation if at any time we just say "the universal law." He will see that we don't go astray.

(4) I've gone through many of them in "Bringing on the Bliss," May 17, 2016, at <https://goldenageofgaia.com/2016/05/17/bringing-on-the-bliss/>

Our Deep Housecleaning

Sept. 22, 2014

<https://goldenageofgaia.com/2014/09/22/our-deep-housecleaning/>



Dad

Archangel Gabrielle said in a message Sept. 21:

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

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

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

"This cleansing is complete." (1)

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

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

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

S: Oh, no. Really?

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

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

He also told me that I'd emerge "addicted to love." That hasn't happened quite yet!
(3)

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

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

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

"Hear not the blaming word,
But listen far below it,
To the secret speaking
And the silent cry." (4)

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

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

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

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

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

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

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

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

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

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

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

I'd like to think that the Company of Heaven is taking this whole way of being away from me, as they did in the "System Restore." (5) But I don't know that yet.

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

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

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

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

Footnotes

- (1) "Archangel Gabrielle Beckons Us: Come Fly with Me... You are Ready!," Council of Love, September 21, 2014, at <https://counciloflove.com/2014/09/archangel-gabrielle-beckons-us-come-fly-with-me-you-are-ready/>
- (2) Personal reading with Archangel Michael and Steve Beckow through Linda Dillon, Aug. 22, 2014. Also see "Addicted to Love and the Middle Way," Aug. 26, 2014 at <https://goldenageofgaia.com/2014/08/26/addicted-to-love-and-the-middle-way/>.
- (3) But on March 13, 2015, after my heart opening, I did emerge addicted to love!
- (4) "This Manitoba Farmgirl," Sept. 20, 2014, at <https://goldenageofgaia.com/2014/09/20/this-manitoba-farmgirl/>.
- (5) "System Restore," May 10, 2014, at <https://goldenageofgaia.com/2014/05/10/system-restore/>.
- (6) "So Why am I Not a Fount of Love?" Sept. 21, 2014, at <https://goldenageofgaia.com/2014/09/21/so-why-am-i-not-a-fount-of-love/>.

More and More Still

April 9, 2021

<https://goldenageofgaia.com/2021/04/09/more-and-more-stilled/>



As a lightworker and a spiritual seeker, I see the benefits of cleansing, purifying, removing obstacles, processing vasanas, deconstructing the constructed self, reparenting myself, etc.

I know what's "down there." (1) And it's innocent and pure, loving and blissful.

I am in a sense uncovering it.

Or one could look at the matter in an entirely-different way and compare it to the sentient column of water in the movie *Abyss* (see graphic, above). When contact was over, it simply withdrew to the center of itself.

By the same token, we're withdrawing from our furthest intrusions into dense matter. The Third Dimension is about as dense as we'll ever have to go in physicality.

I am (and you are) gradually leaving behind the heavier layers and moods of life, just letting them go, knowing that we're being guided to a new realm and environment that will self-correct all ills and re-establish life as it was intended to be.

It doesn't require more than our longing to bring us to a higher version of life in these times. The Law of Attraction takes care of the rest. That's always been the case, but my understanding is that results are manifesting more quickly the deeper into the transition we go.

Or rather the higher into the love energies we go. I rejoice at the thought that what has been mainly an inner tsunami of love may gradually be becoming an outer tsunami of love.

Even though I know this to be so, I feel shy when thinking of bringing what is within without, of standing there vulnerably loving or exposing my bliss or my joy to public view. At the same time the amount of time I spend in bliss is noticeably increasing.

In private, my mind is more and more still.....

Footnotes

(1) "The Heart is 'the Seat of the Soul'," December 17, 2018, at <http://goldenageofgaia.com/2018/12/17/the-heart-is-the-seat-of-the-soul/> and "Original Innocence," Sept. 21, 2018, at <http://goldenageofgaia.com/2018/09/21/original-innocence-2/>

Escaping the Constructed Self – Part 1/5

September 25, 2014

<https://goldenageofgaia.com/2014/09/25/escaping-the-constructed-self-part-15/>



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Jekyll-and-Hyde Split

The present split is is not the first I've had in my life. The original occurred when my Dad shouted at me from within inches of my face at around age 7-10. (5) I

shattered into a million pieces and became the Humpty Dumpty Man for the next fifty years of my life. That was not a split personality but a shattered one, leaving me with no solid ground to build on.

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

"Living becomes a continuing and expanding discovery of positions or barriers to your and others' aliveness, with the attendant opportunity to handle those positions and barriers. The result of this continuing process of choosing or 'getting it' is an expanded experience of happiness, love, health, and full self-expression."

(*Questions people ask about the est Training*. est, 1977, n.p.)

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

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

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

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

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

Escaping the Constructed Self – Part 2/5

September 26, 2014

<https://goldenageofgaia.com/2014/09/26/escaping-the-constructed-self-part-25/>



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

Standing "Etherically Naked"

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

“Concerning all acts of initiative (and creation), there is one elementary truth, the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves too.

"All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favour all manner of unforeseen incidents and meetings and material

assistance, which no [person] could have dreamt would have come [their] way.” (1)

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

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

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

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

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

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

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

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

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

So I’m risking it all to stand “etherically naked” before you, not in love, as I have on some occasions, but as a man who developed a temper from his early life of

physical abuse and now wants to be rid of it. And is taking the strong medicine that my guides have given me.

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

(To be continued tomorrow.)

Footnotes

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

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

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

Escaping the Constructed Self – Part 3/5

September 27, 2014

<https://goldenageofgaia.com/2014/09/27/escaping-the-constructed-self-part-35/>



Bending the Twig, Inclining the Tree

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

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

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

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

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

father before me with his father before him, I developed a pattern of deep and unseen resistance and a tripwire of anger.

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

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

The original shattering became a lingering split.

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

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

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

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

Footnotes

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

(2) Loc. cit.

Escaping the Constructed Self – Part 4/5

September 29, 2014

<https://goldenageofgaia.com/2014/09/29/escaping-the-constructed-self-part-45/>



The Process of Dawning Awareness and Progressive Realization

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

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

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

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

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

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

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

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

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

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

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

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

Using My Imagination to Connect with the Heart

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

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

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

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

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

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

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

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

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

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

My realization was not enlightenment and Eckhart's was. Both were realizations but his was strong enough to propel him into enlightenment and mine was not. So please don't think that I'm comparing myself to Eckhart or say that I said I was enlightened. I'm not doing either.

Nevertheless - bingo!

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

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

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

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

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

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

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

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

(To be concluded tomorrow)

Footnotes

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

Escaping the Constructed Self – Part 5/5

September 30, 2014

<https://goldenageofgaia.com/2014/09/30/escaping-the-constructed-self-part-55/>



The Structure of Realization

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

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

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

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

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

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

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

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

Calling Ourselves on Our Own Numbers

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

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

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

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

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

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

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

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

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

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

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

Now back to the structure of Realizations.

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

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

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

Let's Review

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

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

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

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

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

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

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

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

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

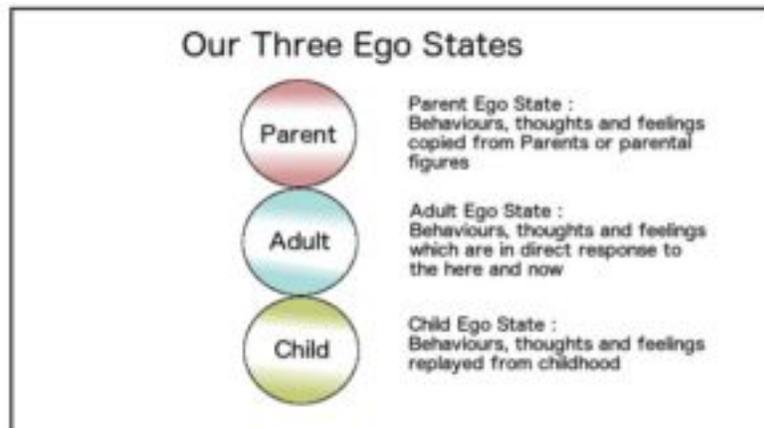
⌘ ⌘ The Reconstruction of the Deconstructed Self ⌘ ⌘

⌘ The Reconstruction of the Deconstructed Self ⌘

Reconstructing the Deconstructed Self

May 20, 2019

<https://goldenageofgaia.com/2019/05/20/300554/>



Transactional analysis was the start of it all, for me

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

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

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

I was perennially a wounded child arguing with its Father.

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

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

And where has that taken me?



Brilliant!

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

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

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

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

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

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

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

What is Emergence?

Jan. 19, 2013

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



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

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, later Share11], 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. The way God designed life, it seems to me, makes that result in more tension, more layers of withheld energy and consciousness, further darkness.

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

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

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

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

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

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

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

Tell me who you are. I will hear you.

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



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

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

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

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

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

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

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

Here now comes what Atmos called "the fly in the ointment."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

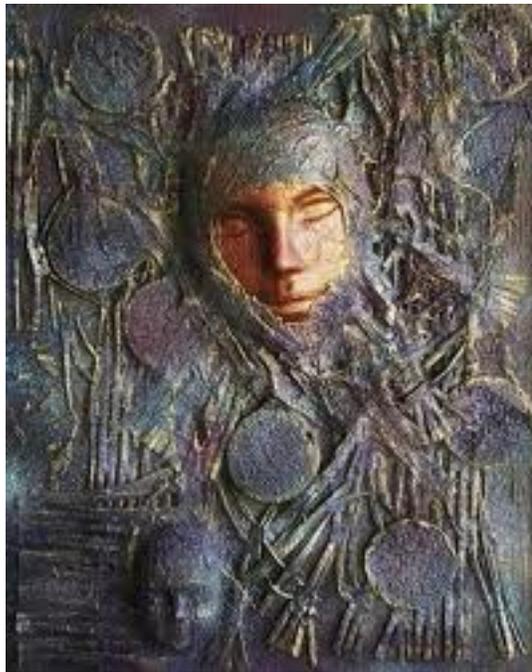
Your path is your path, as it should be. Transparency, emergence, arrival are mine. Standing forth is mine. Showing up is mine. Being present and aware is another way of describing it. Owning my life and acting without fear are others.

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

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

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

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



We have the ability to call ourselves forth. We just don't do it often. We have the ability to come out of fear, to emerge from our records, 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 <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-will-only-cost-us-everything/>

What does it mean to emerge? And must we emerge before we take on any challenge?

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.

