

Toward a Cross Cultural Spirituality



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Preface



Millions have died over the ages in religious wars

Millions of people have been murdered over the ages in the name of God.

Ironic concepts like “holy war,” “death to the infidels,” and “God is with us” suggest that God approves of war and wants one group of worshippers to subdue another.

People have believed that, if they died in battle, they’d go to Paradise, or Valhalla, or Heaven to live with Jesus.

Some religions claim that they’re the only road to salvation. Others claim that those who don’t worship their God, or don’t get baptized, or don’t confess the founder of their faith are damned.

It’s said that the same cabal or elite that ruled this planet used the strategy of dividing and conquering and no grounds for dividing lent itself as well, it seems, as religion.

Now we’re tasked with healing those divisions and finding the common ground of religion, a cross-cultural spirituality, that shows the unity of religion rather than its differences.

In this time of global shift in consciousness, when many of us are bent to the task of building Nova Earth, these essays are designed to help build Nova Spirituality.

Over the centuries that spirituality has been called the perennial philosophy, the ancient wisdom, theosophy, anthroposophy, and so on.

The essays that follow are an attempt to restate that philosophy, drawing for illustration on many paths of worship, interchangeably.

They show how different words are used to point to the same three levels of reality that can be found in most if not all religions. It shows how knowledge of each of these three levels is the business of life for every person ever born.

They look at the purpose of and the divine plan for life.

They're written during the course of a busy journalistic career, during which one essay was written each day 365 days a year and published on the *2012 Scenario* from 2009 until 2013 and from then on in the *Golden Age of Gaia*.

They're not polished and were never designed for a scholarly audience. I have no doubt that they'll soon be superseded and I welcome the forward movement of the boundaries of knowledge, which I expect at some point to become almost explosive.

Our knowledge is primitive compared with that of the ascended masters, galactics, and celestials who are guiding this shift and supplying us with as much knowledge as we can accept and assimilate.

They promise many more revelations as soon as we as a civilization open to receive them.

There never was a time in our history that was more promising for world peace and spiritual advance. It's my great pleasure to have the opportunity to participate in it, however much I can.

I wish to thank the editorial and management staff of the *Golden Age of Gaia* for working to produce such a wonderful base from which to reach so many people. Thank you to all of you as we push the frontiers of knowledge as far forward as we, from our limited perspective, possibly can.

What Are We About Here? 2017



“What Are We About Here?” December 28, 2017, at <http://goldenageofgaia.com/2017/12/28/what-are-we-about-here-2/>

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

A reader says:

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

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

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

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

Thank you for writing.

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



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

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

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

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



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

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

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

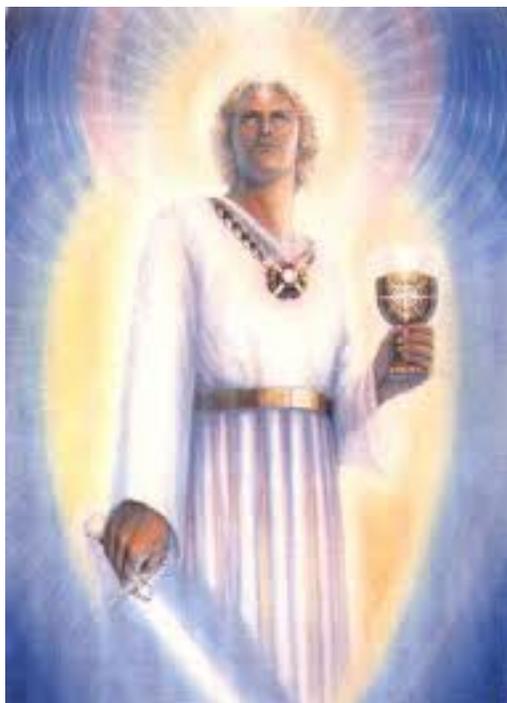
We listen to contemporary enlightened teachers, intuitives, spiritual scholars, indigenous leaders, all of whom also share a certain body of knowledge about these end times.



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

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

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



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

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

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

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



Footnotes

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

(2) See “Christianity and Hinduism and are One” at <http://tinyurl.com/39asfh8> ; “The Biblical Code,” at <http://tinyurl.com/2vsqmmn> ; and “A Divine Syntax” at <http://tinyurl.com/2e4jcng> . If you’re still interested after that, see The Purpose of Life is Enlightenment starting at “Chapter 2. The Divine Plan” at <http://tinyurl.com/28evmkp> ‘

New-Age Spiritual Philosophy

New-Age Spiritual Philosophy, 2013



“New-Age Spiritual Philosophy,” March 27, 2013 at <http://goldenageofgaia.com/2013/03/27/new-age-spiritual-philosophy/>

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

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

Because the adherents of New Age spiritual philosophy know we’re headed away from a dualistic worldview and toward a unitive world that works for

everyone, it tends to be a cooperative inquiry, at least more so than contemporary conventional religious or spiritual philosophy sometimes is.

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

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

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



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

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

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

The truth is unknown. The way to get to an understanding of it is unknown. And so New-Age philosophers find themselves often on the track of the speculative and the incomprehensible. They've learned to let go of the old and embrace the new, without needing to have all the answers. New-Age philosophy is a mixture of the growth movement, Eastern and Western religions, a tolerant and eclectic spirituality, and guidance from celestials and galactics.

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

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



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

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

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

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

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

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

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

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

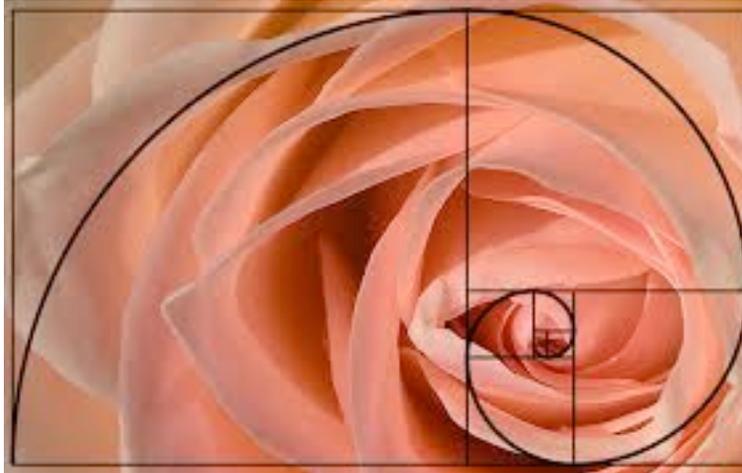
I've heard the term "Big History" applied to the history of the universe. I'd put a hold on that term for a year because I think our idea of "big" is about to explode.

It's going to shoot off in every direction. This is not the time for defining things or pinning them down, but for releasing into them. And New-Age

philosophy may be our means of releasing the old in spirituality and embracing the new.

A Cross-Cultural View of Spirituality

A Cross-Cultural View of Spirituality, 2014



Life was designed

“A Cross-Cultural View of Spirituality,” December 23, 2014, at <http://goldenageofgaia.com/2014/12/23/a-cross-cultural-view-of-spirituality/>

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

And off he sent the fragments of himself.

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

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

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

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



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

Footnotes

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

What Questions Would a Cross-Cultural Spirituality Answer? 2019



“What Questions Would a Cross-Cultural Spirituality Answer?,” August 29, 2019, at <http://goldenageofgaia.com/2019/08/29/what-questions-would-a-cross-cultural-spirituality-answer/>

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

It would answer the following:

- (1) Who is asking? What is a human being? Are human beings only to be found on Earth?
- (2) How did human beings originate? How did life originate? And is there an Originator?

(3) Did the creation of life serve a purpose? If so, what is the purpose of life? (2)

(4) What is the destination of life? Is the origin the destination? Do we go back to that from which we came?

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

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

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

What you won't find in this spirituality:

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

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

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

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

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

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

Footnotes

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

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

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

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

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

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

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

Religious Reunification, 2013



I could now relax my grip on the rudder

“Religious Reunification,” June 28, 2013, at <http://goldenageofgaia.com/2013/06/28/religious-reunification/>

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

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

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

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

I've called the cause of the reunification of the world's religions "cross-cultural spirituality" and have done as much as I could to promote it. (4) Leibniz, Huxley and others called it the Perennial Philosophy. (5) Helena Blavatsky called it Theosophy and Annie Beasant called it the Ancient Wisdom. (6)

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

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

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

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

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

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

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

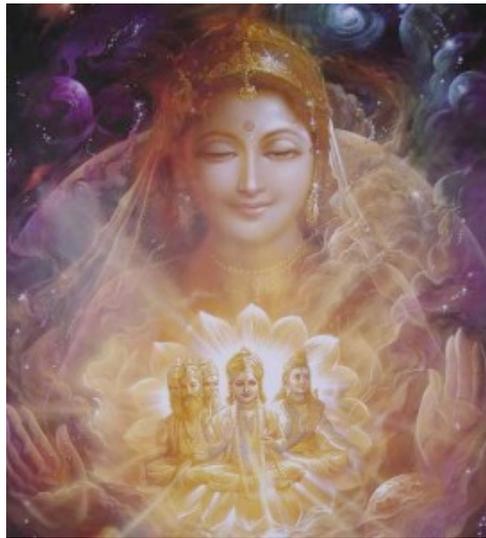
Buddha called the Father the "not-born" and our "common essence."

For instance:

"Monks, there is a not-born, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this, here, that is born, become, made, compounded." (9)

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

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



Shakti with the Trimurthy within her

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

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

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

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

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

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

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

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

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

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

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

You heard Sri Shankara say that both my conjectures - that Christian and Hindu notions of the Trinity were equivalent and that the Trimurthy was

really the gunas - were correct. (See footnote 1.) Hearing him say that was for me the culmination of research that had been underway since 1977.

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

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

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

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

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

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

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

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

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

Footnotes

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

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

(2) Loc. cit.

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

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

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

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

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

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

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

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

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

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

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

(7) See Footnote 3.

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

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

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

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

Steve Beckow: When does Sahaja Samadhi occur?

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

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

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

Spirituality 101, 2017



“Spirituality 101,” October 22, 2017, at <http://goldenageofgaia.com/2017/10/22/spirituality-101/>

Hands up, everyone who’s waiting for the Reval?

No, not physically waiting. We all are that.

I mean emotionally, spiritually, waiting for the Reval?

Supposing you went to university for the time from now till the Reval?

The local college is offering Spirituality 101 and you just signed up for it.

What would the curriculum be?

Read well because an assignment will follow.

Spirituality 101 – Curriculum

(1) The Purpose of Life

Without this, nothing. What is the purpose of life?

The purpose of life for us is to know our true nature, our real identity, our essence.

The purpose God had in creating life was to experience his own love in a moment of our enlightenment. When one of us realizes his or her true identity, God meets God.

God realizes God in a moment of our enlightenment. And for that meeting was all of this created.



Life is designed as a sacred arc from God to God, which travels in a spiritual spiral returning to the same karmic lesson until they're learned

(2) The Trinity

The final goal is a ways down the road. But in our day and age we're going from the Third/Fourth Dimensions to the Fifth-Seventh Dimensions.

What is to be realized to achieve that rise in vibration? This equation provides the key to answer that question and many more: Father, Son, and Holy Ghost = Brahman, Atman, and Shakti.

Between these two religions – Christianity and Hinduism (and I'm an adherent of neither, by the way) – enough of a Rosetta Stone can be formed that religion, for those who prefer it, can be made much more accessible, understandable, and helpful.

It might then assist us to see what we can do to achieve life's purpose of realizing ourselves and this life's purpose of building Nova Earth, instead of being an excuse for war.



(3) The Divine Plan in General and for This Age

Many terrestrial sages saw the Divine Plan in different shapes, perfectly formed and marvellous to behold.

Sometimes they saw an arc, sometimes a staircase, sometimes a mountain.

I saw the Divine Plan in a vision I had in 1987 and I describe it here, on my site. (1)

Krishnamurti, having seen it, said that knowing it was of paramount importance.

“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.” (2)

I agree. Here I am (2017), forty years after having seen it (1987), still working away as a result of what I saw that day.

As I saw it, the trajectory of the soul was an overall circle, from God to God. But the soul spiralled around the circle as it went. I compare it to the Moon circling the Earth while the Earth circles the Sun.

The spiral related to karmic lessons that were unlearned and, so, incessantly returned to until the lessons were gotten. Not always returned to right away, but eventually.

The Divine Plan for this age and this planet is a gradual Ascension, punctuated by bursts of enlightenment such as a heart opening, cosmic consciousness, God-Realization, and Sahaja Samadhi. (3)

This is the first time Ascension has taken place with the human body progressing dimensions. Until now, ascenders had to drop the body.



Also, the space we're going into is a brand new space. We're explorers in consciousness.

(4) Building Nova Earth

Why are we here as lightworkers?

The vast majority of us are angels apparently. We're here to reconstruct, resurrect, or rebuild Planet Earth.

If one limits oneself to the devastation wrought on this planet by World Wars One and Two alone, one can imagine the amount of negativity that clings to it.

We're here to cleanse it – for the most part by cleansing ourselves, which has the effect of eliminating a multiple of itself from the planet.



Others of us may participate in what is expected to be a rapid physical clean-up of the Earth's surface.

Others will concentrate on the inhabitants – on the human dimension of reconstruction.

Poverty must end on this planet. The homeless need to be sheltered. The sick and elderly need to be tended. Children need to be educated. The defenceless need to be protected, for a little while longer.

In the 1970s, we had what we called a “social safety net” in Canada. Services were provided by private, not-for-profit agencies funded by the provincial government. An array of services were available.

It all died in the Recession of the early 1980s. Automation depressed the labor market and robots did not pay taxes.

How do we get that back?

(5) Sacred Partnership

We’re all in sacred partnership. We just don’t get it. Every time I get it, I’m overwhelmed. It isn’t just couples; it’s all of us.

To assist us to enter into this context and be at home in it, we need classes in school that teach communication, relationship, sexuality, parenting, and other important skills.

We need folks practiced in conflict resolution to help us through any friction that arises because of differences and disagreements.

We’re in sacred partnership to restore Gaia and her inhabitants to their pristine health. We’re in sacred partnership to build together, to cooperate with each other, to work toward this or another common planet-transforming goal.

We’re in sacred partnership to generate together the spark of love that will ignite the collective consciousness of this planet and propel us into the Fifth Dimension.

Your assignment in taking this course is to choose one of the five fields (above) and write a thesis on it. A “thesis” can mean whatever you want. You’re doing this one for you.

But make it your masterpiece. Research it. Understand the field. Adapt your study to match your favorite impulse – painting perhaps, or poetry, or philosophy. (4) Present your findings in whatever medium you'd like.

Report back in six months or don't – if the Reval happens in between. Let's use this waiting time wisely.

Footnotes

(1) “The Purpose of Life is Enlightenment – Ch. 13 – Epilogue,” at <http://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

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

(3) A heart opening = Fourth-chakra enlightenment; not a permanent state yet.

Cosmic consciousness = Sixth-Chakra enlightenment; samadhi in form; again not permanent.

God-Realization = Seventh-Chakra enlightenment; first samadhi beyond form; still not permanent.

Sahaja Samadhi (Sahaja = Natural) = A complete and permanent heart opening, Fifth-Seventh-Dimensionality, the culmination of Ascension.

(4) Three research libraries are available to you: Here (http://goldengaiadb.com/index.php?title=Main_Page), here (<http://gaog.wpengine.com/library/>) and here (<http://goldenageofgaia.com/download-page/>.)

A Tightrope Between Accuracy and Comprehensibility, 2012



“A Tightrope Between Accuracy and Comprehensibility,” June 16, 2012, at <http://goldenageofgaia.com/2012/06/16/a-tightrope-between-accuracy-and-comprehensibility/>

A reader has asked a philosophical question on Ascension which looked at several spiritual traditions (Christianity, Buddhism, Shaivism, Vedanta), that spurs this comment.

The response may not be of interest to all readers. It may only be relevant to those who are explaining Ascension matters in terms of cross-cultural spirituality.

As we Starseeds turn to the task of explaining what on Earth is happening and explain it to widely-varying audiences, many at different levels of comprehension, we encounter some difficulties that we need to watch for and avoid.

One predictable pitfall is the equating of various non-equatable interpretations with each other.

The very simplest way I could put the matter is that, if we critique the arguments of a person who says that the end times will culminate in doom and gloom by comparing them with those of a person who says that everything is maya or illusion, what we are doing is comparing a person arguing from the relative level of existence with one arguing from an absolute level.

If we aren't careful in how we approach this task, we may end up as confused as we've made our readers be.

Gloom and doom happen on a physical or Third-Dimensional level. Everything being illusion is a viewpoint characteristic of the highest Transcendental or Absolute level of existence, not characteristic of the physical or Third-Dimensional level. In answering questions, we need to sort out the various levels or dimensions that are being discussed.

Let me illustrate by referring to a saying I used some time earlier: "Die before you die." Two deaths are being referred to. As long as we think both are physical deaths (Third Dimensional), the saying will not yield its meaning.

But when we see that a spiritual death (death of the ego, a higher-dimensional event) is being discussed alongside a physical death (death of the body and Third Dimensional), the saying yields its meaning: Cause the death of the ego before experiencing the death of the body, if you wish to be enlightened.

So again, as we begin to look at esoteric Buddhist doctrines relative to enlightenment and compare them to everyday strands of Christian doctrine relative to, say, the Rapture, or Hindu dualistic doctrine and compare it to Hindu non-dualistic, we absolutely have to remember that what life looks like on the relative plane is different than what it looks like on the absolute plane (if the absolute could be said to be a plane, which it really can't be).

Many, many a ship of interpretation has foundered on these rocks.

As we discuss dimensions of reality more in the time ahead, we'll experience yet more confusion, I think, because life viewed from each higher dimension

- Fourth, Fifth and beyond - I would imagine, will look radically different than life viewed from this Third-Dimensional one.

So a lot will depend on us identifying what level of reality and understanding the people are speaking from whose arguments we're looking at and what level of reality our arguments are being pitched from.

It may be fine to assess the arguments of one who interprets physical reality from an absolute standpoint, providing we identify what we're doing and providing we assess them on their own terms (although how many of us have that understanding? I certainly don't), but one can readily see that it won't yield fruitful results to try to reduce an argument from an absolute level to a relative one so as to compare and contrast them. They are apples and oranges.



Everyone can encounter problems of communication

That having been said, a second necessity plays upon us Starseeds who have signed on to be interpreters of the new reality from a terrestrial standpoint, and that is the necessity to explain things in comprehensible language, language that our readers can understand.

And our readership is the widest possible or imaginable because everyone will want to know what's happening and we have only a few short weeks or months to do the explaining when that explaining begins.

We often hear our sources admit that they are using language suitable to our understanding. When I called the Father the "conditioned Brahman," the Divine Mother chastised me in the following manner:

Steve Beckow: When you use the word "the Father," are you referring to the conditioned Brahman? And if you are, could you tell us about your aspect as the transcendental Absolute?

Divine Mother: Many who listen do not understand ... these terms.

SB: Yes, I realize that.

DM: And part of my desire is to make [myself] very clear, [so] that people do understand. So, ensure, beloved, that you do make these terms very clear for your readers and listeners.

SB: I will. But if you would just confirm for me that you are speaking about the conditioned Brahman rather than the Transcendental Absolute, I can do the rest.

DM: Yes, that is exactly what I am speaking of. (1)

This was a great revelation to me. Up till this time I was beginning to think that some of what our sources were saying was not muscular enough.

But the Mother revealed that they were aiming their talks at a level that the majority of listeners could understand. If we terrestrials did this, others would accuse us of not understanding things properly. But the Mother speaks for comprehension and doesn't care what Earthly reviewers may think.

Sanat Kumara also revealed this same intention:

"I try to use language that is completely understandable, not only to you, my beloved Steve, my beloved Graham, and my beloved Linda, but to all of our listeners; I try to use language that will make common sense to each of you." (2)

The galactics too practice this measured and responsible approach to communications. Witness SaLuSa:

"I am SaLuSa from Sirius, and on behalf of the Galactic Federation I am always pleased to present my views to you. They are measured for your enlightenment, as we do realize that they cannot meet each of you at your own level of understanding." (3)

Since the time the Divine Mother chided me, I too have tried to make what I say more comprehensible, sacrificing a fastidious desire for accuracy to the need for comprehensibility.

The need for comprehensibility is one factor to pay attention to and the need to sort out the levels of reality we are discussing is a second factor. The needs of the two do not always correspond.

The assignment for us Starseeds as interpreters of events and the new approaching reality is to walk this difficult tightrope between accuracy and comprehensibility.

Footnotes

(1) "Transcript of the Divine Mother on An Hour with an Angel, May 7, 2012," at <http://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/transcript-of-the-divine-mother-on-an-hour-with-an-angel-may-7-2012/>

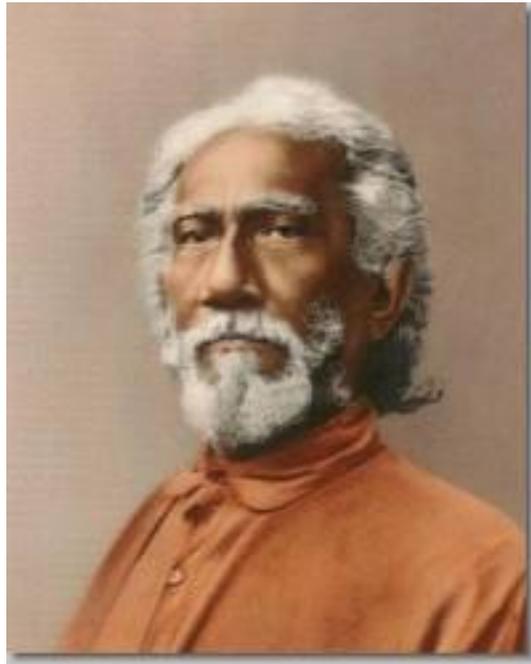
For the promised explanation of the term "conditioned Brahman," see "The Father and the Father ... by the Mother" at <http://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/the-father-and-the-father-by-the-mother/> and "An Introduction to Enlightenment and the Trinity" at <http://goldenageofgaia.com/spiritual-essays/enlightenment/an-introduction-to-enlightenment-and-the-trinity/>

(2) "Sanat Kumara on the Purpose of Life, the Universal Law, and the Longing for Liberation," June 6, 2012, at <http://goldenageofgaia.com/2012/06/sanat-kumara-on-the-purpose-of-life-the-universal-law-and-the-longing-for-liberation>

(3) SaLuSa, Sept. 9, 2009, at [http://www.treeofthegoldenlight.com/
First_Contact/Channeled_Messages_by_Mike_Quinsey.htm](http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm)

An Introduction to the Perennial Philosophy

An Introduction to the Perennial Philosophy, 2016



Sri Yukteswar Giri

“An Introduction to the Perennial Philosophy,” November 13, 2016, at <http://goldenageofgaia.com/2016/11/13/introduction-perennial-philosophy-2/>

Reposted from 2010.

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

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

So bad did the situation of religious division become that, SaLuSa tells us, “throughout your history, religious battles have been at the root of many wars.” (2) As I understand it, in many of these wars, the controllers funded both sides.

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

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

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

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

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

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

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



Aldous Huxley

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

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

He never tired of taking up the theme.

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

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

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

“Enlightenment has been given many names. ... St. Paul called it ‘the peace of God that passeth understanding’ and Richard Maurice Bucke named it ‘cosmic consciousness.’ In Zen it is satori, in yoga it is samadhi or moksha, in Sufism it is fana, in Taoism it is wu or The Ultimate Tao. Gurdjieff labelled it ‘objective consciousness,’ Sri Aurobindo spoke of the Supermind, mystery schools and occult paths speak of ‘illumination,’ ‘liberation,’ and ‘self-realization.’

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

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

“The perennial wisdom is unchanging; truth is one. That is agreed on by the sages of all major religions and sacred traditions, all hermetic philosophies, genuine mystery schools and higher occult paths. Enlightenment is the core truth of them all.

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



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

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

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

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

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

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

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

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

“Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.”
(13)

A few years later, Annie Besant, President of the Theosophical Society, offered her own summary of it:

“The main spiritual verities of religion may be summarized thus:

“i. [There is] one eternal infinite cognizable real Existence.

“ii. From That, the manifested God [unfolds] from unity to duality, (14) from duality to trinity. (15)

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

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

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



And Aldous Huxley offers the following fundamental tenets.

“At the core of the universe we find four fundamental doctrines.

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

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

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

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

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

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

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

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

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

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

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

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

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

I personally look forward to this spiritual flowering with unmixed delight. I welcome the day when our spirituality is truly cross-cultural and the truth is known free of dogma and doctrine.

For me, it's of primary importance that the people we listen to at the moment appear to fully understand the truth behind religions and assure us that its restatement and reintroduction into our society are among the highest priorities.

Footnotes

(1) Matthew's Message, Sept. 11, 2010, at <http://www.matthewbooks.com/mattsmmessage.htm>

(2) SaLuSa, Feb. 15, 2010, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(3) Paramahansa Yogananda, *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979-86, II, 10.

(4) Sri Yukteswar Giri, *The Holy Science*. Los Angeles: Self-Realization Fellowship, 1984, 3.

(5) *Ibid.*, 4.

(6) Aldous Huxley in *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, vii.

(7) Aldous Huxley, "Introduction" to Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 11-2.

(8) John White, "Introduction" to his *What is Enlightenment?* Los Angeles: Tarcher, 1984 xvi-xvii.

(9) *Ibid.*, xi.

(10) Hazrat Inayat Khan, *Way of Illumination*. Delhi, etc.: Motilal Banarsidass, 1988, 31.

(11) *Loc. cit.*

(12) Ibid., 33.

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

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

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

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

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

(17) Huxley in “Introduction” to BG, 13.

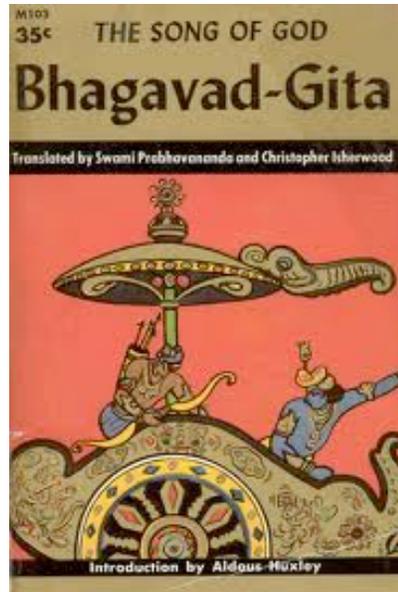
(18) Diane of Sirius, Oct. 24, 2008, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

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

(20) Matthew’s Message, May 19, 2010.

(21) SaLuSa, Feb. 15, 2010.

The Perennial Philosophy, 2012



I can think of no better statement of the perennial philosophy than the Bhagavad Gita or Song of God

“The Perennial Philosophy,” November 16, 2012, at <http://goldenageofgaia.com/2012/11/16/the-perennial-philosophy/>

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

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

A synonym for it is the ageless wisdom or ancient wisdom. Hinduism is actually formally called *sanathana dharma* or (loosely translated) eternal law. That too points to the same substratum of religions.

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

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

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

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

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

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

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

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

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

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

Examples of divine processes are birth, death, reincarnation, reproduction, breathing, thinking, feeling, digestion, excretion, etc.

All of these are divinely planned, administered, and altered by divine command, just as we see Ascension being altered now, according to what is often called the Mother's Plan. (4)

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

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

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

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

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

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

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

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

An example of a statement of the perennial philosophy might be “Spiritual Evolution: The Divine Plan for Life,” (6) written after I finished the book *The Purpose of Life is Enlightenment*.

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

Footnotes

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

(2) However it is developed here: “Christianity and Hinduism are One,” at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/>

[christianity-and-hinduism-are-one/](#) and “The One Became Two and the Two Became Three,” at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/the-one-became-two-and-the-two-became-three/>

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

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

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

(6) At <http://www.angelfire.com/space2/light11/divine1.html> Reproduced in this book as "The Ancient Wisdom or Perennial Philosophy - Part 2.”

The Ancient Wisdom or Perennial Philosophy - Part 1, 2013



“The Ancient Wisdom or Perennial Philosophy – Part 1,” June 24, 2013, at <http://goldenageofgaia.com/2013/06/24/the-ancient-wisdom-or-perennial-philosophy-part-1/>

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

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

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

The Common Ground of Spirituality

The Primacy of the Soul

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

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

The Purpose of Life is to Know Our True Identity

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

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

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

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

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

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

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

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

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

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

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

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

Ultimately There are No Objects, Only One Subject

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

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

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

Everything is Constructed of and from Love

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

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

The Ancient Wisdom or Perennial Philosophy - Part 2, 2013



“The Ancient Wisdom or Perennial Philosophy – Part 2,” June 25, 2013, at <http://goldenageofgaia.com/2013/06/25/the-ancient-wisdom-or-perennial-philosophy-part-2/>

Again, in honor of Sri Shankara, who recently appeared on An Hour with an Angel, I'd like to give a second cut at a statement of the perennial philosophy, written originally many years ago now.

Spiritual Evolution: The Divine Plan for Life

Last revised: 22 July 2011

1. Every man, woman, and child on this planet is God. Every man, woman, and child lives forever, through countless physical lives.

Everything known and unknown, everything that is and is not is God. There is nothing that we can see or not see that is not Him (Her, It - God has no gender. I'll follow the conventional use of sages here and refer to God as a "He").

That being the case you are God and I am God and everyone else is as well. Being God, we're not capable of being destroyed or ceasing to exist. We're therefore eternal, though our physical bodies are not.

The "immortality" that such teachers as Jesus spoke of is not immortality of the soul, which is already immortal, but the cessation of the need to be born into a physical body again.

As it happens we reincarnate endless times until we reach the point of needing no more to be reborn physically. But that is not the end of spiritual evolution, which continues until we return to God, whence we came, through a virtually endless process of successive enlightenments.

Spiritual evolution means that, not simply the physical body evolves as Darwin said it does, but the spiritual bodies that we also inhabit do as well.



We journey through lifetime after lifetime, learning , discriminating, improving our ability to discern the Real from the unreal, until finally we realize the One fully. We have then progressed from unconscious awareness to conscious awareness of our nature as God.

2. The purpose of life is enlightenment. The purpose of life is that God should meet God and, in that meeting, taste His own bliss. For that purpose was all of life made.

God is One without a second. In His highest expression, God is formless and thus encounters no forms and can draw on no tools or technologies. God is alone in the universe of form and beyond. There being no other, there is no one to know God and no means for God to know God. In light of this, to satisfy a desire to know Himself and taste His own bliss, God created life forms and assigned them the task of knowing their true nature, their original identity.

He implanted in them a longing that can only be satisfied by the realization of their identity as God. He created universal laws that aid the individual being in the journey from God into the world and from the world back to God again. Each time a life form realizes its true identity as God, God meets God, and for this meeting was all of life created.

3. All of us have journeyed out from God, by His command, and will be liberated from the cycle of physical birth and death the moment we know that everything in this world, including us, is God. Hindu sages call this level of enlightenment vijnana (perfect wisdom) and sahaja (or natural, permanent) nirvikalpa samadhi.

When all movement in the mind stops, when the spiritual heart (or hridayam) opens and never shuts again, the individual being realizes God in sahaja nirvikalpa samadhi, the stage of liberation from the need to be physically reborn (or mukti). This level has been called vijnana (or perfect wisdom) by some and nirvana (or cessation of movement). But spiritual evolution does not cease here. Only the need to be reborn in this Third Dimension stops. Orders of existence stretch on in an endless vista, through dimension after dimension, universe after universe.

4. The Father created the domain of the Mother (mater, matter) as the setting for our spiritual journey and education. We wander in this material realm lifetime after lifetime, constantly learning.

The first creations in life were what Christians call the Holy Spirit and the Christ or Son and what Hindus call the Divine Mother or Shakti and the Atman. The first is a primal universal creative vibration known as Aum/ Amen, the Logos or Word. Known to Solomon as "Wisdom" or Sophia, to Lao-Tzu as the Mother, this level of reality is the Phenomenal world whereas the Father or Brahman is the Formless Transcendental, beyond the Phenomenal world.

The Christ or Atman is "the Father in me" or "Brahman-within-the-individual," a "fragment" or "spark," metaphorically speaking, lodged within the body (or bodies), which are created by the Mother. One cannot know the Father without first knowing the Son in a moment of enlightenment. This first sight of the Light grows, with meditation, till one day it becomes the sight of the Father's Light. The Son is the Father but the Father is greater than the Son. The Father is in me (in the heart of the individual) and I am in the Father (as are all things).

Neither is the Father male nor the Mother female. These designations were conventional teaching devices used by sages of old. There is no cosmic male, strictly speaking, and no cosmic female. The difference being pointed at is the same as the difference between movement (Mother) and rest (Father), sound and silence. Only the Father is not physical or material; everything else, no matter at how sublime or refined a level it exists, can be said to be physical or material when compared to the Father.

5. The Father made the material domain lawful. The most important law for us to know is the Law of Karma, which requires that what we do unto others shall be done unto us.

The material domain is the only domain in which law applies. Law does not apply to the Maker of the law, although He may submit to be governed by the law as in the case of an Avatar. The Mother is the "Voice crying in the Wilderness," the sound of Aum/Amen echoing throughout the Phenomenal domain as the music of the spheres, which creates, preserves, and transforms all things. The Father is the Wilderness in that no law can bind Him.

The most important law for us to attend to as Third-Dimensional beings is the Law of Karma. The Law of Karma is like guardrails which prevent a vehicle

from leaving the road. It keeps the individual soul from going too far to the left or right and ensures that the individual keeps moving forward toward the destined return of the Prodigal Child to God, once it tires of all experiences in the material world.

6. The form of our total journey is a sacred arc, like Jacob's Ladder, away from and back to God. But, day by day, we also follow a spiritual spiral, returning to the same karmic lessons repeatedly until we learn them.

As Jesus said, we come out from the Father into the world, remain for a while, and then return to the Father in what can be conceived of as an arc. When I had my vision of the purpose of life, in 1987, the form of the individual's journey out from God and back to God again formed a wide arc or circle.

Nonetheless, the Law of Karma ensures that we return to the same lessons again and again until at last we learn them and this return through successive lifetimes can be seen as a spiral. Thus the shape of life, if you will, can be visualized as a spiraling arc or circular coil. This virtually endless journey is depicted in many religions as a ladder of consciousness or a stairway of existence which we travel down and then up.

7. From one day to the next, we may expand or contract, but all the while we are cosmically drawn back to Him by a sub-sensible, eternal longing, planted there by Him, for Him: a longing for liberation (for more on this, see "The Longing for Liberation").

The longing for liberation is just one of the design elements built or hardwired into life forms. Most people, experiencing this subsensible tidal yearning, try to fill it with possessions, experiences, relationships, and so on. But God so designed life that nothing will satisfy it except the return to God. We go through life endlessly acquiring, enjoying and casting aside, ever unsatisfied, in an endless cycle of desire. This develops discrimination in us. Gradually we are made aware that nothing but God will satisfy our ineffable thirst and hunger. Then we develop detachment. At that point we cease to be prodigal children and begin our return to the Father, who welcomes us with open arms.

This longing then acts as a homing beacon or magnet on all life forms, no matter how exalted, drawing them ever onwards until they merge again with God. Hence the love in the eyes of saints toward God and the deep devotion of exalted beings, in whom the longing for liberation acts more strongly than in us.

8. In the cosmic Drama, there are three Actors we must realize: God the Father, God the Mother, and God the Child. These are the Transcendental, the Phenomenal, and the Transcendental in the Phenomenal. Christians call them (note the change in order) the Father, Son, and Holy Ghost. Hindus call them Brahman, Atman, and Shakti. The Formless became two Forms. The One made trillions of forms through the agency of the Two and then mysteriously entered into them. We are required to know that Trinity.

The "Holy Persons" are not persons, but levels of reality. They can be described as the Transcendental, the Phenomenal, and the Transcendental in the Phenomenal. We are the Transcendental in the Phenomenal, sparks of divinity who reside in the womb of the Mother until our divine birth. The Mother educates her children in the school of life until they are ready to be brought to meet the Father.

All religions have a conception of this Holy Trinity, though it may take some digging to correlate terms. We "know" the three levels in successively-higher experiences of enlightenment. We know the Son, Christ, or Atman in the experience of "stream entering" or "spiritual awakening" when the kundalini reaches the fourth or heart chakra.

