

Waking up is Hard to Do



by Steve Beckow

Editor, Golden Age of Gaia

Vancouver: Golden Age of Gaia, 2013

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One in a Million



Prior to this century, if you wanted to become enlightened, it would have been one of the rarest prizes to attain. One person in a million might have achieved it.

Jesus was not jesting or exaggerating when he said that “many are called, but few are chosen.” (1) The invitation is always given to many by way of a vision or a peak experience early in life to spur us on, but few have the commitment or the stamina to stay the course.

“One in a million understands all this play of consciousness [and] transcends it,” Sri Nisargadatta observed. (2) “The Divine Mother ... gives freedom to one out of a hundred thousand,” Sri Ramakrishna said. (3)

The higher the level of enlightenment, the fewer there be that achieve it, as medieval sage Richard Rolle noted.

“For this mystery is hidden from the many, and is revealed to the few, and those the most special. So the more sublime such a level is, the fewer – in this world – are those who find it.” (4)

Why is this? Well, primarily because of what Swami Brahmananda described: “Only one in a million sincerely longs for God, and few sustain that longing.” (5)

Of the individuals who achieve enlightenment, there's yet another kicker, which is somewhat complicated to describe. Many of the people whose enlightenment we celebrate were already at least enlightened sages to begin with or else ascended

masters who reincarnated. Jesus was Elishu; John the Baptist was Elijah; Dhjwal Khul was Lao Tzu; Mohandas Gandhi was St. Francis of Assisi. And almost anyone with the name Teresa was the same person reincarnated (plus she was St. Clare).

For all the times St. Germaine incarnated and was enlightened, remove another batch of names. Once we remove the duplicated names of these sages and ascended masters who reincarnated, our list shrinks dramatically. Very few everyday people achieved enlightenment or even knew about it in all our history. The roll of enlightened individuals may seem large when considered collectively but is infinitesimally small when compared to the population.

The level of enlightenment associated with Ascension is an exalted one known as Sahaja Nirvikalpa Samadhi. (6) I know of only Sri Ramana Maharshi who achieved it in recent history. I once suggested another living sage to Archangel Michael and asked him to confirm he had attained it and he replied: "Not yet."

So against this backdrop, we of this generation are aiming for the Ascension of all of humanity. All of humanity have before them the opportunity that almost no one in the past did. We're going from one in a million to anyone from among seven billion who assimilates enough light to withstand the refined vibrations of the Fifth Dimension and chooses Ascension. That is movement from one extreme to the other.

Obviously not all seven billion will make it or even choose it. But potentially it's open to them.

Sri Krishna tells us that "the reward of all action is to found in enlightenment." (7) Sahaja Samadhi will bring us endless bliss, creative potency, unbroken health, freedom from death - on and on the benefits go.

Ibn Arabi described the knowledge of God as "a hidden treasure;" (8) Jesus as a "treasure buried in a field." (9) Solomon described the Mother's enlightenment as "better than ... silver, and the gain thereof than fine gold." (10) It was "more precious than rubies: and all things thou canst desire are not to be compared unto [it]." (11) But today the Divine Mother has opened her treasure chest and is offering her gems freely to everyone, begging us to take them.

Anyone who has tasted enlightenment attests to its irresistible delightfulness. St. John of the Cross tells us of a level of enlightenment well short of Sahaja: “Such is the sweetness of deep delight of these touches of God that one of them is more than recompense for all the sufferings of this life, however great their number.” (12)

Walt Whitman, who experienced, he says, only one ray of light, could still exclaim:

“Thou O God my life has lighted,
With ray of light, steady, ineffable, vouchsafed of Thee,
Light rare untellable, lighting the very light,
Beyond all signs, descriptions, languages;
For that, O God, be it my latest word, here on my knees,
Old, poor, and paralyzed, I thank Thee.” (13)

And yet far greater than this is being held out to us, for the asking and a modicum of preparatory work.

How lucky are we? Do we even realize how lucky this generation is? I’ll bet we don’t.

Here I sit, saying to Archangel Michael, reading after reading: “And when is Disclosure? When is the reval? When is Ascension?” And the Company of Heaven is creating the circumstances that will see that as many as assimilate the needed light and choose it will attain a level of enlightenment that was beyond the reach of almost anyone in times past. How humbling it is to encounter my own superficiality?

And he never complains or chastises me! How lucky is that? How lucky are we?

Footnotes

(1) Jesus in Matthew 22:14.

(2) Nisargadatta Maharaj, *Consciousness and the Absolute*. ed. Jean Dunn. Durham: Acorn press, 1994, 70.

- (3) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 136.
- (4) Richard Rolle, *The Fire of Love*. Trans. Clifton Wolters. Harmondsworth: Penguin, 1981; c1972, 51.
- (5) Swami Brahmananda in Swami Prabhavananda, *The Eternal Companion*. Brahmananda. Hollywood: Vedanta Press, 1970; c1944 194.
- (6) "The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>
- (7) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 54.
- (8) Muhyidden Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.
- (9) Jesus in Matthew 13:44.
- (10) Proverbs 3:13-4.
- (11) Proverbs 3:13-4.
- (12) St. John of the Cross in Maurcie Bucke, *Cosmic Consciousness. A Study in the Evolution of the Human Mind*. New York: Dutton, 1969; c1901, 149. [Hereafter CC.]
- (13) Walt Whitman, in old age, in CC, 233.

Move Without Moving: Be the Stillpoint Flowing



Lao Tzu

How many times have you heard a sage describe moving without moving, acting without acting, doing without doing?

I had a conversation with a friend yesterday who described this state perfectly when she spoke of being the stillpoint flowing.

I think flow is the paradigm of the higher dimensions. And the stillpoint is us resting in our centers. When we are the stillpoint flowing, I think we'll be who these sages are describing.

I personally have once had a brief experience of this state, when I was in a meditation workshop. I described it as spending a half hour in my higher Self. All was activity and much was getting done but all of it was getting done without me moving a muscle. Many times I tried to find a word to describe how I felt in that state and the only one I could ever find was "regal."

So being the stillpoint flowing, it seems to me, is where we're going. Why don't we spend a moment listening to what the sages say about it? We'll hear them mentioning it in two circumstances: (A) when describing the state of the sage and (B) when describing what the student could do to reach the state of the sage.

Lao- Tzu, who later incarnated as Djhwál Khul, (1) tells us

"The Wise Man
Knows without going,

Sees without seeing,
Does without doing." (2)

All higher-dimensional beings use telepathy more than they use vocal speech, can read auras, etc., which may be knowing without going and seeing without seeing.

He counselled us to "touch ultimate emptiness." (3) That ultimate emptiness is of course God and touching it and merging with it is the purpose of life. Lao Tzu further describes "It" here:

"Between the earth and sky
The space is like a bellows,
Empty but unspent.
When moved its gift is copious." (4)

But one does not move this bellows with desire. I'd imagine one moves it only with love.

Lao Tzu tells us that "in all the world but few can know Accomplishment apart from work, Instruction when no words are used." (5) These few would be advanced sages, well, just like we're going to be.

Those who came after Lao Tzu and followed in his footsteps knew the same action without acting, movement without moving. Here are other sages in his line saying much the same thing.

We have to factor in to their descriptions the fact that many sages phrase their observations in ways designed to shock their listeners into awareness. So for instance, Chuang Tzu saying "be blank and soulless" or Lin Chi telling his hearers to do nothing put matters this way, in my opinion, for that reason.

Chuang Tzu

"You have only to rest in inaction and things will transform themselves. Smash your form and body, spit out hearing and eyesight, forget you are a thing among other things, and you may join in great unity with the deep and boundless. Undo the mind, slough off spirit, be blank and soulless, and the ten thousands things one by one will return to the root -- return to the root and not know why." (6)

Bodhidharma

"To transcend motion and stillness is the highest meditation. Mortals keep moving, while arhats [sages enlightened but less so than a buddha] stay still. But the highest meditation surpasses that of both mortals and arhats. People who reach such understanding free themselves from all appearances without effort and cure all illnesses without treatment. Such is the power of great zen." (7)

Lin Chi (Rinzai)

"Followers of the Way, even if you can understand a hundred sutras and treatises, you're not as good as one plain monk who does nothing." (8)

"The way I see it, there's no call for anything special. Just act ordinary, put on your clothes, eat your rice, pass the time doing nothing." (9)

This advice is part of the Perennial Philosophy. If we move out of Taoism proper and the lines of Buddhist enquiry that incorporated it, we still find the same advice. In the selections that follow, some are advising the student to be still and some are describing the state of the sage.