Standing Forth as the Self

April 14, 2013

<https://goldenageofgaia.com/2013/04/14/standing-forth-as-the-self/>



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

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

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

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

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

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

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

Standing forth as the Self is emergence. It's a suitable path for writers and others who serve in a virtual realm, but still want to realize themselves.

Emergence is necessary at some point in time whatever we do. We have to shake off this constructed self. We have to break out of our conditioned boxes. What the heck did we come here for if not for this?

I get the slightest feeling that I may be a whit ahead of the curve but then that's what I signed up for as a lightworker (as did you).

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

Many lightworkers will pass on into the Fifth and do their work from there.

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

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

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

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

Footnotes

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

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

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

Come Out! Come Out! Whoever You Are

June 5, 2021

<https://goldenageofgaia.com/2021/06/05/come-out-come-out-whoever-you-are/>



If I have it all already inside me, if all of this is a process of remembering, if the only obstacle is what I put in my own way, then come out! Come out! Whoever you are!

I will stop blocking your way.

I am no longer afraid of standing here as I am. I promise not to stage manage ... much. I will behave.

It's nearly showtime. I am ready. Let the show begin.

No, not that show!

This show: You being you. Me being me.

This is the real show, is it not? All else flows from this? Reval, Ascension, Disclosure?

Next Stage

June 19, 2019

<https://goldenageofgaia.com/2019/06/19/next-stage/>



Remaining aware of my issues, patterns, and interests, with my adult in the driver's seat and me, the observer, in overall command, I *seem* able, if I wish, to remain fairly balanced, fairly "normal."

Part of the Arcturians' challenge may have been met. (1)

I may even soon be ready to offer my natural, innocent, and pure child a role.

All of this is overlooking the impact of the energies being beamed to us. What's occurring may be entirely due to them. I don't know.

All I can work with is what I see and feel in myself.

Besides, how many sources have recommended to us that we let go of the external world and concentrate on the internal?

That is certainly what I'm doing.

What paths might we follow?

I'm not qualified to make recommendations. I can only say what I'm doing.

And that is to follow the awareness path. In this instance, I breathe bliss up on the inbreath and breathe it out to the world on the outbreath.

I dive deep into my heart with my awareness. And I endeavor as much as possible to bring whatever I gain internally into the outside world, contributing it in an appropriate way.

If this balance lasts, what it'd mean is that the automatic side of myself, created in trauma and distress, would to some unknown extent have been released.

Would that be the end of it?

I actually don't think we get rid of our vasanas completely until after Sahaja Samadhi. Or at least that's the verdict of Ramana Maharshi. (2) They remain like mosquitoes on our camping trip, buzzing around us.

I do know that there's a next stage however. That would be to take what has been learned from my internal reparenting and to introduce it into my relationships with others.

That would be to shift my behavior with others from being a dejected, altogether unpleasant character (OK, an old grump) or an ungrounded exuberant character (the dissociation of Humpty Dumpty again) to being a balanced and welcomed citizen of the world.

A lot of that may involve re-learning the skills that the natural, pure and innocent child knows.

I have no idea what else it'd require, but I'd bring the same tools of the awareness path to it.

I've lived very few lives on Earth, apparently, compared to many of my colleagues. A friend recently said he didn't think I knew how to live an Earth life.

That may be true and it may be why I'm needing to go through the reconstruction of my constructed self one step at a time.

Footnotes

(1) "Original Challenge from the Arcturians," June 2, 2019, at <https://goldenageofgaia.com/2019/06/02/original-challenge-from-the-arcturians/>

(2) Bhagwan Sri Ramana: In Kevala Nirvikalpa Samadhi [Brahmajnana, seventh-chakra enlightenment] one is not free from vasanas and does not, therefore, attain mukti.

Only after the samskaras have been destroyed can one attain salvation.

Devotee: When can one practice Sahaja Samadhi?

B: Even from the beginning. Even though one practices Kevala Nirvikalpa Samadhi for years together, if one has not rooted out the vasanas, he will not attain salvation. (Sri Ramana Maharshi in Ramananda Swarnagiri, *Crumbs from His Table*. <https://www.ramana-maharshi.org>. Downloaded 10 September 2005, n.p.)

"*Vasanas* which do not obstruct Self-Realization remain [after Self-Realization]. In Yoga Vasistha two classes of *vasanas* are distinguished: those of enjoyment and those of bondage. The former remain even after *Mukti [Sahaja]* 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*." (Ramana Maharshi in S.S. Cohen, *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 89.)

Feeling Loving, Blissful, and Ecstatic is an Inside Job

November 3, 2021

<https://goldenageofgaia.com/2021/11/03/feeling-loving-blissful-and-ecstatic-is-an-inside-job/>



Thou shalt become like a child to enter the Kingdom of Heaven

If it's all about how we feel, as I believe it is for us humans, then what am I doing, in a take-charge manner, to see that I feel my best (as defined by me)?

No, I don't mean anything external. I'd like to keep our attention on the internal. It doesn't cost anything and promises the best results.

In my opinion, feeling loving, blissful, and ecstatic, which is our end goal, is an inside job.

Despite what we've been sold ... I mean, told ... feeling these ways happens on the inside of "us," and it happens because of events that happen on the inside of "us," whatever "we" are.

Let me put first things first: There is an "I" that's always around. It doesn't sleep when the body sleeps. As a matter of fact, even the lower bodies - lower than the "I" - don't sleep; only the physical body does.

That "I" witnesses and experiences what the other bodies experience. The purpose of those bodies is to give the "I" experience on the level the body is appropriate to - astral, mental, causal, buddhic, etc. (1)

We seek enjoyment from experience, but we also seek wisdom. All that is taken with us, when we leave the body for good, is the memory of the experience.

Experience, enjoyment, memory - all of these happen inside. With me so far?

Really, as far as I can see, we live in a bubble or field of awareness. We go through life experiencing, enjoying, and remembering. It's no stretch to then observe that my field of awareness is my responsibility to work with such that I maximize the love, bliss, and ecstasy that I feel. No one else can do it for me; no one else would want to do it for me, not even my guides.

Here am "I" in my field of awareness. My body comes and goes, but I carry this field of awareness with "me."

How do I work with it? Well, first of all, I need to take my thoughts seriously. I need to listen to myself, above all else, so that I can effectively do Step Two.

You'll recognize this as the basic agreement of the awareness path: To maintain awareness of ourselves.

Second, when I find a bad idea, I need to raise it to awareness as much as need be and then drop it. Just drop it. No need to fill it in with anything else.

We're heading, among other things, for stillpoint so no need to manufacture a new thought. Let all thoughts go if you can. (That doesn't mean to lose situational awareness. Be safe.)

Raising the idea to awareness in the first place, however, has three benefits.

(A) It means we'll recognize the ill-advised idea more easily next time it comes. We can then dodge it like a matador.

(B) Raising something to awareness and allowing it to be hastens its departure. Awareness is not neutral; it's dissolving. The flip side is that what we resist persists, Werner Erhard observed.

(C) Becoming aware of something ill-advised makes it more difficult to do a second time. We're now consciously watching ourselves do it whereas before we were unconscious of doing it.

Fourth and finally, I recommend we draw love, bliss, and ecstasy up from our hearts and experience it. Be with it. Meditate upon it. Our hearts are our portals to a higher dimension.

Let me stop here so as not to overtax your willing patience.

The start of every spiritual path is purification, cleansing of the vasanas or core issues. The cleansing of our field of awareness is that first step on the spiritual path.

That cleansing process begins with awareness.

Footnotes

(1) The purpose of experience is to help us to develop discrimination. What we ultimately need to discriminate between to fulfill the purpose of life is between the Real and the unreal. Realizing the Real is the purpose of life.

(2) “How to Handle Unwanted Feelings: The Upset Clearing Process,” December 29, 2018, at <https://goldenageofgaia.com/2018/12/29/how-to-handle-unwanted-feelings-the-upset-clearing-process-2/>.

A Basic Change of Opinion

February 28, 2020

<https://goldenageofgaia.com/2020/02/28/a-basic-change-of-opinion/>



I'd like to continue a thread. It's about the importance of how we feel.

I often feel like an anthropologist, studying customs in the North American culture to which I belong because all seems so new.

I have absolutely no awareness of any other culture but ours - on or off planet. But following the path of awareness is where in spirituality you'd expect to find a curious newbie and a wannabe anthropologist.

I notice things. I also know I'm being fed thoughts and have caught "them" in the act on one or two occasions. For instance, I have a very loud ringing in my ears right now, which tells me that Michael is here. (1)

And I'm always trying to take these noticeings and explain what sociologists call "the definition of the situation" and what I'll call "what's going on here?"

So I had a "what's going on here?" moment today, listening to music. I observed myself changing my mood based on a thought having changed. The music reminded me of someone and the minute I remembered her I was swept away by love. (2)

A minute before I had been listening to different music and grumbling about daily issues. Oh my Gawd, it was so much more enjoyable to be swept away by love. But I saw that *I did it*. I caused the change in feeling by changing my thought.

I let go of the daily issues and began thinking about an angelic being whom I love. My mood changed like that!

And yet, if I were feeling an unpleasant way like humiliated or lonely, I'd be thinking to myself that I need to feel that way until it lifts. I need to stay with the experience. I need to be with it.

In actuality that isn't totally true.

If I change the focus of my attention, I actually can change my mood.

For years, I regarded this as dodging the issue. By staying with the experience, I was getting at the root of the matter. But I now feel the tug of weightier matters and I no longer have the time to go the long route, as useful as it is.

I'd like to leave that noticing for a moment, to show you how the process of consciousness works. The next thing to arise was a stray issue, triggered by noticing I no longer had time.

I now engaged with the issue that my time was no longer my own. I'm in service now. I feel regret, wistfulness, sorrow.

I've lost control ... or yielded control ... of my time. That goes along with - it's implicit in - service.

So let me count. I now have agreed to stay to the end, yielded expectations of enlightenment and given over control of my time. Those are big sacrifices, what the Arcturians would call "big initiations."

It demonstrates that service will ask certain things of us. We're called upon to make some sacrifices. And they're sometimes not small.

OK, that illustrates how one thought follows another - triggered or not - in a stream of consciousness. My private life is just moving from one thought and the mood it brings to the next. At least that's the way it is on Earth.

Returning now to my overall theme, I do have some control over my feelings. I can change a thought that has negative energy streamers attached to it to one that has positive.

I'm not arguing about the rights and wrongs of seeing things that way. I'm simply observing what shows up for me like fact. Changing our thoughts can change our feelings. (3) If we don't want to feel the way we do, then among the many strategies we can use, the quick one is to change our thoughts.