We know the Mother in an experience of savikalpa samadhi or cosmic consciousness when the kundalini reaches the sixth or brow chakra (and the Third eye opens).

We know the Father first in an experience of kevalya nirvikalpa samadhi when the kundalini reaches the seventh or crown chakra and permanently in an experience of sahaja nirvikalpa samadhi when the energy reaches the spiritual heart or hridayam.

The Christ or Atman is often called the "Self," which leads us to say that we cannot know God until we become knowers of the Self. Translated that

means we cannot have the experience of seventh-chakra enlightenment until we have the experience of fourth-chakra enlightenment. Therefore know Thyself. Meditate on the Self that is known and it will become the knowledge of God. All of Jesus's parables about the treasure buried in a field, the pearl of great price, the mustard seed, and the measure of meal concern this journey of enlightenment.

Knowledge of these three levels of Reality is required of all beings before they graduate from humanness.. Their knowledge represents a progressive accomplishment. There is not simply one enlightenment or one level of enlightenment, but many. And beyond humanness there are also many further gradations of life.

9. Everyone will reach Him – some in the morning; some in the afternoon; and some in the evening. Experiences will vary, but all will eventually know God.

No one will fail to return to God. Even the very small number who choose such evil that they are liquidated can be said to return to God. For all the rest, they journey at varying speeds to enlightenment. I'm led to believe that God does not worry about the time it takes us to return. There is no dishonor at taking more time than our neighbor. Moreover, different beings are created at different times. Those who are reaching enlightenment when we do not may have been created earlier than we. Those people who reach enlightenment without rigorous discipline probably practiced rigorous discipline in other lives. Others are already enlightened and return in an unenlightened condition to serve by demonstrating what spiritual practice looks like.

10. Every genuine path will work. God plays all roles and observes all actions. He has become many; next to Him, there is none.

There is no religion or spiritual practice that is invalid, if genuine and sincerely followed. Some cults and orders may have dark purposes but the spiritual experiences of all genuine masters, translated into religious teachings (if rendered and maintained purely) are all acceptable in God's eyes. There is only one God. The God of the Christians is the God of the Muslims and God of the Hindus, Buddhists, Jews, Taoists, Sufis, etc. God is

One but His names are many. Hear, O Israel, the Lord thy God. The Lord is One, without a second. There is none else besides God.

Some will see Light; others will see a "form" of God; still others may have an intuitive sense of knowing. All genuine paths sincerely followed lead to God. God, through the Mother, designed the many paths to suit the various tastes of seekers, but all are efficacious. There is no ground to say that one religion or path is superior to another. There is nothing that supports the belief that the earnest followers of one religion will reach God and the earnest followers of another will not. God is on no side and on all sides.

11. In His love, He is universal, impartial, and supreme. What He wills must happen. He decreed this Drama for His own Pleasure. Each time someone knows its Self -- "Oh Thou I!" -- God meets God!

God loves all life forms - human, non-human, subhuman, superhuman. He makes no distinction among life forms. His Will must prevail. All is happening within His Being. He created the drama or lila for His own pleasure, a game of blind man's bluff (or buff), in which God plays all roles and is the object of the search as well as the searcher and the search. Only God can realize God. Whenever anyone realizes God, that one simply realizes itself and the Self that it realizes is God.

The Ancient Wisdom or Perennial Philosophy - Part 3, 2013



Annie Besant

“The Ancient Wisdom or Perennial Philosophy – Part 3,” June 30, 2013, at <http://goldenageofgaia.com/2013/06/30/the-ancient-wisdom-or-perennial-philosophy-part-3/>

I’d like to conclude our look at the Perennial Philosophy with three views of it: that of the religious organizer Annie Besant, the ascended master Hilarion, and the scholar Aldous Huxley.

Annie Besant

This Divine Wisdom is spoken of as the Wisdom, the Gnosis, the Theosophia, and some, in different ages of the world, have so desired to emphasize their belief in this unity of religions that they have preferred the eclectic name of Theosophist to any narrower designation. (1)

The main spiritual verities of religion from their vantage point may be summarized thus:

- i. [There is] one eternal infinite cognizable real Existence.
- ii. From That, the manifested God [unfolds] from unity to duality, from duality to trinity.
- iii. From the manifested Trinity many spiritual Intelligences [guide] the cosmic order.
- iv. Man [is] a reflection of the manifested God and therefore a trinity fundamentally, his inner real self being eternal, one with the Self of the universe.
- v. His evolution [proceeds] by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency. (2)

The Master Hilarion

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

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

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment. (3)

Aldous Huxley

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



Aldous Huxley

Rudiments of the Perennial Philosophy may be found among the traditional lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions. A version of this Highest Common Factor in all preceding and subsequent theologies was first committed to writing more than twenty-five centuries ago, and since that time the inexhaustible theme has been treated again and again, from the standpoint of every religious tradition and in all the principle languages of Asia and Europe. (3)

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

The records left by those who have known [the pure state described by the Perennial Philosophy] make it abundantly clear that all of them, whether Hindu, Buddhist, Hebrew, Taoist, Christian or Mohammedan, were attempting to describe the same essentially indescribable Fact. (4)

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

First: the phenomenal world of matter and of individualized consciousness -- the world of things and animals and men and even gods -- is the

manifestation of a Divine Ground within which all partial realities have their being, and apart from which they would be nonexistent.

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

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

Fourth: man's life on earth has only one end and purpose: to identify himself with his eternal Self and so to come to intuitive knowledge of the Divine Ground. (6)

Footnotes

(1) Annie Besant, *Esoteric Christianity*. Wheaton, IL: Theosophical Publishing House, 1953; c1901, 6.

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

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

(4) Aldous Huxley in *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, vii.

(5) Huxley, "Introduction" to Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 11-2.

(6) *Ibid.*, 13.

Towards an Integrated, Direct, and Unitive Spirituality

Towards a New, Integrated Spirituality, 2015



“Towards a New, Integrated Spirituality,” March 22, 2015, at <http://goldenageofgaia.com/2015/03/22/towards-new-integrated-spirituality/>

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

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

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

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

But we also speak a straight non-dualistic version that includes unitive consciousness, sahaja samadhi (a stage of enlightenment that follows Ascension), and the Triflame (the Company of Heaven's version of the Trinity: in Hinduism, Brahman, Atman and Shakti; in Christianity, the Father, Son and Holy Ghost).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

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

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

An Integrated, Direct and Unitive Spirituality - Part 1/7 2015



An Integrated, Direct and Unitive Spirituality – Part 1/7
March 23, 2015, at <http://goldenageofgaia.com/2015/03/23/an-integrated-direct-and-unitive-spirituality-part-17/>

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

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

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

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

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

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

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

The purpose of life is to know ourselves as God and ultimately to merge back into the Transcendental Void that God is.

That isn't the end. We emerge again, according to Archangel Michael, as and when we're needed.

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

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

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

Tomorrow we'll discuss the "why" of spirituality.

An Integrated, Direct and Unitive Spirituality - Part 2/7, 2015



An Integrated, Direct and Unitive Spirituality – Part 2/7
March 24, 2015, at <http://goldenageofgaia.com/2015/03/24/an-integrated-direct-and-unitive-spirituality-part-27/>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

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

An Integrated, Direct and Unitive Spirituality - Part 3/7, 2015



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

“An Integrated, Direct and Unitive Spirituality – Part 3/7,” March 25, 2015 at <http://goldenageofgaia.com/2015/03/25/an-integrated-direct-and-unitive-spirituality-part-37/>

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

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

It's a bit confusing.

Let me put it this way. There is the Source of everything, the One. That Source existed in nothingness and wanted to be known and to know itself. As Ibn Arabi put it: "I was a hidden treasure and I loved to be known, and I created the creation so that I be known. (1)

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

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

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

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

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

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

The Source

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

I've always called the Source the Father.

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

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

The Creator

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

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

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

I've always called the Creator the Mother.

The Created

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

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

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

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

This is part of the journey of Ascension.

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

But there's much, much more.

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

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

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

Footnotes

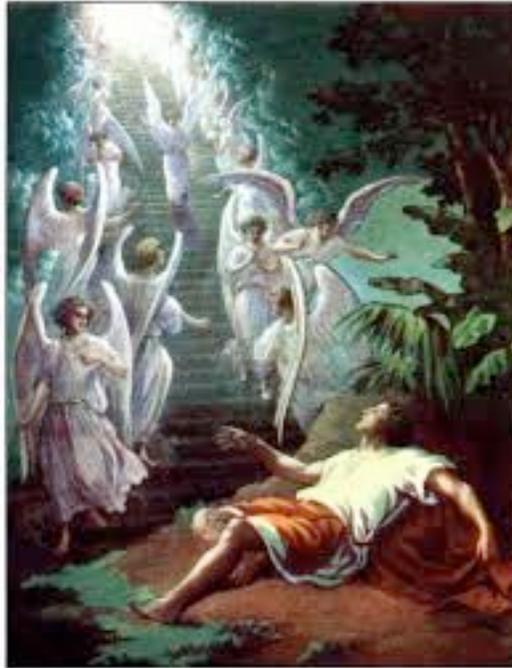
(1) Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.

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

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

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

An Integrated, Direct and Unitive Spirituality - Part 4/7, 2015



“An Integrated, Direct and Unitive Spirituality – Part 4/7,” March 26, 2015,
at <http://goldenageofgaia.com/2015/03/26/an-integrated-direct-and-unitive-spirituality-part-47/>

Krishnamurti once said:

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

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

The Divine Plan is the overall script for life.

I was given a glimpse of it in 1987, a wordless tableau that showed the progress of an individual soul from its birth from God to its return to and merger in God. (2) It lasted eight seconds in etheric time, but not a second passed in the world's time.

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

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

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

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

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

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

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

The natural laws are a part of God's Plan. They're God's commandments setting down the way the exercise called "life" is designed to be played out.

What we do unto others is done unto us again in turn. What we desire, we attract. What we fear, we also attract. Be equanimous and attract nothing ... but love.

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

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

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

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

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

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

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

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

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

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

Footnotes

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

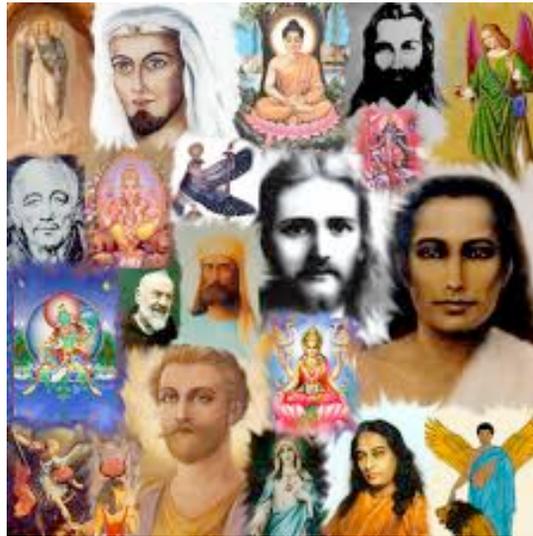
(2) See "Ch. 13. Epilogue" at <http://goldenageofgaia.com/spiritual-essays/16244-2/the-purpose-of-life-is-enlightenment/ch-13-epilogue/>

(3) Jesus in Matthew 16:28.

(4) Genesis 28:12-14.

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

An Integrated, Direct and Unitive Spirituality - Part 5/7, 2015



“An Integrated, Direct and Unitive Spirituality – Part 5/7,” March 27, 2015,
at <http://goldenageofgaia.com/2015/03/27/integrated-direct-unitive-spirituality-part-57/>

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

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

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

Integrated

What we want to know is the truth below all accounts. I'm speaking now at the level of knowledge because we're producing knowledge here with the written word. I'm not talking about the ultimate truth perceived in spiritual practice. That truth cannot be conveyed in words or known by the mind.

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

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

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

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

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

Direct

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

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

All the time, a push went on to personalize religion, to demonstrate that no one needs an intermediary, an intercessionary, etc. Scriptures were translated into the vulgate language. They were disseminated by printing press.

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

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

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

Unitive

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

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

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

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

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

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

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

An Integrated, Direct and Unitive Spirituality - Part 6/7, 2015



“An Integrated, Direct and Unitive Spirituality – Part 6/7,” March 28, 2015,
at <http://goldenageofgaia.com/2015/03/28/integrated-direct-unitive-spirituality-part-67/>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The paradox that situation creates is that, without sahaja, ordinarily we would need to be reborn into the Third. But I cannot conceive that we, being in the Fifth and not having had sahaja, would somehow return to the Third. So it's a gap in my knowledge as to exactly what stage of enlightenment triggers Ascension.

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

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

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

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

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

Footnotes

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

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

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

(4) "The reward of all action is to found in enlightenment." (Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 54. [Hereafter BG.]

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

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

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

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

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

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

An Integrated, Direct and Unitive Spirituality - Part 7/7, 2015



"An Integrated, Direct and Unitive Spirituality – Part 7/7," March 29, 2015,
at <http://goldenageofgaia.com/2015/03/29/integrated-direct-unitive-spirituality-part-77/>

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

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

We haven't looked at the natural laws that assist in the achievement of life's purpose or at many of the supporting characters in the leela or divine play

that life is. There's so much to look at that I can't imagine how many articles it would take.

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

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

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

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

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

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

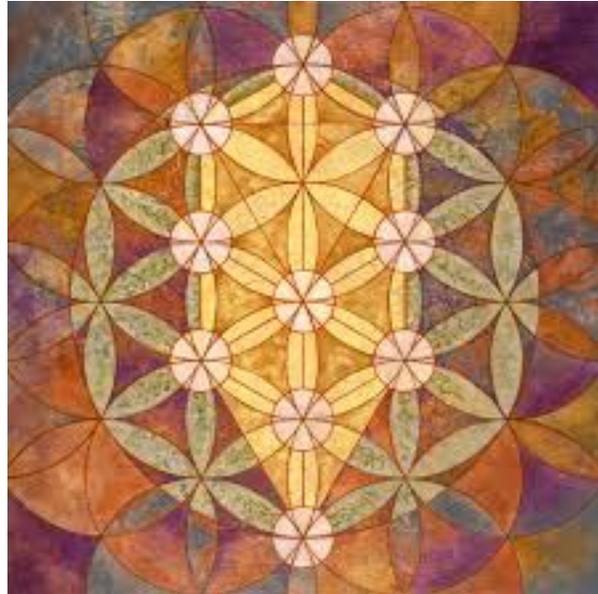
Rather than a picture, we've reproduced a puzzle actually. This is a 5D puzzle because the pieces not only need to be rightly arranged but each piece then needs to be gone into deeper and deeper.

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

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

Let's Have a Global Conversation

What is a Global Spirituality? 2018



“What is a Global Spirituality?” May 13, 2018, at <http://goldenageofgaia.com/2018/05/13/what-is-cross-cultural-spirituality/>

If we’re to build Nova Earth, we have to come to peace with our spirituality.

We can’t be fighting crusades, holy wars, and jihads any more.

And to come to peace, we try to arrive at a consensus on spiritual verities.

A “global” spirituality aims at arriving at cross-cultural agreement on those verities, such as the existence of the One, the nature of Reality, and the purpose of life.

A global “spirituality” means that we’re looking at everything connected to our relationship with Spirit, the Divine, or God – both personally and collectively.

Not simply our time spent in worship but our entire lives.

What are other partial or full synonyms for “global spirituality”?

The Perennial Philosophy, the Ancient Wisdom, the Watercourse Way, Theosophy, etc. – all these terms point to the same changeless Reality that all religions worship.

I’ve already written about some of its tenets including the purpose of life, the nature of enlightenment, and the nature of the Trinity.

What I want to do here is add a note on cross-cultural spirituality itself from the vantage point of the particular path I follow.

I follow the path of love and awareness.

When I say “the path of love,” I mean actually drawing up love from an open heart, the flow being higher dimensional than the Third. This’ll be the outcome of the planetary heart opening or “Event” that we’re all anticipating. We’ll all know what the inner tsunami of love feels like – and then watch the world change.

When I say “the path of awareness,” I mean making of oneself an object of awareness and remaining self-aware through all that happens.

I don’t mean becoming super-sensitive and taking offense at everything. I mean remaining aware of even that when it happens, along with everything else.

Both love and awareness are active practices. Drawing love up from my heart and sending it out to the world is an active practice.

Remaining aware means actually holding myself in my field of awareness always and observing all that occurs. That too is an active practice.

Awareness itself is neither passive nor neutral; however I am passive and neutral when I’m practicing being aware.

Awareness itself is active, just as love is: It dissolves conditions and moods. It’s the spiritual solvent that makes the statement come true, that “this too shall pass.”

Taking up these two practices, I apply what I know from cross-cultural spirituality to align with the nature of Reality and the purpose of life. I live my life according to what arises, trusting in the Divine and the Divine Plan.

Globally, Universally, 2014



“Globally, Universally,” March 15, 2014, at <http://goldenageofgaia.com/2014/03/15/globally-universally/>

The notion that we must speak as globals rather than nationals to end gender persecution is definitely in the wind. Archangel Gabrielle urged it on *An Hour with an Angel* March 13, 2014. (1)

Later Graham, Linda and I discussed what was said and decided that next week, we’d talk to Archangel Michael about acting as globals.

I said on another occasion:

“A global conversation is a chat we have as a world. A global conversation is a discussion that arises from the context of our shared characteristics. A global conversation is a conversation that speaks to our commonalities.” (2)

Each time we break through to a new level of communication, there’s a corresponding expansion of consciousness. (3)

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

What often holds us back is what we consider to be respect for other religions, cultures, societies, nations, etc. We certainly have seen in the past ample examples of people addressing other religions and cultures and foisting their own self-serving values on them so we do know the excesses we've gone to when we pretend to address the world.

On what basis can we address the world and not fall into ethnocentrism or similar pits? The answer is to base our speaking on the divine qualities and the universal laws.

Human rights as we've conceived them so far have been a stepping stone to a global culture. But they don't go far enough. They reach the level of the individual and the family but they often don't reach the level of the soul. That's because they're founded on the paradigm of empirical materialism which doesn't recognize that we have and are a soul.

Being only materially based, human rights don't pierce as far as love and joy pierce through to, prosperity for all and unencumbered free will that does no harm.

Freedom of assembly and freedom of religion are important. But the freedom to develop as a spiritual being, the freedom to engage with a sacred partner that goes much farther than simply the right to marry the person of one's choice – it's time to move beyond simply human rights to sacred rights and divine qualities. Only action based on a knowledge of the soul goes far enough to achieve world equality.

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

“Although we have different skin colors, different genders, and different cultures, we also know deeply that these differences need not divide us. Under our skin, behind our gender, and outside our culture, we’re all children of God; we’re all One.” (4)

Oftentimes the impetus to achieve what we want awaits us having the platform from, the forum from, or the cause of which to speak. A global platform produces global citizens. A global forum invites a depth of being that isn’t ordinarily available to us. A global cause calls forth a way of seeing and being that transcends all separateness and invites oneness in all ways and forms.

The existence of nations has offered a modicum of protection to some. It’s been used by others to corral their populations and exploit them. There’s nothing inherent in the notion of a nation-state that ensures the wellbeing of its citizens

But the human spirit is universal and acting from a global consciousness is the next step to experiencing the universal in us all. It’s time to think globally, even if in most cases we must act locally. It’s time to take up the perspective of oneness and act according to the divine qualities and universal laws.

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

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

“It’s time to turn to all our neighbors and have a global conversation for the birth of Nova Gaia, to set all unworkable things right and to put us on the path to human unity, equality, and abundance.” (5)

Footnotes

(1) Archangel Gabrielle on *An Hour with an Angel*, March 13, 2014, t http://www.blogtalkradio.com/inlight_radio/2014/03/13/an-hour-with-an-angel-archangel-gabrielle-gender-inequality-part-2.

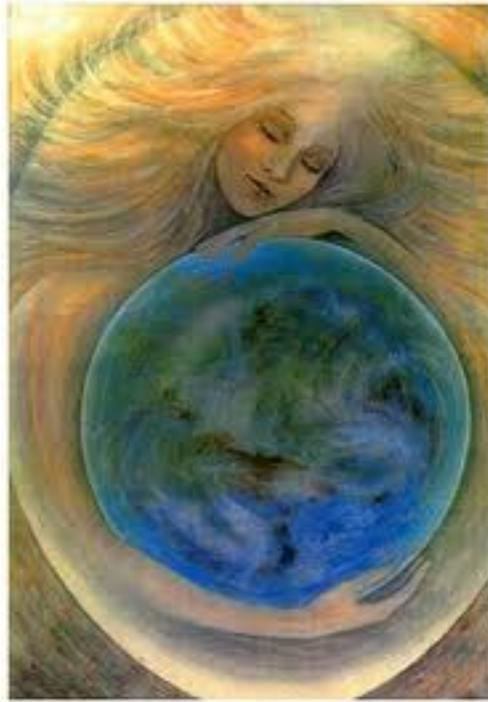
(2) “Let Us Have a Global Conversation” at <http://goldenageofgaia.com/building-nova-earth-toward-a-world-that-works-for-everyone/creating-a-global-conversation/let-us-have-a-global-conversation/>

(3) “Having a Global Conversation” at <http://goldenageofgaia.com/building-nova-earth-toward-a-world-that-works-for-everyone/creating-a-global-conversation/having-a-global-conversation/>

(4) “Let Us Have a Global Conversation” *ibid.*

(5) *Loc. cit.*

Let's Have a Global Conversation, 2013



“Let Us Have a Global Conversation,” January 23, 2013, at <http://goldenageofgaia.com/2013/01/23/let-us-have-a-global-conversation/>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

(1) Bayazid of Bistun in PP, 12.

(2) John 16:28.

Having a Global Conversation, 2012



“Having a Global Conversation,” April 7, 2012 , at <http://goldenageofgaia.com/2012/04/07/having-a-global-conversation/>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Creating the Context of a Global Culture, 2018



“Creating the Context of a Global Culture,” April 2, 2018, at <http://goldenageofgaia.com/2018/04/02/creating-the-context-of-a-global-culture/>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Culture is not innate. If we were blind and deaf, we might never know culture. It doesn't exist in our genes. It really does live in our minds – *as*

culture. And it has to be handed down from parent or teacher to child – by spoken or written language, pictures, etc.

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

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

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

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

Footnotes

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

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

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

The Biblical Code

The Biblical Code, 2010



Moses climbs Mount Sinai to receive the Laws

“The Biblical Code,” December 26, 2010, at <http://goldenageofgaia.com/2010/12/26/the-biblical-code/>

The language of mystery

I've said earlier that some religious teachers met a violent end. For them to be able to discuss the mysteries in a manner explicable to those with ears to hear while going over the heads of the worldly-minded, the religious teachers of other days sometimes spoke in code.

In these essays, we shall point to a few examples of that code and translate their encoded words back into plain and simple language again, as best we can.

The Biblical code is a repository of metaphors, parables, and proverbs relating to profound realities. For example, "the fire ever burning on the altar" means the immortal Self, the Christ, the prince of peace and Light of the world in the heart; (1) "the temple of God" is usually the human body that houses the Self; (2) "the garments" or "clothes" often represent the desires and thoughts in which a person is dressed that obscure the Self from our view; (3) "clouds" and "glory" often refer to the Holy Spirit, as do the phrases "Word of God," "Amen," "Wisdom," etc. (For the Biblical code as it relates to the Holy Spirit, see "The Divine Mother or Holy Spirit" at <http://www.angelfire.com/space2/light11/mother.html>.)



Jesus teaching with parables

Sometimes these metaphors are used to make a difficult topic more easily understandable. Pseudo-Dionysius describes this work that the code does.

"We ... grasp these things in the best way we can, and as they come to us, wrapped in the sacred veils of that love toward humanity with which scripture and hierarchical traditions cover the truths of the mind with things derived from the realm of the senses.

“And so it is that the Transcendent is clothed in the terms of being, with shape and form on things which have neither, and numerous symbols are employed to convey the varied attributes of what is an imageless and supra-natural simplicity.” (4)

More often, the code was used to couch profundities in a veil of mystery, as Jesus explained to his disciples.

"The disciples came, and said unto him, Why speakest thou unto them in parables?"

"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. ...

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." (5)

It was not given to the worldly to understand the mysteries. Of them St. Paul says:

"If our gospel be hid, it is hid to them that are lost [in worldliness]:

"In whom the god of this world hath blinded the minds of them which believe not." (17)

Even the religious masters of Israel, like Nicodemus, were to be found among the ranks of the worldly. Here Nicodemus, having asked Jesus for the truth, cannot penetrate his seeming riddles.

"Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ...

"Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? ...

"If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (18)

All such metaphors as being born again, being redeemed, raised up, saved, sitting with Jesus in Paradise, or returning to the temple and going no more out are all synonyms for enlightenment, the realization of God the Father, which we have seen to be the purpose of life.

Jesus is telling Nicodemus that a man must be born again -- that is, he must experience the death of the ego and the realization of the Self or Christ -- before he can enter the Kingdom of Heaven.

Jesus' own disciples sometimes had trouble with his sayings. But they were his sheep and he held out to them the promise that one day (the day of enlightenment) they would understand all.

"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." (19)

My understanding is that Jesus has spoken until now in proverbs and parables in order to conduct a public ministry and yet reach only the ears of the spiritually ripe. The times in which he preached, as history showed, were intolerant.

But he promises that that a day will soon come when he will show his disciples the Father plainly. This is the promised day or redemption or enlightenment. (See footnote 20 for an instance of the Master showing the ripe disciple the Father plainly.)

There is a poignant moment when Jesus tells his disciples a deep spiritual mystery in a single sentence. We have had occasion to examine that statement before. It is Jesus summarizing the spiritual parabola, the sacred arc, away from and back to God. He says: "I came forth from the Father, and I am come into the world: again, I leave the world, and go to the Father." (21)

His disciples take Jesus literally and respond: "Lo, now speakest thou plainly, and speakest no proverb." (22) But Jesus has uttered a highly-compressed proverb, a kernel of truth, with several layers of meaning, which appears to have escaped them. Such was the ignorance that surrounded the

master that he chose to wrap his nuggets of wisdom in timeless but enigmatic parables and jewel-like proverbs even with his own disciples.

A Treasury of Enlightenment Motifs

With the help of the many commentaries and interpretations now available to us, we can interpret parts of the scriptural code and reveal the Bible for what it is -- a rich treasury of enlightenment formulas and motifs, tableaux and dramas. Its word-pictures have already burnt themselves into our collective memories, each there recording something vital about enlightenment.

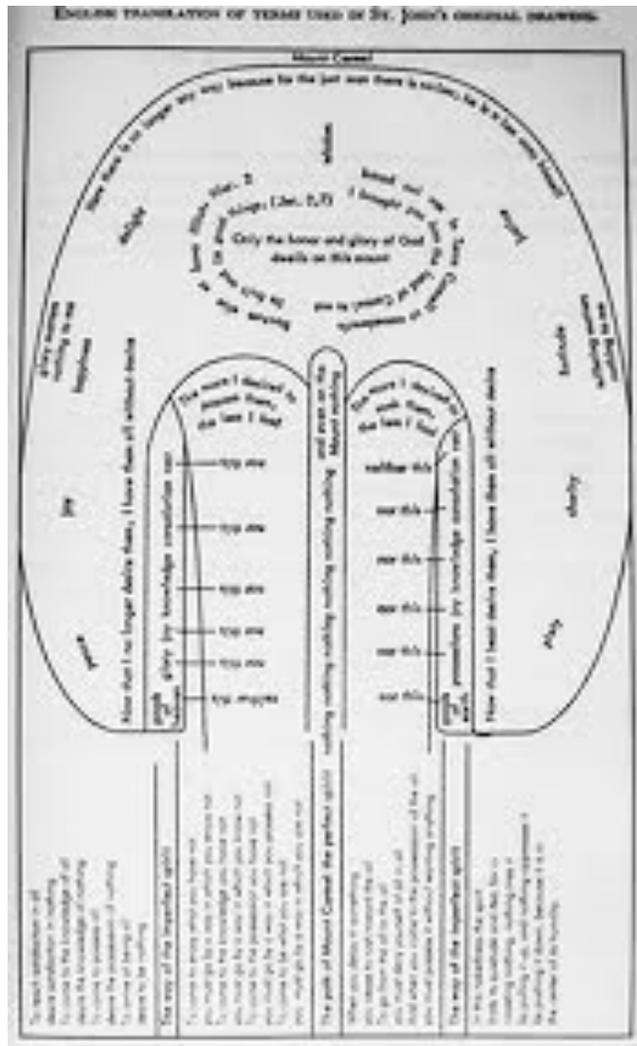
I am going to take one example and develop it at some length. It suggests that the Biblical masters had knowledge of the chakra system and the kundalini. We start with a passage from Exodus:

"Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount.

"And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks and herds feed before that mount." (23)

St. John of the Cross explains the significance of the divine drama of Moses' ascent up Mount Sinai. St. John shows us that the ascent is a consciously-directed set of actions, designed to leave in our recollection an enlightenment tableau.

"When God ordered Moses to climb to the top of the mountain ... He commanded Moses not only to ascend alone, and leave the children of Israel below, but to rule against the pasturing of beasts on the mountainside. [Ex. 34:3]



This is St. John drawing of "The Carmel"

of the Cross's Ascent of Mt.

“The meaning is that a person ascending this mount of perfection to converse with God must not only renounce all things, by leaving them at the bottom, but also restrict his appetites (the beasts) from pasturing on the mountainside, on things which are not purely God. For in God, or in the state of perfection, all appetites cease.” (24)

St. John of the Cross furnishes us with one clue to the drama here. In another section of his book, he gives us a second clue to unlock the full meaning of the Sinai drama. St. John of the Cross was spiritual director to the nuns and monks of the reformed Carmelite order. He drew a picture once of the ascent up Mount Carmel which he counselled them to undertake. What was the Mount Carmel he depicted? It was the human head. (25)

St. John depicts the human spine ending in the brain. He is testifying to the knowledge of what Easterners term the kundalini, which Da Free John called “the current of immortal joy.” (26) There are hints in his works that he knew of the chakra system. For instance, he describes his enlightenment experience, making reference to "lilies," which could be his term for the chakras.

"I abandoned and forgot myself,
Laying my face on my Beloved;
All things ceased; I went out from myself,
Leaving my cares
Forgotten among the lilies." (27)

The ascent of the kundalini figured prominently in the enlightenment of Franklin Merrell-Woolf. Let’s hear a modern-day description of that spiritual energy.

“The Current is clearly a subtle, fluid-like substance which brings the sense of well-being already described. Along with It, a more than earthly Joy suffuses the whole nature. To myself, I called It a Nectar. Now, I recognize It under several names. It is ... the 'Soma,' the 'Ambrosia of the Gods,' the 'Elixir of Life,' the 'Water of Life' of Jesus, and the 'Baptism of the Spirit' of St. Paul. It is more than related to Immortality; in fact it is Identical with Immortality.” (28)

“To the sensuous consciousness It appears as of the nature of a fluid, for there is a sense of 'flowing through.' It penetrates all tensions with the effect of physical release. Spots that are not so well feel both rested and stronger. All over and through and through there is a quality that may well be described as physiological happiness. The organism feels no craving for sensuous distraction in order to find enjoyment. The external life of the individual could appear highly ascetic and austere to others, but all the while it would be profoundly happy. ...

“I wish, by every means possible, to make the point clear that in the Current lies the highest possible value which, from the relative standpoint, we call enjoyment.” (29)

Sri Ramakrishna tells us that “a man’s spiritual consciousness is not awakened unless his Kundalini is aroused.” (30) The climb of the kundalini from the base of the spine to the crown of the skull is the real ascent of Mount Sinai or Mount Carmel that results in enlightenment. Sri Ramakrishna describes the entire course of the Kundalini up the spine.

"The Kundalini dwells in the Muladhara [chakra, at the base of the spine]. When it is aroused, it passes along the Sushumna nerve, goes through the centres of Svadhithana, Manipura, and so on, and at last reaches the head." (31)

"With ordinary people the mind dwells in these [first] three planes, at the organs of evacuation and generation and at the navel." (32)

"The awakening of the Kundalini is the beginning of spiritual consciousness, and its union with Siva in the Sahasrara [seventh chakra], ending in samadhi [absorption in God], is the consummation." (33)

St. John’s drawing of the ascent of Mount Carmel implies knowledge of the importance of the body's spiritual energy system. St. Paul was probably also aware of it. If we know that what Christians call the Holy Spirit Hindus call, among other names, Shakti (Energy) and Mother Kundalini, then we can see the special significance in St. Paul's observations that the Holy Spirit dwells in the temple of God, which is the human body, as the spiritual energy or kundalini.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (34)

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (35)

The body is wholly an artifact of the Holy Spirit, who made matter itself and who resides in the body as the kundalini energy. (See “On the Divine Mother or Holy Spirit” at <http://www.angelfire.com/space2/light11/mother.html>.)

King Solomon also betrays knowledge of the kundalini system when he states that "wisdom hath builded her house [the body], she hath hewn out her seven pillars [the chakras]." (36)

The image of Moses climbing Mount Sinai, leaving the Israelites and the beasts of the field at the base of the mountain (probably the fourth chakra, where one experiences the first enlightenment or "spiritual awakening") and ascending the hill to the top (the seventh chakra) where he receives the law (that is, where one experiences God-Realization or Brahmajnana) is a tableau that prepares us to know the work of the kundalini.

After the spiritual energy reaches the fourth chakra, all our thoughts and appetites (represented by the Israelites and beasts) fall away from us and we journey alone from there (i.e., without the worldly desires of the mind). When the kundalini reaches the seventh or crown chakra, we are united with God and blessed with profound wisdom (i.e., we receive the law).

This encoded enlightenment motif has been impressed on the minds of those who have read the dramatic tale of Moses' ascent of Mount Sinai; later enlightenment teachings can be mapped onto it. What we might have questioned or rejected if described in straightforward language has been accepted without difficulty when acted out or ensconced in the Biblical code.

Nor is this use of a code restricted to the Bible. Here it is discussed in the Koran. The archangelic author testifies to depriving the worldly of the ability to understand the secret lore contained in the scriptures. His words hauntingly echo those of Jesus. Says he:

"We have cast veils over their hearts, lest they should understand Our words, and [have] made them hard of hearing. Call them as you may to the right path, they shall never be guided. (37)

"Allah leaves in error whom He will, and guides those who repent and have faith; whose hearts find comfort in the remembrance of Allah." (38)

He couches his descriptions of enlightenment in metaphors, knowing that scoffers will not be able to penetrate them: "We coin these similes for the instruction of men; but none will grasp their meaning except the wise." (39) Thus the scriptural practice of speaking in code was not limited to the Jewish and Christian traditions.

References

(1) "The fire shall ever be burning upon the altar; it shall never go out." Leviticus 6:13.

(2) I Corinthians 3:16.

(3) Genesis: 35:2; Exodus 19:10.

(4) Cohn Luibheid, trans., *Pseudo-Dionysus, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 52. (Hereafter CWPD.)

(5) Matthew 13:10-11 and 13

(6) Matthew 7:6.

(7) I Corinthians 2:7-8.

(8) Colossians 1:26-7.

(9) CWPD, 149.

(10) *Ibid.*, 58.

(11) Philostratus. *The Life of Apollonius*. trans. C.P. Jones. Harmondsworth: Penguin, 1970.

(12) Annie Besant, *Esoteric Christianity*. Wheaton, IL: Theosophical Publishing House, 1953; c190, 49. (Hereafter ESO.) Cf. Paul in Romans 8:38 and Colossians 1:16-7.

(13) CWPD, 52.

(14) ESO, 51

(15) Proverbs 1:6.

(16) Matthew 7:6.

(17) II Corinthians 4:3.

(18) John 3:4 and 10.

(19) John 16:25.

(20) Paramahansa Ramakrishna offers a very interesting example of the the Master or Personal God showing the ripe aspirant the Father or Impersonal God plainly. He had a vision of Shiva (the Personal God) at the Banares burial grounds revealing Brahman (the Father, the Impersonal God) to the aspirant upon his death.

Said Siva to the aspirant: "This is My aspect with form, My embodiment in maya. I assume this form for the sake of the devotees. Now look. I am merging in the indivisible Satchidananda!' Uttering these words, Siva withdraws His form and enables the dying person to see Brahman." (Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 584. Hereafter GSR.)