Krishna

"He who sees the inaction that is in action, and the action that is in inaction, is wise indeed. Even when he is engaged in action he remains poised in the tranquillity of the Atman." (10)

Sri Ramana Maharshi

[One should continue practicing] until the mind attains effortlessly its natural state of freedom from concepts, that is till the sense of 'I' and 'mine' exists no longer. (11)

[Sadhu Arunachala:] "Bhagavan [Ramana] would often tell us to 'make an effort to be without effort.'" (12)

"Your efforts can extend only thus far. Then the Beyond will take care of itself. You are helpless there. No effort can reach it." (13)

Krishnamurti

"It would be a better world if each one of us were aware of true inaction, which is not the opposite of action. But that is another matter." (14)

"The truth frees.... The highest state of inaction is the action of truth." (15)

"You must be completely denuded, without the weight of the past or the enticement of a hopeful future -- which does not mean despair. If you are in despair, there is no emptiness, no nakedness. You cannot 'do' anything. You can and must be still, without any hope, longing, or desire; but you cannot determine to be still, suppressing all noise, for in that very effort there is noise. Silence is not the opposite of noise." (16)

It's probably only in a dualistic universe, such as this one in Third Dimensionality, that one cannot easily flow. And it's probably only in spiritual ignorance that we're unaware that we are that stillpoint. But in the higher dimensions we'll soon be in, we'll be the stillpoint flowing and move without moving.

Footnotes

(1) Linda Dillon: "When he was on the Earth as Lao Tzu, that was about 400 BC and that's a long time ago and he came again as Caspar, who was one of the three wise men, the magi who came to give gifts to Jesus, and he was the bringer of gold. And then he has more recently incarnated as Djwhal Khul, and many of you probably know Djwhal Khul, also known as the Tibetan, who again is a teacher and a Master that works with the Tibetan lamas in spirit and his theme is balance." And in the same interview, Lao Tzu: "Now sometimes it is also fear and there were times when I would have students, both as Djwhal Khul and in Atlantis, when we would talk and they would say 'oh I do not dare to tell my parents about this, they will think I am crazy.'" ("Transcript: Lao Tzu on Humility on Heavenly Blessings," April 26, 2013, at <http://goldenageofgaia.com/2013/04/transcript-lao-tzu-on-humility-on-heavenly-blessings/>).

(2) Lao Tzu, *The Way of Life. The Tao Te Ching*. trans. R.B. Blakney. New York, etc.: Avon, 1975, 100.

(3) Ibid., 68.

(4) Ibid., 57.

(5) Ibid., 96.

(6) Chuang Tzu in Burton Watson, trans. *The Complete Works of Chuang Tzu*. New York and London: Columbia University Press, 1968, 122.

(7) Bodhidharma in Red Pine, trans., *The Zen Teachings of Bodhidharma*. Port Townsend, WA, Empty Bowl, 1987, 24. Arhats or arahants have experienced the enlightenment that accompanies the kundalini reaching the seventh chakra, which is often called Brahmajnana, God-realization, or kevalya nirvikalpa samadhi. Buddhas may have experienced the enlightenment when the kundalini reaches the hridayam or spiritual heart, which is higher than the former state, and is usually called a permanent heart opening or sahaja samadhi. Buddhas may also have experienced a higher state than sahaja. I'm not certain.

(8) Master Lin-Chi in Burton Watson, trans. *The Zen Teachings of Master Lin-Chi [Rinzai]. A Translation of the Lin-Chi Lu*. Boston and London: Shambala, 1993, 76.

(9) Ibid., 53-4.

(10) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 52.

(11) Sri Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974, Chapter 2, Question 18.

(12) Sadhu Arunachala [A.W. Chadwick], *A Sadhu's Reminiscences of Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 1961, 54.

(13) Sri Ramana Maharshi in Munagala Venkatramiah, *Talks with Sri Ramana Maharshi*. Downloaded from <http://www.ramana-maharshi.org/books.htm>, 31 August 2005, Question 197.

(14) J. Krishnamurti, *Commentaries on Living. Second Series*. Wheaton, IL: Theosophical Publishing House, 1967; c1958, 2, 99.

(15) Ibid., 37.

(16) Ibid., 115.

The Heart is the Center is the Stillpoint



There is no way to depict the heart, which is not physical

I had a conversation with a reader yesterday on the matter of the stillpoint. I realize I've discussed aspects of this before but there are few topics more important so please forgive my repetition.

Archangel Michael once said to me in a reading: "You don't much like to repeat yourself, do you?" And I said no. And he replied: "Can you imagine how I feel?" And no, I had not thought about it. He must have to repeat himself endlessly! And yet he's always good-natured.

It's about the center. Well, no, it's about the heart. No, it's about the stillpoint. The balance point, the middle, the point of origin, the destination.

Well, no, it's about them all because they're all one and the same thing.

I could pretend that they're not and write an article on each, but the work these days is to unify religion and simplify subjects that have been purposely made complex by the planet's controllers. So I'd rather keep it simple and say: They are all names for the same thing.

The spiritual heart or, as Hindus call it, the *hridayam*, has been described by Ramana Maharshi as smaller than the point of a pin. It is not the same as the heart chakra. Here is Sri Ramana:

“[The] Heart is the seat of Jnanam [wisdom] as well as of the granthi (knot of ignorance). It is represented in the physical body by a hole smaller than the smallest pin-point, which is always shut.” (1)

Sri Ramana says that “the location of this Heart is on the right side of the chest, not at all on the left,” (2) just two thumb widths right of the breastbone.

In actual fact, as he points out many times, there is no physical location for the heart because the “heart” itself is not physical. “Heart” and “soul” are identical terms. And the soul has no physical existence. (3)

Ultimately, the soul or Self (the All-Self) is all there is so how can it be said to exist a few thumb widths right of the breastbone? It cannot.

But we pretend that it can for the sake of understanding. Much the same as Vedantic scholars would say that the Atman (Christ, Self or soul) was the size of the thumb; it helped to give an image for meditation.

So if I were to say to you: come back into balance, return to the center, focus on your heart - in every instance I’m saying the same thing.

And the request is also simple. It isn’t a vague or mystical process I’d be referring to. It doesn’t take eight hours of Vipassana meditation to do it. It’s simply the act of centering or returning your attention to the middle of your body, where the hridayam is said to reside, and then holding it there.

That act calms the mind and the emotions. When we swing out from the center to the peripheries of wild emotion and jumbled thought - say, when a vasana goes off - that’s when we lose our anchor. When we bring our attention back to the heart/stillpoint/center, etc., that’s when we regain it.

(With one exception: We can be wildly ecstatic in our love for God. That does not harm us.)

I know my interpretation of balance is somewhat different from that of others. Others represent balance as having two sides of a scale equally weighted. I don’t agree that that is spiritual balance. Balance for me is returning the attention to the heart or center or stillpoint.

The heart will open permanently when we ascend. Sahaja is the level of enlightenment associated with a permanent heart opening, as Sri Ramana tells us:

“When the mind drops down in Kevalya Nirvikalpa [samadhi], it opens but shuts again after it. When sahaja [nirvikalpa samadhi] is attained it opens for good.” (4)

The Divine Mother and Archangel Michael have both confirmed that sahaja is the level of enlightenment that ushers in Ascension. (5) If we combine Sri Ramana and the Divine Mother, then Ascension results in a permanent heart opening. That, I would imagine, releases a flood of bliss.

The reason I say all this is that we hear the injunction all the time to come back to the center, remain in your heart, regain your balance, etc. And all of these injunctions are saying the same thing. They counsel us to bring our attention back to the place in our form where the heart is located and to anchor it there.