When I'm standing in front of a group of government officials and corporate officers and we're contemplating how to bring a universal basic income to Canada and I'm feeling grumpy, I'll remember this.

Footnotes

(1) Steve: How do I know when you are whispering in my ear?

Archangel Michael: Often it is prefaced by a high-pitched ring.

S: Oh, I hear that all the time.

AAM: Yes, I know.

S: [laughing] Are you here all the time?

AAM: Yes, I am. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 18, 2011.)

(2) Here's an example of mood-changing music. See if you can listen to Ennio Morricone's *Theme from the Mission* and not have your mood shifted.

[audio mp3="https://goldenageofgaia.com/wp-content/uploads/2020/02/Ennio-Morricone-The-Mission-Main-Theme-Morricone-Conducts-Morricone.mp3"][/audio]

I have never watched *The Mission*, just so you know. I only know this piece of music from it.

(4) I acknowledge that certain vasanas or core issues may not yield to changing our thoughts. For those there is the upset clearing process at “How to Handle Unwanted Feelings: The Upset Clearing Process,” December 29, 2018, at <http://goldenageofgaia.com/2018/12/29/how-to-handle-unwanted-feelings-the-upset-clearing-process-2/>

Changed My Mind

September 6, 2021

<https://goldenageofgaia.com/2021/09/06/changed-my-mind/>



"Depopulation Through Forced Vaccination" - 2011 newspaper

I'm just back from Vancouver's first Connecting Consciousness potluck. (1)

Wonderful being around people who knew what I was talking about. I'd forgotten what it was like to have a social conversation that had depth.

And of course it got all my impatience surging again. Where is the Reval? Why can't we get to work?

But of course we *can* get to work. We can master ourselves and own processes in preparation for heading up large humanitarian concerns. (2)

THE most significant process we can master, in my humble opinion, while waiting for the Reval, is the process of changing our mind.

That's ridiculous, you say. It takes nothing to change my mind.

If you're talking about the everyday choices we make, maybe. But that's not what I'm talking about.

I'm talking about a process that is much deeper than that. I don't even know who changes whose mind but only at that level do changes in commitment happen that are totally, absolutely basic and decisive.

For instance, I've changed my political support. I idolized the father of one of our politicians and so I supported him. But I was red-pilled by an investigator who linked him to the worst possible crimes. I still feel depressed remembering.

It took hitting me with a sledgehammer, to reach that basic, basic level where I changed my mind and my vote on what had been a fundamental loyalty. The father was right up there with JFK in my eyes. I had heard whispers but no evidence.

We call this kind of deep-seated change a red pill. "Red pill" implies that we had a lasting reversal of opinion - and choice.

Yes, we're going to be swallowing a lot of red pills, plenty of deep changes of mind. But will we work the process consciously or be swept up in the tide?

In my opinion, a change of mind that's simply superficial is usually not enough to have a person alter their conduct. And the depth of a change, in my view, is measured by its capacity to alter behavior.

Did they stop doing this? Did they start doing that? They've had a change of mind.

This much, much deeper change of mind - this change of vote - that I'm referring to definitely alters behavior.

How many times have I said, oh, yah, I stopped doing that. And I haven't. Because the resolution to stop was too weak and superficial.

The kicker is that there's no faking it. Our intention shows up in our tone, pitch, emphases, word choice, everything. We telegraph where we're at. Some of us can't resist one barb or hook or note of disdain, showing where we stand. And we think we're not observed.

Not me of course. I never do that.

What do we say? Present company excepted? As I do another nosedive into superficiality.

I can now say from experience that coming from stillpoint makes it easier to reach deep levels to rechoose from. Growth work, meditation, risky transparency all have the ability to assist us to reach deep levels of focus and intention - and willingness to rechoose.

My intuition tells me that, if we want to make deep and reliable decisions in the times ahead, we need to begin the practice of going deeper and deeper into our choices until we reach that place - we call it the observer - that really makes the decisions and forms the intention. That's the one, "the man behind the curtain," (3) whose choice, whose vote needs to change if anything else is going to change along with it.

Change that mind and you'll alter the ship's course. But I mean *really* change the mind. (4)

Footnotes

(1) No, I'm not joining with anyone, as worthy as they may be. My instructions from Michael are to remain independent in every respect.

(2) I was triggered by something that happened a couple of days ago and I got to see that I don't have a firm grip on myself. I haven't cleansed my vasanas to the degree where I could, today, make solid, reliable, enlightened decisions for a large corporation - and I'm a trained decision maker (as a Member of the IRB). Still not there yet, but working on it.

(3) The Wizard of Oz.

(4) Yes, and who is doing the changing, if not the observer, the Self/No Self, the One?

Open Road; Not a Scrap of Resistance

October 7, 2020

<https://goldenageofgaia.com/2020/10/07/open-road-not-a-scrap-of-resistance/>



Here's another consequence of having changed my vote from hostility to harmony.

There's now an open road in front of me in terms of the experience of love.

In 1987, a week before the vision, I had a full breath release in a rebirthing workshop. I was at that moment totally cleaned out.

I feel the same way now, having switched from hostility to harmony.

Now when I breathe up love from my heart there isn't a scrap of resistance.

Now when I listen to music I really get it, as if I'm in Surround Sound.

There's now no longer any stop, no suppress button. I can expand infinitely into harmony whereas hostility would always lead to a fall, if only when one becomes old. The need for constant vigilance and preparation becomes wearing.

Harmony leads to the building of social capital; hostility erodes it. Harmony leads to relaxation; even success at hostility does not lead to success in relaxation.

Having won all that money can buy by hostile means, we look forward to a life of ... harmony. Peace, relaxation, golf, gambling, wine, women, and song.

But harmony is an internal state. Money won't buy it and our desires are for nothing conducive to it.

Meanwhile changing our vote is the open sesame. Once firmly inside and having closed the escape hatch, the very world we sought by force and accumulation now opens up to us. Irony of ironies.

Well, it is for me. What did I know? I set out by establishing a beachhead of understanding that choosing harmony would lead to inner peace, etc. That was my testable hypothesis. Well, of course, it's lead to much more.

It's removed the key log in the logjam for me: In computer language, it broke the hyperlink between me and "hostility" and hyperlinked instead to "harmony."

This again is an aspect of reparenting myself. I have no more parents to look to. If I don't do this, no one will.

Autopilot Set to “Learn”

October 4, 2020

<https://goldenageofgaia.com/2020/10/04/automatic-pilot-set-to-learn/>



The way things seem to go, it's often only after a condition has departed that we learn what it was and what it did.

For example, hostility having been recognized and left, I'm now beginning to see some things about it.

Hostility has many poses. One of them, I'm now seeing, is "Don't mess with me."

This pose was my first line of defence.

It in turn has many faces. One of them apparently was so fiercesome that my karate partners used to give me wide berth. (1) (It was 70% show.)

Underneath was a young boy afraid for his safety, who was putting on a threat display. (If you attack me, you're gonna have to take me down.) People who do that are often amazed when they're called on what turns out to be mostly bluff.

I mentioned before that I loved fighting. I always let the other fellow throw the first punch of course. The first move in karate is always defensive. Karate doesn't teach a person how to start a fight. Punch coming in. Kick coming in.

Because I enjoyed it so much, I never really planned what step 2 or step 3 insults were. With me it was trade one insult, fight, or get lost. There was no middle ground.

I know this is past-life bleedthrough because the way I feel inside (ferocious) is out of all proportion to the body I was born into (average in all respects), the circumstances of my family life or anything else I can think of. But it fits with what I know of a past life.

I declare my life a draw. I won some and lost some. The wins felt good and the losses felt awful and they all balance out.

I'm looking forward to learning about harmony with the same gusto that I learned about self-defense.

Some time after I wrote this, I read what Daniel Scranton's 9D Arcturian Council said:

"You have to let go of the fight, and we know that statement ruffles feathers.

"We know that many of you identify yourselves as the fighters of the good fight, the ones who are going to take down the such-and-such cabal group.

"But please trust us when we say you are *less* powerful when you are fighting, resisting, and pushing against, and you are *more* powerful when you accept, let go, and open up to the energies that you have just summoned." (2)

I'm ready.

My will is settled; my commitment is complete; I'm issuing the command to begin investigating harmony.

I've established my beachhead of understanding: Harmony leaves no residue/no karma. Harmony promises to contribute to peace of mind, which I long for now. These are testable hypotheses.

I now set my autopilot to "Learn."

Footnotes

(1) After I shaved my beard off, I sparred with a karate partner who used to give me a wide berth. I said to him, "Clem, you've never come this close to me. What has changed?" He said, "Steve? Steve? Is that you? You shaved your beard off. If I'd known it was you, I wouldn't have."

(2) "The 9D Arcturian Council: When We Open Portals for You," September 28, 2020, at <https://goldenageofgaia.com/2020/09/28/the-9d-arcturian-council-when-we-open-portals-for-you/>.

I'm a Believer

July 30, 2019

<https://goldenageofgaia.com/2019/07/30/im-a-believer-2/>



Here it is a beautiful sunny Sunday. I'm sitting here saying to myself, you *should go outside*.

I don't want to go outside. I'm lying here waiting. But for what?

After looking and looking, what I see inside is that I'm wanting to *feel* a certain way. That's what I'm looking for. Not just being in a certain place, no matter how beautiful and sunny.

In fact I'd rather be relaxed right now, just being with myself, rather than doing anything. Being with myself is what I'm doing.

As I look at the matter, I realize that how I feel is of the utmost importance to me. If it weren't, it should be.

When I harm people, I commit myself to an inner life of stress and tension, guilt and self-recrimination. I hurt myself.

It's finally become too much for me. I'm a prime example of someone changing in the face of the rising energies, letting go of the old, unproductive ways because they hurt too much.

Now that I'm not harming people - and I've had lapses - there's no guilt or self-recrimination.

And what I notice, when I really look, is that I care a great deal about how I feel. I don't want to be feeling stress and tension or guilt and recrimination any more. I don't like feeling those ways.

I want to feel joy. I want to feel bliss. I want to feel safe and secure. And all these are available inside, not outside, of me.

In my meditation these days, I'm treating my inner realm as if it were a room I lived in. I'm polishing the teak walls as an act of purification. If I feel bad in some respect, I polish the walls until the feeling is experienced through to completion. Imagination is creative thought on the Fifth Dimension.

I see clear as a bell that making a vow to harm no one created space for me. And in the space thus created, feeling states that I can't normally access I now can. Bliss is coming up. Happiness. I even feel joy. The water is truly warm.

Man, was this the world's best kept secret? Am I the last to know? Ahimsa (non-violence) creates space, in which the divine qualities can arise?