(21) John 16:28.

(22) John 16:29.

(23) Exodus 34:2-3.)

(24) Kieran Kavanaugh and Otilio Rodriguez, trans. *Complete Works of St. John of the Cross*. Washington: Institute of Carmelite Studies, 1973. 83. (Hereafter CWSJC.)

(25) Ibid., 66-7.

(26) Da Free John, *The Knee of Listening*. Original Edition. Clearlake, CA; Dawn Horse Press, 1984; c1973. , 157.

(27) CWSJC, 69.

(28) Franklin Merrell-Wolff, *Pathways Through to Space. A Personal Record of Transformation in Consciousness*. New York: Julian Press, 1973, 31.

(29) Ibid., 20-1.

(30) GSR, 830.

(31) Loc. Cit.

(32) Ibid., 245.

(33) GSR, 22.

(34) I Corinthians 3:16.

(35) I Corinthians 6:19.

(36) Proverbs 9:1.

(37) N.J. Dawood, trans. *The Koran*. Harmondsworth: Penguin, 1964; c1959, 94. (Hereafter KOR.)

(38) KOR, 142.

(39) Ibid., 194

Cracking the Code, 2013



“Cracking the Code,” September 3, 2013, at <http://goldenageofgaia.com/2013/09/03/cracking-the-code/>

I've just spoken with a reader about the Biblical code. (1) Perhaps I can say a word about the matter under discussion, not somehow as an expert, which I'm not, but more as an "intelligent user."

I imagine interest in the Bible increases as we head into events that are more and more miraculous and seem to require interpretation.

The purpose, I think, of the Bible, the Bhagavad Gita, Koran and other sacred books is to assist us in achieving the purpose of life. The purpose of life is enlightenment - that is, knowing our true nature and identity. (2) That true nature and identity is God (but notice how knowing the right answer doesn't help. Realization is what's needed.)

We learn our true identity by realizing who we are step by step in regard to three levels of reality. Christians call them the Trinity of Father, Son and Holy

Ghost. Hindus call the same three levels of reality Brahman, Atman and Shakti. In the last analysis, these words are code words that need explaining.

The Father or Brahman is the Transcendental. The Holy Spirit or Divine Mother is the Phenomenal or Material (Mother, mater, matter). The Son or Atman is the Transcendental in the Phenomenal (or the Soul in the body).

Other code words for them are:

- The Father - the great tree into which the mustard seed grows, the Source, the All-Self, the Alpha and Omega
- The Mother- the Word of God, the Voice in the Silence, the Voice of One crying in the wilderness, Aum/Amen, Prakriti/Procreatrix, etc.
- The Son or Atman - the firebrand plucked from the burning, the fire always burning on the altar (of the heart), the treasure buried in the field, the pearl of great price, the savior, the prince of peace, etc.

The passage in question that the reader was inquiring about was that of Jesus appearing in the clouds:

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” (3)

What were the clouds? I was asked. Here is Paramahansa Ramakrishna describing them:

"I felt as if my heart were being squeezed like a wet towel. I was overpowered with a great restlessness and a fear that it might not be my lot to realize [the Divine Mother] in this life. I could not bear the separation from Her any longer. Life seemed to be not worth living.

"Suddenly my glance fell on the sword that was kept in the Mother's temple. I determined to put an end to my life. When I jumped up like a madman and seized it, suddenly the blessed Mother revealed Herself.

"The buildings with their different parts, the temple, and everything else vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness.

"As far as the eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up! I was panting for breath. I was caught in the rush and collapsed, unconscious. What was happening in the outside world I did not know; but within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine Mother." On his lips when he regained consciousness of the world was the word 'Mother.'" (4)

Whenever you see a passage in the Bible that seems cryptic, the first place to start is to reason out whether it refers to the event or process of enlightenment or the nature of the Trinity.

The parables of a treasure buried in a field, the pearl of great price, the great fish, and the mustard seed are all statements of how to achieve enlightenment.

A statement of the sun going down in Jerusalem would be the moment at which this world disappears and we are face-to-face with God, so to speak. The same moment is being referred to when the "last day of mortality" is being discussed. The sun might be said to come up on the New Jerusalem, coming foursquare down from the heavens, which would be the writer's way of saying we achieve enlightenment

Why did the sages write in code? Well, as you can see by what happened to Jesus, one could be murdered for going against what the reigning religious leaders said. Remember too that he was chased out of a synagogue earlier.

Jesus called revealing too much spiritual truth to the uninitiated throwing one's pearls before swine. He didn't mean that insultingly. Swine want corn, not pearls. If what we offer them is not to their liking, they would turn on you. In those days, one could be stoned or chased out of town for preaching truth. So he couched the truths in code.

This same caution was unnecessary in tolerant India so that the *Bhagavad-Gita*, for instance, could be written in relatively plain language, except for specialized terms for things of which we have no knowledge, like the Atman or Christ. But for the rest, the plainest language possible appears to have been used, which makes the *Bhagavad-Gita* a good source to go to to understand the Bible.

The parables and metaphors of the Bible are also good epitomes of what's explained in the *Bhagavad-Gita*.

Someday, the sooner the better, we'll take up cross-cultural spirituality and translate all the terms of the world's great religions back into what was called the Perennial Philosophy. On that day, we'll be able to read the descriptions of any religion and know plainly what is being said.

The work of life doesn't differ down through the ages. It isn't the case that enlightenment is the purpose of life for this generation but was not for a generation, say, four centuries ago or four centuries into the future.

Many of the processes for accomplishing that task also remain the same (and many change). So knowing how to break the code has tremendous value in terms of what life is really all about: knowing ourselves as the One.

Footnotes

(1) For more articles on the subject, see "Cross-Cultural Spirituality" at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/>

(2) On this subject see all the papers under "The Purpose of Life" at <http://goldenageofgaia.com/spiritual-essays/16244-2/>.

(3) Matthew 24:30.

(4) Paramanahsa Ramakrishna in Swami Nikhilananda, trans. *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 13-4.

A Rosetta Stone of Religion



Rosetta Stone

A Rosetta Stone

The saints and sages whose works we shall examine here have in a sense furnished us with a very complicated Rosetta Stone of religions.

The actual Rosetta Stone had three languages on it -- Egyptian hieroglyphic, demotic, and Greek -- representing each of the three languages in Egypt at the time. Using his knowledge of two (demotic and Greek), Champollion deciphered the third (hieroglyphics).

In our work of deciphering the religious Rosetta Stone, we will look for links among the names and characteristics that the masters of enlightenment attribute to the God of a thousand names.

"Connecting the dots," following their lead, will help us understand each other's deities and experiences. If we are successful, we shall be able to "make connections" among many of the world's great religions on the topics covered here.

The Christ, Atman, or Self

Are there passages in the works of the sages that indicate that the masters used synonyms which we can expect to draw on? Yes, Sri Ramakrishna demonstrates that they do. In one passage of the *Gospel of Sri Ramakrishna*, he says: "Pure Mind, Pure Buddhi, Pure Atman -- all these are one and the same." (2)

This is valuable information and is the type of comment that will help us. Sri Ramakrishna has here equated "mind," which is a common Buddhist term, with "Atman," a common Hindu term.

[Elsewhere](#) we hear Sri Ramakrishna say that:

"He who is called Krishna is also called Siva, and bears the name of the Primal Energy, Jesus, and Allah as well – the same Rama with a thousand names." (3)

Sri Ramakrishna is giving us reliable evidence on the the One behind all names and manifestations. On his authority, we can say that the One has manifested as Allah, the Divine Mother (Primal Energy), Jesus, Krishna, Rama, and Shiva.

Ibn Arabi furnishes us with another set of links.

"According to the people of the Union, self, heart, spirit, intellect, mystery all mean the same thing. These different names are given to the same thing which takes different forms at different times." (4)

The "people of the Union" are the enlightened masters; the "Union" itself is union with God. Ibn Arabi says that when they say Self, Heart, Spirit, Intellect (what Sri Ramakrishna called "Buddhi"), and Mystery, they mean and point to one thing only. Now we can connect Sri Ramakrishna's term "Atman" with Ibn Arabi's terms "Self," "Heart," and "Spirit." Moreover, we

know that both Sri Ramakrishna and Ibn Arabi agree that this is equivalent to the pure intellect.

When two words or phrases can be identified as appositives, they too can be equated. The Hebrew prophets and psalmists of the Old Testament and Apocrypha often used the poetic device of repeating themselves, using appositives, which will prove very helpful for our comparisons.

We shall be watching for the masters to furnish us with connecting links between their discussions of these High Powers and when we find them we shall be examining them as lines of connection among religions.

Here is an example of the use of appositives from the Apocrypha.

“And who has learned your counsel
Unless you gave him wisdom,
And sent your holy spirit from on high”.
(5)

Solomon uses the terms “wisdom” and “holy spirit” as synonyms.

If we fast-forward to the near present, we hear an enlightened master like Paramahansa Yogananda producing a series of identical words for this same “holy spirit.”

“The ancients, not versed in the polished language of modern times, used 'Holy Ghost' and 'Word' for Intelligent Cosmic Vibration, which is the first materialization of God the Father in matter [i.e., the Mother]. The Hindus speak of this Holy Ghost as the 'Aum.'” (6)

From his testimony, we can make the tentative connection among a variety of terms – Holy Spirit, intelligent cosmic vibration, Word, and Aum.

The twentieth-century Christian master Omraam Mikhail Aivanhov gives another example, this time to do with the Son of God, what Hindus call the Atman.

The Christ ... is the Son of God, the divine spark buried deep in every soul.
(7)

Thus we know from his testimony that the Christ or Son of God is the divine spark buried in the heart of every soul.

This divine spark is the light that transforms, the only offspring of the Most High God, what we have might call generically the Child of God.

And so we proceed, from connection to connection, always using the testimony of enlightened saints and sages, who themselves speak from their own illuminated experience.

As we connect more dots, we will hear the Christ referred to by many more names – the Prince of Peace, the pearl of great price, the treasure buried in a field, the mustard seed that grows into a great tree (the tree being the Father or Brahman).

We shall hear It called Fire the Son of the Lord (Zarathustrean), a firebrand plucked from the burning, the fire always burning on the altar (Bible), Atman (Hindu), the Buddha-Nature (Buddhism). The number of names that the world's enlightened saints and sages have known it by is long – saviour, messiah, the light that gleams in a moment of your mind, the Eye of God, and the Countenance of God.

Once we make the connections, what Zarathustra said about “Fire the Son of the Lord” can then be compared with what Krishna said about the Atman. What Jesus said of the Christ can be compared with what Buddhists say of the Buddha-Nature. The line of connected dots stretches down through time and throughout humanity's religious thought.

Yet another series of dots connects what we hear what about the various enlightenments. We find that what Hindus call “spiritual awakening” is the same as what Buddhists call “stream-entering” and what Sri Ramakrishna means when he talks about the spiritual energy reaching the fourth chakra.

All Worship the Same High Powers

The net effect of all of this is to show us that all of us worship the same High Entities which Christians call the “Trinity” and that our experiences of Them are common and commonly fulfill the purpose of life.

Some will worship the Father as Allah; others as the irreducible Essence, Brahman, or Ahuramazda. The name makes no difference. The same One is invoked through every name. There is in fact only One God and only our ways of thinking about Him vary.

Some prefer to worship the Holy Spirit as Wisdom, Shakti, or the Divine Mother.

Others prefer to worship the Only Begotten Son, the Christ, as the Atman, the fire always burning on the altar, or Fire the Son of the Lord.

In whatever way we choose to worship God, we shall see here where the great religions connect, where they agree, where they correspond.

Notwithstanding what I have said, the spectrum I can cover in these pages must of necessity be slim. I invite others to point out more lines of connection in other areas of divine study. These connections point to the common Truth towards which all religions tend.

Footnotes

(1) See, for instance, Aldous Huxley, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944.

(2) Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942. , 802.

(3) *Ibid.*, 35.

(4) Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d. , 4.

(5) "Wisdom of Solomon" in Edgar J. Goodspeed, trans., *The Apocrypha. An American Translation*. New York: Random House, 1959; c1938. , 195.

(6) Paramahansa Yogananda, *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979, 1, 15-16.

(7) Omraam Mikhael Aivanhov, *Love and Sexuality, Part 1*. Frejus Cedex: Editions Prosveta, 1987, Part 1, 22. The rest of his quote is also notable: "By

binding himself to his higher soul man becomes bound to the Christ principle, which is everywhere, in every soul, and through Christ, he is bound to God."

(8) The Atman or Self, the Child of God, when it incarnates (as an Avatar), is said to manifest itself in matter through the help of the Divine Mother, Shakti, or the Holy Spirit, as Sri Ramakrishna makes clear:

"It is Sakti alone that becomes flesh as God Incarnate." (GSR, *ibid.*, 272.)

"The Divine Mother of the Universe manifests Herself through this three-and-a-half cubit man." (*Ibid.*, 353.)

"It is the Sakti, the Power of God, that is born as an Incarnation." (*Ibid.*, 726.)

The Divine Syntax, 2010



"A Divine Syntax," July 18, 2010, at <http://goldenageofgaia.com/2010/07/18/a-divine-syntax/>

I've just had a very pleasant discussion with a reader doing graduate work in biology. I don't feel I have permission to use her name. But discussing matters with her suggests that it may be time to have another discussion I haven't had in any detail for years.

That other discussion is to connect a few dots cross-culturally, to provide a possible syntax of terrestrial spirituality and enlightenment studies.

For many, this discussion will not resonate and I ask you just to ignore it and pass on to the next post. But for some it may provide another piece of the spiritual jigsaw puzzle.

David Wilcock has suggested that Ascension may happen for some of us before Dec. 21, 2012. (1) Ascension implies reaching the zero point of time.

I know very little about the Fibonacci sequence, golden ratio, etc. David appears to know a great deal about it. But if we discuss the sine wave that the divine energy is, that becomes another matter.

As far as I'm aware, Hindus call that sine wave “Aum,” the Divine Energy, personified as Shakti by Hindus and as the Holy Spirit by Christians. That sine wave is the primordial creative vibration, the light that called everything into being, the breath (spiritus) that moved upon the waters, Wisdom who created her temple with seven pillars (the body with seven chakras).

Hindus say that the sine wave that Om is has three phases – creation, preservation, and transformation – which they call the three Gunas – rajas, sattwa, and thamas – and which, in my view, are personified as Brahma, Vishnu and Shiva. Brahma presides over creation; Vishnu over preservation; and Shiva over transformation.



This means that the Trimurthy of Brahma, Vishnu, and Shiva is itself a subset of Shakti, the Divine Energy, Aum/Amen, Procreator/Prakrithi. Sri Ramakrishna says that it is Shakti who has become the gunas. (2)

Shakti or the Holy Spirit is itself part of the Trinity of Brahman, Atman and Shakti to Hindus and Father, Son, and Holy Ghost to Christians.

The difference between Shakti and Brahman is the difference, as Jesus said, (3) between a movement and a rest, or between the formless Void and form-birthing Energy. The Father or Brahman is still; the Holy Spirit or Shakti is movement.

There is no gender at that level of phenomena. The ancients used gender to differentiate between stillness (masculine) and motion (feminine).

Notice that the spiritual assignment of gender is the opposite of the psychological, where motion or penetration is called masculine and stillness or receptivity is called feminine. All owe much more to convention than to reality.

The third member of the Trinity is the individuated Formless or Atman, the Son of God, the Christ. The individuated Formless resides in the heart of the being as the Prince of Peace, the treasure buried in a field, the pearl of great price, the mustard seed that grows into a great tree, the meal that leavens the whole loaf.

Three other ways to think of the Trinity that may be suggestive are:

God the Father can be thought of as the Transcendental; God the Holy Spirit as the Phenomenal; and God the Son as the Transcendental in the Phenomenal.

The three can also be conceived of as the Father, Mother, and Child.

And, speaking in terms of a divine syntax, they can be thought of as the Universal Subject, the Holy Verb, and the Divine Object.

The purpose of life is to allow the Formless an opportunity to experience itself. The Formless being One and All There Is is one without a second and thus cannot experience itself.

But creating illusory forms which, when they lose their ignorance in Self-Realization, know that they are God allows the Formless a chance to meet itself. God meets God in enlightenment.

To create this drama or lila in which illusory forms are created and journey out into a physical world to travel from God to God, the Motionless stirred, the Void became light, energy, love, sound. And a world of objects was born.

Shakti created the body and the Formless inhabited the heart as the Son of God, the Child of God, the Christ or Atman.

All created objects, from the lowliest atoms to the mightiest angels, are stirred by the three gunas and move from the lowest or thamas to the middle or rajas and finally to highest or sattwa, until they are freed from all three and merge again in the Formless Void.

Enlightenment, the purpose of life, has many levels. Sri Ramakrishna used to discuss these by talking about the rising of the kundalini.

When the kundalini reached the Fourth or Heart Chakra, one experiences spiritual awakening. I would call that the vision of the Son of God, Atman, or Christ. It's seen as a discrete point of light, which we know we are and know as well that we are immortal.

When the kundalini reaches the Sixth or Brow Chakra or Third Eye, we see the light in all creation. I would call that the vision of the Holy Spirit, Divine Mother, Shakti. I would also call it cosmic consciousness or savikalpa samadhi. We now know that we are one with the world.

When the kundalini reaches the Seventh or Crown Chakra, we see the light transcending creation. I'd call this the vision of Brahman or the Holy Father. I'd also call it God-Realization, Self-Realization, Brahmajnana, or kevalya nirvikalpa samadhi. We now know that we are one with God.

Now I'm guessing because no one sage makes all the following points so I'm not sure I'm correct in equating all that I do here. When the kundalini moves beyond the Crown Chakra and reaches the Heart (not the Heart Chakra, but the hridayam or spiritual heart-aperture), we pass beyond the chakra system. I would call this the vision of Parabrahman, vijnana, or sahaja samadhi. We now know, not just that I am God, but that God is everything and everything is God.

Having walked to the roof (the Crown Chakra), we've come down from the roof again (to the hridayam). When we reached the roof, we knew "I am God." When we came down from the roof and looked at the stairs and the

lime on the wall, we saw that "It is God who has become everything." (4)
These are levels of unitive consciousness.

Enlightenment at the Seventh Chakra is not permanent; the heart opens and shuts again. Enlightenment at the Spiritual Heart-Aperture or Hridayam is permanent; the heart opens and stays open.

This level of enlightenment is what Ramana Maharshi pointed to. It is what Sri Ramakrishna called the highest enlightenment attainable by humans.

There are many, many levels above it, attained by beings who have passed out of the human level and into levels beyond, such as Angels, Elohim, etc.

Thus even so-called "unitive" consciousness has levels to it. We may experience unity with the world, with God, with everything. And we will experience levels of unity beyond, which defy imagination.

Footnotes

(1) "My readings have told me, for what it's worth, that some of us will be able to have ascended abilities, I mean full-on ascended abilities, prior to the actual shift happening [in 2012]." (David Wilcock, *2012 Enigma*, Part 10, at <http://www.youtube.com/watch?v=F-d7DfsJrHU&feature=related>.)

(2) "Mother [i.e., Shakti] is all – She has become the three gunas." (Sri Ramakrishna in *Visions of Sri Ramakrishna*, 22.)

Note as well: "When the Godhead [Parabrahman] is thought of as creating, preserving, and destroying, It is known as the Personal God, Saguna Brahman, or the Primal Energy, Adyasakti. Again, when It is thought of as beyond the three gunas, then it is called the Attributeless Reality, Nirguna Brahman, beyond speech and thought; this is the Supreme Brahman, Paramatman." (Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 218. Hereafter GSR.)

(3) A. Guillaumont et al. *The Gospel According to Thomas*. New York and Evanston: Harper and Row, 1959, 29.

(4) "The vijnani ... realizes that the steps [leading to the roof, by which he ascended to God] are made of the same materials as the roof: bricks, lime, and brick-dust. That which is realized intuitively as Brahman, through the eliminating process of 'Not this, not this,' is then found to have become the universe and all its living beings. The vijnani sees that the Reality which is nirguna, without attributes, is also saguna, with attributes." (Paramahansa Ramakrishna in GSR, 103-4.)

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Letting Go of the Local Self, 2013



“Letting Go of the Local Self,” Feb. 23, 2013, <http://goldenageofgaia.com/2013/02/23/letting-go-of-the-local-self/>

Wisdom hath built her temple with the seven pillars. The temple is the body; the seven pillars are probably the seven chakras; and housed within the temple is the Self.

The Ark of the Covenant contains the laws. The Ark is the body; the laws are the Self.

The fire is always burning on the altar. The altar is the body and the fire is the Self.

The body is the illusion and the Self is the Reality within the illusion. The purpose of life is to see through the illusion to the Reality.

The Self is the flame in the heart, the treasure buried in a field, and the Pearl of great price. It's the big fish among fish, the mustard seed that grew into a great tree, and the firebrand plucked from the burning. The Self is the Mystery of mysteries.

Life itself is like a hall of mirrors, each reflection in a mirror being a false self, a separate self, a local self. Only the one Self is real; all the other selves are reflections of it, illusory, non-existent.

It seems to me that life is a process of letting go of one false, separate and illusory self after another, one local self after another, until all that's left is a generalized Self with no particular claim to any "me" but a claim to being all of us - and more; in fact everything, though unto itself it is no thing.

We leapfrog from Self to No-Self to Self to No-Self at higher and higher dimensions of life, always heading towards the one and only Self/No-Self whose discovery is the end and the beginning of Life.

But always at the center of our journey is a letting go of any local self, anything that appears as a center in favor of a deeper center, which then must be let go of in turn. That which we are cannot be let go of. Therefore anything that can be let go of would be wisely jettisoned.



Life itself is an endless series of invitations to let go of the local self. There's no need to embrace the universal Self, for That we always already are. That Self is the residuum, the default, both the end and origin of life. It can never be let go of. It never leaves us. It *is* us, all of us.

Let go, let go, let go. That could be said to be all there is to do in life if what we want from life is to be and know who we are.

The Trinity

The One Became Two and the Two Became Three, 2012



“The One Became Two and the Two Became Three,” September 24, 2012, at <http://goldenageofgaia.com/2012/09/24/the-one-became-two-and-the-two-became-three/>

Our lives are destined to change in a dramatic way upon Ascension.

We'll expand from the Third Dimension (physical plane) and Fourth Dimension (astral plane) to the Fifth Dimension (mental plane).

Where does all this fit into the overall journey of life? That's a question which has to be answered if we're to feel at peace with what's occurring.

Some people consider these to be rarified topics, but they form the basis of my own knowledge and the ground I stand on. So I feel the need to state the case for those to whom it's of interest. So let's begin.

The one formless God, decided that It wished to know itself, a circumstance that was difficult when It's all there is. Reflecting upon the matter, it hit upon a Plan - a Divine Plan.

It decided to create a temporary and fictitious Other. The Formless would create an Other in form and then unite with this Second to create a Third. It would then hide this Third in a multitude of other fictitious and temporary forms created by the Second.

It would set for this multitude of others the task of knowing themselves as the essence of their forms, at which point the Unknown would become known. God would meet God if only for a flash in a moment of our enlightenment.



Only the Mother can be visualized; the Father is formless and unknowable

And so it set about to divide itself. The patriarchal ancients named the Indivisible the "Father." And the Other, which was created from the formless Father, the form that moved and spoke and acted upon the physical elements ("moved upon the waters"), they named the "Mother."

In fact she was given many names: Shakti, the Holy Spirit, Wisdom, Prakriti/ Procreatrix, Aum/Amen. And so the One became Two ... or so it seemed.

And the Two created a Third. This fragment of the Father, which the ancients called the Self, the Christ and the Atman, was embedded in countless individual forms created by the Mother.

This individuated Self was again fictitious, a time-bomb that would, when the match was lit and the time was right, burst into light and (eventually) return to the One that was All, leaving only the One again. The Christ would make itself subject to the Father again so that the Father became All in all is the way I believe Jesus phrased it.



The Son or Atman is a discrete or individualized light, a fragment of the Father, a Light always burning on the altar of the heart

But in the process the One, ever mirthful, ever blissful, would catch a glimpse of Itself.

What a wonderful game had been created, the Game of Life! It was a masked ball, a game of hide-and-seek, a game of blind man's bluff.

The Father, the Mother and the Child. In altered order: the Father, Son, and Holy Ghost. Or Brahman, Atman, and Shakti if you prefer. All the same.

This Trinity represents the three levels of reality that we all must know before we reach the mountaintop of human life, the top of the stairway to heaven, the pinnacle of Jacob's ladder.

And we do so by realizing the three members of the Trinity in reverse order: Child, Mother, Father.

When the spiritual current or kundalini reaches the fourth or heart chakra, we realize the Child or Christ, as a discrete light burning in the darkness. We experience spiritual awakening or stream-entering.

When the kundalini reaches the sixth or brow chakra, the Third Eye is opened and we realize the Mother, the Light in all creation. We experience cosmic consciousness or saviklapa samadhi, samadhi with differences intact.

When the kundalini reaches the seventh or crown chakra, we realize the Father, the Light beyond creation, the Transcendental Absolute. We experience Brahmajnana (God Realization) or kevalya nirvikalpa samadhi, samadhi with a temporary heart opening, samadhi without differences.

Ah, but that's not all. Even that, though it shows us all three members of the Trinity, is not the end of the tale. Next the kundalini reaches the spiritual heart-aperture or hridayam and the temporary heart opening becomes permanent. This is sahaja nirvikalpa samadhi and brings us liberation from birth and death. And this is the level we'll reach upon deep penetration into the Fifth Dimension.

Now we've truly reached the mountaintop that humans must climb. But off in the distance as far as the eye can see, we glimpse more mountains rising range upon range.

And we see more travellers, in different forms, some with bodies of light, some with wings, all of them marching on or returning, angels ascending and descending Jacob's ladder.

And ever as we climb, we know ourselves more deeply as love, bliss and wisdom. Ever as we climb, our experience of life expands and our needs and desires fall away, save the one desire to reach the pinnacle of the highest mountain that we can see, where waits for us the Secret of Life.

The One became Two and the Two became Three. And the Three became a multitude and went out into the world. The Mother taught her children well and showed them the direction of the journey they must take to return to their Father fully Self-realized.

The prodigal Child enjoyed the material world; ate, drank and made merry. And when finished with all the delights of the world, it took up the journey again, driven on by an inextinguishable longing that only God could satisfy, placed there by God himself to drive us on.

And It tasked all who had completed the journey to return and help the numberless children along by showing them the way.

And now the Three became Two and the Two become One and the journey was complete. And this realized One, this realized Child who had become the Father, went out again into the world to help the many.

And so the cycle continues, worlds without end.

On the Divine Mother at Navaratri – Part 1/2, 2018



Jai Ma!

March 19, 2018, at <http://goldenageofgaia.com/2018/03/19/on-the-divine-mother-at-navaratri-part-1-2/>

Narendra has asked me to write about the nature of the Divine Mother on Navaratri. The Mother is worshipped on the Hindu New Year.

I always love to write about the Mother. I'm afraid there'll be no holding me back.

This might go on for a couple of nights!

I'm going to go farther than just talk about the Mother. I'm going to talk about the whole Trinity.

In the course of it, I hope to show that Christianity and Hinduism worship the same Trinity and that the Trimurthy is itself a subset of the Mother.

What Vedantists call Brahman, Atman, and Shakti (the Divine Mother), Christians call the Father, Son (Christ), and Holy Ghost. (1) What the two sets are pointing to is exactly the same.

Parabrahman is the One, the All, whom Christians call the Father and the Godhead.

Atman is the Son, the Christ, the buddha nature, the firebrand plucked from the burning. Called also the Self and the soul, the Atman is the second member of the Trinity.

The Divine Mother is the third. She accepts the divine spark into her womb of matter, *mater*; Mother, and raises it up until it's ready to know the Father. But I'm getting ahead of myself.

They are not entities, but levels of consciousness, known in corresponding levels of enlightenment.

As the story goes, Parabrahman, the Godhead, the Father wanted to know itself and had no way to do so, given that it was everything. How would you know yourself in that situation?

Knowing presupposes a subject knowing an object. Who is there to be an object when there is only one universal Subject?

Ibn Arabi explains what God chose to do: "I was a hidden treasure and I loved to be known, and I created the creation so that I be known." (2)

The first thing God did was to "create the creation" - to create an illusory, holographic dreamworld, run on God's laws.

The second thing was to create a version of Itself, a counterpart, to straddle the formless and form-filled worlds and operate this newly-created dream realm. We call the dream manager and operator the Divine Mother.

Into the Mother's womb of matter, God dispatched sparks of itself, with the same mission: All of them were to find out who they are.

Who were they? God. When one of them realized their true identity in a moment of enlightenment, God met God. You wondered how God would come to know Itself? Well, this is how the mission was accomplished.

The operator of the dreamworld, the Divine Mother, has come to be known by a thousand names: Procreatrix/Prakriti; Creator, Preserver, and Transformer; the Holy Spirit, Dharma, the Comforter Spirit, etc.

She is the one who operates the natural laws, against whom no word of disrespect should be spoken lest it rebound.

I've had the great privilege of speaking to the Mother through Linda Dillon on *An Hour with an Angel*.

She confirmed with me that she is One with the Father - that she *is* the One - that there is no essential difference between them other than the roles "they" have chosen.

Divine Mother: You may address me however you choose — Father/Mother One, All — but certainly I come to you this day in what you would think, or feel, as the presence of the Mother. (3)

There is no true separation between the Father and me. There is delineation and definition, just as there is in your own roles and the choices that you have made time after time. (4)

We can only get sure confirmation from the Mother. Never did I suspect that I'd be talking to her and getting it.

The only mysterious
= Shakti or not. And
statement to make:



ether the Holy Spirit
or me as a reasonable

The Divine Mother has said that she incarnated as Mary, Mother of Jesus

Steve Beckow: Is it correct on my part to say that Shakti is equivalent to the Holy Spirit?

Divine Mother: Yes. That would be a very good statement of clarity.
(5)

So we can see that, in our quest for a cross-cultural spirituality, we can equate certain foundational elements of both Hinduism and Christianity and from there branch out to find equivalences in many other religions.

I hope I haven't been too complicated, so far.

(Concluded in Part 2, tomorrow.)

Footnotes

(1) I believe Egyptians called them Osiris, Horus, and Isis. That's just a guess.

On Hinduism, Christianity, and the Trinity, see "Christianity and Hinduism are One" at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/christianity-and-hinduism-are-one/>

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

(3) "The Divine Mother: The Role of Clarity," Oct. 8, 2013, at <http://goldenageofgaia.com/2013/10/08/the-divine-mother-the-role-of-clarity/>

(4) "The Divine Mother: You Are Experiencing Love in Ways that You Have Not Known Before," channeled by Linda Dillon, November 14, 2013, at <http://goldenageofgaia.com/2013/11/the-divine-mother-you-are-experiencing-love-in-ways-that-you-have-not-known-before/>

(5) "The Divine Mother: Come to Me as I Come to You – Part 1/2," October 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>

(6) "The Divine Mother: Come to Me as I Come to You – Part 1/2," oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>

Sri Shankara also confirmed the equation in another edition of *An Hour with an Angel*:

Steve Beckow: What is the connection between what Hindus call Brahma, Vishnu and Shiva, and the gunas or the cosmic forces of rajas, sattwa and tamas?

Sri Shankara: I can answer this very quickly. There are no differences.

These are cultural understandings. Now, you know, particularly to answer your first question, that in India there is a very lengthy, rich and proud tradition of belief. And I do not say this in any way to diminish, because, as I have said to you, the theme is unification. We have simply spent more time and more focus.

But yes, your understandings and your efforts to bring unification of terms — because that is what it is; it is simply language; it is different words for the same energies — [are welcome.] Now, do I ask you to stop using these words? Of course not.

But is there inherent in your growing understanding a cross-cultural, as you have put it, spiritual underpinning? Because we are not speaking religion. We are speaking spirituality. We are speaking faith. We are speaking the core of your life.

You do not have to change your language or your reference points, because they all end at the same place [Brahman or God]. They all begin, travel and end at the same place. ("Sri Shankara: Everywhere You Look Will be a Monsoon of Love," June 26, 2013, at <http://goldenageofgaia.com/2013/06/26/sri-shankara-everywhere-you-look-will-be-a-monsoon-of-love/>.)

On the Divine Mother at Navaratri – Part 2/2, 2018



The active Mother (Shakti) stands on the inactive Father (Shiva)

“On the Divine Mother at Navaratri – Part 2/2,” March 20, 2018, at <http://goldenageofgaia.com/2018/03/20/on-the-divine-mother-at-navaratri-part-2-2/>

(Concluded from Part 1, yesterday.)

She also confirmed the following important equation with me. It may be somewhat troublesome for some people and I regret any upset it may cause.

Brahma, Vishnu, Shiva = Creator, Preserver, Transformer = Rajas, Sattwa, Thamas

The first three terms are the Trimurthy; the second three are functional descriptions; and the third are the cosmic forces or gunas. The Mother confirmed that they are all the same.

Since the Mother herself is the Creator, Prerserver and Trttransformer of the worlds, it's safe to say that the guns are a subset of the Mother.

Here's a discussion of that, which may not interest people unfamiliar with the gunas:

Steve Beckow: I have a question for you from our Hindu readers. They want to know if the gunas, the cosmic forces which are called rajas, sattwa, and thamas, are the same as the Trimurthy [Triad] of Brahma, Vishnu and Shiva.

Divine Mother: Yes. We are the same as that triad.

SB: And the Trimurthy of Brahma, Vishnu and Shiva is a subset of the Universal Creative Vibration that you are at your essence. Is that correct?

DM: That is correct. [The Trimurthy] is much the same as we have been speaking of. It is a way in which my beloved children can come to know me and to have that experience.

It is formless, and yet it is form. It is a way of connection, and it is a way of understanding and entering into a higher vibration of being. So it helps the emergence into my energy.

SB: Sort of like stair steps?

DM: That is correct. (1)

"We are the same": She's confirmed that the gunas are a subset of her; specifically, of her energy as the universal creative vibration which we know as Aum or Amen. Aum is not coterminous with the Mother; nothing that is or isn't is. The Mother *uses* the Aum vibration to create worlds.

But look again, in our hunt for identities. Let's take our quest further. Let's divide the sine wave that Aum is into its components: A-U-M = Akar, Ukar, and Makar. And what are they? We find they are the forces of creation, preservation, and transformation again.

At the risk of blowing everyone's circuits with complexity, we now have the following, extended but very useful statement of equality:

Brahma, Vishnu, Shiva = Creator, Preserver, Transformer = Rajas, Sattwa, Thamas = Akar, Ukar, Makar (AUM) = all a subset of the Mother.

The two equations suggested here strike me as basic identities in a cross-cultural spirituality.

"The macrocosm and the microcosm rest in the Mother's womb; now do you see how vast it is?" Sri Ramakrishna asked us. (2) Indeed, we do.

The Mother herself has confirmed with me that she's much "larger" than our version of "Shakti."

Divine Mother: When I have spoken about ... Shakti, I have spoken about a part of me. As I have said, I am the bridge. I am the clasp between the Father and the universe and your world. And Shakti has been experienced — yes, inter-dimensionally for eons, as you well

know - but she is not the totality of my being. My being is bigger than you can fathom, dear one.

So I do not simply mean that she is an aspect manifesting. But it is simply larger than any of you can imagine, particularly at this point.
(3)

The Mother encompasses everything with form and beyond, everything material and beyond, and, as it turns out, everything knowable and beyond.

The Father cannot be known. We cannot approach the Father without knowledge of the Christ or Atman first; then knowledge of the Mother second; and at last we enter the unknowingness of the transcendental Father.

These are another form of stairsteps - because Ascension is beyond even these three sublime levels of existence. (4)

It turns out that these three entities are levels of consciousness. Or levels of love. Or levels of bliss. All roads lead Home, to the higher dimensions beyond the seven-chakra system.

So for the benefit of all devotees of the Mother on Navaratri, this is the most up-to-date account I can give you on the nature of the Mother and the Trinity and their relation to our Ascension.

Happy Navaratri!

Happy New Year!

Jai Ma!

Footnotes

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

(2) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 106.

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

(4) Which enlightenment experiences happen at the fourth, sixth, and seventh chakras. This ends our relationship with the Third-Dimensional seven-chakra system.