You can do this right now before you sip another mouthful of orange juice or before you get up from your chair. This is not rocket science. It's an act purely of will and, as far as I know, it's advisable to repeat again and again throughout the day.

I regularly bring my awareness back to the heart, the center, the stillpoint, the soul.

Well, maybe I haven't said all that before and so maybe I didn't repeat myself all that much but this is all so important that I beg your forgiveness if I have.

Footnotes

(1) Ramana Maharshi, S.S. Cohen, *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 96.

(2) Ramana Maharshi in Vasistha Ganapathi, ed., *Sri Ramana Gita*. Tiruvannamalai: Sri Ramanashramam, 1977.

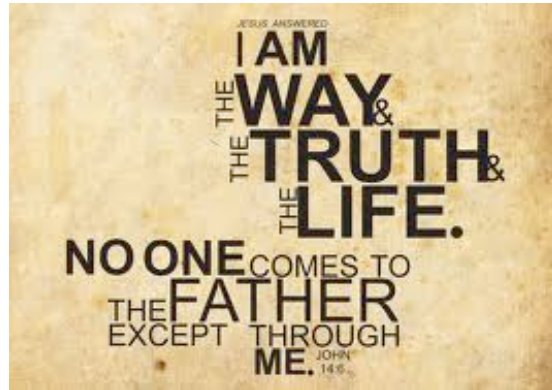
(3) "The Heart is used in the Vedas and the scriptures to denote the place whence the notion 'I' springs. Does it spring only from the fleshly ball? It springs within us somewhere right in the middle of our being. The 'I' has no location. Everything is the Self. There is nothing but that. So the Heart must be said to be the entire body of ourselves and of the entire Universe conceived as 'I.' But to help the practiser (Abhyasi) we have to indicate a definite part of the Universe, or of the body. So this Heart is pointed out as the seat of the Self. But in truth we are everywhere, we are all that is, and there is nothing else." (Sadhu Arunachala [A.W. Chadwick] in

Sadhu Arunachala (A.W. Chadwick), *A Sadhu's Reminiscences of Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 1961, 81-2.)

(4) Ramana Maharshi, GR, 96.

(5) “The Divine Mother: Come to Me as I Come to You – Part ½,” Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>. “Archangel Michael: Detailed Instructions for Dec. 21, 2012 and After,” at <http://goldenageofgaia.com/2012/12/archangel-michael-detailed-instructions-for-dec-21-2012-and-after/>.

Speaking as the Self, I am the Way



Speaking as the Self - which Christians call the Christ, Hindus the Atman, and Buddhists the Buddha Nature - and not as Steve, I can say "I am the truth, the way and the life. No one comes to the Father except through me."

If you were speaking as the Self, you too could say, "I am the truth, the way and the life. No one comes to the Father except through me."

When I asked him what he meant by saying I am the truth, the way and the life, Jesus responded that he was talking as the "I am." He was "aligning with All, with Source, with Father/Mother One. That is the alignment. And if you, Steve, or listeners, say, 'I am the truth, [the way, and the life]' then you have aligned with that, and you have become that." (1)

In a sense my twin flame, and your twin flame, and the twin flame of us all as the Self could be said to be the Divine Mother. In this world, which is like angel food cake, there are two ingredients mixed together: matter and consciousness. Matter is the Mother, who encompasses all matter though she is only pure consciousness, and the consciousness that is embedded in matter is the Self, which, at our essence, is you and me.

Matter is an illusion but consciousness is the Reality.

Matter and consciousness are mixed together to form the world and consciousness is given the task of knowing itself beyond matter, of disentangling itself from the mix and seeing through the illusion.

I am given the task of knowing myself as pure consciousness, a consciousness which is in fact everything. That pure consciousness is formless, transcendental, imminent in everything. It is in fact the Father.

That is my mandate, my assignment, my task in life. And it's also yours. To seek, find and return to the Father.

Ascension is achieved in a level of enlightenment called sahaja nirvikalpa samadhi, (2) in which I know myself permanently as the Father (pure consciousness which has become everything).

My knowing myself as the Father becomes my natural state and I know that forever, without the knowledge ever leaving me. My heart is opened permanently and there is no more separation between my heart and the Heart of all, that the Father is.

That is the end of duality. That is also the point of liberation from ever needing to be born again into the world of duality.

There are levels of enlightenment beyond that. Ascension to the Fifth Dimension is just the first step, away from duality or separation from God. But there are many steps beyond that on the return journey to God.

Twin flames are reminders of the original division into matter and consciousness. They remind us that the world is a mixture of the two and that we must know ourselves as One. The fusion of the twin flames is said by some to be a precursor to Ascension, but of that I know nothing. It may turn out to be so and it may not. I don't know.

But I *will* know myself as pure consciousness. Of that I have no doubt.

It's my conjecture that pure consciousness, known as being everything, is realized in stillness and silence. Pure consciousness itself, compared with our material reality, is ultimate emptiness, (3) ultimate stillness, and ultimate silence.

Ordinarily I'd expect pure consciousness to be known in passive meditation. But we're lightworkers and we're here to serve. Though passive meditation can and will benefit us, I still do not think that we as lightworkers will be asked to know Reality through passive meditation, but through the active meditation that service is.

But whether that's true or not, remains to be seen.

Footnotes

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

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

DM: Yes.

SB: It does?

DM: That is correct.

SB: Oh, eureka! Thank you, Mother! I’m so happy to have that confirmed. ("The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.)

(3) “Touch ultimate emptiness.” (Lao Tzu, *The Way of Life. The Tao Te Ching*. trans. R.B. Blakney. New York, etc.: Avon, 1975, 68.)

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



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

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

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

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

Steve Beckow: One of the teachings of yours that I think may have been misunderstood is the saying, ‘I am the truth, the way and the life.’ Did you mean, ‘I, Jesus,’ as has been interpreted by the Church, or did you mean something else, Lord?

Jesus: It was much bigger than any church or ‘ism.’ And yes, I have said, many, many things have been misunderstood or misquoted. But that is all right. When I have used the term ‘I am,’ I was aligning with All, with Source, with Father/Mother One. That is the alignment. And if you, Steve, or listeners, say, ‘I am the truth,’ then you have aligned with that, and you have become that. (3)

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

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

Here are some of those statements:

Sri Yukteswar Giri

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

Ibn Arabi

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

Al-Ghazzali

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

Krishnamurti

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

St. Catherine of Genoa

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

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

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

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

"It is Christ [the Son, the Self, the Atman], the light of truth, who says, 'See,' and it is through him that we are able to see, for he is the light of the Father

[the All-Self, Brahman], without which there is no light in heaven or on earth." (10)

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

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

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

It's time to emerge from the childhood of humanity and be adult enough to see that we were wrong in all our religious divisiveness and it cost us plenty. God loves all sides, equally. Anyone can reach God who puts sincere effort into it.

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

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

Footnotes

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

(2) John 14:6.

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

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

- (5) Muhyiddin Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.
- (6) Al-Ghazzali, *The Alchemy of Happiness*. trans. Claud Field. Lahore: ASHRAF, 1971; c1964 19.
- (7) J. Krishnamurti, *Commentaries on Living. First Series*. Bombay, etc.: B.I. Publications, 1972; c1974, 1, 20.
- (8) St Catherine of Genoa in Aldous Huxley, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, 11.
- (9) John Ruusbroec in James A. Wiseman, John Ruusbroec. *The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985, 22.
- (10) John Ruusbroec in JR, 74.
- (11) Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 818.

Job One



There is so much that is exciting happening in the world today right now, but what most captures my imagination is what's happening internally.

I had a major realization two days ago which I've just been quietly being with. I could call it a revelation. But it might be better to call it a remembrance because it was knowledge I'd had but had forgotten. I'd like to say a few words about that here.

There's only one thing I know for certain and that's the purpose of life. I know the purpose of life because I was shown it in a vision on Feb. 13, 1987. (1)

The purpose of life is enlightenment. But let me say that a different way. The purpose of life is that each of us know ourself, that each of us know who we are in essence.

The first part of my revelation was a reassertion of the central importance of Self-Knowledge, of knowing who we are.