I'll be darned. Shout it from the rooftops! I'm a believer.

I Go Another Way

March 5, 2020

<https://goldenageofgaia.com/2020/03/05/i-go-another-way/>



Credit: fggam.org

Over and over I return to the sense I have that our responses to our feelings are the major drivers in our lives.

I watch myself move from one feeling to another - from happiness to irritation, from concern to relaxation - and what I notice about myself is my extreme reaction in the face of any one particular feeling.

If I'm irritated, I'm super-irritated. If I'm happy, I'm super-happy. I'm not at all balanced in my responses to feelings that arise.

These responses to my internal states are what others see. They determine the particular mask I might choose to wear with people. I'm either denying or embracing my exaggerated responses.

They determine my lines, costumes, gestures, etc. Collectively they contribute a great deal to what others perceive of as "my personality."

I'm like a stimulus/response machine reacting excessively to my feelings. Do I want to continue this way?



No, I don't. I'd like to break the stimulus/response pattern by inserting a moment of reflection between them: Stimulus/reflection/response.

By interposing the observer into the stimulus/response equation, I hope to break the momentum, apply the brakes, and limit the extreme, unbalanced response to any one feeling. Well, that's my hope, my intention.

Meanwhile, I'm simply treating the symptom. What's the root cause of the matter?

I look and see that it's simply a case of intergenerational transfer. I copied one of my Dad's patterns.

So no more stimulus/response to errant feelings. I'm not my feelings. I'm not run by my emotions, no matter how productive it is to know and experience them.

Responding to them unthinkingly hasn't proven productive for me. I repent. I "go another way."

I invoke Sanat Kumara and the Law of Elimination to take this unwanted habit pattern from me.

A Balanced, Truthful, and Realistic Positivity

December 16, 2019

<https://goldenageofgaia.com/2019/12/16/a-balanced-truthful-and-realistic-positivity/>



Credit: skipprichard.com

Returning to our exploration of positivity, I'm starting to see whole areas that I've walled myself off from through having taken a dim view of positivity. These I can now open to.

Nonetheless I still do value authenticity, truthfulness, and transparency. I'm still on guard against being snowed.

How do I reconcile the two?

Let me make a distinction that may help. It's between a true and a false positivity.

The false positivity is positivity as a winning number, (1) a false front, a created self. It isn't real, even more illusory than the normal illusory world we live in.

It's out of integrity in the sense that it really isn't us. It isn't the truth of us and therefore it isn't soundly based. We're in a way dissociated from the truth of ourselves. "I sound like a lion but I'm really afraid." "I'm trying to pretend that I'm not really attracted to you."

The true positivity would be our natural state if we were in any dimension higher than the Fourth.

Drowning in transformative love, we'd simply be naturally positive. Nothing else would occur to us.

As long as we remained in transformative love, we'd be eminently satisfied. There's nothing lacking after drowning in love, nothing that can interest us short of more love. And sharing it with others. So nothing exists to disturb our positive outlook.

This is true positivity, for me.

It'd have to be balanced, truthful, and realistic for me to take it up.

“Balanced” because anything of any value, for me, needs to be able to survive in the stillness of the center, of the within as well as in the activity of the without. If it cannot be brought to rest in the center, in balance, then it has no lasting value for me. It's in the center, in the heart that everything of value is to be found.

"Truthful" because "positivity" is an aspect of duality; therefore it's not whole or contextual. But “Truth” is absolute, non-dual. It's whole and contextual. Therefore, for me, Truth takes pre-eminence over positivity.

And “realistic” because, if it cannot be used in everyday life to achieve excellent results, of what use is it at a time when lightworkers are very active (building Nova Earth)?

True positivity, being higher-dimensional, will probably be as indescribable like any of the other higher-dimensional or divine qualities, such as bliss or peace. I'll know more when I've had an experience or a realization of it.

So, in reconstructing myself along higher-dimensional lines, I'm cultivating a true positivity that abandons false fronts, masks, and constructed selves.

I'm not interested in emerging from this exploration with a better act, racket, or winning number.

I'm definitely aiming to emerge with a better sense of how the universe operates and how I can achieve the kind of results I want - namely, access to the higher planes of reality, the true frontier.

My negativity, still a possibility, is restricted to areas of caution and discernment.

I'm walking through this from stem to stern, one step at a time. In doing so, I'm reparenting myself.

Footnotes

(1) See "My Winning Number," December 2, 2019, at <https://goldenageofgaia.com/2019/12/02/my-winning-number/>

⌘ The Balanced Adult ⌘

When is the Wounded Child in the Driver's Seat?

July 8, 2019

<https://goldenageofgaia.com/2019/07/08/301476/>



My beloved brother Paul on the right

Whenever I feel guilt or shame or dismay, I can say with certainty that my Wounded Child is in the driver's seat.

I can say this with certainty because of what I saw and felt in a meditation I did at Xenia Retreat Center on Sept. 18, 2018.

I saw the Self in the depths of my heart (1) and the feeling that totally took me over was that of being a pure and innocent individual.

We're all pure underneath this overburden of guilt, shame, etc. It was clear to me in that moment that this purity reflected our being a spark of God.

I had arrived at one destination on the endless journey - our future and our past - and it was blameless.

Surely that says - among other things - that I, who was so much blamed in my early life, was here being given the knowledge that the being we're unveiling by our efforts is in fact not reprehensible.

We used to call the reprehensible being we were the "deeper self." Our "dark side." We had very little knowledge of vasanas or core issues (3) back then.

In my experience at Xenia, I saw that the vasanas were only skin deep.

The me that was shaped by early-childhood events (4) - my personality, shall we say - is vasana-driven. It's a reaction machine, on autopilot, following instructions that were out-of-date decades ago.

I must look crazy when my vasana is triggered and off I go, acting out the generational pattern.

Gosh, it takes a lot of digging (self-observation) to get below the vasanas in everyday life rather than just in a quiet state of meditation.

Footnotes

(1) Here's a description of that experience:

"At Xenia Retreat Center, I dove deeply into my heart, in meditation, to find out what the origin was of the feeling of dismay I was experiencing. I thought I'd get to the original incident and experience it through to completion. Instead I went way past the level of the vasanas and kept on going.

"I finally reached what resembled a tunnel and at the end of it was the Light of the Self. And in the presence of the Self I felt innocent and pure.

"I had penetrated through the hridayam, the heart aperture, into the open heart and down, down, down to "the seat of the soul." So I can vouch for the fact that the seat of the soul is in the heart. That no longer sounds like a far-fetched notion to me, but something I've experienced and realized." ("The Heart is 'the Seat of the Soul'," December 17, 2018, at <https://goldenageofgaia.com/2018/12/17/the-heart-is-the-seat-of-the-soul/>.)

I thought of the depths of my heart as "the seat of the Soul." On the Xenia experience, see "Original Innocence," Sept. 21, 2018, at <https://goldenageofgaia.com/2018/09/21/original-innocence-2/>

"I Now Know How the Play Ends," Sept. 22, 2018, at <https://goldenageofgaia.com/2018/09/22/i-now-know-how-the-play-ends/>

"Archangel Michael Explains What Happened at Xenia," Sept. 22, 2018, at <https://goldenageofgaia.com/2018/09/22/archangel-michael-explains-what-happened-at-xenia/>

I had this conversation with Archangel Michael about the Xenia experience. He said things about enlightenment that I wasn't aware of, after ten years of reading the works of enlightened masters:

Steve: Was the sight of the self at the Xenia retreat a fourth-chakra event?

Archangel Michael: Yes, it was.

Steve: So it's possible to have two fourth-chakra events or maybe even more possibly?

AAM: It is possible to have multiple chakra events throughout your lifetimes, sweet one. Again, what you are thinking of is a limitation. Something is activated or not activated. Think in terms of open, open, open, open, bigger, bigger, bigger. So yes, you might have several events. You should have several events! (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, June 12, 2019.)

(4) On one occasion, when I was yelled at from inches away from my face, I shattered into a million pieces. It took a little more than fifty years to become whole again, so to speak. Once I knew I was dissociated, I used to call myself the "Humpty Dumpty Man."

Escape from Adulthood: OK, That's Enough of That

October 12, 2020

<https://goldenageofgaia.com/2020/10/12/escape-from-adulthood-ok-thats-enough-of-that/>



Clearly my personality survives intact in some way, shape or form. I don't know what the road ahead holds. I can only report.

What I report now arises from my practice, on the path of awareness, of maintaining awareness of myself.

I detected a pattern. I was people-pleasing. I was complimenting someone on a coat and I made a distinction that was quite elegant.

Immediately in my own mind I made myself, I fancied myself a fashion expert.

And I looked at that. What is this impulse to want to receive validation?

I must feel invalidated at a very basic level.

I feel into it, exploring what arises.

I do feel invalidated, at such a basic level that my exterior almost melts when I get in touch with it. A primal wound. So many wounds. Primarily from my Father.

Just as I can ride a wisp of bliss to a full-blown experience of it, so here I can ride a wisp of woundedness to....

In my imagination, I'm in a place that is the antithesis of everything we consider pleasurable. It's like a swamp. It smells. No, it stinks. It's dark. It brings up in me the most horrible feelings - misery, regret, incomprehension.

No one is denying the validity of my allegations of being wounded. It's just that the condition of seeing oneself as wounded, as a victim is not a high vibration.

It results in a yielding up of sovereignty, a disempowerment of the self, addiction, and a train of other unfortunate consequences.

The whole of them make for a dense, low vibration, symbolized by the swamp in my imagined vision.

That is graphic. That is as graphic as seeing the cost of my hostility was. (1) When I think of the decline that sets in when I agree to see myself as a victim, I get it! I don't need to go into the metaphysical side of things.

I changed my vote. I used to enjoy being a victim. Now I don't. Yes, that's enough of that! Time to close one more door of escape from adulthood.

Footnotes

(1) See "From Hostility to Harmony," Oct. 2, 2020, at <https://goldenageofgaia.com/?p=313728>

In Search of the Balanced Adult

March 13, 2020

<https://goldenageofgaia.com/2020/03/13/in-search-of-the-balanced-adult/>



My work with the three consciousness states (parent, adult, child) is bringing one insight after another.

I see that my parent and child, locked in conflict, have created all the rubble and guilt that I carry around with me.

And they ... OK, I ... create more rubble and guilt every new day.

Only now the pain from perpetrating as a parent or child is nearly unbearable. And it's instantaneous. This declining ability to stand my own vasanas is what propels me in my search of the balanced adult, if I may coin a phrase.