Ascension occurs beyond the seven-chakra system. The opening of the seventh chakra or Sahasrara leads to Brahmajnana or God-Realization, a transcendental experience. But it's still only halfway up the mountain.

Beyond it is Sahaja Samadhi, which is the culmination of our Ascension. Sahaja is a full and permanent heart opening and is known as mukti or moksha, liberation from the wheel of Third-Dimensional birth and death, release to the Fifth Dimension where there is no birth and death.

Invaluable Pieces of the Puzzle – Part 1/2, 2017



Mother and Child; Father is unseen

Invaluable Pieces of the Puzzle – Part 1/2, July 11, 2017, at <http://goldenageofgaia.com/2017/07/11/invaluable-pieces-of-the-puzzle-part-12/>

I'm doing the research for a series on sacred partnership. (We write what we need to learn.)

And I'm awed at the superb knowledge that we're gifted with, for the most part through Linda Dillon (because I follow her work most closely), but through others as well, too numerous to name. (1)

Before I give a few examples, let me give a bit of background.

You know I consider myself a student of cross-cultural spirituality.

The basic questions there are: Who am I? What is "God"? Is there a purpose to life? If so, how do I achieve it? Etc.

If we look at "What is 'God'?", we soon encounter Mother and Father God, Shiva and Shakti, the Father and the Holy Spirit.

We find that the Mother is the creator, preserver, and transformer of everything in the domain of matter, *mater*; Mother, while the Father is void of anything material. If she's everything, he can be said to be nothing. (2) God is therefore, in Werner Erhard's terms, Everything/Nothing.

They've drawn a line. She has dominion over the entire material realm, which extends ... I used to think ... as far as the Twelfth Dimension. I'm now no longer sure because I've learned, from Linda's sources, that the Transcendental has gradations. (3)

But listen to these next two passages. Keep in mind that I've never had a conversation with a living master about these questions. And I certainly would never have dreamed that I'd be talking to an archangel and the Mother herself.

I almost swooned each time one of them confirmed one of my theories. It was like being back in college.

Archangel Michael: The Mother ... is the ultimate architect, you know.

Steve Beckow: Yes, and just for our listeners the Mother and the Father are not different.

AAM: They are one.

SB: Yes, they are one. (4)

I'm sitting there, so to speak, with a living master - Archangel Michael - having a conversation with him, and hearing him confirm what I've only so far heard from sacred books or from gurus way off in the distance, whom I can't speak to. I am thrilled.

It would have been enough to have Archangel Michael confirm "in person" that the Mother is the architect of creation, which he drops as if we're having coffee together. (5)

He then goes on to confirm perhaps the most basic axiom of a cross-cultural, New-Age spirituality and that is: The Mother and Father are One.

The impact on me of hearing that teaching directly from him in a conversation was ... well, Hindus would appreciate me saying it was like a darshan.

A darshan is a revelation or manifestation of a teacher's divinity in sight, sound or some other sensory means. It's an elevating experience for the student. His words were like a darshan to me.

One needs authoritative sources to base core principles of a cross-cultural spirituality on. Statements like these from our sources represent authoritative confirmation for me, which I can cite in my publications. (6) Not only does it free me up as a scholar, but it gives me confidence in what I've been writing. And hearing it directly in conversation allowed the teachings to really take root.

Here's another pet theory. I've always held that the Mother/Father metaphor is a teaching device, a useful educational tool. There's no gender at the level of the Mother and Father.

Michael seems to confirm that particular theory by telling us that the Company of Heaven are drawing on our ideas of gender, to help us understand the nature of God.

Having said that the Mother is the architect of creation and she and the Father are One, he adds:

AAM: You differentiate for purposes of clarity and understanding. But you do not differentiate in terms of what you think of as Source, and that is why I have used this term today, to say that we are fueled by Source. (7)

"You differentiate for purposes of clarity and understanding." I imagine that sages first used the device of differentiating between a Mother and a Father to reflect prevailing parental procreation patterns. They intended it as a teaching device. It promotes the student's clarity about and understanding of the nature of God: Active/inactive, silent/sonic, laws/no laws, Everything/Nothing, etc.

In my own eyes, I've just had another important theory validated - that the use of the device of Divine Parentage is not an actual comment on God, (8) but simply a useful device for teaching. I was ecstatic. Each of these comments is one more point established in the construction of core principles for a cross-cultural, multi-dimensional New-Age spirituality.

(Concluded tomorrow in Part 2.)

Footnotes

(1) If I named some, I'd wound others whom I might leave out. I've written private emails to some acknowledging their contribution so they know who they are.

(2) I was much maligned as a child as a "lazy, no-good good-for-nothing." I wish I'd been alert enough to reply, "God does nothing. Is he lazy?"

(3) That in itself is an example of a mind-blowing acknowledgement. How is it "Transcendental" if it has differentiation? It upsets all our existing knowledge of the Transcendental. I need a bigger brain.

(4) “Archangel Michael on the Angelic Kingdom,” June 13, 2014, at <http://goldenageofgaia.com/2014/06/13/archangel-michael-on-the-angelic-kingdom/>

(5) I once saw him in a lucid dream in a cafe onboard ship. That's the closest I got to having coffee with him.

(6) Of course academia would not entertain my sources of knowledge, but I left academia a long time ago when they wouldn't recognize the study of enlightenment as being within the university's paradigm. My writings are not intended for academics such as I knew in the Sixties through Eighties.

(7) “Archangel Michael on the Angelic Kingdom,” *ibid.*

(8) There are not two forms of God “up there” who are actually female and male.

Invaluable Pieces of the Puzzle – Part 2/2, 2017



The active Mother (Shakti) stands on the inactive Father (Shiva)

“Invaluable Pieces of the Puzzle – Part 2/2,” July 12, 2017, at <http://goldenageofgaia.com/2017/07/12/invaluable-pieces-of-the-puzzle-part-22/>.

(Concluded from Part 1, yesterday.)

I'm only giving you a few examples from many. Time doesn't permit me to canvass all the literature in the Golden Gaia Database. (goldengaiadb.com)

Really what I'd most like you to hear is the great thrill it is for me to be interviewing the Divine Mother, and, along with her, Archangel Michael, Shankara, the new Buddha, etc.

In olden days, we held that we left the Third Dimension (or attained liberation, *mukti*), by walking up what used to be called a staircase to Heaven. (1)

The first floor was the enlightenment of the Child (Christ, Atman) at the fourth chakra; the second floor was the enlightenment of the Mother at the sixth chakra; the third floor was the enlightenment of the Father at the seventh chakra; and the last floor was enlightenment at the level of the One, as in "Mother/Father One." It was a permanent heart opening.

At this point we left the Third Dimension of everyday consciousness and the Fourth Dimension of afterlife astral consciousness for the Fifth Dimension of permanent non-dual consciousness.

Knowing this, you can imagine that knowing about the Holy Family assumes an importance for me it wouldn't have for many people. Each time the Divine Mother or Archangel Michael confirms a spiritual verity in our conversations, I get a chill.

My head is swimming whenever I connect with who it is I'm talking to. "Steve, don't get nervous," I'm saying to myself.

She drops remarks about ultimate mysteries, in passing, each part of her casual sentence confirming a profound teaching on the nature of life.

Listen to the following conversation. This is information I can only get from the Mother. (2)

"You may address me however you choose — Father/Mother One, All — but certainly I come to you this day in what you would think, or feel, as the presence of the Mother." (3)

She casually confirms that she is Father/Mother *and* the One, the All. She is everything. This is information which religious scholars somewhere are probably right now arguing over. Who is the Holy Spirit? How does God create? Etc.

I now have confirmation from the highest Source there is. To a cross-cultural scholar, building a new theoretical basis for spirituality, this is like a treasure hunter coming across a chest full of gold doubloons. I'm reminded of Solomon: "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." (4)

She adds that it's her choice to come before us in what we'd think or feel was "the Mother." She wishes us to think of her as we would the Mother - whatever that phrase may mean to us - our mother, Mother Earth, Mother Nature, the Divine Mother.

It's again an important piece of the puzzle to know that she chooses to appear as "the Mother." Whoever created the metaphor - whether here or in another universe - she chooses to appear in the way it prescribes, in a way that we would understand.

She speaks a sentence and I write article after article on it.

Now watch how tenderly but honestly she treats me in this next exchange. She could have patronized me, but she didn't. It's such a fine balance of honesty, compassion, and kindness. Her earnest young pupil chirps "Well, Mother..."

Steve Beckow: Well, Mother, in sacred partnership, is it not the case that, for the male, his partner is the embodiment of the Divine Mother, and, for the female, her partner is the embodiment of the Holy Father?

Divine Mother: Not entirely, my friend. The short answer would be for me to agree and to say, well done. But that is not what you are asking.

You are asking — and I mean all of you are asking — for a depth of understanding that you have not fully had before.

SB: Yes, Mother.

DM: Now, you have come leagues, but of course there is further yet to go. (5)

Yay, Mother! Jai Mother!

Thank you for handling me so gently. You could have destroyed me.

But what I learned. Here's another example in what she said next.

"When you come into sacred union, you are both and you are all with what you would think of as primary energies." (6)

I cannot think offhand of where we'd learn information such as this except from the archangels and the Mother.

Hearing we had come leagues was like me getting my (and our) report card. We're seeking a deeper understanding than we've had heretofore: She acknowledges that. What a boost it is to hear that from her.

Then as if I weren't dizzy enough back stage at having just been given my report card and lots to think about around sacred partnership, she goes on to describe how she and the Father have divided their work. Again priceless information. A big piece of the puzzle. No one else can tell us this.

"There is no true separation between the Father and me. There is delineation and definition, just as there is in your own roles and the choices that you have made time after time." (7)

So the same One decided to delineate itself into two roles: The role it itself played (still, silent) and the role it played within the realm of matter (active, sonic). And the two that then resulted divided the tasks between them much as we define and delineate our own roles. Thank you, Mother.

And all the time you hear me asking silly questions or a question that's already been answered, but what you don't see is me in the background utterly astounded, losing track of the conversation I'm so blown over. What was the last thing she said? Where were we?

Add this to a lack of memory. But I wouldn't surrender talking to the Mother.

Actually speaking to her is something given to few people in ancient times. I cannot think of anyone offhand speaking to her, with the exception of Sri Ramakrishna. Most prophets spoke to angels and archangels.

But this generation has access to her on the radio. I feel immensely honored to be speaking with her and we as a generation are blessed to hear her words.

Please don't think for a moment that I forget whom I'm speaking to or the great honor it is. It's all I can do to remember to breathe ... and have fun, as she wants us to do.

As if her mere presence were not corroboration enough of so many things, hearing her explain some of the mysteries is ... well, name a famous guru. No other source can provide the same insight and reassurance that the words of the Mother can for me. (8)

Footnotes

(1) "Do you not realize that you are the Ones that you have waited and longed for, beloved? Until you do, your star kin will be unable to meet you halfway up the staircase to Heaven." ("White Cloud: On Seeking the Savior Within," channeled by Eliza Ayres ((AKA Tazjima Amariah Kumara)), December 25, 2013 at <http://bluedragonjournal.com>.)

Perhaps remember that "heaven" was the word used by early Christians to denote the Fifth Dimension. The place that we went when we were "saved," which we'd now call "ascended." Jesus modeled ascension.

(2) The Father doesn't speak.

Only she has a voice - in the wilderness, the nothingness, the lawlessness of the Father.

(3) "The Divine Mother: You Are Experiencing Love," *ibid*.

(4) Proverbs 3:15.

(5) "The Divine Mother: You Are Experiencing Love in Ways that You Have Not Known Before," channeled by Linda Dillon, November 14, 2013, at <http://goldenageofgaia.com/2013/11/the-divine-mother-you-are-experiencing-love-in-ways-that-you-have-not-known-before/>.

(6) Loc. cit. Here's the rest of what she said:

"When you are in sacred union — and it does not matter whether it is male-female, male-male, female-female, because what we are talking is energetics — there is the embodiment. For purposes of explanation, the masculine will tend to embody my energies, and vice versa, the feminine will merge and embody the Father.

"But because there is no separation, it is not as pure or as delineated as one might think. There is the blend. And in that blend there is the time when the one that is holding the Divine Masculine will in fact hold the Divine Feminine, because that is what is required in the true union. And again, vice versa.

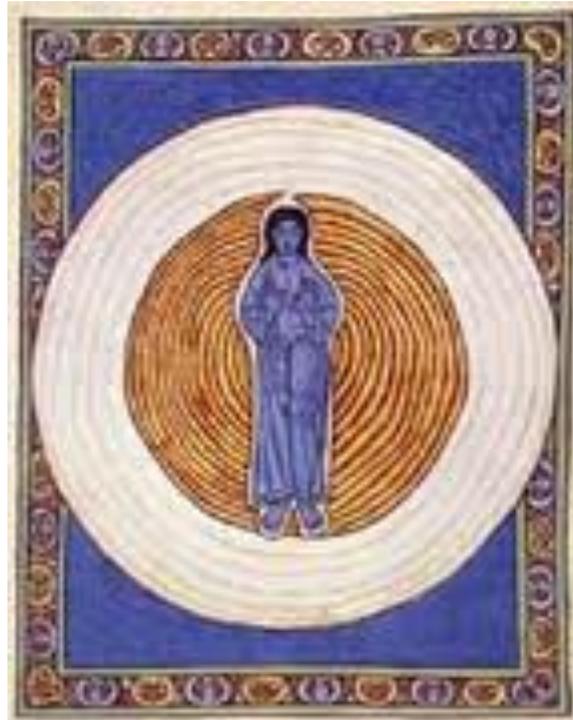
So there is this ebb and flow, the infinity, and you are meeting in the middle, in the still-point of creation, of the place of insemination, inspiration, implosion, explosion. And I have not even begun to speak of sexuality!

"So, is it correct, what you say? Yes. But broaden it, my friends, my family."

(7) "The Divine Mother: The Role of Clarity," Oct. 8, 2013, at <http://goldenageofgaia.com/2013/10/08/the-divine-mother-the-role-of-clarity/>

(8) I know, I know. She's channeled. The channel's concepts could get in the way. From all I hear that's a risk we take. Let me say two things about that: (1) I have discernment; and (2) I resonate with Linda's version of things.

Connecting the Spiritual Dots, 2018



Hildegard of Bingen's mystical representation of Father, Son, and Holy Ghost (See footnote 1)

“Connecting the Spiritual Dots,” July 19, 2018, at <http://goldenageofgaia.com/2018/07/19/connecting-the-spiritual-dots/>

When we come up with spiritual equivalencies, it allows us to link up different literatures.

And when we can do that, our learning accelerates and multiplies.

Also, having some other body of literature to compare ours to throws our own into relief. We see things about it that we might not have seen otherwise.

For me the most important equivalence in spirituality, taken broadly, is:
Father, Son, and Holy Ghost = Brahman, Atman, and Shakti.

Hindus have created a vast literature on the three Purushas or Divine Persons – Brahman, Atman, and Shakti. Our tendency in the West might be not to use it because ... well, you know. It's not Christian (or Jewish or whatever).

Another approach might be to ... just what I said ... find the equivalencies and then scholarship, instead of going on in two solitudes, can draw from the one to explain the other. It becomes a dance and a symphony.

Hinduism's literature is extensive. It's both deep in parts and pleasurable in other parts. Its tolerance allows it to hold any number of seemingly incompatible points of view in one broad religion.

It's multivariant, multi-path. It has something for everybody, while at the same time acting out themes in myth and storytelling which reflect deep spiritual truths.

We in the West would benefit by hooking their literature up with the teachings of Jesus on the Father (Brahman), Son (Atman), and Holy Ghost (Shakti) and of his followers such as Pseudo-Dionysius, St. John of the Cross, John Ruusbroec, etc.,

AND don't forget Jesus's interpreters in other faiths such as Sri Ramakrishna, Swami Prabhavananda and Paramahansa Yogananda

I personally have found the explanations for most of Jesus "hard sayings" in Hindu literature (save for St. John of the Cross). Jesus says the truth in the pithiest of ways and Hindus then unfold their meaning – for me.

Let's have an explanation of what this "Trinity" actually is.

The following summation of the purpose of life, etc., is based on a vision I had on February 13, 1987. (2) It illustrates what the notion of the Trinity was created for and how it operates.

My understanding from that vision and from all the books on the subject I read thereafter is that God, who fills up everything, wanted to know itself. And so God created a dream world.

When He enters that dream world, He styles himself the Mother.

Neither Father nor Mother has gender. They themselves use the term (as you can see on *An Hour with an Angel*) for educational purposes. (3)

The Mother is the only Being we can know. The Father is unknowable. So really all our dealings are usually with her.

The Mother creates, preserves, and destroys. She's the one who decides to pass us on to the Father at long last or keep us here, learning more about who we are, where we come from.

Who cares what we learn, where we come from, who we are? Let's eat, drink, and be merry!

Well, God wanted to know itself, as we said. And if you think about it, God is silence, stillness, etc., and fills up everything. How is such a Being to know itself?

This is where the "Son" comes in, the Christ, the Atman, the Self, the Soul. That's you and me, Children of God.

God the Father put a spark of itself inside the body created by God the Mother. Our sole task in life everlasting is to fully realize who that spark is.

When we do, God meets God in that moment of our enlightenment. This is how God solves the puzzle of knowing itself.

Let's listen to one sage, Bayazid of Bistun, describe the very moment for which all of this was created:

"I went from God to God, until they cried from me in me, 'O thou I!'" (4)

“O thou I!” In the end, all that’s left is the Universal Subject, “I.”

“Only God sees God,” Ibn Arabi reminds us. (5) If we totally understand that and if that meeting for which life was created has occurred, we attain an exalted state of enlightenment called “Sahaja Samadhi,” which is the culminating event of our Ascension.

We will all slowly evolve into that knowledge as the energies rise. Sages in days gone by had to struggle for it. But we don’t.

After Sahaja, we’re in what Hindus call a state of liberation, mukti, or moksha. (They did not discuss dimensions millennia ago.)

We’ve left the realm of birth and death and where have we ended up? In what we know as the Fifth Dimension or higher. There’s no birth and death in the higher realms.

Now can we relate that to the seven-chakra system connected to the Third Dimension?

Yes. Knowledge of the Son/Atman comes when the kundalini reaches the Fourth Chakra.

Knowledge of the Holy Ghost/Shakti/Mother comes when it reaches the Sixth.

Knowledge of the Father/Brahman comes when it reaches the Seventh.

Sahaja is beyond the Third-Dimensional chakra system. In more ways than one, it’s the door or portal to the higher dimensions.

It’s a full and permanent heart opening, which leaves us immersed forever in the Ocean of Love. In other words, when the door (hridayam) of the heart opens, we are left in a higher realm.

This business therefore of coming up with equivalencies speeds up our learning and extends it greatly.

It also promotes world by peace by taking away any grounds for dispute. If Allah=God=Brahman=Buddha Essence=Tao, etc., what's there to fight about? We all work for the same Boss.

Oh, oh, one more equivalency? Some of you know what's coming.

Brahma, Vishnu, and Shiva = Rajas, Sattwa, and Thamas (the Gunas) = Creation, Preservation, and Transformation = Akar, Ukar, and Makar (AUM) = a subset of the Divine Mother, who is all movement and sound.

This statement of equivalency links up numerous literatures and could keep some scholars busy for a lifetime.

The discipline called cross-cultural spirituality is in the business of connecting the dots.

All of it is carried out in the name of creating a spirituality broad and tolerant enough that it can accommodate everyone, in Nova Gaia, a world at peace and a world that works for everyone.

Footnotes

(1) In the middle is the Son. The brown circle is the Mother. But the Son is not immersed in the Mother. The Son is immersed in the Father, the light grey circle, if you look closely.

Hildegard has represented the relationships among the Members of the Trinity, the Purusha or Divine Beings.

Behind the Father is a dark purple background which represents what Hildegard would probably have called the Godhead and what we call the One, as in Mother/Father One. The One, the Transcendental embraces and contains everything.

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

(3) For explanations from the Mother, see “The Father and the Father ... by the Mother,” at <http://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/the-father-and-the-father-by-the-mother/> and “What Differentiates Father from Mother? The Mother Answers,” at <http://goldenageofgaia.com/2017/05/11/what-differentiates-father-from-mother-the-mother-answers/>.

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

(5) Muhyideen Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 48.

I am the Light of the World, 2010



“I am the Light of the World,” Dec. 25, 2010, at <http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/i-am-the-light-of-the-world/>

Merry Christmas (2010) to everyone as we celebrate the birth of one who was, in more than one sense, the Light of the World.

The main respect in which this could be said of Jesus is that he incarnated the Light of the world. When he said, “I am the Light of the world,” (1) he was referring to the Light of the immortal Self, known to Hindus as the Atman, to Buddhists as our original face. Hindus referred to the Light as Brahman-within-the-individual, God-within-the-person. Christians referred to it as the only-begotten Son.

It is the Prince of Peace, the Messiah, the Savior of humanity and all life.

Jesus talked about this mystical Light throughout his ministry, calling it the Pearl of great price, the Treasure buried in a field, the mustard seed that grows into a great tree, the measure of meal that leavens the whole loaf.

His parables were discussions of how, once we saw the Son of God in meditation, we would sell all other desires, meditate on it, and buy the whole field. That is, when we concentrated on it alone, the Christ Light became the Light of the Father, transcending all of creation and bestowing on us eternal life.

To the spiritual seeker, it would prove to be the Good Shepherd, the only door to the Kingdom of Heaven, the eye of the needle.



Jesus embodied it. He was it while others only saw it. But even merely seeing it changed one's whole life, as Jan Ruusbroec, the 14th-century mystic, tells us:

“In the abyss of this darkness in which the loving spirit has died to itself, God's revelation and eternal life have their origin, for in this darkness an incomprehensible light is born and shines forth; this is the Son of God, in whom a person becomes able to see and to contemplate eternal life.” (2)

Ruusbroec sells all that he has - all his other desires - and retains only the desire to contemplate this Light, until it becomes for him the Light of the Father, as he reveals here:

“It is Christ, the light of truth, who says, 'See,' and it is through him that we are able to see, for he is the light of the Father, without which there is no light in heaven or on earth.” (3)

Richard Rolle, Ruusbroec's contemporary, depicts the fate of the mystic who has become “perfectly converted to Christ”; i.e., has followed the Light of the Christ to the Light of the Father.

“When a man is perfectly converted to Christ, he will hold in contempt all things that are transient, but keep a tight hold on his longing for his Maker – as far as is given to mortals, who have to allow for the corruption of the flesh. And then, not surprisingly because of this vigorous effort, he sees with the inward eye heaven open, as it were, and all the inhabitants there.

"Then it is that he feels that warmth most sweet, burning like a fire. He is filled with wonderful sweetness, and glories in jubilant song. Here indeed is charity perfected, and no one can know what it is like unless he lays hold of it; and he who does never loses it. But lives in sweetness and dies in safety.” (4)

The sixth-century mystic Pseudo-Dionysius also knew this consummation and described it in similarly glowing terms.

“In time to come, when we are incorruptible and immortal, when we have come at last to the blessed inheritance of being like Christ, then, as scripture says, 'we shall always be with the Lord.' In most holy contemplation we shall be ever filled with the sight of God shining gloriously around us as once it shone for the disciples at the divine transfiguration.

"And there we shall be, our minds away from passion and from earth, and we shall have a conceptual gift of light from him and, somehow, in a way we cannot know, we shall be united with him and, our understanding carried away, blessedly happy, we shall be struck by his blazing light. Marvellously, our minds will be like those in the

heavens above. We shall be 'equal to angels and sons of God, being sons of the resurrection.'" (5)

To guide us to this blessed consummation is the reason why Jesus chose to be born.

The Light of the Christ is the Light of the world, the Light of the Son, one with the Light of the Father. This is what Jesus meant when he said "I and the Father are one." (6)

The Light of the Father is greater than the Light of the Son, as Jesus said: "My Father is greater than I." (7) The Light of the Father resides in our heart and we reside in the Father since God is everything, which is what Jesus was pointing to when he said: "The Father is in me, and I in him." (8)

Jesus also said: "I am the way, the truth, and the life." (9) Meditating on the Light is the way to God. The Light of the Father is the truth of life. And knowing that truth deeply, in the experience of sahaja nirvikalpa samadhi (10) – that is the state of enlightenment that is sahaja or natural. It frees us from the need to be born into physical matter again, the sense in which it bestows "eternal life." (11) Thus the Light of the world is the way, the truth, and the life,

Jesus knew that the masses would not understand him or his disciples and, misinterpreting what they said, might turn on them and rend them. Therefore he advised his disciples not to cast their pearls before swine.

He himself could not find among the elders of Israel people who understood the mystical truths he taught, asking Nicodemus, "Art thou a master of Israel, and knowest not these things?" (12)

On another occasion, he spoke a parable to his disciples, who thought they knew what he said, but they showed by their response that they did not.

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

“His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.” (13)

But Jesus has spoken a proverb, which had several layers of meaning, as all his proverbs did. Besides the obvious one which the disciples apprehend is another in which Jesus is declaring that he is an Incarnation of God, a descender to Earth and not an ascender like the disciples.

A third level of meaning is that all life comes from the Father into the world and then leaves it, upon final enlightenment, and returns to and merges with the Father again. This is not at all the plain speaking the disciples thought it was.

That he incarnated the Christ Light is not the only level of meaning in which Jesus could be said to be the Light of the world. His incredibly-profound, epigrammatic teachings made him the Light of the world in a pedagogical sense too.

His parables were designed to last for centuries, providing nugget-like texts which enlightened masters could use to introduce their longer explanations of mystical secrets to initiated students. They were not designed for the masses who had ears but could not hear.

So many who hear his teachings retain a lasting impression. I remember reading of a Zen master who, upon being told a few of the teachings of Jesus, said, ah, this man is not far from satori.

He commands the respect of earthly sages - and of galactics. When SaLuSa wants to explain what will occur for us in 2012, he uses Jesus as his example.

“You are soon to be released from your temporary quarantine on Earth, and allowed to experience the freedom of the Cosmos. By then you will have achieved a level of Christ consciousness, and will be expressing yourselves through Unconditional Love.

“This is the reason the Christed Ones such as Jesus came to Earth, to show you what could be achieved by living in Love and Light. The

Earth is a great testing ground for those who aspire to reach such levels.” (14)

When he wishes to reassure us that the galactics will be joined by the Masters, he again uses Jesus as his example.

“The Masters ... wait in readiness to return to Earth. You might say that the big guns are waiting to appear to you and that is correct, as the truth will sound be more acceptable when it comes from those who are familiar to you.

“Jesus and many Angelic Beings such as Archangel Michael will address you and the words will carry a powerful energy, that will leave you in no doubt that they come to you with Love and Light.” (15)

And when he wants to lay out what the galactics are here to teach us, he once more uses Jesus as his example.

“Jesus came not to start a religion, but show by his example the way Man should live. He was the perfect example of One who lived his word, and when he preached love that is exactly what he was - Love Incarnate.

“There is nothing else in your lives that is of such importance, and it starts by loving Self and then others. Since you are All One, why would you treat another part of yourself any differently from anyone else?

“Your principal lesson is to be able to express Unconditional Love, and when you can do so you can claim to have found the Way. We know that it is not easy to suddenly view life quite differently to what you have been used to, but if you are to progress you will need to change your beliefs.” (16)

I'm not convinced that SaLuSa used Jesus as an example simply because SaLuSa may have been sent to speak primarily to westerners, the vast majority of whom are Christians. I think he, like so many other spiritual

figures of whom I'm aware, is genuinely inclined to be reverential toward Jesus because Jesus calls out that level of respect from so many who hear his teachings.

Thus, Jesus was the Light of the world in many profound respects. He incarnated the Christ Light at its most expansive. His life was a standard of perfection in its outworking and his teachings so perfect in their truthfulness and aptness that all who hear him, to the best of my knowledge, pay him deference.

The universal regard in which Jesus is held is testimony to the truth of his statement that he was in a deeply-meaningful way the Light of the world.

Footnotes

(1) John 8: 12

(2) John Ruusbroec in James A. Wiseman, *John Ruusbroec. The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985., 147. (Hereafter JR.)

(3) *Ibid.*, 74.

(4) Richard Rolle, *The Fire of Love*, trans. Clifton Wolters. Harmondsworth: Penguin, 1981; c1972, 106-7.

(5) Pseudo-Dionysius in Cohn Luibheid, trans., *Pseudo-Dionysius, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 52-3.

(6) John 10: 30.

(7) John 14: 28.

(8) John 10:38.

(9) John 14: 6.

(10) To learn about this level of enlightenment, go to this webpage and search on "sahaja": <http://www.angelfire.com/space2/light11/fdl/e1.html>

(11) We are eternal no matter at what stage of enlightenment we may be at. But we also need to be reborn into matter until such time as we achieve sahaja and liberation. Achieving liberation is what is meant by Jesus's special use of the term "eternal life."

(12) John 3: 10.

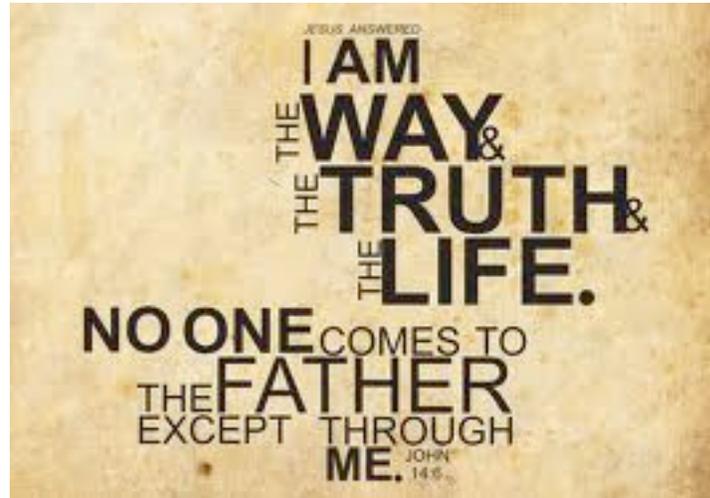
(13) John 16:28-9.

(14) SaLuSa, Feb, 1, 2010, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(15) SaLuSa, March 22, 2010.

(16) SaLuSa, Apr. 5, 2010.

Speaking as the Self, I Am the Way, 2013



“Speaking as the Self, I Am the Way,” July 12, 2013, at <http://goldenageofgaia.com/2013/07/12/speaking-as-the-self-i-am-the-way/>

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

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

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

In a sense my twin flame, and your twin flame, and the twin flame of us all as the Self could be said to be the Divine Mother. In this world, which is like angel food cake, there are two ingredients mixed together: matter and consciousness.

Matter is the Mother, who encompasses all matter though she is only pure consciousness, and the consciousness that is embedded in matter is the Self, which, at our essence, is you and me.

Matter is an illusion but consciousness is the Reality.

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

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

DM: Yes.

SB: It does?

DM: That is correct.

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

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

What is "I AM" in Simple Language? 2013



"I AM that I AM. Tell them I AM has sent me unto thee."

“What is "I AM" in Simple Language?” Jan. 5, 2013, at <http://goldenageofgaia.com/2013/01/05/what-is-i-am-in-simple-language/>

A member of the Golden Age of Gaia discussion group asked for an explanation of "I AM" in simple language.

The difficulty in putting "I AM" in everyday language is that what's being referred to is a mystery so elevated that there probably isn't any language at all that can convey it, simple or complex.

Language itself is based on an act of freely and arbitrarily bestowing meaning upon a word-symbol. I see before me this organism which has roots, a trunk, branches and leaves and I say I'm going to call this a "tree." But the next person says "Non, non, c'est un arbre."

Tree? Arbre? Who says one is correct and the other is not? The naming is free and arbitrary. One word wins acceptance among a group; another may not. That's all that determines why one continues to be used and another may fall into disuse.

But there already has to be an organism with roots, a trunk, etc., before me before I create a word for it. And all description of it proceeds in a metaphorical way.

That is, it takes something existing and unknown and uses something existing and known to know the unknown. But God, the I AM, cannot be said to be existing in the way we understand "existing." And it can never be known in the way we understand "knowing."

For example, take "the Light of God is brighter than a thousand suns." We imagine what a thousand suns look like and then say we know what the Light of God looks like. But of course our knowing is very approximate and may not, in the end, be adequate at all. It's just often the only avenue open to us if we want to communicate.

In the case of "I AM," someone has felt the need to point to that which precedes everything created. That which is being pointed to has no form. It's in no ordinary way sensible. It cannot be "known" under any conventional circumstances or in any conventional way. It is the greatest mystery that will ever confront us (if there even is an "us").

And they've chosen a symbol for it: "I AM." Others might call it God, or Father/Mother One, or the Source.

The thing being pointed at (which is not a thing) is not known by repeating the symbol attached to it: I AM.

The symbol used to represent it does not yield its meaning by dissecting the symbol itself.

The whole business of discussing it, which is something only beings of a certain level of consciousness can do in the first place - beings who use symbols - does not in and of itself yield knowledge of it.

So everything connected with knowing what the "I AM" is in simple language comes crashing up against all these difficulties.

However, as long as you allow for them, then in the simplest language I can find, the "I AM" is the one subject of all experience, the One who plays all parts, the One who created all this, allows it to persist for a time, and then plunges it back into formlessness again, whence it came.

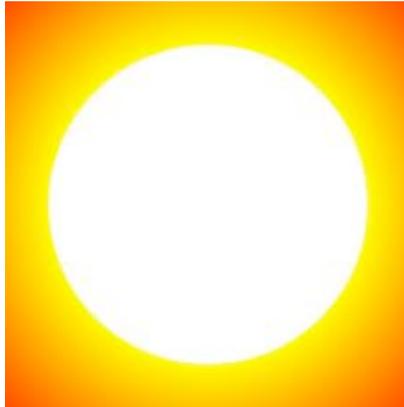
The "I AM" is the One before which there is no other, no second. There is only the One playing all parts, inhabiting all forms, providing the substance of all forms, etc.

The "I AM" is the essence of everything, that which observes all thoughts and deeds and experiences all experiences, and that which all life tends towards in its evolution and returns to in its absolute end.

That is the very simplest way I can convey the matter. The effort to convey it, to capture it, is doomed to failure. The most we can hope for is to fail better each time we attempt the task, to inspire ourselves and others more with each failure, because it always remains our task, failure after failure, to continue on towards the realization of That.

That goal of realizing It remains our purpose or mission, lifetime after lifetime - in matter and beyond. It never ceases to be the goal of our lives, even though we're doomed to fail in it (almost) every time.

This is the Christ, 2012



“This is the Christ,” Dec. 2, 2012, at <http://goldenageofgaia.com/2012/12/02/this-is-the-son-of-god/>

Jesus called himself the Christ and he spent much of his time teaching about the Christ. What is the Christ?

Jesus calling himself the Christ, for me, means Jesus acknowledging his possession of Christ consciousness. But, whereas strictly speaking, Christ consciousness is associated with the level of enlightenment we'll achieve at Ascension, I'd imagine Jesus's own consciousness embraced levels very much higher than Fifth Dimensionality, possibly higher than the human realm of twelve dimensions.

His attainment would have been less than that attained by Sananda Kumara, who overlit Jesus in his ministry and for whom Jesus is regularly mistaken (they actually are separate individuals. Otherwise, it seems to me, there would be no sense in Sananda overlighting him). (1)

Jesus called the Christ by many names: the savior, the messiah, the Son of God, the Prince of peace, the pearl of great price, the treasure buried in the field, the measure of meal that leavened the whole loaf, the mustard seed that grew into a great tree.

In most of his tales of the son of the landlord, the son is the Christ, the landlord the Father. When he talked about “I and my Father” being one, but the Son being less than the Father, and the Father being in him and he being in the Father, he was also talking about the Christ.

We often think that to discuss Jesus at all is to proselytize and descend, down the ladder of certainty, into belief, which is lower on the ladder than the natural knowledge that comes from enlightenment. Belief doesn't have very much experience, truth or reality in it. It's thought-based rather than experientially-based.



But the Christ, the Son, the treasure buried in the field *is* Reality. It isn't a matter of belief. And belief in it, while it draws one to it by the Law of Attraction perhaps, does not substitute for knowledge of it. Only knowledge of it enlightens; belief does not.

Many sages have experienced the Christ and come to know that they too are the Christ. We always are the Christ but we simply aren't aware of it. The Christ is our soul, our Higher Self. It *is* who we are, were and always will be.