It arose like a starburst and then reverberated through my being. It swept away any other priorities I had and re-established itself as the only thing in life that must be done. Perhaps I can be permitted to look at the matter of who we are a little.

I can tell you the answer to the puzzle of who we are but the answer alone won't make the slightest bit of difference to you. If you were to ask me who you are, I'd reply: God.

That was simple.

Everything is God so why would you not be God? If you weren't God, you'd be the only thing in existence or outside of it that wasn't God. So of course you must be God. And so am I. And so is everything we see around us.

But simply knowing that does nothing. We have to experience it in every cell of our bodies and in every unit of our spirit - if something indivisible can have units and whatever those units might be.

We have to realize the truth - not simply know it conceptually.

And realizing it is the one job that's asked of us. Everything else is negotiable.

It's the one request made of us, the one demand. It's our assignment lifetime after lifetime.

Rumi talks about it here:

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

“It is just as if a king had sent you to the country to carry out a specified task. You go and perform a hundred other tasks; but if you have not performed that particular task on account of which you had gone to the country, it is as if you have performed nothing at all. So man has come into this world for a particular task, and that is his purpose; if he does not perform it, then he will have done nothing.” (2)

I think that all other ways of talking about what's important for us are important because they tie in to Job One.

For instance, thou shalt love the Lord thy God with all thy mind and heart and soul. Why? Because doing that will lead you to God and leading you to God will result in you knowing who you are.

Well, maybe. I admit that loving God is good in itself, but it's also instrumental in revealing who we are.

I think we have difficulty thinking about knowing ourselves because we associate it with narcissism. And admittedly it's a tightrope act to walk the line between narcissism and spiritual enquiry, which Ramana Maharshi called Atma Vichara or Self-Enquiry.

But it turns out that the more we know ourselves, the better life becomes. I suppose that's because the more we reveal our true nature, the more we act godlike because God *is* our true nature.

So our fears of becoming narcissistic are revealed as groundless once we know ourselves beyond the simple constructed self and ego.

But I saw a second thing as well in my revelation. I also saw that I fall asleep on Job One again and again. I remember that I'm here to know myself and then I forget. And then I remember and then I forget.

I distract myself with anything at all. It's amazing how easy it is to distract myself from the most important thing in life.

The third really significant thing about the spiritual experience I had was that the desire to know myself burst through the bonds of my forgetfulness. It reasserted itself in a blazing confirmation of the longing for liberation.

I had fallen asleep on Job One for perhaps months, maybe even years. And then my spirit finally put its foot down.

So that's the third part of the revelation - that I could fall off the path for so long and my spirit would rebel.

I've spent the last two days walking the streets of Vancouver in a very different experience of loneliness. I wasn't lonely for another. I was lonely for myself. I'm lonely and longing to know myself in the deepest, most profound way.

That's all I wanted to say. This was for me a very noteworthy event - the blazing forth of the desire to do the work of life - to know myself. I'm again changed by the experience. I *have* to meditate now. Many things have lost their flavor for me and the things of the spirit are asserting themselves in a much stronger way than ever before.

Footnotes

(1) “Ch. 13 Epilogue,” *The Purpose of Life is Enlightenment*, at <http://goldenageofgaia.com/spiritual-essays/16244-2/the-purpose-of-life-is-enlightenment/ch-13-epilogue/>

(2) Rumi in A.J. Arberry, A.J., trans., *Discourses of Rumi*. New York; Samuel Weiser, 1977; c1961, 26.

This to Me is Ascension



I personally believe that these days today are those which the prophet isaiah spoke of when he wrote:

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (1)

I recommend we hear Isaiah's words as if they're directed to us personally. Let's consider each sentence individually.

"For the mouth of the Lord hath spoken it."

How many times have we heard from our sources that Ascension is a Divine Plan? I'd say endlessly.

"The Mouth of the Lord" is the Divine Mother. The Lord does not have a mouth. The Lord does not speak. He is formless and has no direct relation to materiality. She is his mouth and his voice, the Voice in the Silence, the Voice crying in the wilderness, who spoke what Isaiah recorded. She is the one who does everything in the world of matter, *mater*, Mother.

She's spoken of her Divine Plan in our presence on a number of radio shows such as *An Hour with an Angel* and *Heavenly Blessings*. (2)

"And all flesh shall see it together."

How many times have we heard that Ascension is available to all who choose it and have assimilated enough light to live in that vibration?

How many times have we been told that the large events of these times, like Disclosure, NESARA and Ascension itself, will be seen and known by all, whether they choose to accept them or not?

I regard that statement as also referring to these times.

"And the glory of the Lord shall be revealed."

The glory of the Lord shall be revealed - outside and inside of us. To my way of thinking the Glory of the Lord, also known as Royal Glory to the Zarathustreans, is the Holy Spirit or Divine Mother.

But Jesus could also be called the Glory of the Lord as could Ascension itself.

We also are the glory of the Lord, not like other things are not as well. But out of this Ascension we become the glory of the Lord. At least that's how I see it.

It's the remainder of the rest of the prophecy that remains unfulfilled, in my judgment, although not totally. We've attended to some of it.

"Every valley shall be exalted.

"Every mountain and hill shall be made low."

I think we've done this work. I think we've climbed out of our pits of despair and depression and leveled our high hills of arrogance and judgment.

I think we've raised our self-esteem by an order of magnitude over the the time when it was last measured. The incredible energies we've been basking in have left many of us with our valleys exalted.

And as for bringing the mountains and hills low, I know this is an area that I've paid attention to. I can't speak for anyone else.

Let each of us ask whether he or she has brought the high hills low.

Here's where I think the work remains.

"The crooked shall be made straight.

"And the rough places made plain."

Anything not quite up to snuff, anything that's "out" in its integrity, any unaddressed wrongs we've done - I think this is the preordained time to acknowledge them to ourselves.

I don't think it has to be slow or public or ugly. It can be a simple acknowledgement of what we've done, an apology sincerely made, and an experiencing through to completion of the imagined experience of those we've harmed so that we understand what the lesson in it may be for us.

I think that's all that's required. Or else we'll be late for our own Ascension! The doors of the bridal chamber would have shut and the marriage would be in progress.

"And the rough places made plain."

I don't know what would make the rough places plain. That for me remains largely unexplored territory.

I do know that the use of neutral language would go no small way to make the rough places plain. So I do have at least an opener in that area.

It's so important for me today to listen to the voice of reason, the still, small voice that comes from within, from above. It guides me and I ask it to inspire my action always.

To summarize: It's our responsibility to prepare the inner space, to make straight the way of the Lord. That is a non-negotiable agreement, a part of the Plan.

- Quiet the storms.
- Trust ourselves.
- Rely on ourselves.
- Seek God within and see him (her, it) within.
- Emulate the divine qualities.
- Follow the divine procedures, whatever we deem them to be.

- Come out from the rough places, the high hills and the low valleys.
- Come out into the glory of the Lord and share in it as a revealed Son and Daughter of the Lord.

This to me is Ascension.

Footnotes

(1) Isaiah 40:3-5.

(2) For instance: "The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/> and "The Divine Mother: Come to Me as I Come to You – Part 2/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-22/>; The Divine Mother through Linda Dillon at Sedona Conference II, Oct. 31, 2012, at <http://the2012scenario.com/2012/11/the-divine-mother-you-are-ready-to-come-home/#more-150550> ; Divine Mother, "Mother Mary Discusses the Divine Quality of Hope - the Foundation, the Bedrock of Human Existence," February 21, 2013, at <http://counciloflove.com/2013/02/mother-mary-discusses-the-divine-quality-of-hope-the-foundation-the-bedrock-of-human-existence> and "Transcript: The Divine Mother on Grace on Heavenly Blessings, April 30, 2013," at <http://goldenageofgaia.com/2013/05/transcript-the-divine-mother-on-grace-on-heavenly-blessings-april-30-2013/>

Another Chaotic Node: What Are We Processing?



Vasana

The Hathors through Tom Kenyon recently told us that we're again in a chaotic node and this one goes deep. Though the actual message on his site says June 27, it doesn't seem to have been emailed until July 31.