I have to keep reminding myself: I know that the human being is pure and innocent in their original, created state (the soul, Christ, Atman). The balanced adult is a reflection of the pure and innocent Self. Why is it hard for me to imagine?

The critical parent and wounded child are not facets of the pure and innocent Self. They are misconstructions of the human mind. They can go. And the fact that they do go reveals them as not eternal and thus not of the Self.

After World War III between the critical parent and wounded child has ended, what is left standing is the balanced adult.

And WWII doesn't even have to end. I just have to step outside it and observe it. Change the channel. Turn off the inner TV. Fake news.

The real news is with the balanced adult.

The Adult State = The Balanced State

March 11, 2020

<https://goldenageofgaia.com/2020/03/11/the-adult-state-the-balanced-state/>



*When we venture into the unknown, balance is key. ... Well, important! Credit:
Giacomond by Quint Buchholz*

Having been reminded yesterday of the mind's ability to divide itself into parts, sides, or voices, (1) I identified three persistent voices that were key in forming my everyday life experience.

I'll use Eric Berne's terms for them: a child, parent, and adult ego or consciousness state. Berne explains:

"That is your Parent' means: 'You are now in the same state of mind as one of your parents (or a parental substitute) used to be, and you are responding as he would, with the same posture, gestures, vocabulary, feelings, etc.'

"That is your Adult' means: 'You have just made an autonomous, objective appraisal of the situation and are stating these thought-processes, or the problems you perceive, or the conclusions you have come to, in a non-prejudicial manner.'

"That is your Child' means: 'The manner and intent of your reactions is the same as it would have been when you were a very little boy or girl.'" (2)

In this regard, the Arcturians have said two things in readings that relate to the formation of my sensitivity to criticism and blame:

"Because you were to work with Ascension, you were called upon to create a reality in which you went to the depths of the depths [with your Father] while you also experienced great love [from your Mother]." (3)

"You've been trained since childhood to hear the faintest whisper of darkness." (4)

This resonates with me. My child's discouragement and my critical parent are strong. I have both recordings. (5) I have to emerge from both.

This morning I awoke at 6:00 AM, telling myself that I should get up (parent ego state). I wanted to sleep more and so felt guilty and dismayed (child ego state).

But this was the first time I've ever woken up and seen the dynamic of a guilt-inducing parent state and a dismayed child. I watched myself actually walk through those steps. And the truth set me free from the upset.

My life has been about climbing out of playing these two roles: a critical inner voice (the parent) and a beaten-down inner voice (the child). I now see that the way out is to let go of both of these and to summon up a third and balanced inner voice (the adult).

That's what started this whole exploration. I noticed an adult voice that took command of a situation (lost on me now). I had never heard this voice before. I recognized it as an adult voice and that immediately threw into stark relief the two voices I'd been listening to. I now saw them as my parent and child ego states, arguing.

What Berne calls "adult" Sanat Kumara and Archangel Michael call "balanced."

Sanat Kumara said that achieving balance was what the universal laws are all about.

"The purpose of the law, the foundation of the law, is balance. It is to assist you, to guide you — and all beings — to the place of balance. That is the reason for Universal Law." (9)

I'm beginning to see why.

Michael defined "balance" here:

AAM: We ... want you to be balanced.

Steve: What does it mean to be balanced?

AAM: It means to be in your heart only and completely. It means to have your feet firmly planted in this dimension and Earth, because that is where the work is. And it means to refer to your head and not to be led, and certainly not to be influenced by fear or false reality. (5)

He stressed the importance of balance in building Nova Earth.

"Everything in balance. Everything in moderation. That is how one proceeds in creating Nova Earth and Nova Community.

"It is the paying attention to what is truly important and that is what you have been doing, by the way. There is not a distraction of bringing energy or the energy of judgment or criticism to that which is not vitally important." (6)

The balanced or adult voice does not judge, he says.

"[The balanced voice] does not judge. It does not condemn. It does not choose sides. It comes from a place of equality and openness." (7)

The Company of Heaven can play hardball when they need a certain outcome to come about. In 2018 Michael, for example, confessed to clearing the decks around me so that my ability to make balanced decisions as a pipeline would not in any way be compromised:

"One of the things we have done with your consent ... has been this clearing up of the space around you. ...

"We don't want you to feel or to be beholden – financially, emotionally or spiritually – to anybody. ...

"We are setting up ways in which this, can we almost say, removes you from those heartstrings so that there is wisdom and balance and an understanding of the higher good [in your decision-making]." (8)

Tough love. But it shows us that the Company of Heaven are serious about our post-Reval work. They want to see us balanced.

It's ironic that I should end up accepting Eric Berne's terms for this important work of emerging from childhood trauma into balance. Berne was the author who first set my feet on this path of personal growth and emergence from childhood patterns.

When I read *Games People Play*, I had a tremendous "Aha!" and knew that I had found my life's work. This was 1974.

By then I'd already completed a career as an historian and was looking for what was next. After reading Berne, I ended up on my final adventure as a budding academic, becoming a Sociology grad student, ever searching for the meaning of our patterns of behavior.

I now see that what Berne called "adult" and what Michael calls "balanced" are one and the same and the desirable state for a lightworker to be in.

Later

Now that I'm aware of this distinction and dynamic, I find myself going through the day identifying "child ego state," "parent ego state," "child," "parent," whenever they go off, and then letting go. Prior to this I wouldn't have known what was happening to me; only that I felt dismayed. Now I know.

My wounded-child consciousness seems always expecting to be put down. It despairs of things being different. This is its programming.

I'm discouraged - and dismayed. I then feel depressed over feeling dismayed and on and on the daisy chain of thoughts and emotions goes.

Rather than feeling depressed all these years, I can now observe the child or parent ego state arising, experience any part of it that needs experiencing, and let it go. I'm no longer it. I'm no longer in it. I'm outside of it. The almost-automatic identification of me with those feelings was doing me no earthly good.

However, unless I'd had an explanation, which Eric Berne provided, I'd have gone on forever in a cycle of dismay and depression. Now, having a reliable map

(transactional analysis) to the terrain (vasanas, early childhood trauma), (10) I can traverse it much more easily and quickly.

Footnotes

(1) "Up from Moan and Groan," March 6, 2020, at <https://goldenageofgaia.com/?p=306851>

(2) Eric Berne, *Games People Play. The Psychology of Human Relationships*. Secaucus, NJ: Castle Books: 1971; c1964, 24.

(3) The Arcturians in a personal reading with Steve Beckow through Suzanne Lie, March 16, 2013.

(4) Ibid., July 22, 2014.

(5) That may explain why people say underneath an angry man lies a frightened child. The way I see it is that we have both recordings in our mind's library: Our role and the angry parent's role.

(5) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 18, 2011.

(6) Ibid., Oct. 18, 2017.

(7) Ibid., March 3, 2011.

(8) Ibid., May 2, 2018.

(9) "Sanat Kumara: You're Ready to Build Societies in Adherence with the Law," April 23, 2013, at <http://goldenageofgaia.com/2013/04/sanat-kumara-youre-ready-to-build-societies-in-adherence-with-the-law/>.

(10) I realize I'm not doing Berne's original theories justice. The parent ego state is not uniformly negative; it can be nurturing and compassionate as well. And so with the child ego state.

I'm focusing mainly on the hurt and harm that people wrestle with as a result of early-childhood trauma and I'm very selectively borrowing from Eric Berne to provide a model for dealing with one aspect of it.

An example of another tool not linked to Transactional Analysis? Jesus provided one: He said that the truth shall make you free. That maxim provides a useful way of measuring if we're on the right track in what we see about a vasana. If what we

see is true, we should be experiencing increasing freedom. If not, then we're barking up the wrong tree.

The spiritual basis of my work with vasanas lies in the writings of Sri Ramana Maharshi. See for instance Anon., *Who Am I? The Teachings of Bhagavan Sri Ramana Maharshi*. Sarasota, FL: Ramana Publications, 1990; Sri Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974; and Sadhu Arunachala (A.W. Chadwick), *A Sadhu's Reminiscences of Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 1961.

Adult at the Steering Wheel

June 3, 2019

<https://goldenageofgaia.com/2019/06/03/adult-at-the-steering-wheel/>



I'm going through a ridiculous dispute with PayPal. Clearly I'm reactivated. This is therefore a rant.

They put a limitation on my account, which was cleared up - except for one thing.

They needed documents to establish my identity.

I furnished them with lots of documents, but there was a catch. All my official identity documents are in the name of "Stephen M. Beckow" and my PayPal account is in the name of "Steve Beckow."

They wanted government documents in the name of "Steve Beckow," of which there are none.

Stalemate, and on and on it went.

Totally ridiculous. But it showed me many things.

I found myself at one point getting very mad at them. And I know I can no longer afford to go nuclear around anything really. I then noticed that my Adult (Big Steve, Higher Self) was not in the driver's seat; my Wounded Child was.

Let me underscore this: In the moment, I saw that my Adult was not in the driver's seat and realized that my Wounded Child was. The Wounded Child was madly driving the car, mowing down people.

It has been seen. It was now raised to conscious awareness. This is a very large event for me.

Where before I would have said "It's just who I am," I now saw that the Wounded Child was directing events, with me not paying much attention to it.

The downside is that it implies that I don't yet have a well-developed Adult Consciousness State. (Well, I know I don't. I'm a newbie.)

My Wounded Child is in charge more than I'd like. But I'm now aware of it.

I also saw that, if I wanted to restore calm and peace to myself, I had to take actions consistent with that aim. It wasn't going to happen by itself. And it wasn't going to happen if my intention and my actions did not line up.

I created my upset; I now have to create calm. This reparenting is hard work.

The process involved many steps that were novel to me. At one point I heard myself say, "I'm not going to worry about this today." I knew full well that, if I put off worrying till tomorrow, I'll have forgotten about the matter and simply carry on. Well, it worked, but was not an answer.

Our ineffective behavior patterns are formed in the heat of the formation of vasanas (core issues). They then erupt like volcanoes - fear, hatred, anger - when we get near to re-experiencing the rejected feelings.

But the behavior patterns that result have a life of their own, independent of the original vasana.

I can heal myself of vasanas and still have residual ineffective behavior patterns. I want to reparent myself and bring myself to a point of equilibrium. I'll need to, to handle the assignments which I know are waiting in the wings. I have to not start the car until my Adult is safely installed behind the steering wheel.

Reparenting in part involves me teaching myself more effective ways of handling things than I've resorted to in the past. I know it sounds strange to do this work with one's self. I'm wide open to ridicule for being so transparent. But I see reparenting as absolutely necessary if I'm to be of service later.