Other religions know the Christ by different names. Hindus call it the Atman or Self. Buddhists call it the Buddha nature or our original face. It doesn't matter what name is used. The Christ or Self is known to all religions.

So what is the Christ? The Christ is, metaphorically speaking, a Light of the Father's Light, a fragment of the Father, a flame in the heart, a firebrand plucked from the burning. It's a Light brighter than a thousand suns.

John Ruusbroec saw it and exclaimed: "In this darkness an incomprehensible light is born and shines forth; this is the Son of God in whom a person becomes able to see and contemplate eternal life." (2)

This Son of God will lead one to the Father, he tells us: "It is Christ, the light of truth, who says, 'See,' and it is through him that we are able to see, for he is the light of the Father, without which there is no light in heaven or on earth." (3)

In *An Hour with an Angel* in January 2012, I read John Ruusbroec's quote to Jesus and asked:

Steve Beckow: Is that light indeed the Christ in its essential form?

Jesus: It is the Christed light, yes, you are correct. In its fullest form.

SB: All right, now, can you – It'd be such an important thing for me if you could discuss your relationship to that light. Were you embodying it in the fullest manner? Was that your role or mission? Or what was your relationship to the Christ?

J: That has always been the fullness of my mission, in whatever form I have taken. I am the light that burst forth. I am the light that came from the heart of One, from the heart of God. And my purpose in all this relationship was to simply ignite not only what has been referred to as Heaven and Earth, but far beyond.

If you look to my essence, dear friend, all you will see is light. That is all there is. And it can assume relationship, and after relationship it can assume various form. But it's light was beyond the Christ light. Can you think of it as a tiering? It was an implosion, explosion of light, and it has never changed. And it will never change.

SB: And when you say, "I am the light," who is "I am"? Are you speaking as Jesus, or are you speaking as the Christ, as the light?

J: No, I am speaking as the light. (4)

The Son is the Father and the Father is the Son: they are not different. No one can enter the Kingdom of the Father save through the Son. No one can know the Supreme Self unless they first know the individuated Self.

The Light of the Christ, when meditated upon, finally becomes the Light of the Father so it is through the Christ that we "see" the Father. That is how the Christ is the gateway, the door to the Kingdom, the good shepherd, etc. That is also what is meant when it is said that the Christ brings all his flock to the Father.

Once they see the light of the Self (or find the treasure buried in the field of the body), if they settle down into meditation on that Light, leaving all other desires behind than to know its greater identity (sell all they have), they will penetrate into that Light until it becomes the Light of the Father (they will have bought the field).

The Christ or Atman, according to Shankara, "is infinite wisdom," (5) "unending, unalloyed bliss." (6) It is often called the witness and the motivator of every action, as Sri Krishna does here.

"The supreme Brahman [God] in this body [i.e., the Atman or Self] is also known as the Witness. It makes all our actions possible, and, as it were, sanctions them, experiencing all our experiences." (7)

It is, as Jesus said, "the light of the world: he that followeth me [i.e., the Christ] shall not walk in darkness, but shall have the light of life." (8)

And he shall have the light of life when the discrete Light of the Son becomes the transcendent Light of the Father, as Ruusbroec predicted it would.

Lin-Chi, or Rinzai, knew it and called it "The clean pure light in a moment of your mind -- that is the Essence-body of the Buddha lodged in you." (9) Zoroaster knew it and said of it:

"Happy is the man to whom you come mightily, O Fire, Son of Ahuramazda ["Wise Lord"], friendlier than the friendliest, more adorable than the most adorable! Through Thy Fire, O Lord, we draw near to Thee and Thee alone!" (10)

It is birthless and deathless, beginningless and eternal, as Moses acknowledged: "The fire [the Christ] shall ever be burning upon the altar [of the heart]; it shall never go out." (11) And Jesus: "The Son abideth ever." (12) And also Shankara:

"The Atman is birthless and deathless. It neither grows nor decays. It is unchangeable, eternal. It does not dissolve when the body dissolves. Does the ether cease to exist when the jar that enclosed it is broken?"
(13)

So this Light is who Jesus embodied and the subject on which he expounded from the day he began his ministry until the day he surrendered it again to the Father.

And it is consciousness of this Christ that we shall attain on our Ascension. We shall become like Christ and we very well may do greater than he did in the world, so to speak. But we shall not *be* greater than he. We'll have only taken one step on the path that he trod to completion. The rest of the journey awaits us.

Footnotes

(1) The question of whether Jesus and Sananda are separate beings is not a settled matter. I plan to do more research on the subject soon.

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

(3) *Ibid.*, 74.

(4) "Transcript of an Hour with an Angel, with Jesus, Jan. 16, 2012," at <http://goldenageofgaia.com/the-2012-scenario/the-masters-return/transcript-of-an-hour-with-an-angel-with-jesus-jan-16-2012/>

(5) Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, 48. [Hereafter CJD.]

(6) *Ibid.*, 56.

(7) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 103.

(8) John 8:12.

(9) Lin-Chi in Burton Watson, trans. *The Zen Teachings of Master Lin-Chi [Rinzai]. A Translation of the Lin-Chi Lu*. Boston and London: Shambala, 1993, 24.

(10) Zarathustra in Duncan Greenlees, trans. *The Gospel of Zarathushtra*. Adyar: Theosophical Publishing House, 1978, 49.

(11) Leviticus 6:13.

(12) Jesus in John 8:35.

(13) Shankara in CJD, 53.

Christianity and Hinduism are One, 1994



“Christianity and Hinduism are One,” December 2, 2017, at <http://goldenageofgaia.com/2017/12/02/christianity-and-hinduism-are-one-2/>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

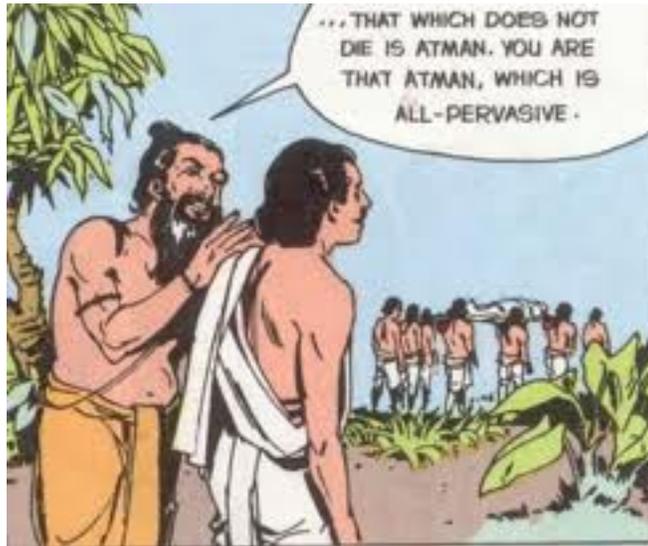
(1) Matthew 28: 18-19.

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

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

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

A Note to Hindu Readers on "the Christ," 2010



“A Note to Hindu Readers on 'the Christ,’” September 14, 2010, at <http://goldenageofgaia.com/2010/09/14/a-note-to-hindu-readers-on-the-christ/>

I was reading Lisa Renee's latest column for the third time (deep, deep column) and noticed its use of Biblical references and it occurred o me that some (not many) Hindu readers might be puzzled by the continual use of the words "in the service of the Christ" or "Christ Consciousness."

Most older people probably know what I'm about to say here but younger readers may not.

They may wish that the celestial, galactic, or spirit sources were speaking in their own terminology, instead of a Christian terminology.

In fact there's an easy way to make the translation, if you'll permit me to say so.

In a nutshell, where you see "in the service of the Christ," read "in the service of the Atman." Where you see "Christ Consciousness," read "Atmic

Consciousness."Consider the Hindu version of the Trinity. In my view, it's not the Trimurthy of Brahma, Vishnu and Shiva. (1) The Trimurthy has no equivalent in Western religions that I'm aware of. They do not appear to recognize the cosmic forces being referred to.

I assert that Brahma, Vishnu and Shiva are really a personification of the gunas - rajas, sattwa, and thamas. Consider that both Brahma and rajas are creative in action; both Vishnu and sattwa are preservative; both Shiva and thamas are transformative.

Since the gunas are a subset of Shakti, by extension so is the Trimurthy. And that seems to coincide with the famous Vedic story of the gods being unable to lift a straw which Brahman caused to be immoveable, does it not? Brahman is superior to the gods. So is Shakti and the Atman.

I think the Christian Trinity of Father, Son (or Christ) and Holy Ghost is equivalent to the Hindu Trinity of Brahman, Atman, and Shakti. (For more on that see, <http://goldenageofgaia.com/spiritual-essays/christianity-and-hinduism-are-one/>>Christianity and Hinduism are One" at <http://goldenageofgaia.com/spiritual-essays/christianity-and-hinduism-are-one/>.)

If I may paraphrase Jesus for a moment, he said that he (speaking as the Christ Intelligence) was one with the Father though the Father is greater than he. The same could be said of the Atman, could it not?

He said that he was the way, the truth, and the life, the doorway through which the sheep would enter. I believe the same could be said for the Atman.

He said he came from the Father, into the world, and now leaves the world and returns to the Father. Same could be said for the Atman. Admittedly it could also be said for the individual being and the Avatar. It could be said of all things, which came from the Father and return to It again.

Everything of a like nature that Jesus said, speaking as the Christ, could be said of the Atman. It is the treasure buried in a field, the Pearl of great price, the mustard seed that grew into a great tree, the measure of meal that leavened the whole loaf.

Emerson once published a poem in which he called God "Brahm." When his critics protested, he suggested they substitute "Jehovah" for "Brahm" and their difficulty would go away.

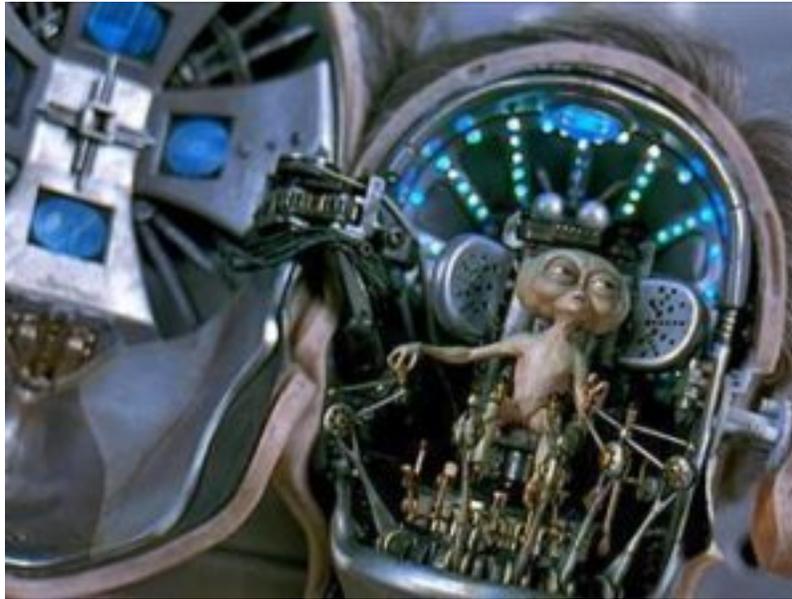
Similarly here: substitute "Atman" for "Christ" and any perceived difficulty will probably vanish.

Footnotes

(1) Not Mahashiva or Mahavishnu, which is really a way of referring to Brahman.

The Ghost in the Machine, 2017

May 8, 2017



Credit: warasu.org

“The Ghost in the Machine,” May 8, 2017, at <http://goldenageofgaia.com/2017/05/08/the-ghost-in-the-machine/>

Remember the scene in *Men in Black* where Will Smith opens the face of the dead alien to find another little alien inside, operating the levers?

Is that not our situation?

Never mind being worn out like the Little Guy, as many are, looking at the situation more generally - are we not this Big-Man body, inside of which this Little-Guy spirit operates the levers?

Deus ex machina? The "ghost" in the machine? When the Little Guy leaves, the Big Man slumps.

The Little Guy has the ability to transfer its consciousness to the outside of this suit of armor that we clank around in all day. But when it does, its previously-acute senses are now almost sluggish.

The "suit" we're in is like India rubber, not a good conductor of emotions at all. Hence we're like a lumbering hippopotamus compared to the hummingbird spirit.

How do I know? I had an out-of-body experience in 1977 that showed me the difference between the spirit body (me) and the something I get into whenever I do (the human body). That other thing is heavy, densifying, sluggish, compared to me. It'd be like lugging around a fifty-pound neoprene suit, with a belt of weights.

The spirit body (probably etheric, maybe astral) that "I" was in was finer than any earthly material I've been able to think of. The finest for me would be a baby's breath or the down at the base of a feather. The spirit body was finer than that.

It was also very susceptible to emotion. I know that because I was crying on the other side, witnessing a scene of violence. When you cannot tolerate the vibrations at one level on the other side, you have to fall back to a lesser level. Falling back for me was re-entering my physical body.

What was a wail in the astral planes was a whimper in the physical plane. It was a dramatic demonstration of the non-conductivity of the human body, compared to its spiritual counterpart. I never forgot it.

The way Ascension used to be was the master, having passed all initiations, left the body and ascended to a higher dimension. Jesus illustrates that model, if you accept the scenario that he died. The old body is left aside.

In this new territory that the Mother is opening up, people move to the Fifth Dimension from the Third/Fourth without shedding the human body.



Credit: Legomenon

Great for you 28-year-olds, eh? Well, good news for us 70-year-olds too, because our carbon-based bodies are slowly being baked into crystalline bodies in God's divine oven. The crystalline body will have no imperfections - age being one of them; imperfections like missing limbs another - so I get to be Benjamin Button. I can't wait to study karate again.

What's the relationship of it all? Think of us as a Babushka doll. The first layer is the Big Man (3rd/4th Dimension).

If you take that doll off, you have the Little Big Man, the 5th-Dimensional, ascended being that most of us become.

If you take off another layer, you have a higher-dimensional being, up to ten-deep. (1)

The "I" that remains, that sees and witnesses every change, every transformation is beyond dimensions, sensing, and knowing.

In past eras, the Little Guy had to be freed from the Big Man for the Little Guy to ascend. No more. After this, the Third Dimension will be more or less incorporated into the higher realms such that one can visit them in one's "physical" (3rd-Dimensional) body.

Was that particular scene in *Men in Black* inserted there to prepare (some of) us for the discovery that we're more than just our bodies?

Does it prepare the listening for a discussion of "spirit," without which the spirit realms make no sense?

Was it one initiative in preparing the ground for the entry of the masters, our star family, and the celestials?

The movie as a whole surely was by making us laugh at the antics of everyone involved in the intergalactic business. Lighten us up so the real meeting doesn't unnerve us. It's served that purpose for me.

Footnotes

(1) No Babushka doll for the first two dimensions. Ten Babushka dolls for Dimensions 3-12.

Who is the Company of Heaven?

Or is it used just to indicate those helping with the Ascension of Earth?

Does it include others?

Let's review what our sources say about the composition of the Company of Heaven.

In a future post, I'd like to look at their command structure, if "command structure" is an appropriate term in the higher dimensions.

Mike Quinsey's sources tell us that "there are powers in the higher dimensions that control events on Earth, and also ensure that the wishes of the people are upheld." (1) That seems to suggest that there is such a structure.

SaLuSa through Mike revealed to us that "the Forces of Light have never gathered together on Earth in such numbers for millennia of time. This is of course in accordance with the Divine Plan." (2)

Who are these higher powers and who's gathering in numbers? And why? What is the Plan?

SaLuSa tells us: "Although individuals have always been able to ascend, it will be the first time that mass ascension on this scale has been attempted." (3) The Plan therefore is for a mass *and* physical Ascension. Definitely a departure from the individual, post-mortem ascensions in the past.

Archangel Michael reminds us that our Ascension will trigger Ascensions all over the universe: "Do not forget, sweet angel, that this is the beginning, the domino effect of many planetary ascensions." (4)

Our planetary logos, Sanat Kumara, explains:

Steve Beckow: But isn't the whole universe ascending, Raj? We're not the only planet, are we?

Sanat Kumara: You're first in line.

SB: Ah! So we're the first planet to ascend. Is that what you mean?

SK: Yes. (5)

Some accounts are generic, but still suggest who is here. For instance, the Divine Mother - the active side of the Father/Mother One - gave us a generic accounting of the Company of Heaven, in the course of telling us how enlightenment reaches us.

“Normally, [Light] would come from me to my realms, to the dominions, to the seraphim, to the archangels, etc., to the masters, to your guardians, and then to you. But that is why each of you is shining like a star with many facets. You are being bombarded by all of us. You see, there is no shortage of what I have to share.” (6)

Indeed, there isn't. Viewed from the standpoint of our personal enlightenment, this is one listing of the Company of Heaven. She offered a second on the same occasion, more tailored to Ascension:

“Just as you all have outer form and have said, ‘Mother, let us assist, let us help,’ so the seraphim, the cherubim, the archangels, the legions of angels, every ascended, enlightened being, your star brothers and sisters ... are all acting as transmitters.” (7)

In the descriptions we've read so far, we may notice that they cover primarily angels and humans.

We don't hear of faeries often, or elves, or spirits of fire, earth, air, water, etc. I'm sure they're part of it, but I think the attention is being kept on the realms that are most acceptable to humans - human ascended masters, human galactics, archangels assuming human form (as Archangel Michael did with me on two occasions), etc. (8)

The Arcturians list some of the galactic civilizations here to help us:

“The beloved members of the Pleiades, Sirius, Arcturus, Andromeda and Antares, as well as the Brotherhood and Sisterhood of Light, the Angelic Kingdom, the Ascended Masters, and the awakened members of Earth have all joined together to assist Gaia in the fulfillment of Her transformation.” (9)

Many more civilizations are here than just these; Venus, most prominently. But the main contingents seem to come from the star systems the Arcturians listed.

SaLuSa extends the term "Company of Heaven" to include the folks on Earth's Fourth and Fifth Dimensions, via the afterlife, who are helping lightworkers on Earth - our closest friends and relatives.

“I am SaLuSa from Sirius, and pass on great blessings and love from the members of the Galactic Federation. We want to see you sail through what remains of the cycle of Duality, and we will be there with you to give every assistance.

“We will not of course be the only ones, as *there are many souls from the Spirit World supporting you now*. Plus your Angelic Beings that have exceptional powers if they need to use them, who are already protecting you as they have since your birth upon Earth.” (10) [*My italics.*]

Footnotes

___ Mike Quinsey, July 8, 2016, at http://www.treeofthegoldenlight.com/Mike%20Quinsey/Channeled_Messages_by_Mike_Quinsey.htm

(2) SaLuSa, Feb. 28, 2011, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(3) SaLuSa, Dec. 12, 2012.

(4) Archangel Michael in personal reading with Steve Beckow through Linda Dillon, March 24, 2015.

(5) “It Is a New Day: Sanat Kumara on Pope Francis, the Process of Ascension, the Earth’s Place in Ascension, Etc.,” March 13, 2013, at <http://goldenageofgaia.com/2013/03/it-is-a-new-day-sanat-kumara-on-pope-francis-the-process-of-ascension-the-earths-place-in-ascension-etc/>

(6) "The Divine Mother: The Role of Clarity," Oct. 8, 2013, at <http://goldenageofgaia.com/2013/10/08/the-divine-mother-the-role-of-clarity/>.

We're incredibly privileged to have the information directly from her of how Light is passed down from her to us. I regard this as sacred information directly from the Divine Mother. We may not fully appreciate the honor.

It's hard to hold the honor of it in one's consciousness for more than a few seconds, so addicted are we to variety.

(7) Loc. cit.

(8) On one occasion, I came out of my apartment to encounter a man standing around ten feet away, looking into at the door. I had never encountered anyone simply standing looking into our front door before and, puzzled, I looked back over my shoulder after I had passed him. He had disappeared in a matter of a second or two. My wife (ex) and I went around the block but couldn't find a trace of him anywhere. I asked AAM in a reading if that was him and he said it was.

He looked exactly like an old friend, Mark Orich, who had died years earlier. He had brown hair tied in a ponytail. The closest likeness I've been able to come across among someone people might know would be Keanu Reeves, only softer features.

I encountered him again, with the very same likeness, when I awoke in a lucid dream on board a galactic ship. I was in the cafeteria listening to people when I suddenly heard a voice so melodic that I couldn't ignore it. I turned in my seat and asked, "Are you Archangel Michael?" He looked the same as he had before - ponytail, Mark's features.

I sat spellbound, listening to him. Suddenly he arose from his seat and his form became diaphanous at the legs. As he moved over top of me, I leaned back, and he breathed into my mouth, which woke me up.

I asked him later what he had breathed into me, and he replied, "Love. To help you remember what you saw when when you awoke."

With my memory what it is these days, I can't remember the year. Probably 2013. These incidents are mentioned elsewhere on the blog.

(9) The Arcturians, Sept. 13, 2008, at http://www.galacticfriends.com/index.php?option=com_content&task=view&id=3425&Itemid=92

Here's Goldenlight's list:

“In addition to the mass consciousness of Earth, you have the assistance of many higher beings such as us from the Angelic realms, us from the Pleiadian realms, others from all the other star systems, Ascended Masters, and many other benevolent beings.” (“Council of Angels and Pleiadian Council via Goldenlight ~ The Global Reset of all Systems in Preparation for the Golden Age on Earth,” channeled by Goldenlight, July 25, 2013 at <http://thegoldenlightchannel.com>.)

Atmos of Sirius also gives us a short catalogue, restricting his mention of the galactics of the Galactic Federation of Light, although they’re not the only extraterrestrial coalition here:

“The Galactic Federation, along with the White Brotherhood and Elders, are the principal players in the process of preparing you not just for these final years to 2012, but beyond.” (Atmos, Aug. 28, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm.)

(10) SaLuSa, Oct. 26, 2011.

(Concluded in Part 2, below.)

Who is the Company of Heaven? – Part 2/2, 2016



"Who is the Company of Heaven? – Part 2/2" November 3, 2016, at <http://goldenageofgaia.com/2016/11/03/company-heaven-part-22/>

(Concluded from Part 1, above.)

Should we think this description far-fetched, I can testify that I know several embodied seraphim and archangels, described as such by Archangel Michael in readings I've had with him.

I can cite one now because she transitioned. Rosey, the patron of InLight Radio for a number of years, left us some time ago now. According to AAM, she was a golden seraphim.

Seraphim incarnating is a first, AA Michael explains:

Archangel Michael: The seraphim have never been involved before.

Steve Beckow: Hm-hmm. What has changed?

AAM: The Mother's desire to have completion of this Ascension process. (13)

I've even met an incarnated Elohim - self-proclaimed, but AAM upheld her claim. So we lightworkers are also included within the term "Company of Heaven."

We know why we came. Why did the galactics come? Their service to us, SaLuSa tells us, "is based upon unconditional love. We see your true selves as beautiful Beings of Light, and your potential of returning to being the gods that you are." (14)

Indeed, I'm sure we will.

In summary, the Company of Heaven is a term used to refer to all higher-dimensional orders of beings - mostly human and angelic, embodied and not embodied - who are cooperating to carry out this first mass and physical Ascension in round of Ascensions involving the whole universe.

The term specifically includes terrestrial and galactic ascended masters, angels, archangels, and seraphim. But another significant and often-overlooked component is those galactic humans, angels, archangels, and seraphim who've taken the body. That's us lightworkers.

Most of us have no conception of our true situation. I wouldn't either if I didn't have access to AAM to question and corroborate with.

But as we progress along the Ascension path - slowly, so as not to overtax our bodies - I'm led to believe that we'll eventually know, to our amazement.

Footnotes

(1) Mike Quinsey, July 8, 2016, at http://www.treeofthegoldenlight.com/Mike%20Quinsey/Channeled_Messages_by_Mike_Quinsey.htm

(2) SaLuSa, Feb. 28, 2011, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

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(5) "It Is a New Day: Sanat Kumara on Pope Francis, the Process of Ascension, the Earth's Place in Ascension, Etc.," March 13, 2013, at <http://goldenageofgaia.com/2013/03/it-is-a-new-day-sanat-kumara-on-pope-francis-the-process-of-ascension-the-earths-place-in-ascension-etc/>.

(6) "The Divine Mother: The Role of Clarity," Oct. 8, 2013, at <http://goldenageofgaia.com/2013/10/08/the-divine-mother-the-role-of-clarity/>.

How privileged we are to hear this sacred information directly from the Divine Mother. I don't think we appreciate the honor.

It's hard to hold the honor of it in one's consciousness for more than a few seconds, so addicted are we to variety.

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(8) On one occasion, I came out of my apartment to encounter a man standing around ten feet away, looking into at the door. I had never encountered anyone simply standing looking into our front door before and, puzzled, I looked back over my shoulder after I had passed him. He had disappeared in a matter of a second or two. My wife (ex) and I went around the block but couldn't find a trace of him anywhere. I asked AAM in a reading if that was him and he said it was.

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(10) SaLuSa, Oct. 26, 2011.

(11) "Archangel Michael: You're Now Ready to Know Who is Here," April 10, 2013, at <http://goldenageofgaia.com/2013/04/archangel-michael-youre-now-ready-to-know-who-is-here/>

(12) SaLuSa, April 13, 2012.

(13) "Archangel Michael: We are All Aligned with the Heart, Mind and Will of One," channeled by Linda Dillon, January 23, 2014, at <http://goldenageofgaia.com/2014/01/25/archangel-michael-we-are-all-aligned-with-the-heart-mind-and-will-of-one/>

(14) SaLuSa, Oct. 26, 2011.

Who are the Seraphim? 2018



Seraph Credit: Majestic Dragonfly

“Who are the Seraphim?” July 7, 2018, at <http://goldenageofgaia.com/2018/07/07/who-are-the-seraphim/>

Especially noteworthy in this cross-cultural essay on the Seraphim is the fact that Archangel Michael assists the work of cross-cultural spirituality by validating the equation of a trio of terms that the seraph are known by:

“I wish to say something about the seraphim. Because often we have also spoken about the angels of pink and how they are the defenders of the throne of God. So understand the defenders of the throne of God, the pinks, and the seraphim are one and the same.”

This information can really only be corroborated by the Divine Mother, Archangels, or Seraphim themselves.

The participation of the seraphim in our Ascension, to the extent that several of them have incarnated, is apparently a first. Archangel Michael said about it:

Steve Beckow: I’m hearing more and more about the seraphim being involved in our Ascension. But ordinarily, before that, I wouldn’t have thought of the seraphim as being involved.

Archangel Michael: The seraphim have never been involved before.

SB: Hmmm. What has changed?

AAM: The Mother’s desire to have completion of this Ascension process. (1)

What a privilege to have them with us.

Rosy, who paid the costs for InLight Radio for several years, was an incarnated seraph. She died of cancer and is now participating, in a lustrous golden body if I recall correctly, from the other side.

What do we know about the seraphim? Everything I learned from the early Christian Fathers has been overtaken by the accounts Michael has given me.

For instance, I read long ago that there is a hierarchy among angels - angels, archangels on up to cherubim and seraphim. Wrong. There isn't.

It's like a circle and each has a different mission. None is less than another.

Then who are the seraphim? Michael addressed the subject:

Archangel Michael: The seraphim were the first form of the angelics. Now does that mean that every being started as a seraph?
No.

What it means is that some of those sparks of light, in the expression of what they wish to become which were beings formed basically of pure light, of love, stayed as close as possible to home, as it were. That was their choice.

I wish to say something about the seraphim. Because often we have also spoken about the angels of pink and how they are the defenders of the throne of God. So understand the defenders of the throne of God, the pinks, and the seraphim are one and the same. (2)

He's connected three terms - defenders of the throne, pinks, and seraphim - for me. That is very helpful to me as a student of cross-cultural spirituality.

Frequently orders of beings like seraphim are written about under multiple names and it helps to have the connections made ... by an archangel.

Here, in describing the Seraphim, he acknowledges that the "mysteries" are described in different ways in different religious traditions. He adds a description of the Trinity from a Christian perspective.

“The seraphim are those that surround the throne, the essence, the beingness of One, of Source, of Mother/Father/Son [Steve: Shakti/Brahman/Atman] — however you define that. And that is depending on your tradition and your religious or philosophical understanding.” (3)

Traditions and understandings are what need to be brought into alignment with truth, iff a cross-cultural spirituality is to arise.

On another occasion we also discussed who came first - seraph or archangel?

Archangel Michael: Creation ... [stages?] a race and the gun goes off. Who crosses that line first?

Well, it is the seraphim. But neck and neck with the archangels! Now we have said this - the seraphim, the archangels, the angels, the elohim, everybody is similar in terms of that beginning.

So you cannot say that the archangels (as much as I would like to!) came first and that we were the foundation of the Mother's work. Are we part and parcel and pivotal in that work? Of course we are! But no, we did not come first. (4)

But even so, where can we find more detail on the seraphim? Let me cite a passage from Michael where he went into the subject much more deeply.

It's long but it'll answer some of our questions. I'll put extra material in the footnote:

Archangel Michael: The mighty seraphim ... are simply beings of bright, wondrous light, fully aware, fully cognizant.

And while all angelic beings face the center, the center of course being the Mother, the Father, the One, but mostly the Mother, the seraphim keep their attention more clearly focused towards the Mother rather than turned out towards the universe, the multiverse, the cosmos, countries, nations, people, beings.

In many ways you can think of them as the defenders of the throne. They are magnificent. And there is nothing that they do not see or perceive.

What you think of as their voice is simply music. It is music of the spheres. It is the sound of the universe. It is the beauty of all. The seraphim, even in my reference point, are phenomenal and very, very sacred and holy.

It is very rare, might I say exceedingly rare, for a seraph to leave the throne, not that there are not enough of them to take care, because there are. But there are seraphim that have come to Earth at this time and assumed human form to work with this cause of transformation of Gaia and of the human collective.

And this is done - in my words, not in theirs - as an act of service, and might I say, sacrifice, because it is such a dramatic adjustment to their field, to their energy, to who they are.

Very often those who are seraphim will have little or no memory of having been on Earth or elsewhere in previous lives, or it is quite limited. They always come in phenomenal concentrated purpose on direction and service to the Mother.

Now, you say, "Well, how do I work with the seraphim?" Sing. Now, if you were to look to what you think of as religious texts, you would, say, pray, but also remember, my friends, that many of the original prayers were sung.

And it is songs of praise, of humility, of asking for help. And it tends to be help of a universal nature, the transformative assistance, although we are not suggesting that a seraph or a group of seraphim will not attend to an individual if they are so moved or directed and guided.

The seraphim that are upon the Earth are those that you can think of as communicators, directors, those who are doing large planetary work. They have a difference in the cast of their light, that if you pay attention you can see that their fields - for those of you who see auric fields - are quite different and distinct. And of course many of them are pink. (5)

Michael is describing seraphim in and out of form. All are gathered here in service to the Divine Mother working shoulder-to-shoulder with us. Therefore the Mother wasn't being merely poetic when she said:

"If you come upon a seraph at the gate, do not worry! They are on duty waiting for you.

"They'll take your hand and they will unfurl your wings, and remind you who you are.

"So who are you? Who is this group, now particularly, this group of — might I call you light-bearers, love-bearers? — who lead the way. You are ancient souls, coming from every corner of the universe, every realm, every what you think of as dimension, who have said, 'We can do this.'" (6)

Every corner, realm, and dimension. Just wait till the blinkers come off.

What will we find? The Divine Mother tells us:

"Many of you have become reassured or confused, ... about, oh, there are masters on Earth, there are angels on Earth, there are archangels on Earth. And who am I, and how do I fit in?

"My beloveds, you fit in perfectly, because who do you think these masters and angels and archangels and seraphs are? They are you, either a part of you or the totality of you.

"The time for underestimating your beloved self is over. And what that means is the time of stepping in the shadows, of thinking that you are under cover is also over. Each of you carries divine might.

"How [often] have we spoken of this. It is not your next-door neighbor or the person down the street or the leader in Ottawa or Washington or Geneva that carries might. It is each and every one of you." (7)

When the masks come off, we'll be in for a great surprise.

So, yes, if you meet a seraph at the gate, not to worry. They're transmuting energy, going to global trouble spots, taking on collective illnesses, etc.

They might be your neighbors. The Mother says they might include you.

Footnotes

(1) Archangel Michael: We are All Aligned with the Heart, Mind and Will of One," Jan. 25, 2014, at <http://goldenageofgaia.com/2014/01/25/archangel-michael-we-are-all-aligned-with-the-heart-mind-and-will-of-one>.

(2) "Archangel Michael on the Angelic Kingdom," June 13, 2014, at <http://goldenageofgaia.com/2014/06/13/archangel-michael-on-the-angelic-kingdom/>.

Whenever the commonality of names is established - such as defenders of the throne, pinks, and seraphim - it allows people like me to connect bodies of literature. So it's a great help to me when the angelics or the Mother do this.

The last time the Mother helped me out by identifying that Brahma, Vishnu, and Shiva = rajas, sattwa, and thamas = akar, ukar, makar (Aum) = a subset of the Mother's Aum vibration. It's incredibly important for a student of cross-cultural spirituality to have these connections be made, these dots connected.

(3) Archangel Michael in "Archangels Michael and Gabrielle on the Angelic Realm: Hour with an Angel Transcript, March 26, 2012," at <http://goldenageofgaia.com/ascension-as-of-2012/what-role-are-the-angels-playing/archangels-michael-and-gabrielle-on-the-angelic-realm-hour-with-an-angel-transcript-march-26-2012/>.

(4) Spiritus sancti = Holy breath = Holy Spirit. Spiritus in Latin = psyche in Greek = breath in English.

(5) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 30, 2015.

(6) "Archangel Michael: The First Form You Assumed was Angelic," July 7, 2013, at <http://goldenageofgaia.com/ascension-as-of-2012/what-role-are-the-angels-playing/archangel-michael-the-first-form-you-assumed-was-angelic/>.

For those hopelessly hooked on the seraphim, here is more from Michael on the subject:

Archangel Michael: Let us speak of the mighty seraphim. Now, when my sister [Gabrielle] and I have said that we bow to each other, it is important that you realize that we all bow to each other. ...

These are amazing beings in any reality. Their powers are mighty, and their beingness is mighty. Now, you have need to understand that the Godhead has surrounded themselves with the most beautiful, with the highest energy. And so, these are beings of adoration and these are beings that you will often hear us refer to as those of the pink ray—it is pink-gold, actually. And their purpose is simply to be in attendance, in adoration. They are the singers of hosanna and praise.

Now, why we wish to speak of this—and interrupt me if you wish—the seraphim have never truly spent much time or attention on focusing upon the planet, or certainly upon humankind, for that has not been their purpose, that is not who they are.

But at this time of magnificent unfoldment, at this time of the anchoring of the plan of the blessed Mother/Father/One, they have slightly turned their head[s] and their attention to humanity in order to assist with the fulfillment of this plan. And, unheard of, some of them have even taken on human form. This has never occurred before.

And so, some of you are encountering these mighty angels of pink, and you really do not know what to do with them, because externally they are huge. You can even perceive their wings, their six layers of wings, their fierce independence, their enormous beauty and grace, and their core of independence, their core of steel, because they are very clear about who they are. And they really do not need human direction. They really do not need any direction! (Archangel Michael in "Archangels Michael and Gabrielle on the Angelic Realm: Hour with an Angel Transcript, March 26, 2012," at <http://goldenageofgaia.com/ascension-as-of-2012/what-role-are-the-angels-playing/archangels-michael-and-gabrielle-on-the-angelic-realm-hour-with-an-angel-transcript-march-26-2012/>.)

(7) “The Divine Mother: We are Creating a New Species of Humans,” July 12, 2014, at <http://goldenageofgaia.com/2014/07/12/the-divine-mother-we-are-creating-a-new-species-of-humans/>

(8) "The Divine Mother: Each and Every One of You Carries Divine Might, Part 1/2," June 17, 2013, at <http://goldenageofgaia.com/2013/06/the-divine-mother-each-and-every-one-of-you-carries-divine-might-part-12>.

The Purpose of Life is Enlightenment

The Purpose of Life is Enlightenment – Ch. 13 – Epilogue

August 13, 2011

<https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>



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

Last revised: April 10, 2019.

When time stood still

What inspired this book? What motivates me as its author?

The energy I have for the subject arises from an event that happened on 13 February 1987, a vision. Rather improbably, it happened while I was driving my car. I'll try to describe it in as much detail as I can for interest's sake. You may recognize it as a variation on the spiritual parabola or Jacob's ladder of consciousness.