The message itself is sufficiently important that I'd like to repeat the heart of it, if you'd allow me.

"While you have already experienced several Chaotic Nodes since 2011, you are at the beginning of another major crescendo in chaotic events. While this particular Chaotic Node will accelerate climatic and geological changes, as well as social unrest, it is your personal psychological and emotional level that may well be the most affected.

"You can expect to see a pronounced increase in emotional instability and psychological imbalances among your fellow humans (perhaps including yourself). The collective social challenges of this will be profound. ...

"The nature of this unique Chaotic Node ... drives to the surface of your conscious awareness deep-seated emotional toxicity.

"One of the challenges that spiritually inclined persons are experiencing, and will continue to experience for some time, is the deep recognition that they have unresolved issues and deep-seated hostilities that may not fit very well with their self-image. Indeed this is a time when self-images will be shattered.

"You are seeing this unfold at the international level with governments, and you will see it unfold through all levels of society. But for many it will be the shattering of personal self-image that will be the most difficult to contend with.

"What we wish to convey is that your negativity, your toxicity, your despair and your hopelessness—if they are indeed present—need not be a negation of you. Rather they can be portals into the deep unconscious, to the very bedrock of human subconscious intent.

"In the process of self-liberation, you must deal with this negativity in yourself regardless of the methods you may use to free yourself." (1)

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.

Again, I'm not trying to pose as an expert in these matters. Not saying I know this for a certainty. I'm just an enthusiastic student who's speculating.

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 that can be triggered in the present by something that reminds us of the past traumatic incident.

They are best sourced (or completed) from my experience by allowing them to be, in our experience, 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 being in the presence of the original incident.

Vasanas are not related to the present moment. It's not the present incident that's reactivating us. It's the past incident.

Most people blow up and project blame onto the person standing before them when it isn't this incident that's triggering us. It's the earlier one. The second layer is the constructed self, (3) which is like a house whose building materials are our vasanas and everything that results from us exercising our vasanas over and over again.

Out of blowing up, raging, freaking out or whatever our response to our vasanas is, we create residue and precipitate. We create a persona or mask. We live within the parameters of a created or constructed self, made from these elements.

The constructed self is built from all that we've done, felt, thought and remembered in service of who we think we are. I believe this constructed self is what will now collapse.



Ahem. The constructed Self

I've had the experience of departing the constructed self. The way I did it was to mentally stamp my foot with an intentionality that felt as if it came from the whole of me and say "No!" 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. It wasn't always troublesome. It served us well during a period in which we tried to outcompete and vanquish our neighbor, plunder, rape and pillage. 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 just 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 does not want to surrender itself easily. It bristles at anything that seems to threaten its survival - enlightenment above all. It lasts through many levels of 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)

Andrew Cohen may say: “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 suit of armor, retains his ego, but is free of the confinement of the armor.

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.

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. Do not resist what’s occurring.

God is passive awareness. Be passively aware of what’s occurring. Be with it, without resisting it, simply observing it until it disappears.

Awareness is not neutral. Awareness is like a solvent. What you observe with passive awareness will pass away as quickly as it will for anything. Of course it has its own time and cannot be rushed.

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 <http://tomkenyon.com/orchidium>.

(2) There is an extensive literature on how to source or complete vasanas, on this site. See: “On Processing Vasanas” at <http://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 <http://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.

Under the Mask of Civility



Perhaps I can share what's coming up for me during this "chaotic node," to make it easier for others to acknowledge what may be coming up for them. This aligns with my intention to go through Ascension publicly - the good, the bad and the ugly.

I've been plagued for around three or four days with feelings of hatred and resentment, which have no object and no apparent reason for being. I'm not saying big hatred. Not trying to exaggerate. Nor am I saying continual hatred. Just small flashes of it, periodically. Very disturbing, very unsettling.

In the face of them, I've indeed been doubting my own progress, wondering if it was all for naught and if I was a complete fool, a sham and a fake.

I've been worrying that others could see this underlying sense of being riled and resentful (of course they can). I haven't known what to do with it apart from being with it.

Meanwhile I've been responding as carefully as I could to whatever's transpiring around me while at the same time navigating some difficult shoals which I'm not sure could be avoided. This need to act, even if I felt in ways which, if observed, would bring shame to me (who wants to be seen hating and resenting?), has been a great disturbance.

I had enough residual sense that unexpected things like this do occur not to go off the deep end with what I was feeling, but, having read the Hathors, I now do see it as the real hard-core residuum of emotional toxicity which remains as a seed bed of vasanas within me.

I accept it as the core of toxicity that has to arise, be experienced and released.

In light of what the Hathors said, I'm now able to simply be with these really awful feelings - taste them, listen to them, and feel them - and allow them to be there for as long as need be, without hooking them up to whatever may be happening around me or projecting them onto others. The Hathors' explanation has made the process bearable for me.

On Becoming a Humane World Again



The Bodhisattva Way

As soon as I relax, I feel an inner tug. And when I explore it I find a need to somehow raise my level of commitment and assume more responsibility for my life - to graduate from being a passenger in this vehicle to being a driver, so to speak.

It may be part of the work of the immaculate energies from last week (1) or the impact of the so-called chaotic node. (2) I don't know.

But I found myself last night looking at what I serve, what vision inspires me every day, and what I'm willing to be responsible for.

It isn't that anything new was created. It's that something already there was recognized.

I recognized that the vision I serve is the rise of a wise, loving and noble civilization.

The two words I thought required explanation were not "wise" and "loving." I'm sure everyone appreciates the meaning of those words. They were rather "noble" and "civilization."

By "noble" I mean what the Buddha meant by "noble," in calling his the Noble Eightfold Path and the Four Noble Truths. The path and truth bring out the best in us, taking us to a place where all society benefits from us having been here.

I'm tempted to call it the Bodhisattva Way, but I could as easily have called it the Lightworker Way or the Way of the Servant.

By "noble" I mean not only service to self, a certain amount of which is needed. But I mean service to others far more.

A noble society is one in which the weakest survive and flourish, not simply the fittest.

A "noble" society is one in which all members of society are seen to and not simply those with privilege, wealth and power. I serve the creation, rise and acknowledgment of such a noble society.

By "civilization," I mean a society in which all the divine qualities are remembered and realized and live again within us, a society in which we walk the walk as well as talk the talk.

To put the two together, by a "noble civilization," I mean one in which we've evolved past merely being human to being humane. The dictionary defines "humane" as being characterized by kindness, mercy or compassion. That fits the way I see it.

We are our vision, are we not? That is who we are and what we have to contribute. However well we achieve or realize it, it remains our vision. It remains what we get out of bed each morning to serve and bring about.

And all we can do in the end, on a global scale anyways, is simply communicate it, recommend it, add our bone to the broth that is the Stone Soup of the collective consciousness.

A wise, loving and noble civilization, a humane society is in fact a world that works for everyone.

Piece by piece we're putting our poor Humpty of a world back together again. The Phoenix is rising from the ashes. What was once is returning to the Earth.

Freedom, prosperity, spiritual yearning, compassion - one step at a time, we return to Eden. And we do so from our own efforts, aided by all who serve these goals from behind the curtain.

Footnotes

(1) "Jennifer Hoffman: The Grand Sextile of July 29, 2013," at <http://enlighteninglife.com/the-grand-sextile-of-july-29-2013/>; "Sirian Archangel Hermes: The Star of David Alignment," channeled by Sirian Archangel Hermes, July 22, 2013 at <http://lightworkers.org/channeling/185606/sirian-archangel-hermes-72213>.

(2) "Orchidium – A Hathor Planetary Message through Tom Kenyon," July 31, 2013 at <http://tomkenyon.com/hathors-archives>.

Just When We Thought It Was Safe to Go Back in the Water: Weathering the Emotional Storm



It may feel like the final battle

Forgive me coming back in a second time, but I've heard or seen such a lot of pain around me lately that I feel the need to comment, if you'd permit me.

If we consider the number of things that've been discussed as coming down the pike or in the process of being accomplished or complete, one can see why it may be a “chaotic node” at the moment.