I have to both shed the unworkable and create the workable by my own efforts (and lots of help).

I guess we don't see emergence from our vasanas and reprogramming our behavior as a matter of healing.

But I'm going through this process and it's proving to be a great healing for me. Often painful and embarrassing in the moment but finally full of relief.

Enlightened psychologist John Enright used to say:

"Unawareness leads to momentary relief and continuing pain; awareness leads to momentary pain and continuing relief. "(1)

I've always steered my ship by that statement.

Footnotes

(1) Awareness, Responsibility, Communication Workshop at Cold Mountain Institute, Cortes Island, B.C., Canada, January 20, 1979.

Glimpses of What Lies Ahead

March 10, 2020

<https://goldenageofgaia.com/2020/03/10/glimpses-of-what-lies-ahead/>



Having newly discovered, or re-discovered perhaps, my balanced adult, (1) I'm now having fun with it.

I spilled a bottle of glue today while transferring it from one bottle to another.

I enjoyed watching myself clean up the mess, moderately. I knew full well (without a barrier of resistance appearing) that I could restore the situation and we could then carry on. I was acting from my balanced adult.

We know what I'm doing, don't we? I'm reparenting myself.

I'm walking myself through the critical-parent and wounded-child scripts and, with thanks for their service, retiring them. They no longer work for me. After celebrating the occasion, I'm moving forward.

In their place, well, quite frankly, I'm relying on what Michael has told me in preparing me for what's up ahead. I'm putting in place what he's taught me. That must be fairly obvious to anyone reading me.

He might as well be my (divine) psychotherapist. He's certainly my teacher. Look at how long it took me to get what he meant by "balance," even though he harks back to it repeatedly? Years. Just short of a decade. I'm supposed to be a fast learner.

Why so long? Because balance and peace, love and bliss are not Third-Dimensional spaces and I was looking for them in the Third Dimension. They are nowhere to be found, there.

There are no words to describe them because Third-Dimensional words have not been invented that capture a higher-dimensional space. I don't think it'll be possible to do so for a while, anyways. For example, I can think of no way of capturing higher-dimensional love, true love, in words. I wouldn't even try any more. (And yet I do, again and again.)

For most of us, when we see or in other ways experience these divine states, we get a glimpse of what lies ahead - encouragement for us to keep going, keep going, keep going.

These moments of discontinuous and expanded comprehension are what I mean by "realized knowledge." Realizations can be big or small. They don't last - until Ascension. But they produce certain knowledge and unforgettable experiences. And they're glimpses of what lies ahead.

Most of us don't recognize them for what they are. They seem to be just wonderful moments (magic moments even) when everything seemed different and we knew a lot. But we see no further significance to them. No big deal.

After Ascension, our hearts are permanently opened in Sahaja Samadhi. Then our vasanas are fried to a crisp. There are now no seeds of future action, no arrows of karma waiting to be launched.

We're released from our bondage to unproductive stimulus/response patterns. We experience this as moksha, mukti, liberation from bondage.

We'll live in a crystal-based (rather than our present carbon-based) body, which we're slowly adapting to now, which neither needs to die or be reborn. Thus we're released, as the Buddha might say, from bondage to the wheel of birth and death. He called it Nirvana. Names don't matter. It's same higher state of existence.

Our spiritual experiences are in the end encouragement to keep us moving forward through this slow and gradual time during which the body adapts to the greatly-

increased energies, the greater light of the higher dimensions which before long it will be living in.

Footnotes

(1) See “Up from Moan and Groan,” March 6, 2020, at <https://goldenageofgaia.com/?p=306851> and "The Adult State = The Balanced State," March 9, 2020, at <https://goldenageofgaia.com/?p=306854>

That's My Target

June 27, 2019

<https://goldenageofgaia.com/2019/06/27/thats-my-target/>



The Arcturians asked us to master every thought and feeling.

I'd like to talk about mastering feelings for a moment.

I watch myself and I see myself talking about things in a way that reflects how I feel - gloomy, depressed, elevated, happy. I "come from" the context of the feeling I'm presently experiencing.

If I feel gloomy, I might be hard to rouse when you're talking about something happy. If I feel happy, I might be hard to shut up.

But I speak out of the context of the feeling I'm going through at that moment - most times.

All the time I'm doing this, I'm unaware I'm doing it. And sometimes I'm aware and hoping no one notices - when everyone does.

Is this not the wicked web we weave when first we practice to deceive? In the growth movement, we just owned it and got off it or continued on with awareness. It very soon disappears as a problem in an atmosphere of transparency.

I don't want to add suppression to unconsciousness.

Again it calls on me to reparent myself - to get into, underneath, and over top of unproductive feelings and give myself better directions. Mastering my feelings is a job for my Adult.

If I'm to do the job(s) I'm asked to do, I feel the need not to be subject to the sway of negative feelings (positive feelings don't present a problem).

Rewiring myself, reprogramming myself - because habitual behavior won't disappear; we just need to be wise in what we choose to make a habit - reparenting myself seems the best way to find my balance point, my centerpoint in responding to my feelings.

In that center resides tranquillity. That's my target.

Staying in My Adult State

June 6, 2019

<https://goldenageofgaia.com/2019/06/06/300811/>



Having said what I've said as prelude, (1) I want to pick up the reparenting that I'm doing to master every thought and feelings. (2)

If I'm to succeed with the Arcturians' challenge, staying in my Adult without lapsing into my Wounded Child again seems a move in the right direction towards self-mastery.

In this work, I seem to be being given a clue a day.

This afternoon I was inspired to notice that every time I felt a negative emotion such as anger, rage, hatred, etc., I could see that my Wounded Child was in the driver's seat, and not my Adult.

I also noticed that, whenever I put my Adult in the driver's seat, the feelings of anger, rage, hatred, etc., disappeared.

Deprived of attention, they did not last.

I also realized that I don't know much about my Adult side, my Higher Self, or Big Steve.

I have to search around in my field of consciousness to even find it.

It isn't installed in the seat of my awareness, so to speak. It isn't prominent in my awareness by any stretch of the imagination.

The fact that I haven't spent much time in it is a sobering thought.

I now need to get to know it and make friends with it.

When I track myself, I see my submission to the Wounded Child is almost habitual.

I'm willing to bet that the vast proportion of negative feelings that arise do so from the Wounded Child.

It takes work to hold onto my Adult conscious state right now or my Wounded Child will overwhelm it, claiming attention for itself.

I notice that my Adult state is still, balanced, and unattached. It's neutral, a good pilot. And manifestly open to guidance.

Footnotes

(1) "Original Challenge from the Arcturians," June 2, 2019, at <https://goldenageofgaia.com/?p=300810>

(2) "You will be called upon to master EVERY thought and feeling. ...

"Hence any thoughts or feelings that cause inner conflict of any form are best pulled into your conscious mind to be displayed as an experience. In fact, in 5D this will occur with your EVERY thought/emotion.

"Hence our leaders are having to totally hone this mastery of energy NOW." (The Arcturians in a personal reading with Steve Beckow through Suzanne Lie, Nov. 8, 2013.)

Peace, Love and Truth

March 25, 2022

<https://goldenageofgaia.com/?p=334135>



Entitlement

What can one say in the face of so much suffering in the world?

The suffering is visible in the Ukraine, but it's not visible in so many other countries, especially in the persecution of women and children.

We now see how extensive their trafficking is. If you were to watch, say, *Frazzeldrip* (and I don't advise it), you'd see how evil the treatment of trafficked people can be. Just pure and unimaginable evil.

What can one say?

Nothing. Except that it must end.

I have only myself to work with, really. I can't pull any levers or make any phone calls. Where am I in my life with abusing and controlling people?

Are you kidding? I used my temper to push people around most of my life. Who am I to speak?

The Mother's Divine Plan will unfold. It just won't follow this channel. Me pretending to have a useful word on what to do in the world as it is today? I don't.

I know what to do internally. Just not externally. I'll probably follow the monk's path and gradually let most external things go, following Lao Tzu's counsel:

"The Way is gained by daily loss,
Loss upon loss until
At last comes rest." (1)

It'll be good to trim down. And I know this is not going to last. I'll make myself useful until it lifts.

My life will be simpler and simpler. I seem to be meditating more and more, as well. I feel peaceful as it is. I just cannot afford to abandon peace any longer to follow the ego. The times demand a different response, I think.

Internally, I know that response. There's no more time for indulging in egoic things. Let me use the example of entitlement, which has certainly been a major stumbling block for me in my life, to illustrate an old attitude that has to go.

Entitlement produces residue; it murders peace. It seems to be founded in arrogance, a false and overblown sense of one's self.

It's not useful in today's environment. If it ever was. Not peaceful, loving, or true.

Let me go further. We're entitled to nothing and we're entitled to everything.

It depends on what level of reality we're talking about. As incarnations of God, we're entitled to everything and, at an absolute level, we inherit it.

But we operate on an everyday level and there we're entitled to far less.

We're not entitled to harm another. All other non-entitlements flow from that, it seems to me.

Not entitled to monopolize wealth and resources; that would harm others.

Not entitled to prevent others from worshipping as they please; that would also harm others.

We're not entitled to start a fight with a bank teller, as I watched the other day.

On the street, behaving like that is said to be "having an overblown ego." Humility is the medicine. And humility can come from being in a car crash and ending up unable to move without the kind help of others or it can come from a change of mind and a change of heart, at a very deep level - and hold the car crash. (2)

I for my part am tired of what my own entitlement has brought me. I see entitlement as not serving me.

It's an example of an old attitude that was tolerated in my day and just is no longer appropriate. Not good or bad. Just not useful.

Time to go another way.

For me that other way is keeping faith in the Divine Plan and helping out wherever I can, abandoning what doesn't work and focusing on cultivating peace, love, and truth.

Footnotes

(1) Lao-Tzu, *The Way of Life (Tao Te Ching)*. Trans. R.B. Blakney. New York and Scarborough: New American Library, 1955, 48, 101.

(2) See "Changed My Mind," September 6, 2021, at <https://goldenageofgaia.com/2021/09/06/changed-my-mind/> and "Open Road; Not a Scrap of Resistance," October 7, 2020, at <https://goldenageofgaia.com/2020/10/07/open-road-not-a-scrap-of-resistance/>.

⌘ Ascension and Awareness ⌘

Our Future and Our Destiny: Are We There Yet?

March 19, 2020

<https://goldenageofgaia.com/2020/03/19/our-future-and-our-destiny-are-we-there-yet/>



It took me years and years to realize that what was making me mad was not the person standing in front of me but a person who stood in front of me decades and decades ago.