The previous weekend I had been at a rebirthing workshop and had had a full breath release, an event which left me feeling incredibly clean and clear.

Moreover, I was at the time studying for my doctorate in sociology and had been counselling people on a volunteer basis. This experience as a counsellor contributed directly to what happened next.

At first, like so many counsellors, I used "problem-solving therapy," but soon became weary of trying to "sell" solutions to people who weren't inclined to buy. They seemed to want to tell their stories no matter what and rebuffed any attempt I made to offer a solution so I started listening.

I found that people presented me with a puzzle and, when I listened and they talked about it long and deeply enough, they suddenly had an "Aha!" The puzzle turned into a picture which caused their upset to disappear. (Of course I'm simplifying a more complicated process.)

In all sincerity that day, I said to the universe in general, "If our early lives are a puzzle which turns into a picture, is it possible that life itself is a puzzle? And, if so, what might the picture be that life is?"

I'd turned the corner in my car and was travelling through a part of the city I knew well. Having asked my question, everything suddenly turned black. I forgot about my car and found myself staring at a wordless tableaux, a spiritual movie, if you will. All of it was relational, a cause-and-effect story in pictures. I was watching God's wordless way of speaking to me.

At the same time as I watched this spiritual tableau — and this is very important — I was filled with bliss. The experience of bliss resulted in greatly-increased comprehension. It somehow made it easier for me to take things in. What I could

not wrap my thoughts around in everyday consciousness I now knew and understood quite simply, intuitively, and directly.

I knew intuitively the identity of the actors in the film and the nature of the drama that was unfolding before my eyes. Words just arose in my mind to explain what I saw.

There was before me a large Golden Sun, which I knew intuitively to be “God the Father” (Brahman, the irreducible Essence, the Tao). (1) From it emerged a small golden star, which I thought of as “God the Child” (the Atman, the Buddha-nature, the Christ, the Pearl of great price).

This small golden star streaked out into the blackness of space and disappeared.

I noticed that I had the capacity to follow the golden star wherever it went. I simply wondered where it had gone and, poof, I was there, looking at that corner of “space.”

In the corner where the golden star had gone, there was a kind of hazy cloud. I knew that cloud to be God the Holy Spirit, which I would now call “God the Mother” (Shakti, the Word, Aum/Amen, the creative universal vibration).

Within the haze, I saw a spiraling tube and recognized the Star-Child, moving through it. It had now lost its brilliance and I could only see its perfectly-circular outline, as it wended its way through what I knew intuitively to be “lifetimes in matter.”

I watched for a time and then, suddenly, the Star-Child flashed back into brilliance and I knew that to be an experience of enlightenment. As soon as its luminescence returned, it left the tube and raced back to the Golden Sun in which it submerged itself. I knew this to be another, more senior experience of enlightenment.

The Star-Child having disappeared, I pondered what I had seen and the words formed in my mind: “Enlightenment is the purpose of life.” God meets God in a moment of our enlightenment. "O thou I!" (2) This understanding summarized my experience.

As soon as I had reached this conclusion, the vision disappeared and I was back behind the wheel of a car.

The experience was not enlightenment. It was a teaching *about* enlightenment. I had been given a glimpse of God's great Plan for life, a representation of the total journey of an individual soul. It went out from God, on a spiritual parabola, all the while spiraling forward through the action of karma, through the universe of matter, and back again to God once it had achieved a supreme level of mergence or enlightenment.

“It all works out in the final reel!”

Knowing that part of the city well, I looked to the right and the left of me to see how far I had moved in the roughly eight seconds I had been somewhere else. I had not moved an inch. I concluded that the whole event had taken place outside of time.

Behind the wheel of the car again, I came to a red light and looked over at the worried expression on the face of the driver in the next car. I wanted to roll down my window and shout: “It all works out in the final reel!”

For the next three days, I remained in bliss. I saw that all of nature praises God and reveals His Plan. Trees raise their leafy branches to the sky as if in adoration. Their leaves drop off, as our bodies do, but the trees don't die.

The birds flying through the air leave no trace; nor do souls journeying through life. The way the sand and sea mix and yet return to their basic natures reminded me of the relationship between the soul and the body. Everything natural was a metaphor of the Divine or one of Its created processes.

Thereafter my doctoral studies seemed insipid. I tried to enroll my professors in allowing me to study enlightenment for my dissertation but no one at the university, including the Religious Studies Department, would hear of it. Religious Studies said that the university's constitution forbade them studying such a subject. I was amazed.

Empirical materialism was the dominant paradigm at my university in those days. Only what could be known through the senses was considered real. None of what I'd seen was known through the senses; hence none of what I'd seen, to the university, was real.

I felt confined by the academic paradigm and left university.

I remained entranced by the vision. For the next ten years, I read nothing but the works of enlightened authors. I had to find words to express the vision's wordless message.

One by one, as I read the classics, statements appeared that explained what I had seen. Jesus saying that he came out from the Father out into the world and now returns to the Father was an exact description. Jacob's Ladder was a depiction of it. Here it was discussed in Ibn Arabi; there in Krishnamurti.

The next ten years were spent writing this book, trying to put that eight-second movie into words. And now it's done.

May your efforts to achieve the purpose of life and consummate God's Plan be blessed with success. May you be filled with divine joy and bliss. May all divine children be enlightened, fulfilled and reunited with God.

Namaste,

Steve Beckow

Footnotes

(1) I did not notice the blackness of space. If I had, what would I have known then?

(2) "I went from God to God, until they cried from me in me, 'O thou I!'" (Bayazid of Bistun in Aldous Huxley, *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, 12.)

The Question at the Heart of Life

January 3, 2023

<https://goldenageofgaia.com/2023/01/03/the-question-at-the-heart-of-life/>



What is the question at the heart of life?

To answer that, we have to first answer: What is life about?

I had a vision in 1987 that answered the question for me. (1)

Allow me to simply summarize here the answer I arrived at and let you read the details at your leisure. (2)

The purpose of life for us is to realize who we really are. And who we really are is God.

When one of us realizes that, God meets God: "O Thou I."

For that meeting was all of life created.

The purpose of life for God is to allow God to realize Itself in a moment of our enlightenment.

If, as Vedantists say, this is all a leela or divine play, then what is the question that needs to be answered to satisfy our reason for being?

The question is: Who am I?

Did you ever notice how, whenever a question related to "who are you" is asked, we feel an immediate uptick in our feeling state? Our interest in the conversation rises.

Well, I do. Immediate interest in saying all kinds of things in answer to that. My feet trip all over each other, metaphorically speaking, to discuss the matter.

Now you know why that is. The question, "Who am I?", has always occupied sages since time immemorial - and it will for an eternity into the future.

Not as an egoic practice; we're not narcissists. Far from it. We strip away narcissism with our question; not that, not that.

Finally, having abandoned ego along the way, and one body and identity after another, we take off the last remaining mask of individuality and realize that our "individuality" is really God's Oneness.

There is only One Subject, as it turns out. And we questioned our identity until there was no more illusion left.

Questioning has revealed what is insubstantial illusion and what is a firm foundation. We are all God is a firm foundation.



So, in the end, it was all a story. What we didn't make up, we attracted to ourselves by the Law of Attraction. As Catherine of Genoa once said, "My Me is God, nor do I recognize any other Me except my God Himself." (3)

What an obedient press put down as the "Me Generation" in the Sixties for daring to enquire into their true nature has outlasted their detractors, as the truth always will.

This generation will see an answer to that question in Ascension. It won't be the final answer but it'll see more celebration than war's end and will lift us out of all suffering.

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) For more detail, see:

- The Purpose of Life is Enlightenment at <http://goldenageofgaia.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>
- "The Vision WAS the Divine Plan for Life," July 25, 2020, at <https://goldenageofgaia.com/?p=312152>
- “What is the Purpose of Life?” February 24, 2020, at <https://goldenageofgaia.com/2020/02/24/306794/>
- “The One and Only Assignment, Lifetime after Lifetime,” May 11, 2016, at <http://goldenageofgaia.com/2016/05/11/the-one-and-only-assignment-lifetime-after-lifetime/>

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

The One and Only Assignment, Lifetime after Lifetime, 2016



Rumi

“The One and Only Assignment, Lifetime after Lifetime,” May 11, 2016, at <http://goldenageofgaia.com/2016/05/11/the-one-and-only-assignment-lifetime-after-lifetime/>

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

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

“It is just as if a king had sent you to the country to carry out a specified task. You go and perform a hundred other tasks; but if you have not performed that particular task on account of which you had

gone to the country, it is as if you have performed nothing at all. So man has come into this world for a particular task, and that is his purpose; if he does not perform it, then he will have done nothing.”

(1)

No matter what else we do, no matter how noble or consequential it is, if we don't know ourselves as God, we haven't accomplished our assignment; we have done nothing.

As our knowledge of our own true nature expands, we move from stage to stage in our spiritual evolution, by what you could think of as Ascension after Ascension. And Rumi describes that as well.

“I died as mineral and became a plant.
I died as plant and rose to animal.
I died as animal and I was man. . . .
Yet once more I shall die as man, to soar
With angels blest; but even from angelhood
I must pass on: all except God doth perish.
When I have sacrificed my angel soul,
I shall become what no mind e'er conceived.
Oh, let me not exist! For Non-existence
Proclaims in organ tones, ‘To Him we shall return.’” (2)

The way I understand this Ladder of Ascension is that each kingdom – mineral, plant, etc. – has twelve planes or dimensions and within each plane are twelve subplanes. When we jump a plane (not a subplane), that constitutes an Ascension. We ascend from dimension to dimension, not from gradations within any one dimension.

We are constantly ascending, progressing, or evolving subplane after subplane, plane after plane, and kingdom after kingdom on our return journey to God. And we ascend as the result of increases in our spiritual knowledge – not our material knowledge necessarily, but our knowledge of ourselves as spirits and Spirit.

So to experience, as I do, an increase in my desire for spirituality, an expansion of the thirst for spiritual knowledge, is something whose value I understand and whose onset I welcome. It can always and only be a

promising and beneficial thing. As I said yesterday, and I feel it bears repeating: Place spirituality first and everything else will find its natural place.

No matter how interesting, rewarding, and revolutionary NESARA, Disclosure and accountability are, remove “spiritual evolution” from them and they become merely matters of passing interest. For me anyways, it’s only their promise in assisting our knowledge of our true nature to unfold that makes them ultimately valuable.

Otherwise they’re simply the king’s official having been sent into a country to do something he did not do.

Having said that, it’s equally true to say that I’ve grown comfortable in representing NESARA, Disclosure and accountability as being important in and of themselves and will now face a personal minor shift in seeing them through this new lens that’s being offered as a result of this post-transition transition.

One transition is no sooner finished than the next begins and all of them opening us wider or opening newer doors than we anticipated beforehand.

That’s all I wanted to say for the moment. I just needed to put a bookmark in and say that this fueling of an interest in the spiritual is not a trivial development but might ordinarily go unmemorialized, so unremarkable is it on the surface. But it isn’t unremarkable in reality. It’s highly significant in its portent.

And with that, I’m simply going to open to it like the uninvited but most welcome guest who forever dropped into Rumi’s humble home.

Footnotes

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

(2) Rumi, in Anne Fremantle and Christopher. *In Love with Love. 100 of the Greatest Mystical Poems*. New York, etc.: Paulist Press, 1978, 58. Archangel Michael has since told me that humans do not become angels. So Rumi and I may be out here in that part of our discussion.

That Which Can Never Be Forgotten, 2013



As above, so below

“That Which Can Never Be Forgotten,” Sept. 16, 2013, at <http://goldenageofgaia.com/2013/09/16/that-which-can-never-be-forgotten/>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

That is indeed my fix for the day. Nothing rewards a person more than paying a little attention, whenever the unscratchable itch arises, to the one thing ... or no thing ... that will never go away, never let us forget, never stop singing to us through everything around us and everything within us - God.

Footnotes

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

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

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

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

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

Enlightenment in Context, 2017



“Enlightenment in Context,” August 31, 2017, at <http://goldenageofgaia.com/2017/08/31/enlightenment-in-context/>

I’d like to make a few spiritual distinctions here to assist us in later discussions.

I’m offering a cross-cultural perspective on what may turn out to be the “sudden” steps in our otherwise gradual Ascension.

These are the conventionally-described levels of enlightenment up to and including the Fifth Dimension.

(1) The Mother has promised us a mass heart opening. This experience occurs when the kundalini reaches the fourth chakra.

Buddhism calls such a first-enlightenment experience, “stream-entering.” Hindus call it “spiritual awakening.” It fills one with hope and confidence.

(2) Next in classical enlightenment schemes is a sixth-chakra enlightenment experience which westerners call “cosmic consciousness.” Hindus call it savikalpa samadhi (samadhi with form). I don’t know what Buddhists call it. I have not had this experience this lifetime and so I cannot comment on it.

(3) The first “transcendental” enlightenment experience occurs when the kundalini reaches the seventh chakra. Buddhists call it becoming an arahant. Hindus call it Brahmajnana (God-Realization) and nirvikalpa samadhi (samadhi without form; i.e., transcendental samadhi).

(4) The arahant becomes a buddha, the Brahmajnani becomes a jivan-mukta (liberated while alive) when the energy moves farther and permanently and fully opens the heart. Not the heart chakra, but the heart. The *hridayam* or heart aperture opens as it did in the earlier heart opening but now remains fully and eternally open.

The resulting torrent of love incinerates the vasanas or core issues. In the earlier heart opening, which I imagine is not as strong as Sahaja, the vasanas were held at bay for the length of the experience. But they were not eliminated. Now they are.

This latter state is what classical scholars would call mukti, moksha, or liberation. It’s what completes our Ascension experience.

(5) If we end up in the Fifth Dimension, that’s definitely not the final stop in our much broader Ascension.

Here’s an example of a statement made at a deeper level of awareness of the Self than I’ve reached.

“All creation,
“Streaming out of the Self,
“Is only the Self.” (1)

I cannot make such a statement because I don't know what Ashtavakra, the author, knew. I've never experienced anything streaming out of the Self – not yet, that is.

(6) The final level of all our enlightenment, we think of as “Home.” We've now gone from God to God. But even here, new knowledge is upsetting my accepted beliefs.

The Mother has suggested that we can “come Home” to her and the Father whenever we need replenishment. I think this is what is meant by the 13th Octave.

Until hearing that, I thought it would take endless lifetimes to return Home.

This seems to reflect what Archangel Michael has said, that all the rules of enlightenment have changed:

Steve Beckow: Is the realm that we're building and taking our physical bodies with us to altogether new?

Archangel Michael: Yes, it is brand new.

Steve: Brand new, and the rules have changed?

AAM: That is correct. (2)

Not only are we entering into an altogether-new realm, which we're creating as we go along, but such important matters as dimensional access are being rearranged.

I'm having to drop matters right and left that I thought were “established” by the testimony of ancient sages.

Truly much of our old knowledge will no longer serve us. We'll be finding that matters are actually quite different and letting the old views go.

Footnotes

(1) Thomas Byrom, trans. *The Heart of Awareness. A Translation of the Ashtavakra Gita*. Boston and Shaftesbury: Shamballa, 1990, p. 6.

(2) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 16, 2015. On another occasion, I asked him about the need for repeated enlightenment experiences before Sahaja, as Sadhu Arunachala had asserted, and he replied:

“When [the text] was written it was absolutely correct. But, as you also know, the governing rules have shifted and changed.” (Archangel Michael in a personal reading with Steve Beckow, Feb. 17, 2017.)

St. Germaine has also said: “You see, all the rules have changed.” (“Transcript: Heavenly Blessings – St. Germaine on Where to Look for Results,” channeled by Linda Dillon, July 15, 2014, at <http://goo.gl/OxNpnG>.)

Quite a Ways Down the Road, 2019



“Quite a Ways Down the Road,” September 18, 2019, at <http://goldenageofgaia.com/2019/09/18/quite-a-ways-down-the-road/>

Sages for millennia have called the Creator, Preserver and Transformer of the world of matter (*mater*, Mother) the Divine Mother.

Here’s Lao Tzu for instance:

“Nameless indeed is the source of creation [the Father],
But things have a mother and she has a name.” (1)

And Sri Yukestwar Giri, guru of Paramahansa Yogananda:

“It is the Spirit of God [the Holy Spirit or Divine Mother] that actively sustains every form and force in the universe; yet he [the Father] is transcendental and aloof in the blissful uncreated void beyond the worlds of vibratory phenomena,’ Master explained.”(2)

When the Mother speaks through Linda Dillon, she identifies herself as the Mother as well. (3)

This though there is no gender at the levels of reality we're talking about. That leads me to believe that it's a teaching tool.

They're represented as the exact opposite of human psychological stereotypes. In psychology, the male is seen as active and the woman as passive. In spirituality, the Heavenly Male is seen as passive and the Divine Female as active.

In Hinduism, especially, a literature has grown up that incorporates divine consorts and sacred partnerships, all deriving from the original coupleship of the Father and the Mother, the Source and the Creator.

It puts the journey of life into terms we can understand and identify with.

My vision in 1987 showed me that we're embarked on a common journey from God to God. God the Mother's material world is our school where we learn our true identity until, having seen it, we experience the moment of enlightenment that constitutes our graduation.

At that moment God meets God. God the Child, having been birthed and raised to awareness by God the Mother, reunites with God the Father, who is the All.

That, I'm told, is quite a ways down the road....

Footnotes

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

“It began with a matrix: The world had a mother.” (Ibid., 105.)

“The formless Absolute is my Father, and God with form is my Mother.” (Kabir quoted by Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 150.)

(2) Paramahansa Yogananda, quoting Sri Yukteswar Giri in *Autobiography of a Yogi*. Bombay: Jaico, 1975, 143.)

(3) See for instance “The Divine Mother: Your Essence is Purity,” September 4, 2019, at <http://goldenageofgaia.com/?p=302901>

Essays in Cross-Cultural Spirituality

There's the Transcendental and Then There's the Transcendental

December 19, 2022

<https://goldenageofgaia.com/2022/12/19/theres-the-transcendental-and-then-theres-the-transcendental/>



Beyond the blackness of space....

There's the Transcendental and then there's the Transcendental. We use "transcendental" in two different ways in our enlightenment and celestial literatures. Confusion can arise.

In our enlightenment literature, the "Transcendental" refers to our experiencing of a formless reality. We usually reserve that term for what we experience in seventh-chakra enlightenment, Brahmajnana, or God Realization.

We "see" a formless reality. We lose consciousness of form. Our senses stop operating. And we're filled with bliss.

BUT we're still within Third/Fourth-Dimensional reality.

The celestials use the word "Transcendental" in an entirely different way. I refer mostly to Archangel Michael, with whom I had readings and interviewed for *An Hour with an Angel* during a period from 2010 to 2020.

In their messages, they speak of the "Transcendental" as the domain of consciousness beyond all of the twelve dimensions.

If that stretches your horizons, think on this: Beyond the Transcendental, which I recall Michael saying has dimensions itself, lies the Absolute. (1)

I once interviewed a galactic group on the nature of the Transcendental and they said it was like walking through the blackness of space and seeing bubbles, which one could peer into. Each bubble was a universe.

Michael also used this metaphor, but with whole realms rather than just dimensions. Compare his discussion of where the angelic kingdom is located:

Archangel Michael: Now we also know that deep space contains many other galaxies so keep going and keep going and keep going. Now, when you have gone through all of that, think of it as being contained in a bubble; go outside the bubble; that's where we are.

Steve: Aah. So, transcendental space.

AAM: Yes. But, also at times the space - now we are going to really confuse you - the space in-between the spaces.

We occupy often the space between the spaces. We come from Source.

Steve: Right. Wow!

AAM: Yes, it is bigger than you think. (2)

OK, turn the fan on. Give your brain a chance to cool down.

The celestials have the ability to come down here and animate Third-Dimensional people (as Kathleen Mary Willis and I have both seen) and they have the ability to revitalize themselves by returning to the Absolute, according to Michael.

If that doesn't stretch your mind, think of life at the level of microbes, then at the level of universes, then at the level of material dimensions, then at the level of Transcendental Dimensions, then at the level of the Absolute. What part is less miraculous than any other? Microbes? Or the Absolute?

The Transcendental is a way station on the journey back to the One. This - Dimensions, Transcendental, Absolute - is the roadmap of the vision I had in 1987. (3)

Haven't seen any of this on Youtube? Isn't in the bookstores for Christmas? Stay tuned. Not tomorrow, but in our future.

Never mind a trip to the stars. How about a trip to other dimensions? Or beyond? (4)

Footnotes

(1) Steve: Are there such things as the equivalent of dimensions in the Transcendental?

AAM: Yes.

Steve: Aaahhh! When are we going to hear about that?

AAM: Not for a while. (Archangel Michael in a personal reading with Steve Beckow, Feb. 17, 2017.)

(2) “Archangel Michael on the Angelic Kingdom,” June 13, 2014, at <http://goldenageofgaia.com/2014/06/13/archangel-michael-on-the-angelic-kingdom/>.

(3) 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) See *An Explosion in the Meaning of Humanness* at <https://goldenageofgaia.com/wp-content/uploads/2023/01/An-Explosion-in-the-Meaning-of-Humanness-10.pdf>.

Realization is Simply Seeing from a Higher Level of Consciousness

February 25, 2022

<https://goldenageofgaia.com/2022/02/25/realization-is-simply-seeing-from-a-higher-level-of-consciousness/>



Realization, in my view, is simply seeing from a higher-dimensional place.

To say "I realize" is no different than saying that I am at the moment existing on a higher level of consciousness than I normally do.

What boosts us up there is a breakthrough moment of love, bliss, peace, or one of the other divine states.

Wisps of these states, in my experience, are constantly with us. We just don't notice them. We can clamber aboard them and ride them to a fuller experience of whatever the divine state is.

Meanwhile, when love or bliss finds a crack in our armor, or even a little space, it may fill us up for a moment. And, because we disregard it or mis-identify it, it goes. It's always there in the background, largely outside our awareness.

It's the divine state - usually bliss in the case of realization - that boosts us up to the higher plane. If we have nothing in our minds - if our minds are quiet - we may simply rest there in peace.

But if we're wrestling with a problem, or trying to understand a distinction, or feeling cognitive dissonance, we may have a "Eureka!" lightbulb or breakthrough moment.

Which leads me to speculate that:

Distinction plus bliss [or other divine state] = realization.

The "distinction" - whatever intellectual or emotional problem we may be dealing with - plus the elevating power of bliss causes realization - a truth becomes apparent and is experienced; the way through a difficulty is seen; the way to reconcile two opposing matters becomes clear.

At these moments, if we're already grinding away at a problem or situation in our lives, we see things from a higher place. Cleansed of our core issues and investments for the moment, the way through becomes clear.

One of the ways bliss lifts us up is that it dissolves all problems. They simply become situations and we feel a sense of liberation and lightness. It's surprising what we add to the situation - which makes it fearful in the first place.

A distinction can be anything, but distinctions on less important matters (we, defining what is important and what not) probably result in less impactful realizations.

Here's a distinction between feeling states and divine states as an example.

Feeling states are experienced as happening inside of us. We may feel something in our heart, in our head, in our stomach, etc. The feelings are localized.

Divine states are experienced as being larger than us, including us, embracing, enfolding or overwhelming us. I am swept away by the inner tsunami of love. I am drowned in the Ocean of Love.

So we've made a distinction, based on experience, between feeling states and divine states, whereas before no distinction existed. Before there was a lack of understanding; hopefully the distinction has helped to bring in understanding, at a minimum.

If at the same time I was making the distinction, I was filled with bliss, whether beforehand or in the moment, then rather than the distinction perhaps piquing my interest, it might result in an expansive or even explosive dawning of awareness.

In the experience of bliss, all my senses and faculties would be activated. The doors to knowledge would be left open. My ability to know would be greatly expanded.

Moreover, each experience of the divine state of love or bliss, edges us up a level, as Michael makes clear:

Archangel Michael: You have experienced progressively, periods of unity, of transformative love, of ecstasy, of bliss that you feel (and I emphasize feel) come and go.

But every time, you have had this experience it has edged you up a level.
(1)

It turns out that we are already living in part on the higher realms, as Michael further explains:

AAM: A very large quotient, shall we say, of you is living ... in the higher dimensional realm. ... Then there is a part of you that is in fact in the, shall we say, the morass of the chaos and the lower (for lack of a better term) dimensional realm because that is where the work is. (2)

Ascension itself will see the door of the heart permanently open, connecting us completely to the higher realms. Then what was realization to us before will now simply be the normal state of our mind.

Footnotes

(1) “Archangel Michael on Snaps, Expansion, and Ascension,” June 6, 2017, at <https://goldenageofgaia.com/2017/06/06/archangel-michael-on-snaps-expansion-and-ascension/>.

(2) Archangel Michael in a personal reading wth Steve Beckow through Linda Dillon, Jan. 18, 2020.

Sitting in Bliss and Silence, There's Nothing to.....

March 2, 2023

<https://goldenageofgaia.com/2023/03/02/sitting-in-silence-and-bliss-theres-nothing-to/>



I'd like to illustrate some things about the process of realization.

It doesn't matter if what we realize is a small or a large thing. The operation is the same.

I just realized something about silence.

I was meditating in Kathleen's Tuesday night meditation group and I was restless. I was in the middle of editing a large book and I was carrying a lot of energy for that task. I was having trouble settling down.

I say "energy" because, unknown to me then, I wasn't carrying a lot of thoughts. But I get ahead of myself.

After the meditation was over and we were sharing, I said that I'd struggled with myself in my meditation to silence my mind. But I wasn't getting anywhere and wouldn't get anywhere because....

And then I suddenly realized: I *am* silent. It isn't a place to get to. (I just got Michael's signal of agreement.) As I looked at my field of awareness in the moment, all was silent. Already silent; not like a lack that I needed to fill.

There was a "me" that thought itself not silent - and I made up stories about it - and there was a me that stood and walked and talked in absolute silence. I hadn't noticed this second me.

It's still here a day later. *I am silent*. The silence was always here. I just didn't notice it.

I could still be active and grab a thought or generate one. But barring me taking purposeful action like that, the default of my mind is silence.

Now I want to pan out and look at the wider picture. I had a flash of recognition. I recognized that my mind was already silent. No thoughts were arising.

What would you say if I took this example and applied it to our situation right now?

What if I told you that, as far as I'm aware, the setting is already Fifth-to-Seventh Dimensional. We just don't realize it.

Same principle, is it not?

I was always silent. I just didn't recognize it. That I am silent was not part of my belief system. Likewise, we may already be existing in higher dimensions and we just haven't realized it.

The realization progresses each time I remember it. It's unfolding even now.

I'm saying to myself: I AM silent. I always was silent. What was I thinking of?

Now I start to enjoy the silence. I feel safe. I feel joyful. My face is naturally smiling.

I hear the delightful sound of Aum, which so many mistake for tinnitus, and, in what I now see as silence, I become entranced with the sound and want to listen to it.

Just as higher-dimensional love feels like a destination, like we're home, like there's no place else to go, so this silence also feels like a destination.

But love is the feast itself whereas this silence is the space in which the feast shows up. It itself is neutral. It's what it allows and calls forth that inspires, uplifts, and empowers.

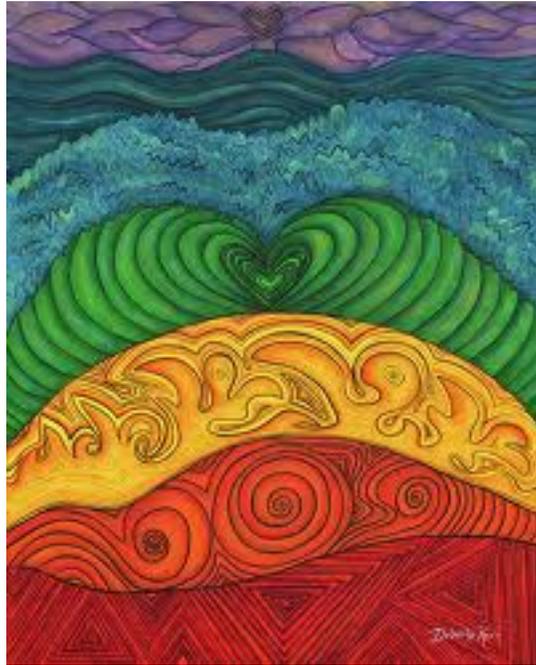
For another person, the enabling space may not be silence; it may be stillness or love itself. I imagine it depends on the individual.

In silence *I* am present. There's no more pretense.

Breathing up love from my heart in stillness greatly magnifies what I'm able to draw up and experience. Here I go, drawn aloft again as love becomes bliss. I'm losing my train of thought. And I'm losing my desire to communicate, to break the silence....

Sitting in silence and bliss, there's nothing more I want, nothing to do, nothing to.....

What is There to Let Go of? 2013



“What is There to Let Go of?”

February 23, 2013, at <http://goldenageofgaia.com/2013/02/23/what-is-there-to-let-go-of/>

God created this whole illusory world for His/Her/Its own pleasure. (God has no gender.) He/She/It created a game of life.

To avoid such a clumsy if correct construction and to offset patriarchy’s arrogation of God to itself as “He,” let me call God “She.” Of course, neither is accurate but perhaps the latter may have a beneficial, consciousness-raising effect.

God sent “bits” of Herself out into the world to know Herself. God is Indivisible so this too is a loose manner of speaking. Anything said about

God is equally loose. But we are obliged to communicate so we must deal with each other in words, as loose as they may be.

Since God is all there is, knowing Herself is a challenge. Many of us know ourselves as a result of interaction. But there's no one for God to interact with and so She created us finger puppets. We interact with each other. And each time one of us realizes who we really are (God), God meets God.



God made up certain rules for this game of life called “natural” or “universal laws.” They governed what could be done and what could not.

God made certain statements that reveal that She has made a world and made up the rules of how to participate in that world. Here is one from the *Bhagavad-Gita*, the Song of God:

“This entire universe is pervaded by me, in that eternal form of mine which is not manifest to the senses. Although I am not within any creature, all creatures exist within me. I do not mean that they exist within me physically. That is my divine mystery. You must try to understand its nature. My Being sustains all creatures and brings them to birth, but has no physical contact with them.” (1)

She allowed us the limited ability to create. She gave us freewill to do as we like. She created a graduated world in which, the more we learned of our own

true nature, the more we advanced through these layers or dimensions. The “higher” the dimension, the more wonderful they become as we approach “nearer” and “nearer” to God. (All these are loose ways of speaking.)



As we learned more, we created more. But sometimes what we created was “not-Divine.” (How can anything be “not Divine” in a world in which only the Divine is? Again more loose speaking and more paradox.)

That which increased our separation from God could be said to be “not-divine.” Ignorance, hatred, vengefulness, coldness – all of these increase the (apparent) “gulf” between us and God and can be said to be “not-divine.”

God gave us hints on how to return home. For instance, Krishna, an Incarnation of God, gave us this clue:

“I am all that a man may desire
Without transgressing
The law of his nature.” (2)

If one asked what could be safely embraced as being Divine, then Krishna has answered that question: “I,” that is God, am all that can be desired, sought, or embraced without invoking a compensating and correcting natural law.



The Divine Itself and everything that is qualitatively like the divine is all that we can desire, seek and embrace without incurring karma or corrective action. In this game of blind man's bluff, it is as if God were saying: "Not that. Not that. I am over here."

The world that God created is full of paradoxes. For instance it is equally true to say that "I am not within any creature. ... My Being sustains all creatures and brings them to birth, but has no physical contact with them" and to say that God exists in the heart as the Self, Christ, or Atman.

The mind reels at that statement and says how can God not exist within any creature and exist within every creature as the flame in the heart? God is too big to enter the heart. God is indivisible. Etc. One answer is that that flame does not exist as any physical entity. Another answer is that God does not "exist" within anyone. Still another answer is that a small "particle" of God, and not God Herself, exists within anyone, as far as the Indivisible can be said to have or make fragments of itself or particles.

The answer is that the mind cannot figure out this puzzle. It never could and never will be able to.

So what there is to be let go of is equally a paradox. Because what there is to be let go of is anything that is not divine. But given that everything is divine, what could be “not divine”? Again that is left for us to discover. And it cannot be discovered by the mind, although it can be discovered by the heart.

Anything that “separates” us from God could be said to be “not divine.” Anything that obscures God in Her native state could be said to be “not divine.” Anything that harms another, disadvantages another, blocks us or another from knowing ourselves as divine could be said to be “not divine.”

And the list goes on.

So what there is to be let go of, speaking in common and simple language, though inviting paradox, is everything that is not divine. It is left to us, in the course of many lives, to find out what is not divine, to find out what it means to “let go” of it, and to discover what results.

Footnotes

(1) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c194, 80.

(2) *Ibid.*, 71.

We Must Become as a Child, 2013



“We Must Become as a Child,” Feb. 1, 2013, at <http://goldenageofgaia.com/2013/02/01/we-must-become-as-a-child/>

Jesus said thousands of years ago that we must become as a child to enter the Kingdom of Heaven.

Well, of course, Jesus is still with us today, speaking through John Smallman, Linda Dillon, Pamela Kribbe, and others. I await the day when he says you must source all your vasanās and be squeaky-clean to ascend to the Seventh Heaven.

I joke with you, but you get my drift. It’s our conditioned reaction patterns, our habits of resistance to life formed long ago that prevent us from flowing with life and finishing with the old Third Dimension.

And until we let go of all that old baggage, come into the present again, and allow the divine qualities that are inherent within us to emerge and take command of our being, as they did when we entered into life, we’re prevented from entering the Kingdom of Heaven that higher dimensionality is and condemned to continue experiencing and relating to the drabness of duality.

It's becoming easier to let go of our "stuff," but it still doesn't happen automatically. We have to be willing to emerge from our rackets and numbers, our fears and resistances. We cannot insist on keeping our conditioned reactions alive and wanting to open in love and acceptance to the New World emerging.

The price of admission to the Heaven of our hearts is releasing all our unhealthy conclusions about life, our resistant decisions, our burdensome stories, and everything else that our biocomputer's programs (our vasanas) are fashioned from.

And letting go of these programs, these scripts, these file cabinets full of instructions on how to look good, succeed in life, and outcompete others, letting go of all our rackets, winning formulas and zero-sum strategies is only half the battle.

The other half is to commit ourselves from this moment on to allow what is native to us - the love that we are, the bliss that arises, the compassion that we feel - to motivate us, steer the ship from now on, and be the only reward we seek.

I think it wouldn't be going too far to suggest to us how rewarding it may prove to be to let go of all our grounds for complaint, all our fears about life, and all our lists of things to watch out for.

I think it wouldn't be going too far to ask us to resolve to simply live in the moment in the experience of our own divine beingness, to revel in the love and the bliss which is the treasure in the field of our own Self or soul, and to seek nothing else beside it.

I think it would be wise to ask us to cease seeking love from others and to seek love instead from the ancient spring that lies inside ourselves.

I think it would be wise to ask us to invite ourselves to surrender to the knowledge that Nature is benevolent, life has a purpose, and our future is already set in its largest contours, that the direction of our travels throughout all that lies ahead of us is unerringly set for Home and that nothing can prevent our eventual arrival there and our welcome.

In his youth, St. Francis was a reckless but rich young hedonist until one day, as he followed a raucous procession through Assisi, the Holy Spirit stopped him, snatched away his reveling, and left him penniless but so rich in love that he fed every beggar, indigent laborer and even pope until the end of his days from his vast treasury of bliss and compassion.

Are we not penniless but rich in love? Have there ever been times that were worse and yet more blissful? Are we not obliged to turn away from the way it has been, which was rich in materiality but poor in spirit, to embrace a time that is poor in materiality but rich in spirit?

Have we not also been stopped in our tracks by the Holy Spirit (or Divine Mother) and snatched away from our reveling?

And is it not the case that we loving beggars are now inheriting the world and emerging as stewards of Light, the holders of the purse strings of the treasury of love? And is it not being asked of each of us, not that we do, but that we love till we ache?

Can anyone see where we're headed? No, but does it matter? If each of us can simply open ourselves to this love that is sweeping the world, (1) will it not be clear to us all what is next? And what next could there be and what next would matter if we could, till the end of our days, be fountains of love and bliss? Will the world then not work effortlessly?