The financial system is slowly - or quickly - being introduced, depending on your perspective. Rumor has it that Jack Lew is wrapping up final arrangements with the St. Germaine World Trust. I've heard rumblings of the introduction of the prosperity packages. The global currency reset moves forward, against opposition and stalling tactics.

Ashtar says that the financial overhaul will make it easier for the galactics to disclose.

“We have told you that the uplift experienced as a result of these transformations would increasingly enhance your ability to absorb the news about your Star Family. We will use this uplift to introduce ourselves to you, our brothers and sisters incarnated on the surface of dear Gaia.” (1)

The arrival of the galactics will be a game-changer like nothing we've ever seen and we have to expect a certain amount of confusion, unrest, and discomfort.

Numerous sources are predicting a great step forward in consciousness around the Solstice, although not one perhaps that reveals itself as quite as tangible as we may wish (perhaps like 21/12/12 in that respect).

This is the time when any leftover diehards of the powers that were could or may make their final stand. That could surface as small-scale false-flag incidents (large-scale false flags are no longer possible), disinformation, attempts to hack websites, minute imposition of rules, theft, fraud, etc. One website dedicated to the reval was hit by a storm of disinforming emails that almost put it out of action at a crucial time in its mission.

This assault will not last and is something we may need to endure for a while longer. Please don't be fooled by it into thinking that the world is descending into chaos. It's not. This is the cabal's last stand. And all losses we suffer, I feel quite sure, will be made up.

The Hathors tell us that:

“You are at the beginning of another major crescendo in chaotic events. While this particular Chaotic Node will accelerate climatic and geological changes, as well as social unrest, it is your personal psychological and emotional level that may well be the most affected.

“You can expect to see a pronounced increase in emotional instability and psychological imbalances among your fellow humans (perhaps including yourself). The collective social challenges of this will be profound. ...

“The nature of this unique Chaotic Node ... drives to the surface of your conscious awareness deep-seated emotional toxicity.” (2)

It may do well to remember some things as or when emotional toxicity rises within us.

(1) Some people will interpret the rise of negativity and toxicity at this late stage as being an indication of failure or a setback. It is not. It's rather like seeing several large but manageable waves coming with a very large and unexpected wave behind them all. This could very well be that very large wave. But it too will pass.

It may be that all the clearing we've done up till now is just to position us for this last upheaval. So it isn't a sign of failure but a portent of eventual success.

(2) Be aware that many lightworkers signed on to go through suffering on behalf of the collective, either to show the way out of a situation or to

dissolve some of the nexus or matrix and allow for the rest to crumble faster. So what is happening may not “belong” to you.

(3) Be aware as well of the fact that what is coming up is what has probably always bothered us, the real crux of the matter for us and therefore may be more scalding or harder to bear than most other upsets we've been in. For sure, whatever troubled us most, made us look worst, or rendered us powerless is what comes up in a phase like this so go easy on yourself and don't judge yourself. This is not a nice phase of things. But this is apparently what's supposed to happen and has to happen for us to emerge clear.

(4) Many people seem to feel irritable, believe themselves in danger of making mistakes, seem easily riled. We may need to give each other latitude at this time and forgive mistakes that are made.

(5) Many people will feel as if they've regressed, become like a baby or an old fool again, etc. These are just the masks the constructed self wears. They have to be gone through. Our refusal to experience them through to completion is what's caused them to persist. If they're up again, they're up for one reason only: to be completed and released. So bear with the feelings of defeat and failure. No, experience them. Taste them, feel them, hear them, breathe them in.

(6) Eckhart called the constructed self the “pain body” and Wilhelm Reike called it “character armor.” The toxicity, in my experience, lives only within the constructed self. It does not live in the unfettered space outside the constructed self.

The constructed self can be left behind. In my case I left mine behind by an act of intense and concentrated self-exertion, but I'm sure there are other ways of doing it.

(7) We may need a well-stocked toolbox to handle what comes up for us right now. Some tools in the toolbox could be seeking out someone who really can (and will) listen, ceasing to resist, experiencing something to completion, meditation, awareness, taking a stand, making a declaration, telling the truth, sharing a withhold, completing something that's incomplete, asking for forgiveness, gentling yourself, envisioning what nourishes you, etc.

(8) Make rich use of metaphors when handling what comes up for you. If you feel yourself on a “slippery slope,” install “hand grips” on the walls that you can hang on to. If the water of relationship is cold, wrap yourself in the Mother’s warm blanket of universal love or a wet suit of St. Germaine’s violet. Watch for metaphors in your speaking (“pain in the butt,” “pain in the neck,” “sick and tired of,” etc.) Use a healing metaphor to neutralize a sickening or destabilizing metaphor.

(9) If you're assisting someone, hold your advice and just listen to them. Listening assists the other to release. Advice is usually not welcomed when a person is in the midst of an upset. They usually just want to be heard and to hear themselves.

During an upset, stress is high and therefore awareness is low. The other person may need to unwind by talking it out before they are in any position to hear from us. And usually they don't need to hear from us at all. They just need a good listening.

We all have the answers within ourselves and only need the time to lay it all out on the table before we see what needs to be done. And our seeing is the brass ring; another person's seeing is worth very little to the person who's upset.

There’s probably much more to say. This may well prove to be the worst part of the ride, just as the birth of the child is the most painful part of pregnancy. This is a time when we all need a friend and maybe even a team.

And this is also a time for all of us to pull together and not be fooled by appearances. It may appear as if we’re losing, failing, regressing, etc., but we're not. We’re just in (what I hope is) the final push.

Footnotes

(1) “Ashtar, channeled by Philipp: Update on your Current Timeline,” July 31, 2013, at <http://goldenageofgaia.com/2013/08/ashtar-via-philipp-update-on-your-current-timeline/>.

(2) The Hathors through Tom Kenyon, “Orchidium,” June 27, 2013, at <http://tomkenyon.com/orchidium>.

A Pivotal Distinction



White Cloud speaks

I'd like to highlight two statements that were made recently to make the point that I think we're being moved from what I conceive of as a society-wide or humanity-wide constructed self into a society-wide higher Self and I consider the ultimate completion of that movement to lie in Ascension.

I know this article may be long for some but the distinctions made here are extremely enabling and powerful. I urge you to read it slowly and contemplate on what the two masters are saying.

The first source is White Cloud, who channeled through Blossom Goodchild for our July 29 *Hour with an Angel*.

White Cloud began by saying that "an Event" was going to happen soon and that event is the Ascension that we are waiting for. "We do not give dates any more," he added, "because when it cannot work in the way we had perhaps planned it is too detrimental in the long term. " In this he's no different than Linda Dillon's sources.

He then continued, making a distinction that I think is pivotal to us right now:

"If you are to live your life in the way that is desired and that is by living every moment that you can in joy, ... working with that, concentrating only on that, focusing only on the joy of your life, then it is that you are raising the vibration.

“And the more the vibration is raised, the more quickly these things shall come about that you are desiring.

“But when so many of you ... are saying please, and when Blossom looks up at the sky, and says please, will you show yourselves, it is not because she does not believe that such a thing can happen. It is not she needs proof. It is for her that when that takes place, in the deepest part of her, she knows then that the Plan is well underway, so to speak, and that is what so many are yearning for.

“But what I wish to say again is that that will happen by you concentrating on the joy of your life, when you when you have stopped wondering when and take the focus away from that [expectation] and focus on the moment of “Do I feel happy right now?” ...

“I spoke yesterday as well of the Event that many speak of and many thought it would be of December of last year. But I am saying to you that this Event has not gone away. This event will be taking place.

“And it is a showering of love that will descend, if you like, on your planet, in a way that it has not been done before. But that Event can take place according to, in simple terms, depending upon the happiness of those souls on Earth.” (1)

I then asked him if we should feel detached and balanced about whatever happens or should we be joyful in anticipation of what is happening. And he replied, making a distinction that I think is key to lifting us outside the socially-constructed self:

“I am saying to you [to be] detached from any outcome. It is ... the joy within the Self [that is profitable]. It is not about, for me I would say, the Event is coming. Yes, that is joyful. It is indescribably joyful. but the soul/ Self knows before it came, in the greater knowledge of itself, that this Event shall take place. ...