On that occasion years ago I reached a conclusion about life and a decision on how I would act in the future. This is how a vasana or core issue gets started.

It's taken me more years to realize that how we feel is the most important motivator in our lives. And more to realize that I have the power to change how I feel.

I'm not a victim of my feelings. Granted a thought may have generated the feeling, I don't have to remain depressed, dejected, disappointed, unless I want to. And I seldom want to.

It doesn't work to plaster a smile over a feeling. But, given that many feelings and moods change with things I do anyways, I can choose to do things that will alter my feelings.

Those they don't alter, I can process using the upset clearing process. (1)

It was accepted practice in the Growth Movement to stay with our feelings. But where I'll be going (and many others will as well), I won't have the time or luxury of going the long way around. I have to find another way forward.

If I feel dejected, I often choose to act in ways that are consistent with it. The same with many, not all, feelings. But I've been experimenting lately with ways of changing the way I feel. Listening to inspiring music is one; creating a new writing project is another; thinking of someone I love is a third.

Once the feeling changes, I marvel at what I was thinking of doing (or had done) by acting on that feeling.

These are only stop-gap measures. Once we shift, based on my visits to these realms, we'll be in love and bliss 24/7. Thus it's not a pipe dream to say we want to live in love permanently and fully. It's our future and our destiny.

Knowing this, does it not make sense that I'd be impatient to get there and trying every means to achieve that space? Once we would have said that I was denying reality and burying my head in the sand.

But is it denying reality to say that I want to be at our destination as soon as I can? Have we not been saying that since childhood? (Are we there yet?)

The love and bliss I'm talking about, as you know, is a world apart from what we think of as love and bliss. It'd be like Mom telling me orange Kool-Aid is freshly-squeezed orange juice. Not.

What awaits us is definitely more than 99.99% of the population may or will have experienced. OK, 99.98%. To say it's "out of this world" is an understatement. It's all this world desires.

Maybe knowing this is what has me no longer settle for feeling dejected or depressed. Whether it be that I listen to these feelings until they lift or change the tune, I want more of what I know is coming. I want the Light at the end of the tunnel. (2)

Are we there yet?

Footnotes

(1) "How to Handle Unwanted Feelings: The Upset Clearing Process," December 29, 2018, at <http://goldenageofgaia.com/2018/12/29/how-to-handle-unwanted-feelings-the-upset-clearing-process-2/>

(2) The Light of the Self in the seat of the soul, the end of the tunnel of the heart.

Expanding Awareness in a Gradual Ascension – Part 1/3

November 25, 2018

<https://goldenageofgaia.com/2018/11/25/expanding-awareness-in-a-gradual-ascension-part-1-3/>



Dr. Erving Goffman & SpringwaterParkcc.org

Erving Goffman

As a grad student in cultural history and sociology, I was always watching behavior.

In sociology, the more minutely you looked at behavior, the more of a reputation you acquired.

Erving Goffman is a good example. Look at *The Presentation of Self in Everyday Life* for instance. Goffman treated life as a theater in which people were performing. He described their performances with huge attention to detail - compared to everyone else in his day.

I had no trouble with the attention to detail. However, I did have trouble with something else. All sociologists and anthropologists of that time shared one thing in common: They were always looking at someone else's behavior.

Everything in academic studies when I was there was "objective," "out there." To look at one's self was "subjective" and not allowed. Except for a novelist or poet; in other words, for someone who'd "dropped out."

But for me looking at one's own behavior became a pressing need the deeper I went into the Human Growth Movement.

It brought personal growth and unfoldment. The farther into it I went, the farther away from academia I journeyed.

But I knew I had to travel this route.

Let me draw us back to the original purpose of life for you and me.

How do I know what it is? Because I was given a vision in 1987, of which most everyone around here may be tired of hearing about! (1)

It showed me the journey of an individual soul from God to God. That soul is known to others as the spark of God, the Self, Christ, Atman, Buddha nature. Jesus is talking about it in his parables as the pearl of great price, treasure buried in a field, and mustard seed that grew into a great tree.

The vision left me with just one sentence: "The purpose of life is enlightenment."

That's its purpose for you and me. For God, it's purpose is apparently that God can enjoy meeting Itself in a moment of our enlightenment. At that moment, God meets God. And for that meeting was all of this created.

Another name for "God meeting God" is "Self-Realization" or "Self-Knowledge." Self-Realization because, if God is everything, then you and I must also be God. If it were any other way, God would not be everything. So when we realize our Self fully, we must realize God.

(Continued tomorrow in Part 2.)

Footnotes

(1) I refer you to "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/>

Expanding Awareness in a Gradual Ascension – Part 2/3

November 26, 2018

<https://goldenageofgaia.com/2018/11/26/expanding-awareness-in-a-gradual-ascension-part-2-3/>



(Continued from Part 1, yesterday.)

One place we go off the rails is that we argue about such things as: Are we talking about "the self" or "the Self"? "The self is selfish and hence bad and the Self is selfless and hence good. We want to leave the one behind and embrace the other." The argument is needless.

The self is a Third-Dimensional construct in consciousness devised to guide the being through that layer of density. It was useful in its place.

It yields to the Self of higher dimensions, which again is useful in its place. Both yield when the Father is made One again and our very Self is shown to be merely another construction in the Consciousness that the Father is.

One thing is left out of both constructions in consciousness is something that is not a construction, perhaps the only thing that isn't.

It's the "I" of the observer/participant, the one I've agreed to remain aware of.

The "I" is always around. It observes the self and the Self and survives the No-Self merger with God. But it survives as God - or at least as an individual by choice that knows that it is God.

Both the self and Self must be known and then gone beyond.

When we see through all versions of the Self and beyond, we see ever more refined versions of our created being.

I once saw a version of me that appeared in the form of a knight in shining armor, seated on a horse with a silver lance. It was said to be my "Higher Self."

There are numerous other "me's" or "selves" - and "Selves" - in this and, I'm sure, in other universes, But there is and always will be only one "I."

This "I" of Self-Knowledge is the frontier I'm exploring. I'm led to believe that we'll know this "I" in Sahaja to a degree that completes our Ascension process. (Still, there will always be more to go.)



My working hypothesis is that we come upon the Self after a process of cleansing ourselves through becoming aware of the ways of the self.

I call it "clearing vasanas (major upsets)." Linda speaks of removing "core issues." Kathleen calls it "forgiving everyone and everything." We're all of us discussing a side of the overall operation of purification.

Classical enlightenment studies call this phases we're in a purification phase, leading up to Ascension.

Christians might see this as purgation. Hindus as fulfilling one's duties and leading a moral life. Buddhists as fulfilling one's dharma and observing shila or morality.

It's an early phase of the journey which will culminate in Sahaja Samadhi and Ascension. The next waystop is what Hindus call spiritual awakening, Buddhists stream-entering, and I will call fourth-chakra enlightenment. It can take the form of a heart opening or the sight of a Light or the Vision of one's ideal form of God.

Usually - and this is key - one proceeds by going farther and farther into the experience and realization of whatever one experienced - the Self, a Light, the Heart of hearts, Love, the Beloved, whatever it was.

As soon as the planet has a heart opening and the love flows freely, life will pick up amazingly. And that will only be the equivalent of a fourth-chakra awakening. At some point we'll experience Brahmajnana, which is a seventh-chakra awakening and life will be fantastic. And even that is not Ascension.

(Continued tomorrow in Part 3.)

Expanding Awareness in a Gradual Ascension – Part 3/3

November 27, 2018



(Continued from Part 2, yesterday.)

With Brahmajnana, we leave the Third-Dimensional, seven-chakra system behind.

Here's Da Free John describing his amazement at leaving watching his chakras fall away:

"For several nights I was awakened again and again with sharp lateral pains in my head. They felt like deep incisions in my skull and brain, as if I were undergoing an operation. During the day following the last of these experiences I realized a marvellous relief. I saw that what appeared as the sahasrar, the terminal chakra and primary lotus in the head, had been severed.

"The sahasrar had fallen off like a blossom. The Shakti [kundalini, Mother's energy], which previously had appeared as a polarized energy that moved up and down through the various chakras or centers producing various effects, now was released through the chakra form.

"There was no more polarized force. Indeed, there was no form whatsoever, no up or down, no chakras. The chakra system had been revealed as unnecessary, an arbitrary rule or setting for the play of energy. The form beneath all of the bodies,

gross or subtle, had revealed itself to be as unnecessary and conditional as the bodies themselves.

"Previously, all the universes seemed built and dependent upon that prior structure of ascending and descending energy, so that values were determined by the level of chakra on which consciousness functioned, and planetary bodies as well as space itself were fixed in a spherical or curved form. But now I saw that reality or real consciousness was not in the least determined by any kind of form apart from itself.

"Consciousness had shown its radical freedom [form] and priority [over] the chakra form. It had shown itself to be senior to that whole structure, dissociated from every kind of separate energy or Shakti. There was simply consciousness itself, prior to all forms, all dilemmas, every kind of seeking and necessity." (1)

All forms were seen to be simple constructions in consciousness (or light or love). But it's the impermanence of the chakra system that I want to draw attention to.

On *An Hour with an Angel*, the Divine Mother confirmed that (1) Sahaja Samadhi is the culmination of our gradual-and-sudden Ascension and (2) it lies beyond the seven-chakra system.

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 [as] your seven chakras. ... We have emerged from the Third-Dimensional realm, which is [the] reference point for the chakra system, into the new. So yes, you are correct, in this question and in this statement. (2)

We enter the Fifth Dimension, I believe, upon seventh-chakra enlightenment. And we complete the Ascension process a few subplanes into 5D with Sahaja Samadhi.

However life will improve dramatically when even a planetary heart opening occurs. I know from personal experience that we don't have to wait for full Ascension before the cheering can begin.

I regard these as factual matters. I'm not saying that Ascension is years away. Sahaja may be years away. But our lives will improve immeasurably at just the next bend in the road. And it'll be accompanied by abundance, world peace, Disclosure, etc.

All we have to worry about is allowing the process we're already fully involved in to help us go deeper, unfold, and expand.

The versions of the self or Self that we pass through are simply constructions in consciousness, each of which yields when seen and known.

We're going deeper and deeper into who we are, passing through one layer after another - the self at many levels, the Self at many levels. We finally reach the No-Self, when the Self surrenders everything God gave it - last of all its own individuality - and merges with God to become One again.

That's the end of the journey for the individual soul as I saw it in my vision. It left the domain of the Mother (*mater*, matter); its light returned to it again; and it streaked back to the great golden Sun and merged with it.