Footnotes

(1) "You will shortly notice a wave of love sweep the Earth, that will show that your civilization has taken a quantum leap forward." (SaLuSa, Dec. 28, 2012.)

The Overall Significance of Mastering the Divine Qualities, 2013



“The Overall Significance of Mastering the Divine Qualities,” Jan. 23, 2013, at <http://goldenageofgaia.com/2013/01/21/the-overall-significance-of-mastering-the-divine-qualities/>

We have a phrase, “dawning awareness,” which directs itself to explaining how knowledge unfolds. Dawning awareness may refer to the process of inspiration from our guides, remembrance of knowledge blocked by the encumbrance that the physical body is, or simply the progressive growth of understanding as one thing is seen after another.

I’m watching the process of “dawning awareness” happen with me in relation to my understanding of the significance of the divine qualities in the total life journey from God to God. The divine qualities include such things as truth, love, peace, equanimity, courage, determination, persistence, humility, compassion, etc. They are the qualities that God is or has.

I began by seeing the significance in relation to ascending that the practice of reflecting the divine qualities in our lives has. Then it became clear that the divine qualities were the new paradigm itself. Then it became clear that

replicating the divine qualities in our lives was indispensable to building Nova Earth.

But now I'm seeing that living more and more closely to the divine qualities is much more significant than simply as an approach to Ascension or even building Nova Earth. It's the practice that describes how all souls continue to evolve throughout the whole of their journey from God to God.

The increased purity that results from living the divine qualities more deeply and expansively is what distinguishes a more evolved being from a less evolved being no matter where they're placed on Jacob's ladder of consciousness, whether we're talking about a human or an angel, a bodhisattva (1) or an elohim, (2) a planetary logos (3) or a solar logos. (4)

Far from being central to ascending or building Nova Earth, I'd imagine that living the divine qualities more and more closely is the practice that distinguishes us from the dawning of self-awareness itself until mergence with God through total Self-Realization at the end of existence.

Climbing the ladder of dimensionality not just from the Third to the Fifth, but from any dimension to the next more expansive is I think determined by the extent to which we've mastered the divine qualities.

Thus when we first make the choice for ourselves that our lives will see us master the divine qualities ever closer, we've taken, I believe, perhaps the most important step we'll ever take in our evolutionary development.

It isn't a step which simply places us on the Ascension path or that will see us eventually build a world that works for everyone. It's a step that will see us eventually return to and merge with God, which is the object of all our lives.

And saying this for myself is perhaps the most important thing I can say to myself of anything I've said so far. This understanding is the most revolutionary of the understandings that have gradually dawned for me, as they dawn for us all.

While up till now I may have been unconsciously working on mastering the divine qualities, from this moment on, I suspect that that learning will no longer be haphazard but self-conscious and firm.

This learning shows up for me as as important as Ascension itself or the accomplishment of building a world that works for everyone because, once one has realized the importance of mastering the divine qualities, the rest follows and simply requires more time - or whatever the higher-dimensional equivalent of “time” may be.

I feel an immense satisfaction at this moment from having seen this matter, a peacefulness and resolution of issues, questions, and search.

A tremendously-important and urgent question has just been answered for me and, unlike on so many occasions on which it yields to a flurry of other questions, no other question arises to take its place.

Footnotes

(1) Buddhist term for a being who has elected not to go into Nirvana before all beings go into Nirvana. The Company of Heaven calls such a being a “pillar.”

(2) A exalted being who creates worlds.

(3) The being who is charged with the administration of a planet.

(4)The being who is charged with the administration of a solar system.

What is the Relationship Between the Divine Qualities and Nova Earth? 2013



“What is the Relationship Between the Divine Qualities and Nova Earth?”
Jan. 18, 2013, at <http://goldenageofgaia.com/2013/01/18/what-is-the-relationship-between-the-divine-qualities-and-nova-earth/>

What is the relationship between the divine qualities and Nova Earth? To answer that question we have to look at what we mean by the two terms.

And before we do that, we need also to establish why the subject is important in the first place.

So let's begin, as we so often do, by discussing the purpose of life because the importance of the divine qualities arises as a facet of realizing and accomplishing the purpose of life.

I maintain, and you're welcome to disagree with me, that life is a journey from God to God. Its purpose for us is to realize our identity as God, after which we merge again with the Divine. Its purpose for God is to afford God

the opportunity to meet and experience him/her/itself (God has no gender) in a moment of our enlightenment.

God is singular, the universal subject, one without a second. Because God is all there is, God must be us and we must be God. Our sources acknowledge this; for instance, the Arcturian Group:

"There is only one omnipresent, omnipotent, omniscient Consciousness.... Everything embodied within this Divine Consciousness is manifested outwardly in forms consistent to the state of consciousness of the individual.

"God manifests as Divine life individually manifesting Itself. That is the truth of oneness, all are alive with the one and only Life there is. ... God, Source, Divine Consciousness, is all there is, and is embodied within and as you. You are its manifested expression, animals also express this life as do all living things, for It is the only life there is.
" (1)

The only way the One can meet itself is through a moment of our enlightenment. Every time one of us realizes who we are, God meets God.

We created beings journey up Jacob's ladder of consciousness. Prodigal children, we've enjoyed the world and eventually return to the Father/Mother One free of worldly possessions and attachments. Our return to God concludes a journey that took us from unconscious awareness of our identity as fragments of the divine to conscious awareness of it.

"In the eternal life of the soul," Matthew Ward tells us, "Ascension [in general] is spiritual growth, soul evolvment, and each soul experiences this in many places in the universe while 'Ascending' into the Oneness of All—a return to our Beginning." (2) Right now we focus on the stage of that long journey that takes us from the Third Dimension to the Fourth and finally to the Fifth.

Matthew describes our Ascension as "actual movement from one energy placement into a 'higher,' or lighter, placement." (3) What causes us to shift to a higher placement is a rise in our vibrational frequencies.

Matthew explains how this upward shift in frequencies comes about: “The glories of the Golden Age will be available only to the souls who absorb the light that will enable physical survival along Earth's ascension journey into the high frequencies of fifth density.” (4)

SaLuSa agrees with Matthew that the future of all “is bound by the degree of Light that you have drawn to yourself, and whether it is sufficiently high enough to enable you to ascend.” (5)

What happens when we assimilate light? Matthew tells us that "it is the light within a body that transforms its carbon-based cellular structure into the crystalline form that enables the body to live in the high vibrations of energy planes beyond third density." (6) "That is why persons who choose to live in the light can ascend with Earth and those who choose to cling to their dark ways cannot." (7)

Nova Earth refers to Gaia and her inhabitants in the Fifth Dimension. According to Matthew, for us to "go along with Earth [to the Fifth], you need a 'travel ticket.' Getting it is as easy as choosing to live in godly ways." (8) What Matthew calls "godly ways," we call the divine qualities. By that term we mean the actual attributes of God.

One of the tasks before us is to discover what these divine qualities are. We can probably agree that some of them are love, truth, peace, compassion, generosity, freedom, equality, tolerance, impartiality, equanimity, and so on.

The more godlike we are, the more refined our vibrations are. If we want to raise our vibrations so that we shift our point of perception from the Third Dimension to the Fourth and thence to the Fifth, then we must align our thoughts and actions with these divine qualities or “godly ways.”

We have to leave behind the crude and coarse behavior of the Third Dimension. We have to leave behind dualistic or "dark" ways such as self-servingness, competition, greed, hoarding, and the like, trading them for unitive or godly ways like compassion, cooperation, generosity, sharing, etc.

Our divine nature is not something we acquire. We always already have it. It's simply concealed by the overburden of lies, perpetrations, self-interest, and other behavior tolerated in Third Dimensionality but uncondusive to life in the Fifth.

In fact if we act in Fifth Dimensionality as we did in Third, we'd probably feel unable to tolerate the more refined atmosphere and need to retreat from it in short order, were we to win entrance to it by some temporary but superhuman spiritual effort.

Anyone who's had a spiritual experience after a moment of telling the truth deeply only to lose it the very first time they told a lie will know what I'm talking about. We may reach Fifth-Dimensional heights on occasion but we cannot stay there unless we tell the truth, love others, keep the peace, and generally live in godly ways.

So the relationship between the divine qualities and Nova Earth is that living as the divine qualities refines our energy levels, helps convert our bodies from carbon-based to crystalline, and is our passport to Nova Earth. Living as the divine qualities is our assurance that we can remain on the Fifth Dimension once we succeed in shifting our point of perception from Third-Dimensionality to Fourth and thence to Fifth.

That makes mastering the divine qualities the first order of business for all of us and the most vital subject for us to explore and understand.

Footnotes

(1) The Arcturian Group, Oct. 7, 2012, at <http://www.onenessofall.com/>

(2) Matthew's Message, May 23, 2006, at <http://www.matthewbooks.com/mattsmmessage.htm>

(3) Matthew's Message, Oct. 22, 2008.

(4) SaLuSa, October 20, 2008, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(5) Loc. cit.

(6) Matthew's Message, Jan. 4, 2012.

(7) Ibid., Aug. 13, 2010.

(8) Ibid., Dec. 21, 2008.

The Beauty of Stillness and Silence, 2018



“The Beauty of Stillness and Silence,” March 8, 2018, at <http://goldenageofgaia.com/2018/03/08/the-beauty-of-stillness-and-silence/>

Remaining aware of everything means remaining as the witness.

The witness is usually, in spiritual circles, a synonym for the Self. The Self merely observes and is unchanged. Remaining as the witness, therefore, is remaining as the Self.

Only Mother/Father God - whom the Divine Mother acknowledged in *An Hour with an Angel* on Jan. 4, 2018, was the Godhead or Parabrahman - is beyond the Self. (1)

Please remember that, while we remain neutral in our awareness, awareness itself is not neutral. It is dissolutive. (2) If we "paint" an unwanted condition with our awareness, so to speak, and let our awareness simply rest on it, the condition will dissolve. Hopefully leaving no residue.

In light of these two considerations, I consider remaining as the witness - also known as remaining self-aware - to be an evolved spiritual practice.

Kathleen approaches the same goal of knowing the Self by contextualizing it as achieving balance. By forgiving everything and other practices, she has achieved balance, in my very biased opinion.

I'm approaching it from the vantage point of self-awareness. It's just because I resonate to that path. Zen, Vipassana, enlightenment intensives, encounter groups - all share the same focus on self-awareness. (3)

Awareness is like a perpetual, cleansing waterfall. The longer the time I'm able to maintain awareness of myself, the greater the cleansing and healing effect.

As my awareness rests on me, I come to a time when I don't think of myself as being restricted to a form or body named Steve.

The "I" that I remain aware of begins to loosen up, shift, and change. It becomes more like a cloud or space.

When I became the witness earlier today, I noticed less drama and more spaces. The space of love. The space of bliss.

I also was aware that the duration of my experiencing had grown from the last time I felt in touch with myself. When love and bliss came, after I breathed them up from my heart, they stayed a little longer.

Occasional solitude is such a valuable gift. I fear it'll become a very scarce commodity in the times ahead. Let me never forget the beauty of stillness and silence.

Footnotes

(1) Beyond God is the Godhead. So, for other students of cross-cultural spirituality, here is the relationship between the Self and the One, stated in the language of several spiritual traditions: Christ ---> God (the Father) ---> Godhead; Self ---> All-Self ---> One; Atman ---> Brahman ---> Parabrahman.

(2) I'm led to believe the word is not in the dictionary. I may have made it up. For me, it means "dissolves something, a solvent."

(3) There are so many synonyms for it. Staying with the "Now" or the "moment" is one. Remaining with one's self/the self/the Self. "Being with" oneself. Knowing the ways of the self. Self-Knowledge. "Getting in touch with" one's self. On and on go the ways of describing self-awareness and its aims and ends.

God by Any Other Name, 2014



“God by Any Other Name,” August 30, 2014, at <http://goldenageofgaia.com/2014/08/30/228458/>

If you’d permit me, I’d like to share a discussion with an Indian (Bharatiya) reader by way of making distinctions.

I do this not to offend readers of other faiths, but to break down the barriers between religions by showing that they all worship the same Mother/Father One and the forms that the One creates.

If I asked most people what the equivalent of the Christianity Trinity of the Father, Son and Holy Ghost was in Hinduism, I think most people would say Brahma, Vishnu and Shiva.

As it turns out, that’s the Trimurthy. Let me return to the Trimurthy in a minute, but the equivalent of the Christian Trinity of Father, Son and Holy Ghost is Brahman, Atman and Shakti. (1)

The Trinity describes three levels of Reality – the Transcendental (Brahman, the Father), the Phenomenal (the Mother, the Holy Ghost) and the Transcendental in the Phenomenal (Atman, the Son or Christ). To say the “Phenomenal” is to say the realm of matter, *mater*, Mother.

Jesus is often called a dualist, but the Hindu Trinity of Brahman, Atman and Shakti is the province of Non-Dualists, is it not? That would make Jesus, a worshipper of the Father, Son and Holy Ghost, very much a Non-Dualist, I would think. (2)

The Divine Mother has revealed to us that the Trimurthy is the same as the cosmic forces known as the gunas.

Steve Beckow: I have a question for you from our Hindu readers. They want to know if the gunas, the cosmic forces which are called rajas, sattwa, and tamas, are the same as the Trimurthy [Triad] of Brahma, Vishnu and Shiva.

Divine Mother: Yes. We are the same as that triad.

SB: All right. And the Trimurthy of Brahma, Vishnu and Shiva is a subset of the Universal Creative Vibration that you are at your essence. Is that correct?

DM: That is correct. [The Trimurthy] is much the same as we have been speaking of. It is a way in which my beloved children can come to know me and to have that experience. It is formless, and yet it is form. It is a way of connection, and it is a way of understanding and entering into a higher vibration of being. So it helps the emergence into my energy. (3)

Just in case anyone might not accept that I was speaking to the Divine Mother, I also asked Sri Shankara when I interviewed him on *An Hour with an Angel* in June 2013:

Steve Beckow: What is the connection between what Hindus call Brahma, Vishnu and Shiva, and the gunas or the cosmic forces of rajas, sattwa and tamas?

Sri Shankara: I can answer this very quickly. There are no differences. (4)

Or Sri Ramakrishna: “Mother is all – She has become the three gunas.” (5)

To speak of the Trimurthy of gods and goddesses is to use a teaching device to bring people into faith through bhakti [devotion] and lead them in gradual steps to knowledge through jnana [wisdom].

That explains why some Indian gurus say that the devotee progresses from dualism to qualified non-dualism to non-dualism. Sri Ramakrishna gives an example of that progression from forms to formlessness:

“The more you advance toward God, the less you will see of His glories and grandeur. The aspirant at first has a vision of the Goddess with ten arms; there is a great display of power in that image. The next vision is that of the Deity with two arms; there are no longer ten arms holding various weapons and missiles. Then the aspirant has a vision of Gopala, in which there is no trace of power. It is the form of a tender child. Beyond that there are other visions also. The aspirant then sees only Light.” (6)

The many-armed form would be a dualistic conception of God; Light would be a non-dualistic conception. Beyond light, of course, would lie the Void, which is not even Light. Of That, Pseudo-Dionysius says:

“I pray we could come to this darkness, so far above light! If only we lacked sight and knowledge so as to see, so as to know, unseeing and unknowing, that which lies beyond all vision and knowledge. ...

“Now as we climb from the last things up to the most primary we deny all things ... so that we may see above being that darkness concealed from all the light among beings. ... As we plunge into that darkness which is beyond intellect, we shall find ourselves not simply running short of words but actually speechless and unknowing.” (7)

The stages of enlightenment go on very much farther than even knowledge of the Void. They could be called virtually endless. (8)

Who says that the Mother is Aum? Let's listen to Sri Ramakrishna:

“The Divine Mother [is] the Primal Energy.” (9)

“The Divine Mother [is] the Cosmic Power itself.” (10)

“O Mother! O Embodiment of Om!” (11)

It is the Mother alone who creates, preserves and destroys as Aum. Said Thakur [Sri Ramakrishna] : “The Primordial Power is ever at play. She is creating, preserving, and destroying in play, as it were.” (12)

And Paramahansa Yogananda: “The Aum vibration that reverberates throughout the universe (the ‘Word’ or ‘Voice of many waters’ of the Bible) has three manifestations or gunas, those of creation, preservation, and destruction.” (13)

The distinction between the Father and the Mother is the distinction between stillness and movement. Says Thakur:

“When inactive It is called Brahman. Again, when creating, preserving, and destroying, It is called Sakti. Still water is an illustration of Brahman. The same water, moving in waves, may be compared to Sakti, Kali.” (14)

Jesus, when asked for a password to identify the disciples, replied: “Tell them a movement and a rest.” (15) That would be the equivalent of saying “Tell them the Mother and the Father.”

She is no different from the Father, according to Sri Ramakrishna:

“God Himself is Mahamaya.” (16)

“That which is Brahman is also Kali, the Mother, the primal Energy.” (17)

“That which is Brahman is also Kali, the Adyashakti, who creates, preserves, and destroys the universe.” (18)

All avatars, such as Sri Rama and Sri Krishna, would be incarnations of the Divine Mother, according to Thakur.

“It is Sakti alone that becomes flesh as God Incarnate.” (19)

“The Incarnation of God is part of the lila of Sakti.” (20)

“The Full Brahman is the Witness, pervading all space and time, equally. It is his Energy (Shakti) that incarnates.” (21)

There is no reason for the religions, such as Hinduism and Christianity, to look down on each other and think one account is more accurate than another. All accounts simply tell of the One God. There is no God of the Christians, of the Hindus, of the Muslims, and of the Jews. There is only God, by any name. As Thakur said:

“A lake has several ghats. At one, the Hindus take water in pitchers and call it ‘jal’; at another the Mussalmans take water in leather bags and call it ‘pani.’ At a third the Christians call it ‘water.’

“Can we imagine that it is not ‘jal,’ but only ‘pani’ or ‘water’? How ridiculous! The substance is One under different names, and everyone is seeking the same substance; only climate, temperament, and name create differences.

“Let each man follow his own path. If he sincerely and ardently wishes to know God, peace be unto him! He will surely realize Him.” (22)

As lightworkers, it’s our mission to bring down the barriers among the religions. The way to do that is to establish first the correlation among the various conceptions of the Trinity.

There is no basis for fighting holy wars, jihads, or crusades to convert people from their faith to ours. All faiths worship the One God, who has no partiality, is present everywhere, and is the Source of everything.

Footnotes

(1) On the equivalence of the Trinities see “Christianity and Hinduism are One” at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/christianity-and-hinduism-are-one/>; “A Note to Hindu Readers on “the Christ” at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/a-note-to-hindu-readers-on-the-christ/>; and “The One Became

Two and the Two Became Three” at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/the-one-became-two-and-the-two-became-three/>

(2) “Jesus was a Non-Dualist” at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/jesus-nondualist/>

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

(4) “Sri Shankara: Everywhere You Look Will be a Monsoon of Love,” June 6, 2013 at <http://goldenageofgaia.com/2013/06/26/sri-shankara-everywhere-you-look-will-be-a-monsoon-of-love/>

(5) Paramahansa Ramakrishna in Swami Yogeshananda, *The Visions of Sri Ramakrishna*. Madras: Sri Ramakrishna Math, 1980, 22

(6) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 177. [Hereafter PR in GSR.]

(7) Pseudo-Dionysius in Cohn Luibheid, trans., *Pseudo-Dionysus, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 138-9.

(8) “Ch. 11 Enlightenment is Virtually Endless” at <http://goldenageofgaia.com/spiritual-essays/16244-2/the-purpose-of-life-is-enlightenment/ch-11-enlightenment-is-virtually-endless/>

(9) PR in GSR, 116.

(10) Ibid., 116

(11) Ibid., 299.

(12) Ibid., 134.

(13) Paramahansa Yogananda, *Autobiography of a Yogi*. Bombay: Jaico, 1975, 17.

(14) PR in GSR, 634.

(15) A. Guillaumont et al. *The Gospel According to Thomas*. New York and Evanston: Harper and Row, 1959, 29.

(16) PR in GSR, 116.

(17) Ibid., 177

(18) Ibid., 1012.

(19) Ibid., 272.

(20) Ibid., 272.

(21) PR in Anon., *A Bridge to Eternity. Sri Ramakrishna and His Monastic Order*. Calcutta: Advaita Ashrama, 1986, 54.

(22) PR in GSR, 35.

The Lord Sees only Christians and Non-Christians: Is It So? 2013



“The Lord Sees only Christians and Non-Christians: Is It So?” July 11, 2013, at <http://goldenageofgaia.com/2013/07/11/the-lord-sees-only-christians-and-non-christians-is-it-so/>

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

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

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

I asked the question of Jesus on *An Hour with an Angel* in December 2011. The belief that only Christians matter comes primarily from Jesus having said

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (2) But did Jesus mean “I Jesus”?

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

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

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

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

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

Here are some of those statements:

Sri Yukteswar Giri

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

Ibn Arabi

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

Al-Ghazzali

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

Krishnamurti

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

St. Catherine of Genoa

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

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

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

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

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

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

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

It’s time to let go of all schemes that see true believers and infidels, members of the tribe and *goyim*, believers and non-believers. None of this contains a

whit of truth and has stood in the way of the development of civilization on this planet for millennia.

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

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

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

Footnotes

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

(2) John 14:6.

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

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

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

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

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

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

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

(10) *Ibid.*, 74.

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

All Religions Respect Jesus, 2014



“All Religions Respect Jesus,” December 24, 2014, at <http://goldenageofgaia.com/2014/12/24/all-religions-respect-jesus/>

We often talk about a "personal relationship" with Jesus. I'm not a Christian but I *am* a great admirer of Jesus and have been all my life.

Might I contribute a reflection on my own personal relationship with him?

For reasons I didn't know then, I'd been reading the classics from a very early age.

Of the classics dealing with spirituality, the *Tao Teh Ching*, the *Bhagavad Gita*, and the lives of the Zen masters particularly spoke to me at that time.

The *Bhagavad-Gita* was highly-comprehensible on the nature of Reality. The *Tao* was enticingly mystical and revealing. And the lives of the Zen masters were inspiring and invigorating.

But the only book that had all three qualities combined in it, along with many other rich rewards, was the *New Testament* of the *Bible*, the books of Jesus.

The epitomization of reality that Jesus was capable of would not leave me and explained in a nutshell so much that other teachers took pages to discuss.

There's a story of a Zen monk who was shown the *New Testament*, read it and said of Jesus that he was not far from enlightenment. Sri Ramakrishna acknowledged Jesus as an avatar and merged with him on one occasion. (1)

All religions respect Jesus. It seems to me that if each named the spiritual master they most preferred after their own lineage, most would say Jesus.

His sayings are a common body of utterances among the religions of the world. Very seldom do they need explanation. Often they're produced as the last word on the subject.

Moreover, Jesus has not been given his full due. Some religions look down on dualism as the equivalent of candy to interest the spiritual babe. And Jesus is often called a dualist. But I say he is not.

What's the difference between calling the levels of reality the Father, Son and Holy Ghost and calling them Brahman, Atman and Shakti? There's none. The reality being pointed at is the same.

The Father is Brahman; the Holy Ghost is Shakti (Energy), the Divine Mother. The Son is the Atman, the self, soul, Christ, Pearl of Great Price, mustard seed that grew into a great tree. Where is anything that would offend a non-dualist?

If one can speak of Brahman, Atman and Shakti and be seen as a non-dualist, why not the same if he uses the terms Father, Son and Holy Ghost?

Jesus described the relations between the Father and Son or Brahman and Atman in unforgettable single sentence teachings: I and my Father are one; though we are one, my Father is greater than I; he is in me and I am in Him. What is he talking about here?

Brahman and Atman are one. No Hindu would dispute that.

Though one, Brahman is greater than the Atman. The Atman is a fragment (metaphorically speaking) of Brahman, a part rather than the whole.

Brahman is in me as the Atman, Christ or soul in the heart. I am in Him in the sense that He is all there is and so I must be in Him.

In the simplest of terms, Jesus has described relationships that books of erudite scholarship were written to explain. I know I benefited from them and used them as my standard for many years.

Or his parables, each of which was an explanation in kernel form of the steps to enlightenment.

For instance, a man found a treasure buried in a field. The body is the field and the treasure is the Self, soul, Christ or Atman "buried" in the heart of the field.

The man having found the treasure means the man has seen the Self in fourth-chakra enlightenment. It's seen as a discrete light - the Christ, the Pearl of great price, the Great Fish among fish, the measure of meal that leavens the whole loaf.

He covered up the treasure. By that he means that the treasure, the vision of the Self disappears. The sight of the Atman or Self is temporary prior to the advanced stage of enlightenment called sahaja samadhi, which we'll be experiencing once we're deeply within the Fifth Dimension.

He went away and sold all he had and bought the field. The man sat down and divested himself of all desires (sold all he had) save the single desire to fully realize and "possess" the Self. Meditating on that alone, he gradually moves on to the Realization of the Self of All, the Father in sahaja samadhi. At this point, he has "bought the field."

Again, priceless mystical knowledge in the very simplest of terms yet unmistakable to the student who knows even a little about enlightenment, a bridge for the inquirer to get quickly oriented to the new land of spirituality. Whenever people ask me for a quick introduction to spirituality, I tell them to read Jesus.

So much of what was attributed to Jesus was written in code. The parables are good examples of that. Once we know the key to the code - which is the fact that this same Trinity is what all of us must realize before we graduate from one rung of evolution to the next - we have the Rosetta Stone that allows us to understand what's being said in many other religions.

This knowledge is a foundation block in building a cross-cultural spirituality. With it we can see that all of us worship the same Father/Mother God. And all of us are the Christ. Or, if you prefer, the Atman, Self or soul.

Jesus was on *An Hour with an Angel* some time ago and expressed regret for the enmity that exists between Christians and Muslims.

"The criticisms that are anchored – and we mean anchored, not aimed – at those of Islam are unjust. They are judgmental. They are unfair. They are not of peace. They are not of love.

"It is a darkness that pervades much of the light. And what it does is it [foments] hatred, which eliminates the opportunity for the very thing Michael and I work for, which is peace on Earth." (2)

If Jesus bears no ill will towards Muslims, if he knows that the charges against them for many acts of "terrorism" which our own governments perpetrated are false, how can we remain in enmity?

Avatars commonly bear the title "the Prince of Peace." Jesus was not the first avatar among the Jews. Melchizedek also was called the King of Salem, or Prince of Shalom, or Prince of Peace. (3) He also was an avatar. The designation Prince of Peace pays honor to the stillness of their minds, the utter and deep calm or tranquility which they manifest. But Jesus was also a tireless seeker of peace in the world as well.

Jesus' religion is usually thought of as a religion of love but it could as arguably be called a religion of peace, as he here illustrates:

"It is time, during this phase, to make peace with your brethren, because in that you make peace with the third. If you say to me, 'Lord, I can never love someone of Islam, someone who is Hindu, someone who is Jain,' this will not do. It is all; it is not highly selective. It does not mean that you agree with everything they do,

they say. But there is an honoring of their divinity, and their devotion." (4)

No one's teachings on any mystical subject come as quickly to mind as his do and none have proven to be as common a standard against which I measure other spiritual utterances.

We're fortunate to hear him so regularly through such competent channels as John Smallman and Pamela Krebbe and also on our radio programs.

Let me say here and now that no religious figure, with the exception of Sri Ramakrishna, has been as influential in informing my approach to things as Jesus has. I serve Archangel Michael but my admiration for Jesus remains boundless.

Footnotes

(1) "Was Jesus an Incarnation of God?" at <http://goldenageofgaia.com/spiritual-essays/cross-cultural-spirituality/was-jesus-an-incarnation-of-god/>

(2) "Transcript of Interview with Jesus on Biblical Mysteries, Dec. 20, 2011" at <http://goldenageofgaia.com/ascension-as-of-2012/the-masters-speak/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-20-2011-2/>

(3) "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." (Genesis 14: 18.)

(4) "Transcript of Interview with Jesus on Biblical Mysteries, Dec. 20, 2011," at <http://goldenageofgaia.com/ascension-as-of-2012/the-masters-speak/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-20-2011-2/>

Jesus was a Non-Dualist, 2011



“Jesus was a Non-Dualist,” Mar. 8, 2011, at <http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/jesus-nondualist/>

Many people consider that Jesus was a dualist. He talked about a Father and a Holy Ghost as if they were outside himself and represented himself as a Son.

He said his Father was greater than he, even though they were one. He said that the Father had given all things into his hands and sent him out into the world with a task to do.

He said many other things that seemed to suggest that the Father existed as an objective reality from which he, Jesus, was somehow separate. And yet he was the Son of that Father and sent on a mission, etc.

But let us examine the situation a little more deeply.

Hindu Advaita (non-dual) Vedantists (teachers of the non-dual Upanishads or Vedanta) are looked upon as non-dualists. They speak of Brahman, Atman, and Maya or Shakti.

Brahman is the only Reality and is mysteriously individuated as Atman, or Brahman-within-the-individual. All of us are illusory forms, created by Maya or Shakti, the energy of Brahman. Shakti differs from Brahman as movement differs from rest, sound from silence, and form from formlessness.

Are we agreed?

Well, I contend that what Vedantists called Brahman, Jesus called the Father; what Vedantists called Atman, Jesus called the Son; and what Vedantists called Maya or Shakti, Jesus called the Holy Ghost. Put in equation form, Father, Son and Holy Ghost = Brahman, Atman, and Shakti. Jesus spoke of a Holy Family but in actuality he only spoke of the same three levels of Reality that the Advaitins spoke of.

If Vedantists are non-dualists, why is not Jesus so considered? Do different names make any difference? I don't think so.

When Jesus said "I am the truth, the way, and the life," in my opinion, he did not mean "I, Jesus." He meant the I, the Self, the individuated Brahman, which he called the Christ, the Savior, the Prince of Peace.

Of course the I, Self, or Atman *is* the Savior. Knowledge of the Self brings salvation, liberation, redemption from physical birth and death. But it must be known as one with the Father. It is the Prince of Peace because perfect knowledge of it does bring peace, a peace which passeth understanding.

This Atman or Christ is seen in a moment of enlightenment and is known to be the "truth." Meditation on it is the "way" to knowledge of Brahman or the Father. And that knowledge, when perfected, leads to "life," by which he meant not needing to go more out of the temple; i.e., liberation from the need to leave the higher realms and be reborn into this realm of matter, *mater*; Mother or Shakti, the Holy Ghost.

To illustrate that "I am the way, the truth, and the life," he gave parable after parable, all of which say the same thing. A man (woman, child) was digging in a field (the body), came across a great treasure (in the heart), buried it up

again, went away, collected all his wealth, sold it, and bought the field. A man (woman, child) saw a pearl of great price, went away, sold all that he had, and bought the pearl. A man put a measure of meal in a loaf and it leavened the whole loaf. A man planted a mustard seed and it grew into a great tree. They all say the same thing. They tell us how to get to God, how to realize Brahman or the Father, etc.

Jesus knew that his generation would as a whole not use his knowledge well and so he hid his wisdom in parables.

Let's look at one of these.

A man was digging in a field....

A person was practicing spiritual disciplines, in the haphazard way that we all do, meditating one day, forgetting to meditate the next day, carousing, having a spiritual discussion....

... when he came across a great treasure...

When he saw the light of the Atman or Christ, at a time of God's own choosing. When the kundalini energy rose to the Fourth Chakra he saw a discrete point of light, which we know as the Self, the Atman, the Son of God or Christ.

... he covered up that treasure...

He reflected on that experience and resolved to become more focused in his practice.

... he went away and sold all he had....

The sight of the Atman, Self, or Christ ceased and the man wanted it back. He began to practice spiritual discipline in a far more focused manner. He let go of all other desires than owning the treasure of the sight of the Atman, Self, or Christ. He began to meditate exclusively on the Light he had seen.

... and returned and purchased the field.

After many days, weeks, months, and perhaps years of meditating exclusively and constantly on the discrete Light, it grew into a Light that transcended

creation, transcended form, transcended everything he knew as reality. In an experience called sahaja (or permanent) nirvikalpa samadhi, he realized a Light that transcended creation or form and this time it did not leave him.

Perhaps a seeker does not meditate but follows another path, such as service or devotion. But the following of whatever path he takes becomes more focused and concentrated.

The Son has now "led" the seeker to the Father. Atman has become Brahman. I and the Father are One. The truth has provided a way to the life. The "I" of the Atman or Christ has shown itself to be the truth, the way, and the life - the truth of the Father, the way to the Father, and the life afforded by permanent knowledge of the Father.

Nothing I have said yet shows Jesus to have been a dualist, but a non-dualist.

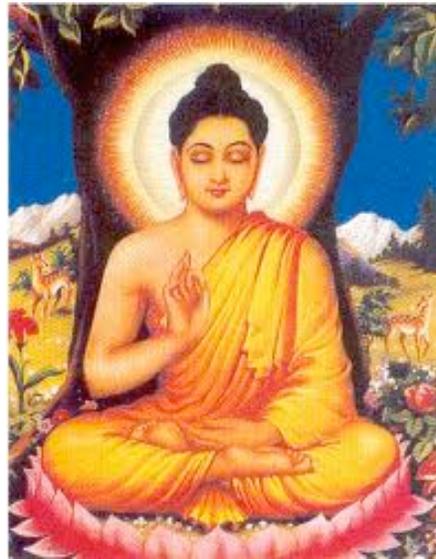
Perhaps someone among readers had a question about this. Perhaps someone wanted to know how the teachings of Jesus are consistent with what all other religions are saying. Perhaps someone said how can I be a Christian and read the rest of the material on this website? I don't know.

But there it is. In my view, Jesus was as much a non-dualist as Krishna. And as much a dualist since dualism is in reality simply an earlier view of spirituality than non-dualism, just as Grade 6 is an earlier view than Grade 7. Dualism is contained in Non-Dualism, as we see here.

Yes, there is only one God and the One has become the many. No, Jesus did not deny non-dualism and set up a dualistic path in contradistinction to non-dualism by recognizing a Father, a Son, and a Holy Ghost. Yes, Christianity and Hinduism say the same thing in different words. And the same could be said for Christianity and Buddhism, Islam, Taoism, etc.

There is a Perennial Philosophy, an ancient wisdom, a fount of spirituality underlying all religions which is the source of all teachings. There is a Reality which all great teachers contemplate, realize, and then find their own unique way of describing. Words are different but Reality is the same. Jesus was as much a non-dualist as any of the rishis.

Did the Buddha Believe in God? 2010



“Did the Buddha Believe in God?” Dec. 22, 2010, at <http://goldenageofgaia.com/2010/09/22/did-the-buddha-believe-in-god/>

I wanted to share what arose for me out of a friendly discussion with a Buddhist acquaintance of mine over whether the Buddha had a conception of God. Some people believe that he had none.

I personally don't share that view and thought it would be enjoyable to review some of the statements in which he appears to acknowledge a belief in God – well, not a belief really, as we think of it, because Buddha would have experienced God directly and profoundly and passed beyond belief.

Far from being a non-believer in God, the Buddha acknowledged “one common essence” (1) which he, with his deeply-penetrating spiritual insight, was able to see and know. As far as I can see, this "one common essence" was God, as he implies in this further statement:

“If we examine the origin of anything in all the universe, we find that it is but a manifestation of some primal essence. Even the tiny leaves of herbs, knots of threads, everything, if we examine them carefully we find that there is some essence in its originality.

“Even open space is not nothingness. How can it be then that the wonderful, pure, tranquil and enlightened Mind, which is the source of all conceptions of manifested phenomena, should have no essence of itself?” (2)

In my view, the phrases "one common essence" and “primal essence” suggest knowledge of God.



Bernadette Roberts

To the best of my knowledge, the Buddha used Vipassana meditation to look ever more deeply into the structure of his own mind, and, when he reached the point where no wave (or *vritti*) arose in it, he saw his own “essence” or “nature.” Having seen it, he could declare:

“The Essential Intuitive Mind [possesses] its own mysterious Enlightening Nature, and ... the attainment to this Essential Intuitive Mind unveils this mysterious Enlightening Nature.” (3)

I take this “mysterious enlightening nature” again to be God.

According to him, were there no God, “primal essence” or “mysterious enlightening nature,” there could be no possible escape from the self with its threefold suffering of sickness, old age, and death. He describes that “essence” with negatives.