“By wanting to be joyful about what is coming ahead, you are not being joyful about the moment you are in because you are desiring that something in the future will bring you joy instead of concentrating upon the joy you are in now.

“And I would just say, with all things, ... be detached from all outcomes. Just be in the presence of yourself in each given moment so that whatever lies ahead will be joyous because you are not putting expectation upon something, because you are concentrating fully on being love and light in this very moment.” (2)

We are joy. Joy is a divine state and we are the Divine. So when we concentrate on being the joy we are, we're in alignment with the Self.

When we concentrate on experiencing joy in the future when something happens that we want, we've broken the contact with the Self and invested instead in the constructed self. No pass. Do not pass “Go.” Do not collect \$200.



Depiction of the master Kuthumi

What White Cloud said here reminded me so much of what the second source, the master Kuthumi, told us on July 12, 2012.

He advised us to let go of all contracts, even the contracts we've made around Ascension, in favor of allowing our Divine Self to emerge and simply be. He said:

“[It] will take time but eventually you will see the falling of all forms of contracts, even contracts created to bring forth peace and love, even contracts made with your soul, the inner planes, guides and the Creator, until there are no more contracts in existence within the entire universe of the Creator.

“This would signify that karmic laws and patterning would completely be erased. It would also symbolise that you and humanity would have accepted your own inner power, truth, peace, love and divine oneness with the Creator, humbly and lovingly existing in and as all that is the Creator.” (3)

He isn't saying that we should not do what we came here to do but he's saying that there's a higher state even than just simply fulfilling our duty and that higher state is being the Divine that we are. The bonds that then arise will be stronger than the sense of duty that has us fulfill our contracts. There will then be no need for contracts then.

I cannot help remarking that we're being given at this time teachings that in past ages probably would only have been given to high initiates.

“Even creations of the mind that seem appropriate and needed may collapse. This is only to allow and make way for a true manifestation of peace which in many ways needs no words or explanation but simply manifests and is experienced creating a unified bond that is beyond your imagination but is stronger than any contract of the mind.

“Rather than contracts, bonds will be formed which are an expression and manifestation of the divine unity and oneness of all souls and the Creator. The reforming of the Creator's vibration within all of us and between each soul will manifest creating a consciousness of oneness, trust, love and truth. Therefore no contracts will be needed of any form and healing will have taken place within and between all.” (4)

He then goes on to nail the point down. Contracts are flimsy compared to pure love and Self-knowledge.

“In many ways contracts could be seen as flimsy, they have the opportunity to be broken, divine bonds are created from the purest place of love and Creator familiarity which cannot be broken or misused because it is the synthesis of all that you are and all that is the Creator. It is not to create bonds but to reform that which has been separated, the separation of the Creator.” (5)

Remarkably he then says almost the same as White Cloud did, that attachment is grasping but unconditional love causes everything to move.

“It is very similar to the process of attachment and detachment. When you are attached to a person, energy or outcome you are not experiencing a divine flow but are grasping, hindering and holding the flow.

“When you dissolve all attachments but replace the attachment with a connection of unconditional love, everything begins to move with and in the divine flow of the Creator. In truth the Creator is experienced.” (6)

He ends by advising us “to ask for all contracts and agreements made by you and even your soul to be brought into the highest vibration of peace and love to work in unity and oneness with this new era and the Creator’s vibrations upon the Earth.” (7)

These two passages say to us that it isn’t conditional love and joy, it isn’t love and joy for a reason, that is profitable, but it's simply being the love and joy, being our native and divine state, that is profitable.

This alteration moves us from the constructed self of all of us as a society, that waits for expected events to be happy and loving and so postpones our love and joy and makes it depend on the outcome of events, to the self outside the box of all of us as a society that concentrates on being the unconditional and unconditioned joy and love that we always, already are.

It’s a fine distinction, but, I think, a very powerful and, as White Cloud says, a very profitable one.

Footnotes

(1) White Cloud on *An Hour with an Angel*, July 29, 2013.

(2) Loc. cit.

(3) "Master Kuthumi: The Breaking of Peace Contracts," channeled by Natalie Glasson, July 12, 2013 at <http://omna.org>.

(4) Loc. cit.

(5) Loc. cit.

(6) Loc. cit.

(7) Loc. cit.

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 used to argue that even rats were smarter than we are. They learn not to keep going down a tunnel with no cheese. But we go down the same tunnel with no cheese forever. Hiding the truth about ourselves and acting as if it isn't so is going down a tunnel with no cheese.

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

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

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

I remember breaking through the barrier of waking up to my own ways in the three-month encounter group I did at a residential growth center in around 1976. I spent what seemed like endless weeks 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 me after our love-making or call me on stuff I hoped beyond hope was invisible. But nothing was invisible. Everything went into the pot and got stirred around.

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

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

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

As I said in an earlier article, (3) I use the practice of testing something out and trying it on to gentle myself into the truth of the matter. That could be trying on what someone else says about me. Or it could be trying on a status or a role that Archangel Michael or the Arcturians are trying to wake me up to.

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

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

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

Footnotes

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

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

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

Working with the Novel and the Strange



We're approaching a time when many things will be happening that will test to the maximum our ability to believe and accept. I tell myself it may be useful to discuss my own way of proceeding with the novel and strange.

You'll have your own way as well but perhaps we can compare notes (and I'll leave comments open for you to contribute your own ways). We may need every tool in our toolboxes soon.

Phenomenology vs. Empirical Materialism

It's very useful to have a common language so let me introduce some distinctions. I apologize for the Latinate diction, but a few basic terms may assist us.

First of all, I am by nature what's called a phenomenologist rather than an empirical materialist. It's been a long time since I sat in a philosophy class so, if I say what that means, I'm saying what it means for me only.

To say "I'm a phenomenologist" for me means that I study and accept the subjective (as well as the objective) where empirical materialists might rather restrict themselves to studying and accepting only the objective. If I were only to

accept what can be objectively touched and seen and felt, then I probably would not study or accept the existence of the soul, God, faith, or love.

I certainly would not accept the existence of unseen beings in higher dimensions or their equally-invisible spaceships. And how could I explain Ascension or even enlightenment? Where would a discontinuity find a place in my research? No, empirical materialism confines me to too small a world, I'm afraid.

Experientialism

I could as easily say I'm an experientialist rather than an empiricist, or a subjectivist instead of an objectivist, in the sense that I look for proof of something in my own subjective experience of it. That leaves me in a position where a lot that I study is only "verifiable by me." I'm not as attracted to empirical studies like astrophysics as I am to experiential fields like the growth movement or mysticism.

The central assignment in life is to know who we are. But the study of that and the knowing of that leaves empirical studies far behind. On my path of self-awareness, there are few empirical devices or tools that can help as much as experiential tools.

Heuristic Value: What's Useful?

The heuristic point of view encourages us to take a new point of view based on the usefulness it promises. Heuristics refers to the process of discovery in which we use whatever is helpful to further our process. Something has heuristic value if it proves useful in a process. And it has heuristic value because we say so.

That doesn't mean I allow the ends to justify the means. It doesn't mean I would somehow torture someone to get the truth because it's useful. Dharma and the divine qualities trump heuristics. But it does mean that I release myself from confining rigidities of disciplinary conventions and boundaries.

When I was a doctoral student in Sociology, I spent days in the library wandering through folkloristics, proxemics, semiotics and every other neighboring discipline. I could not keep myself within paradigmatic boundaries for the life of me. Finally I had to leave the university for so many reasons - empirical materialism was too small, disciplinary boundaries were too confining. (I think we call me an "Indigo," do we not?)

For me, the master of the heuristic was Edward de Bono, the inventor of lateral thinking. He would do things like open a dictionary, look at a word and then ask what that word had to tell him about the solution of a problem.

To solve a teacher shortage in Nigeria (I think it was), he found the word "crocodile." What did a crocodile have to tell him about solving a teacher shortage in a developing country? The crocodile's tail follows the animal around. So de Bono designed a system in which the teacher-in-training followed the teacher around and after so many years was certified as a teacher.