End of story.

Well, not, apparently. After merging with the Father we come out again at the call of the Mother and launch ourselves on another round of service.

If you follow my path of becoming increasingly aware of the ways of the self, then you cause one layer after another to disappear simply by becoming aware of it. Later we find that there are also levels that the Self lives on - dimensions and depths of experience.

The self/Self/No Self is like a Babushka doll. Another self within another self within another self.

Again, the Self can be compared to a crab that moults its skin every year as it feels the need to expand.

We're constantly growing and expanding into a new version of self ... until an experience of the Self causes us to leap up a level and live from a new understanding of ourselves.

And from here we repeat the process again and again, expanding our awareness, until at some point we liberate the inner tsunami of love, and open to the next lesson and the next.

The "self" of self-awareness keeps disappearing from our attention once we become aware of it. We therefore drill down through layer after layer of self with our awareness until we reach the Self - through nothing else but remaining conscious of ourselves, minute by minute, day after day.

Self-Realization fulfills the purpose of life. There's no escaping reaching that destination, no matter what path you follow. It's written into your life's plan that you will eventually reach that Goal. Some will be fed in the morning, Sri Ramakrishna said; some in the afternoon; some in the evening, but all will be fed.

To call fulfilling life's design "narcissism" by "the Me Generation" is utterly to miss the point. Diving deeply into the self and keeping going forward, as Sri Ramakrishna urged, is fulfilling life's purpose.

It's right on target and yields glimpses of the higher planes and experiences that totally satisfy.

That's my view of the gradual approach to Ascension for one who follows the path of awareness.

Footnotes

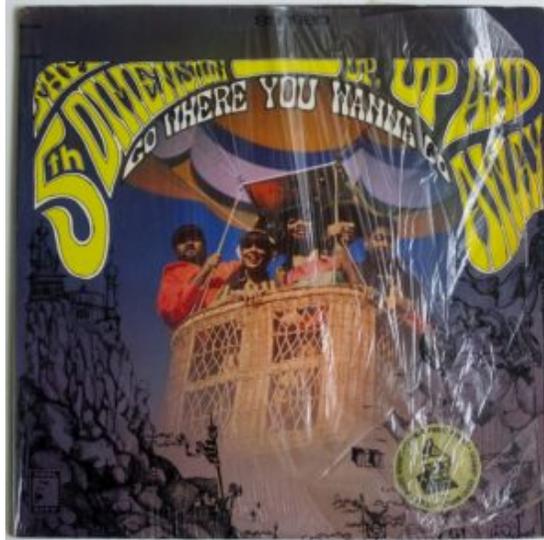
(1) Da Free John, *The Knee of Listening*. Original Edition. Clearlake, CA; Dawn Horse Press, 1984; c1973. , Original Edition, 116-9.

(2) "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/>.

Ascension is like Changing the Channel

November 13, 2021

<https://goldenageofgaia.com/2021/11/13/ascension-is-like-changing-the-channel/>



Credit: The Fifth Dimension

I am a day closer to reunion with God.

By "Ascension," I don't mean to suggest we're going anywhere.

The nearest physical comparison is to say we'd be changing channels on the TV.

Just as all television signals are simultaneously in the room I'm sitting in, so are all dimensions. They co-exist in the same space, but at different "levels" or frequencies.

Therefore I actually don't get up and walk somewhere else. Or go there in my big balloon (with the Fifth Dimension [1967], bless their hearts). (1)

I simply become responsive to different, usually-higher frequencies.

In some cases we visit one dimension or another, such as in nighttime astral travel or brief accompanied trips to higher afterlife realms. (See 2)

But most of the time most of us stay with our favorite channels - the Third and Fourth Dimensions.



As I ponder Ascension, I realize that the "I" that will ascend is like a bubble or field of awareness.

More particularly, it's a mental/emotional/spiritual field of awareness, a bubble of memories and worries, hopes and fears.

I'd like to look at some of its properties.

I am it. When I move left, it moves left with me. When I go forward, it goes forward with me. I carry it with me, always, as I think we all do.

Put another way, the "me" that is more than a point of awareness but less than a physical body is like a bubble of felt space.

I'm not aware of it until it's brought to my attention in, say, feedback or someone "invades my space," getting too close to me. All of a sudden I become aware of it. I might then get uncomfortable or hostile.

I can't describe how far out it goes; I just *know* it has extent.

It's what goes on in that field of awareness that's of major interest to me in life. Spiritually, it's the only space I'm ultimately responsible for.

I know intellectually that we are ultimately One. But, interimly and daily, I identify with the bubble.

It defines the field of my inner experience. When I feel despondent or angry, hostile or repentent, I feel it as if it were happening throughout the bubble.

So when I change the channel to the Fifth Dimension and ascend, I believe that I'll take everything I really value with me in the sense that I'll take my bubble with me. In my opinion? Taking that with me is all that really matters in the end.

Just as, when I board a plane, I leave my possessions behind even though I still own them, so here I leave everything behind but my bubble while I change to Channel Five. But I still own all I did before. I'm not moving anywhere physically.

The plane (the timeline) I board does go somewhere and I along with it. I may for instance be on a timeline that's different from some people I used to know, who now seem to disappear or fade from memory. Of that I cannot speak. It sounds possible and I know some channels have said it's so. I just haven't gotten around to looking into that subject yet.

For me, all possessions and mementoes are just props to stimulate my memories of the past and desires of the future. I don't *need* them, even though I know they'll be awaiting me in a higher dimension if I actively *want* them. (3)

Finally, in my view, I'm karmically responsible for my bubble. You're karmically responsible for yours. The only changes that really matter to me are those that occur within mine: Am I more loving? Am I more forgiving? Am I more gentle? Or am I grumpier? Less tolerant? Less generous?

If I'm a tightfisted Scrooge, I'm responsible for that. You don't make me mad or sad or anything else. In my bubble I do all that without outside assistance. (4)

So I'm already a space traveller and I have my spacesuit and bubble helmet on. And I walk among similarly-space-suited astronauts.

All of us look outside ourselves for the major motivators and determinants of action, but I think, if we really looked, we'd find them inside ourselves, in that mental/emotional/spiritual bubble - primarily in the way we feel.

Footnotes

(1) The Fifth Dimension, *Up, Up and Away!* One of my favorites from 1967!

[video width="1920" height="1080" mp4="https://goldenageofgaia.com/wp-content/uploads/2021/11/The-5th-Dimension-Up-Up-and-Away-Official-Audio.mp4"][/video]

(2) On "Temporary Ascents or Visits to Higher Realms" than the Astral Planes, see here: http://goldengaiadb.com/index.php?title=The_Planes_of_Life#Temporary_Ascents_or_Visits_to_Higher_Realms

(3) By the Law of Attraction, my wanting will ultimately create them on that higher plane.

(4) I have a well-functioning Make Me Mad and Sad Department that does all that.

The Challenge of the Times

Jan. 5, 2014

<https://goldenageofgaia.com/2014/01/25/the-challenge-of-the-times/>



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

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

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

The Self is said to reside in the spiritual heart. But the ego resides only in our thoughts. Life is a progressive unveiling of the “I” that we are, moving from no consciousness of self at all, to self-consciousness, to awareness of the soul/Self, to awareness of the Supreme Self/God.

We leapfrog over one less adequate sense of self to another more adequate sense, and then to a more adequate sense than that. We do so by realization. We realize the more unbragous sense of the Self that we are until we at last “become” that

One Self of all. I say “become” because we always were that One Self. We just didn’t know it.

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

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

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

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

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

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

The third concept is scarcity. We think that everything in our world is scarce and that, as separate beings trying to survive, we must compete for scarce resources. In fact, in the higher dimensions where we’re headed, everything is infinitely plentiful and created by thought. There’s no lack and no scarcity. And I imagine there would be no scarcity here either if we but changed our way of seeing things.

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

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

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

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

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

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

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

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

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

To do so is to take an empirical-materialist view of life that only what we can touch, see, hear and feel is real. Such a view is not enough to allow us to realize our Self and therefore not enough to achieve the purpose of life.

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

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

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

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

Footnotes

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

Seeing Life as a Learning Experience

May 5, 2021

<https://goldenageofgaia.com/2021/05/05/seeing-life-as-a-learning-experience/>



*"... something about the awareness path to alchemical transformation. ...
Gutenberg's latest." Credit: rightwritings.com*

Because I regard all of life as a learning experience - the primary lesson to be learned being who we are -I create hypotheses for me to test out, which then become theorems.

Often I resolve to test a thought out because it persistently repeats itself in my consciousness.

Approaching life in this manner keeps me endlessly busy in a supremely-useful activity.

The first hypothesis I ever created, which later became for me a theorem, was that awareness varies inversely proportional to muscular tension in the body.

That makes the case for relaxation. The most dramatic demonstration of this theorem for me was when a fire broke out in a planetarium.

I should mention that my mother died in a housefire. I came to consciousness in the planetarium with a man shouting at me to sit down. So tense was I that my awareness that I had gotten up out of my seat and was making for the exit was absent.

I've proceeded from that first theorem, for the most part not noticing this process of creating them and then testing them out.

I imagine there's a certain amount of past-life bleedthrough in this approach, from a life as a mathematician, a life I asked Michael never to ask me to repeat (too dry).

My latest theorem - and it's very hard to test out - is that what motivates the overwhelming majority of people is how they feel.

I've been wrestling with that one for years. I'm now at the place with it where lately I've been taking responsibility for how I feel and doing what Suzi calls "raising my vibe, going for altitude."

I've been spending meditation time consciously drawing love and bliss up from my heart and sending the love out to the world or simply sitting in the bliss.

In that state, I realize that love and bliss are constantly available to me from the supermarket of my heart, on a 24/7/365 basis, home delivery. It's just that I distract myself and forget.

So let's stop the camera here. We took a persistent thought and recast it as an hypothesis or theorem, in order to try it on, test it out, see what it brings.

In this case, it's made me more aware that I'm responsible for how I feel and it's motivated me to take steps to feel the best I can, without attracting undue attention to myself for having left the herd (if I have).

Hmmmm.... Approaching life this way makes it endlessly fascinating. What can I learn from this today? What does this reveal about my life? Group life? Human life?

Each new day I'm in the classroom. What will observation of self reveal today?

Oh oh. Here's a new hypothesis arising: A practice of continuous self-observation will quietly process vasanas without the need for extra effort, in the ordinary course of simply living life. Hmmmm.... Fascinating. I wonder....

Hmmmm....

⌘ ⌘ Additional Readings ⌘ ⌘

For related readings on vasanas or core issues, see:

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

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