He was a Houdini at escaping any confining box, context or paradigm. And skills like those are what we're going to need.

Suspension of Disbelief

Another useful tool in my toolbox is the suggestion made to readers or viewers of science-fiction to "suspend disbelief." That was a pre-requisite for getting into a good Isaac Asimov novel or an Arthur C. Clark film. One has to be willing to enter the scene on the writer's or film maker's terms at least for the period of the experience if one wanted to derive the benefit from or be inspired by it.

Another cut at this I call acting "as if." Adopting this point of view is similar to suspending disbelief. For the purposes of what's produced, we act "as if" something were true. That too allows an avenue to discovery by opening me up to new ways of seeing.

Try It On/Test It Out

The growth movement is dedicated to helping us to emerge from the illusions and delusions that we create for ourselves in the course of our lives. It's useful to listen to what another is saying who is "calling us" on "our stuff" or, even better, to call ourselves.

To do that we have to "try on" the perspective of another - in this case, the one who may be calling us. We try it on and test it out and, if it fits with our experience, then we adopt it. Without trying it on and testing it out, we may never accept a new or different viewpoint on any one question.

Accept Provisionally First and Watch for Contrary Evidence

In law, everyone is innocent until proven guilty. As a human-rights decision-maker, I and my colleagues went further. People fleeing torture or imprisonment often were not able to bring documents with them to support or prove their case. So we were encouraged to accept everyone's credibility until evidence was produced to the contrary.

The most obvious source of evidence was their own speaking. If they said things that were inconsistent, contradictory, improbable, implausible, etc., or proven mistaken by the country documents, and could give no reasonable explanation, that might be grounds for rejecting their account as not credible. (Little did we suspect that the country documents could be contrived in a post-9/11 world.)

Successive Approximations

An effective remedy to the need to have all our ducks in a row before we act, to do things perfectly, etc., is to use and accept successive approximations. Vilfredo Pareto used this in the development of new disciplines and B.F. Skinner used it in the the development of new lines of trained behavior.

I in fact use it in my writing. With each pass at the subject of vasanas, I made an entirely new statement, gradually honing or polishing the concept more on each occasion.

Allowing myself to approach a subject through successive approximations relieves stress and prevents me from thinking of any one statement as a finished product. It builds in change, flexibility, adaptability, and growth in our efforts at meeting and understanding a subject.

Paradigmatic Breakthrough

Thomas Kuhn looked at the subject of paradigm change and saw that the willingness to "be with" paradox, confusion and distress allowed for there to be a moment of realization in which all things rearranged themselves. Often it consisted in "putting one's arms around" an entire subject. It could mean dividing a subject between two seemingly conflicting matters (Durkheim's distinction between value" and "fact" is an example).

It could bring forth a view of a relationship that was not apparent before, as Benjamin Lee Whorf was so adept at doing. Whorf discovered that the way we described things determined how they showed up for us: describing something as

an "empty drum" might hide the fact that flammable vapors existed in it, leading to a fire when a match was thrown into the drum; describing a switch as a "light switch" when it operated a cone heater might lead to a fire if a coat was thrown over the heater; etc.

Metaphors We Live By

Examining the impact on us and our beliefs of the metaphors we use to understand and experience our world can release us from points of view that no longer serve us. This is very close to Whorf's work, in that we look at the linguistic symbols that define our world and our response to it to free us from constraints we had not realized even existed before.

Oh my, we could go on and on, looking at the constraints of our conceptual boxes, but I think you get my drift.

When we're about to meet beings from other planets, other dimensions, and maybe even other universes, when we're about to see our own cherished and treasured views largely overturned and quickly so, these are the conceptual devices I'll be turning to to remain open, available and sane.

They describe philosophically or operationally a path that's useful to open to. They help us to try out things we may be shown in the times ahead that are novel or strange. They help us move from rigidity to suppleness, conventionality to flexibility.

Generalists and Specialists



Birds do it, bees do it

In a dream I was reading a very astute column by Wes Annac on generalists and specialists. I don't think I can remember what Wes was saying well enough to reproduce it here. I'll have to say instead what it inspired in me, with my apologies to Wes for not being able to "bring back" what he was "saying."

I saw that we can approach life as a generalist or a specialist. A generalist was one who was here to sample things, to wander down all paths, to smell the roses, experience broadly.

We often think that a generalist is necessarily a dilettante, but I have to add that Archangel Michael regularly in my readings reminds me that he wants me to be a generalist in some respects. He makes the point that, outside the body, I don't have a body. So this is my big chance to experience what life is like from inside one.

He asks me to be sure to take time off and experience what this life has to offer. I chided him and suggested that he wanted me to "eat, drink and be merry." And he responded, very knowingly: "Yes, and isn't that hard for you?" And yes, it is, because I have a monk's temperament.

A group of us were joking on a conference call about what we would do after prosperity and I said I would have a cave in the Himalayas with all the amenities

and a large teepee in the desert where I could spend forty days and forty nights. That about reflects it.

A specialist, I think, is someone who has a path and follows it rigorously, to solve the great puzzle of life: Who am I? Just the other day, Jesus through John Smallman, pointed to that special object of this life for us, but implicitly of all lives.

“Here in the spiritual realms we are observing, with enormous joy, humanity’s rapid progress towards awakening. Yes, we do keep telling you this, and the reason is that frequent enthusiastic encouragement, like this observation, assists you in focusing on holding and strengthening your intent to wake up from the illusion.

“There still remain many distractions that would attempt to divert you from your path, and so we will continue to draw your attention back to the task in hand – waking up and becoming fully conscious beings, as is your Divine destiny.” (1)

Well, the illusion that we’re waking up from is that we’re separate from God, that we’re not divine, etc. The reality is that we’re all God. Everything is God. So the answer to the great puzzle “Who am I?” is “God.”

The specialist is hell bent for leather on a path to solve that great puzzle. Mine is the path of awareness, although this lifetime it’s the path of service. I can’t say I’m hell bent for leather on the path of awareness but I do feel dedicated to the path of service, so much so that I feel it difficult to accede to AAM’s request that I smell the roses.

Experientialists in general tend to be generalists. Those who follow their hearts and those who’ve arrived in the higher dimensions and are in flow tend to be generalists. So I’m in no way disparaging them.

Those who are concentrated and in the final stages of realization tend very much to be specialists. Most of the biographies of saints and sages on Earth - the biographies of Bernadette Roberts like *The Path to No Self* and *The Experience of No Self* or Franklin Merrell-Wolff’s *Pathways Through to Space* - tend to be tales of specialization.

And they often encourage us to “get serious” or “bear down” and complete the work. But once completed, people in a state of bliss become very much generalists

again. One could say that, in the Zen proverb, as long as mountains are mountains, people are generalists but as soon as mountains are no longer mountains they become specialists, so to speak. They're embarked on that phase of life that sees them bear down to realize themselves.

You said it much better in my dream, Wes. I tried so hard to remember it and I swore I would. But the only thing I brought back was the glow of seeing for the first time what AAM was talking about by asking me to smell the roses.

I've had one or two days when I actually did relax for a few hours. I'm getting better at it. I'm working *hard* at it - at relaxing. I am specializing these days in being a generalist.

Footnotes

- (1)"Jesus: The Curtain is About to Rise on the Next Act," channelled by John Smallman, July 19, 2013, at <http://wp.me/p1B8dY-fn>.

Towards a World That Works for Everyone



We sovereign citizens of Planet Earth commit to the following agreements.
We commit ourselves to the adequate provision of the following for every citizen of Planet Earth without distinction or exception.

- Food
- Clothing
- Housing
- Public utilities and electricity
- Medical Care
- Education
- Public transport

We accept the natural laws of the universe and agree to live by them.

We agree to live by those laws of the land which are just.

We agree to respect the rights of others.

We agree to come from the point of view that all human beings are members of one race and that the animal and other kingdoms have equal rights and access to Gaia and are to be respected.

We agree to respect the priority and special needs of children to the necessities of life and appropriate services.

Signed,

Sovereign Citizen of Planet Earth

("Towards a World That Works for Everyone" is a phrase attributable to Werner Erhard.)