“Monks, there is a not-born, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this, here, that is born, become, made, compounded.” (4)

Keep in mind that the Buddha, by the time he left for the forest, had already studied with great Hindu saints. He had by then achieved Brahmajnana, the enlightenment that comes with the rise of the kundalini to the Seventh or Crown Chakra. Yet he still detected movement in the mind and remained unsatisfied.

He turned down the offer of his guru to become his successor and inherit the ashram, preferring instead to become a mendicant and finish the work of enlightenment.

During his sojourn in the forest, he set out to eliminate all waves in the mind and, when he did so, he achieved a level of enlightenment which I believe to have been sahaja samadhi (although I could be wrong).

It’s a permanent state of enlightenment which occurs when the kundalini passes beyond the Seventh Chakra and opens the spiritual heart-aperture or hridayam (not the Fourth or Heart Chakra).

In my opinion, other achievers of sahaja include Sri Ramana Maharshi, Bernadette Roberts, and Franklin Merrell-Woolf.

The Buddha could now say “I have obtained deliverance by the extinction of self.” (5)

If he had only attained Brahmajnana, the “self” he extinguished would be the “lower self” or ego. But the self he transcended was more than that. He had

extinguished the Higher “Self” and attained what Bernadette Roberts called the “No-Self.” This the Buddha referred to as “supreme Enlightenment.” (6)

Referring to her own experiences, Bernadette Roberts, another modern-day Buddha, explains that level of enlightenment this way:

“I came upon a permanent state in which there was no self, not even a higher self, a true self, or anything that could be called a self. Clearly, I had fallen outside my own, as well as the traditional, frame of reference when I came upon a path that seemed to begin where the writers on the contemplative life had left off.” (7)

The Buddha's guru was unable to take him past Brahmajnana so the Buddha needed to go off into the forest to complete his journey.

Two millennia later, Bernadette Roberts was unable to find a teacher who could help her complete the journey, and, like the Buddha before her, went off into the forest and finished the task herself. (8)

Footnotes

(1) The Buddha in Dwight Goddard, *A Buddhist Bible*. Boston: Beacon Press, 1966; c1938, 283.

(2) Ibid., 126.

(3) Ibid., 182.

(4) The Buddha in Trevor Ling, *The Buddha's Philosophy of Man. Early Indian Buddhist Dialogues*. London, etc.: Dent, 1981, xiii. (Hereafter BPM.)

(5) The Buddha to Upaka, the first monk he met after enlightenment, in Paul Carus, *The Gospel of Buddha According to Old Records*. Tucson: Omen Press, 1972, 37.

(6) The Buddha in BPM, 154.

(7) Bernadette Roberts, *The Experience of No-Self. A Contemplative Journey*. Boston and London: Shamballa, 1985, 10. (Hereafter ENS.)

(8) See Bernadette Roberts, ENS and *Path to No-Self*. Boston and London: Shamballa, 1985.

Was Akhenaten a Worshipper of the Sun? Surely Not, 2002



“Was Akhenaten a Worshipper of the Sun? Surely Not,” written: 18 July 2002, last revised: 31 December 2005, at <http://goldenageofgaia.com/2019/07/27/was-akhenaten-a-worshipper-of-the-sun-surely-not/>

“Worshipper of the Sun”

It seems to me quite a common view of Amenhotep, later Pharaoh Akhenaten, that he was a "worshipper of the sun." The notion seems to have arisen because he performed a worship of the Sun in the morning.

But surely he was not a simple sun worshipper. Surely something much deeper was intended by his words and deeds, something that may have escaped us.

National Geographic quotes him as saying:

“Oh living Aten, who initiates life.... Oh, sole god, without another beside him! You create the Earth according to your wish.... You are in my heart, and there is none who knows you except your son.” (1)

It is said that he spoke these words as the Sun rose. But was he a worshipper of the outer, physical Sun or the inner, spiritual Sun, that is ultimately God?

Oh living Aten, who initiates life.

Who initiated life? Ultimately, God the Father did. Do not the Upanishads, which predate Akhenaten, say that "the whole universe came forth from [God] and moves in [God]"? (2)

Oh, sole god, without another beside him!

Who is the sole god, without another beside him? The Heavenly Father is One without a second, is He not? Is there any difference between what Akhenaten said and what Isaiah said? "I am God, and there is none else." (3) Or Sri Shankara: "[God] alone is real. There is none but He." (4) Surely what Akhenaten is saying is that only God exists; there are not two, but only One. "Hear, Oh Israel, the Lord thy God. The Lord is One."

You create the Earth according to your wish.

Did He not create the Earth (and the heavens) according to His wish? Observes Solomon: "The Lord ... hath founded the earth." (5) Says Shankara: "[God] is the cause of the evolution of the universe, its preservation and its dissolution." (6)

You are in my heart.

Does He not reside in the heart of each being as the Immortal Self? Sri Krishna declares: "The Lord lives in the heart of every creature." (7) Or the Upanishads: "The Supreme Person, ... the Innermost Self, dwells forever in the heart of all beings."(8)

There is none who knows you except your son.

Where is the difference between saying that "there is none who knows you except your son" and saying, with Jesus, "no man knoweth who the Son is, but the Father; and who the Father is, but the Son." (9) This same Son, this Christ, this Pearl of great price and treasure buried in a field -- is not this the immortal Self, the Son of God?

Akhetaten....

When Akhenaten says, "I shall make [the royal city of] Akhetaten for the Aten, my father, in this place," is he referring to his earthly father or to his Heavenly Father, whom he revered?

The rising of the Sun....

I do not believe that Akhenaten worshipped the physical star we call the "Sun." However, if you look at the Sun, it exactly resembles, I am told, the sight of the Self in enlightenment. It is the most obvious symbol for the experience of enlightenment of all symbols that I can think of. It itself is no appropriate thing to worship; it is a metaphor for the Self, the Prince of Peace, the Atman.

Other sages who worshipped the "sun"

Here are other examples of enlightened sages using the sun as a teaching device, as, in my opinion, Akhenaten did. They also are not "sun worshippers."

When we hear Sri Ramakrishna, let us recall that he was talking to a circle of very precocious spiritual aspirants, unlike Akhenaten who was probably talking to people around him who understood little of what he was saying. Probably unlike Akhenaten, Sri Ramakrishna was an avatar, who descended with what he called his "merry band" of special souls.

Paramahansa Ramakrishna

As long as you live inside the house of maya, as long as there exists the cloud of maya, you do not see the effect of the Sun of Knowledge.

Come outside the house of maya, ... and then the Sun of Knowledge will destroy ignorance. (11)

Bodhidharma

In the body of mortals is the indestructible buddha-nature. Like the sun, its light fills endless space. But once veiled by the dark clouds of the five shades [the five shades refers to the five bodily coverings of a mortal], it's like a light inside a jar, hidden from view. (10)

Sri Krishna

When the light of the Atman
Drives out our darkness
That light shines forth from us,
A sun in splendour,
The revealed Brahman. (12)

The Upanishads

As the sun, revealer of all objects to the seer, is not harmed by the sinful eye, nor by the impurities of the objects it gazes on, so the one Self, dwelling in all, is not touched by the evils of the world. For he transcends all. (13)

Yung-chia Ta-Shin

The Inner Light ... knows no boundaries,
Yet it is ever here, within us,
Ever retaining its serenity and fulness. (14)

There is a unity among the sayings of these enlightened sages. Are they not all describing, in different words, the same one ultimate Reality, a Reality known perhaps to Akhenaten?

I suggest that the inner Sun, the Buddha-nature, Brahman, the Supreme Self is what Akhenaten knew, just as Bodhidharma knew it, Pseudo-Dionysius,

Plotinus, Apollonius of Tyana, St. Augustine, St. John of the Cross, etc. It is hidden from most men; it is seen in the experience of enlightenment.

Enlightenment and the Trinity of Levels

Akhenaten's statements in his poem to the Sun are those we might hear from any enlightened sage we may investigate. Yes, of course, only he could communicate with the Aten. Only an enlightened individual can "know" God. Another name for "enlightenment" is "God-realization." Those who are enlightened KNOW God.

I define enlightenment as an event in which we perceive, in a sudden discontinuity of knowledge, a spiritual reality beyond this material dimension. It could be a glimpse of one of three realities, which Christians call the Father, Son, and Holy Ghost, and Hindus Brahman, Atman, and Shakti.

Rearranging this order and using generic terms, it could be a glimpse of the Child of God (the Son, the Atman), God the Mother (Holy Spirit, Shakti), or God the Father (the Father, Brahman). These three levels have been called the Transcendent (Father), the Phenomenal (Mother), and the Transcendent in the Phenomenal (Child). (15) Enlightenment could also be of a level of Reality beyond these three.

Enlightenment opens up communication with what Hindus call (interestingly, given Akhenaten's use of the term Aten) the Atman, which Jesus called the Prince of peace, the Pearl of great price, the treasure buried in the field (of the body), the mustard seed, and the leaven that leavened the whole loaf.

Having seen the Light of the Christ or Atman, we put aside all desires for anything else than to fully experience it and find that meditating on it (or pursuing some other spiritual practice) makes that discrete point of brilliant light (the Child) turn into a light that suffuses all creation (the Mother) and thence to a light that utterly transcends creation (the Father). We've found the treasure buried in the field. We've sold all that we owned and have bought field and treasure.

Does any enlightened master, apart from Jesus, support this conjecture that knowing the Christ or inner sun leads to knowledge of the Father or transcendent sun? Here's medieval mystic Jan Ruusbroec on the subject:

“In the abyss of this darkness in which the loving spirit has died to itself, God's revelation and eternal life have their origin, for in this darkness an incomprehensible light is born and shines forth; this is the Son of God, in whom a person becomes able to see and to contemplate eternal life.

“It is Christ, the light of truth, who says, ‘See,’ and it is through him that we are able to see, for he is the light of the Father, without which there is no light in heaven or on earth. (16)

Zoroaster called the inner sun "Fire the Son of God." (17) Look at the misunderstanding which surrounds him. A scholar as wise as Sir Leonard Wooley can say, misunderstanding Zoroaster's description as many Egyptians probably did Akhenaten's, that Zoroaster worshipped "embodied fire." (18) “Fire the Son of God” is not embodied fire and it's no different from the inner sun that Akhenaten may have seen.

Here are other examples of the use of a fire metaphor to describe the inner sun, Christ, or Atman. Biblical prophets called it a "firebrand plucked from the burning" (19) and "the fire ... ever ... burning upon the altar" of the heart. (20) Modern masters have called it the “divine spark buried deep in every soul.” (21) Krishnamurti called it “the Star.” His description of his enlightenment is very compelling. Perhaps it may have happened to Akhenaten the same way.

“I sat crosslegged in the meditation posture. When I had sat thus for some time, I felt myself going out of my body. I saw myself [with the inner eye] sitting down with the delicate tender leaves of the tree over me.

“I was facing the east. In front of me was my body and over my head I saw the Star, bright and clear. ... There was such profound calmness both in the air and within myself, the calmness of the bottom of a deep and unfathomable lake. Like the lake, I felt my physical body,

with its mind and emotions, could be ruffled on the surface but nothing, nay nothing, could disturb the calmness of my soul. ...

“I was supremely happy, for I had seen. Nothing could ever be the same. I have drunk at the clear and pure waters at the source of the fountain of life and my thirst was appeased. Never more could I be thirsty, never more could I be in utter darkness; I have seen the Light.

“I have touched compassion which heals all sorrow and suffering.... Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated.” (22)

It is this "incomprehensible light" which Akhenaten attempts to make known to Egyptians who do not know it. This light of the sun, seen in the first experience of enlightenment, opens up and becomes a transcendent light, in a further, more transformative experience of the Father. The Son proves to be the truth, the way, and the life – the doorway to the Father, with which it is one.

I have said that all enlightened sages know the same thing. Let me end with a quote from Sri Yukteswar Giri, on the unity of religions.

“There is an essential unity in all religions; ... there is no difference in the truths inculcated by the various faiths; ... there is but one method by which the world, external and internal, has evolved; and ... there is but one Goal admitted by all scriptures.” (23)

Summary

To summarize, I submit that Pharaoh Akhenaten was an enlightened man, who had knowledge of the Heavenly Father through mystical insight, as did all the world's saints and sages. He had this experience, as they all did, when the Inner sun of the Self arose, not on the earthly horizon, but on the inner horizon of the heart.

That first mystical vision led him eventually to Aten, the Father. The religion that he initiated, which was overthrown after his death, was the worship of

the same Heavenly Father that all mystics and masters through eternity have revered.

Seeing him in this way eliminates the difficulties inherent in casting him as a mere worshipper of the Sun and restores to him his true accomplishment: he fulfilled the purpose of life -- to realize God. That his contemporaries did not give him his due is unfortunate.

But, with the benefit of thousands of years of spiritual learning, we have the opportunity to set that unfortunate circumstance straight and give Akhenaten his true place in history, along with such other enlightened mystics as Solomon, Socrates, Jesus, and Buddha.

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(3) Isaiah 5:22.

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

(5) Proverbs 3:19.

(6) CJD, 75-6.

(7) Prabhavananda, Swami, and Christopher Isherwood, trans. *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 129. (Hereafter BG.)

(8) UPAN, 24.

(9) Luke 9:22.

(10) Pine, Red, trans. *The Zen Teachings of Bodhidharma*. Port Townsend, WA. Empty Bowl, 1987, 39.

(11) Nikhilananda, Swami, trans. *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 583.

(12) BG, 59.

(13) UPAN, 22.

(14) Huxley, Aldous. *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, 8.

(15) See, Swami Nikhilananda, Nikhilananda, Swami. *Hinduism. Its Meaning for the Liberation of the Spirit*. Madras: Sri Ramakrishna Math, 1968, 29.
Also Paramahansa Yogananda, Yogananda, Paramahansa. *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979, 1, 89-90

(16) Wiseman, James A. *John Ruusbroec. The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985, 147 and 74.

(17) “Yes, we worship the Creator Ahuramazda, and the Fire His Son.”
(Zoroaster in Greenlees, Duncan. *The Gospel of Zarathushtra*. Adyar: Theosophical Publishing House, 1978, 46.)

(18) Sir Leonard Woolley, *Ur of the Chaldees*. NY: Mentor Books, 105.

(19) Amos 4:11

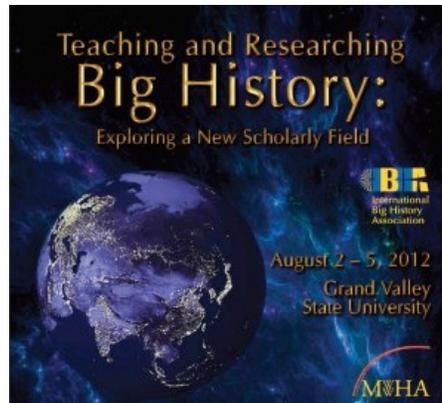
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How Big is Big History? 2013



“How Big is Big History?” March 30, 2013, at <http://goldenageofgaia.com/2013/03/30/how-big-is-big-history/>

I was following the trail of an article on evolutionary spirituality and ended up on a website dedicated to "the Great Story" or "Big History." Here's an excerpt from that site.

"The Great Story (also known as the Universe Story, Epic of Evolution, or Big History) is humanity's common creation story. It is the 14-billion-year, science-based, sacred story of cosmic genesis, from the formation of the galaxies and the origin of Earth life, to the development of self-reflective consciousness and collective learning, to the emergence of comprehensive compassion and tools to assist humanity in living harmoniously with the larger body of life.â

"In the course of epic events, matter was distilled out of rãadiant energy, segregated into galaxies, collapsed into stars, fused into atoms, swirled into planets, spliced into molecules, captured into cells, mutated into species, compromised into thought, and cajoled into cultures. All of this (and much more) is what matter has done as

systems upon systems of organization have emerged over thirteen billion years of creative natural history." — Loyal Rue, philosopher at Loyola College

"Big History' is the academic discipline that looks for patterns and interpretive significance within the mainstream scientific understanding of cosmic, geological, and biological evolution over the course of 13.7 billion years, plus the patterns and lessons drawn from the flow of human and cultural history." (1)

I wondered to myself how we're going to feel when even our most advanced reaching out, backed in some cases by spiritual adepts who regard themselves as being at the leading edge of spirituality and inquiring scientists at the leading edge of science, realize that even their most progressive views are not going to survive, oh, perhaps another year or two into the Golden Age of Gaia.

The view that evolution is somehow random, sparked by mutations or even adaptations to outside stimuli, the view that the human race developed on Earth and can be found nowhere else in the universe, the view that the human race developed on its own in a descent from, I suppose, single-celled amoeba - all these treasured views that survive even cross-fertilization with spirituality, all these views that represent the farthest reaches of an empirical materialism that has "gone about as far as it can go" are destined to yield to the truths that will soon emerge.

None of them allows for the existence of a Divine Plan. None of them accounts for the role in creation of the force known colloquially as "the Divine Mother," not a she, not a mother, but decidedly divine. None of them sees that we arose from emptiness at the command of a Divine Source and that to emptiness we'll return. None of them recognizes dimensions of frequencies or the existence of other universes or the creative intervention of celestial beings, the real scientists.

None of them has room for other human races existing elsewhere in the cosmos. None of them acknowledges that other lifeforms can reach the level of human existence by descent from other lines than mammals. Perhaps none has a suspicion that humanity on this planet is in fact "amongst the least advanced life forms." (2) Star beings looking down at us Earthlings from the

reaches of outer space conclude: "Without being disrespectful to you, you are more like babes in arms." (3)

One galactic civilization said of us: "Indeed, our continuing observations of your scientific, political, and cultural arenas reveal that you still have much progress to make to meet our nominal preconditions for first contact." (4)

In light of this, how big is "big history"? And how great is "the great story"? And how will we survive the bruising of our egos when we find that our most umbrageous and benign attempts at conceptualizing it, at bridging all views, at arriving at a comprehensive synthesis - our grandest schema to date - won't even begin to capture the truth in any of its particulars?

Some among us will have to serve as the equivalent of grief counsellors to assuage the potentially-hurt feelings when the truth becomes known. History is so much bigger than we can possibly imagine and the great story is so much greater than our wildest dreams.

And the first spaceship that lands on Earth will begin a process that revolutionizes everything in our imagination and knowledge base. Everything written on this site, which took us scads of time to write, will have had a shelf life of perhaps a few years. It'll then slide into the dustbin of history. Everything written (period) will be obsolete. Speak of a need for detachment!

Time to start afresh with an open, empty mind. Time to let go of everything we've been told, everything we've "learned," and everything contained in every book on every library shelf, on this soon-to-be Nova Earth.

Footnotes

(1) "The Great Story" at http://www.thegreatstory.org/what_is.html http://www.thegreatstory.org/what_is.html

(2) SaLuSa of Sirius, Aug. 5, 2011, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(3) SaLuSa, Jan. 13, 2010.

(4) Spiritual Hierarchy and Galactic Federation, through Sheldan Nidle, Aug. 19, 2008 at <http://www.paoweb.com/sn081908.htm>

Devotional Attitudes, 2011



Some people worship God as their child

“Devotional Attitudes,” July 20, 2011, at <http://goldenageofgaia.com/2012/07/20/devotional-attitudes/>

I wonder if you'd permit me to address a couple of matters that emerge from answering the "Contact Us" email. The first is the matter of asking me to cease addressing Archangel Michael as "Lord."

There are several traditional attitudes that people adopt in their devotional relationship with the Divine. Hindus have studied this subject the most deeply, in my opinion.

These attitudes reflect one's own temperament and perceived connection with God or with his angels. One is the friend, another the lover, the parent, the child, etc. And one is the servant.

I am a servant of Archangel Michael. That doesn't mean that you are or have to be. But I am. And to stop addressing Archangel Michael as "Lord" would be like asking me to do something untoward or reprehensible.

Please know that I feel exposed enough as it is having landed in a society that does not value the word "Lord" without taking up that practice myself.

How others proceed is up to them. This is (becoming) a free society, where we don't ask people to conform to our usage, providing theirs is not causing harm.

The use of the word "Lord" in relationship to the archangels meets with a response from my heart, a flood of love, a sense of true proportion.

It honors the very wide gulf there is between the manner in which Archangel Michael sees and the manner in which I see. And it honors the fact that I serve him. It's "proportionate" to me. It feels appropriate or fitting. It may not feel the same to you and I honor that.

In India, where the traditional devotional attitudes toward the Divine are well known, one does not ask a devotee to stop talking to Krishna as if he were one's child. One allows to each person the form of their relationship with the Lord that they choose.

I'd be happy to see us start doing that in the Western world as well - to allow each person the form of their relationship with God that they prefer, rather than asking one person not to relate to God or the archangels in the way that he or she wishes.

Universal Brothers and Sisters, Sovereign Citizens of the World, and Members of Team Earth, 2014



“Universal Brothers and Sisters, Sovereign Citizens of the World, and Members of Team Earth,” August 7, 2014, at <http://goldenageofgaia.com/2014/08/07/universal-brothers-and-sisters-sovereign-citizens-of-the-world-and-members-of-team-earth/>

Another task before us once we’ve gotten a sense of what it means to be human is to achieve the contextual breakthrough of becoming sovereign citizens of the world and members of Team Earth.

I’d like us to consider four propositions as we enter into our global conversation on how to approach this work.

Universal Brothers and Sisters

The first is that we’re all related as children of God. We’re all universal brothers and sisters. What does that really mean?

Our brotherhood and sisterhood does not relate to the color of our skin, our nationality, our religion or any other external features such as these.

It relates to the fact that we're all fragments of the Divine, or as the prophet put it, firebrands plucked from the burning. (1) Our soul or Self is Light of the One Light, which the religions have called the Christ, the Atman, the Buddha Nature. It's a pearl of great price, a treasure buried in a field, and a mustard seed (God the Child) that grows into a great tree (God the Father).

It's that Self, which is eventually fully known as the All-Self, that's the essence of our brotherhood and sisterhood. It's as the One Self that we're all related. It's as that Light that we're all children of the one God.



Sovereign Beings

The second proposition I'd like you to consider is that we're all sovereign, plenipotentiary monarchs over our own domain.

When God the Mother birthed us and sent us on our journey from God to God, she made us monarch over the domain of our bodies and our field of

awareness.

Apparently our domain extends to other worlds, other dimensions, and other bodies but that remains all hearsay to me. I know only this body and this field of awareness and I'm monarch over it. I'm fully responsible for it and have sway over all it does, is and has. And the same applies to you.

So it's as plenipotentiaries, by God's command, that we sit down at the table commonly and treat with each other to build Nova Earth.

Citizens of the World

The third proposition is that we're not only sovereign beings, we're also sovereign citizens of Planet Earth. I don't feel my citizenship any longer to just one country. I'm a citizen of the planet now, as are all of us.



And it's as a citizen of the planet, with no more power than you but no less, that I sit down to treat with you in the building of Nova Earth.

When I invite us to see ourselves as citizens of the world, I invite us to get that context down to our bones, down to the cells in our bodies.

To be sure, we Nova Earthlings, Nova Terrans or Nova Gaians respect the laws of the lands we live in but we center our being in, and act from the state of, being citizens of the world.

Expanding our identity from being a Peruvian or a South African to being a terrestrial citizen is one step in the total evolution of our consciousnesses. It's a desirable one, but by no means the end of the story.

We'll have to abandon it at some point. The purpose of life is not to realize ourselves as Earth dwellers, but to realize ourselves as God.

However, as a useful interim measure that will yield in time to our becoming a galactic being, and then on to wider domains of applicability on our return journey Home, being citizens of the world is a powerful and unstoppable idea whose time has come.

Members of Team Earth

As brothers and sisters, sovereign beings and citizens of the world, we are the team that will build Nova Earth.

As Team Earth, we're charged with seeing to the wellbeing of the planet, her human population, and her animal kingdom.

We're charged with restoring Gaia as far as lies within our power to do so, living upon her in an harmonious and self-sustaining way, and making a home for others that's comfortable, equitable and fair.

A high priority is to build a sense of team that will attract all colors, religions, and paths to the work of terraforming and relieving the suffering that exists all over the globe.

* * *

Moreover, we cannot escape our circumstances any more than the souls who said the Sun was at the center of the local system, the Earth was round or gravity kept the stars in place.

We must labor, eat, and sleep. But we labor, eat and sleep as world citizens, as citizens of Nova Earth. And we labor, eat and sleep sharing the gains as well as sharing in the pains.

Some of our brothers and even more of our sisters are being mistreated in many areas of the world. While we obey the legitimate laws of the land we live in, we don't need to obey – and shouldn't – the illegitimate laws, dictates and customs that make children's lives miserable, women suffer in a hundred ways, and nations endure poverty, want, and slavery.



There's one word that rings louder than an atom bomb and that word is "no." There's one word that's sweeter than an angel's voice and that word is "yes." But now we need to learn how to use, and when to speak, both of them to greatest effect.

All that lowers our awareness, dries up our love and confuses our wisdom now must hear our "no." All that raises our awareness, moistens our love, and releases our wisdom now must hear our "yes." The matter is no more complicated than that.

As your brother, a sovereign being, and a citizen of the world, by the power vested in me as a child of God, I declare that all my brothers and sisters on the planet are free, deserve the necessities of life equally, and merit the acceptance of the world without exception.

We citizens of the world gather together in communication every day, make contact with each other and agree to create a world that works.

We citizens of the world, speaking with one voice to have the world work according to the divine qualities and right conduct, declare a new paradigm that raises all bars to eliminate inequality, want, and servitude.

We citizens of the world say there's no going back to the way it was. Our global citizenship is not the crystal ceiling; it's the golden floor. It's not the project's conclusion; it's only the invitation. It's not the destination of our journey; it's just the first step on a road we cannot see or know but can only sense and feel.

All of us share humanness and dedication to restoring and revitalizing the Earth in preparation for our final ascension. The cabal is leaving. The galactics are coming. The big push is not far away. Our consciousnesses continue to expand to help us along the way. We're positioning ourselves to carry out what we came to do.

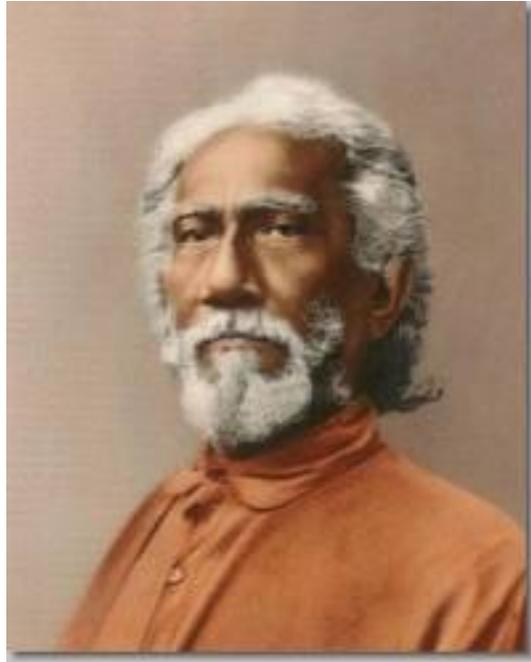
To get that job done, we come together as Team Earth.

Footnotes

(1) Amos 4:11.

Cross-Cultural Spirituality and Ascension

An Introduction to Ascension, 2018



Sri Yukteswar Giri

“An Introduction to Ascension,” June 27, 2018, at <http://goldenageofgaia.com/2018/06/27/an-introduction-to-ascension-2/>

Originally posted at <http://awakeningspark.com/blog/an-introduction-to-ascension>

Narendra Misra asked me to write an introduction to Ascension for Hindus. I'm happy to oblige.

If we turn to *The Holy Science* by Sri Yukteswar Giri, Paramahansa Yogananda's guru, we find him telling us what's happening at this moment.

But before he takes up that discussion he has a wonderful, contextualizing comment to make, one that describes the work of my own blog, the *Golden Age of Gaia* (and probably Narendra's as well):

“The purpose of this book is to show as clearly as possible that there is an essential unity in all religions; that there is no difference in the truths inculcated by the various faiths; that there is but one method by which the world, external and internal, has evolved; and that there is but one Goal admitted by all scriptures.” (1)

If we agree with Sri Yukteswar, then we agree that what he talks about are real phenomena – not just real to him but real in the universe – that we of other faiths may have different names for them but we're talking about the same thing, and that all views and all religions carry their sincere practitioners closer and closer to the “one Goal” of all, the transcendent and unknowable God.

I call what Sri Yukteswar is pointing at “cross-cultural spirituality.” (2) Hindus call it Sanathana Dharma; others, theosophy, the ageless wisdom, and the perennial philosophy.

What I want to focus on is his teachings on the various yugas or ages and what's called the precession of the equinoxes. (3)

That term refers to a circuit the Sun makes that covers some 24,000 years in extent and is known to people of many different persuasions.

As a Vedic astrologer, like Sri Yukteswar Giri, Narendra could tell you much more about it than I can.

The period of time we're in right now falls at the height of the circuit, when, as Sri Yukteswar tells us, “the mental virtue becomes so much developed that man can easily comprehend all, even the mysteries of the spirit.” (4)

The gradual process others currently call “Ascension” is the transition from the previous age of darkness (Kali Yuga, Dark Age, Iron Age) to this age of Light (Sat Yuga, Golden Age, Age of Aquarius, New Age).

It has some peaks which mostly correspond to the enlightenment events that most Hindus know well, (5) as the kundalini courses up through the spine.

Then the chakra system is left behind and the heart permanently and fully opens in what Sri Ramana Maharshi calls “Sahaja Samadhi.” (6) “Sahaja” means natural: This is our natural state.

And it’s also the culminating event of our Ascension. Our heart having permanently opened is our entree into higher dimensionality.

We commonly talk about Ascension as a consciousness shift. That’s what lies at the heart of it. But it’s also more.

It’s an experiment as well in taking the physical human body with us, something that hasn’t been tried before in other Ascensions. (3)

And it’s an experiment in a mass Ascension. On Earth until we reached this place in our solar circuit, Ascensions have been individual matters.

But now, we’re receiving assistance from higher-dimensional civilizations.

Consequently, the vibration has been raised sufficiently over the entire Earth for all people who could describe themselves as “decent” to expand their consciousness gradually and gracefully into the Fifth or higher dimension of life; i.e., to ascend.

It’s also more than a simple consciousness shift in the sense that we lightworkers and our friends from other civilizations (galactics, our star family) will be building Nova Earth.

In a flow of abundance that’s expected, we’ll have the chance to end homelessness, hunger, poverty, disease, and all other sources of misery on Earth.

Our star brothers and sisters are the folks who’ve watched over us since the beginning of the human experiment on Planet Earth, our forebears and ancestors from the Pleiades, Sirius, Arcturus, Andromeda, etc.

Right now they’re pouring their higher-dimensional, loving energies into us to assist us to ascend. They’ll join us later for a celebration that’s been planned for eons.

They look like us, can speak our languages, and are keenly aware of and committed to us.

Their arrival among us is referred to as “Disclosure.” They too are part of the Divine Plan for our Ascension, as will be discussed more in the future.

These elements of the Divine Plan and tasks we’ve agreed to make what is transpiring at the moment more than simply a consciousness shift.

I predict that someone right now is asking themselves what they need to do to ascend.

If you’ve reached this level of rising vibration and feel for the most part happy with things, you have nothing to worry about. The rising energies will do the rest in their appointed time. This is not an exclusive process; it’s very, very inclusive. When we “go One,” we go all.

This is an introduction to what’s happening on Planet Earth during this consciousness shift, known to Hindus as entry into the Sat Yuga or Golden Age and to others as Ascension.

Thank you to Narendra for inviting me to comment. And I hope he continues and expands the discussion.

Footnotes

(1) Sri Yukteswar Giri, *The Holy Science*. Los Angeles: Self-Realization Fellowship, 1984, 3.

(2) See “On Cross-Cultural Spirituality,” at <http://goldenageofgaia.com/spiritual-essays/#15>.

(3) Sri Yukteswar, *ibid.*, 7-20.

(4) *Ibid.*, 8.

(5) Spiritual awakening (4th-chakra); Savikalpa Samadhi or cosmic consciousness (6th-chakra); Kevalya Nirvikalpa Samadhi or Brahmajnana (7th-chakra). This completes the chakra circuit but is still only “halfway up the mountain.”

Sahaja Nirvikalpa Samadhi is a full and permanent heart opening, beyond the 3rd/4th-dimensional chakra system. I interviewed the Divine Mother once on *An Hour with an Angel* and she confirmed that Sahaja was the culmination of Ascension:

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

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

So freed from the Third Dimension, which is what a full and permanent heart opening – i.e., Sahaja Samadhi – does. This is the end-point of our Ascension process. We continued:

SB: It's wonderful to have that confirmed. Thank you very much, Mother.

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

SB: Is it? How so, Mother?

DM: As we move beyond what you think of in your realm as emotion, that does not mean that the pervasive love and joy is not felt as we participate, witness, move and assist and beckon you forward. ...

Now, you understand that most people have no conception of what this [discussion] really means. And, yes, you will do a good job of explaining.

SB: Well, you know that I have a website [From Darkness to Light] that discusses Sahaja Samadhi at length. And that's from Sri Ramana Maharshi, more or less. If I take that material and present it to readers, would that be adequate?

DM: That will help. ("The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.)

I've since written on the subject here: <http://goldenageofgaia.com/ascension-to-the-fifth/#4>.

(6) Usually one ascends upon exiting the body at “death,” as with Jesus and the Buddha (who doubtless had already ascended in other lifetimes).

(7) Sri Ramana describes how in each stage of enlightenment, the heart opens for a while and then closes again.

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

“When the mind drops down in Kevalya Nirvikalpa [samadhi or Brahmajnana], it opens but shuts again after it. When Sahaja [Nirvikalpa Samadhi] is attained it opens for good.” (Ramana Maharshi in Cohen, S.S., *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 96.)

Only with Sahaja does the heart open and remain open permanently. That is the moment of full Ascension, which happens a few subplanes inside the Fifth Dimension.

This is *mukti*, *moksha*, or liberation from birth and death. There is no death in the Fifth and higher dimensions.

Quick Review of Ascension and Sahaja Samadhi, 2013



“Quick Review of Ascension and Sahaja Samadhi,” Sept. 10, 2013, at <http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/quick-review-of-ascension-and-sahaja-samadhi/>

I've just had a very interesting conversation with a reader about Ascension and enlightenment and our journey to God. I'm sure the reader won't mind if I repost some of the points we discussed there.

Ascension constitutes a full-heart opening and equates with a level of enlightenment known as sahaja samadhi. Most sages achieve Brahmajnana, which is a temporary heart-opening and are said to be halfway up the mountain. Sahaja is the mountain top.

That is not the same as saying "full enlightenment." In my view there's no "full" enlightenment until we reunite with God. (1)

The heart that opens is neither the physical heart nor the heart chakra. It is the hridayam or spiritual heart-aperture, "located" (it's not physical) two digits right of the breastbone. The hridayam is a closed hole smaller than a pinhead, which remains shut until sahaja. (2)

On the other side of the heart pinhole resides the Soul, the Self, the Child of God, the Christ, Atman, prince of peace and pearl of great price which makes its influence felt but completes its connection with God in sahaja.

Sahaja and Ascension (they are the same) results in an end to the need to be reborn into the realm of physical matter. It's what Jesus was speaking of when he said they shall be made a pillar in the temple and go no more out. He meant go no more out into the material world by being physically born.

Of course, all dimensions are physical, until we reach the Transcendent One. Only the One is not physical. It's just that the substance of the higher dimensions becomes more and more rarified or refined. But it's still matter.

The Face of the One in the material domain is the Divine Mother. The Mother and the Father are one. But the Father in his native state does not move and makes no sound. The Mother is the Voice in the Silence, the Voice of One crying in the wilderness.

When silent we call God, the Father; when sonic, we call God, the Mother. When still, we call him/her (God has no gender) the Father; when active, we call him/her the Mother.

It's the Mother whose creative sound (Aum/Amen) calls all matter into being, holds it for a while, and then transforms it.

Once anchored in the Fifth Dimension and having attained sahaja samadhi, we've achieved what all the learning is about - liberation from birth and death. We need never be born again into matter and we need never die again.

Of course, all of us are immortal from the get-go. When we die, we don't die. We simply shed this encumbrance we call a body.

But past the Fifth Dimension, we no longer have to be born into a physical body. If we tire of this one, we create a new look for ourselves - extreme makeover! So Jesus, by saying we'd become immortal upon the resurrection, is really meaning not needing to be born and die in the world of matter.

It's the resistance presented by the body that allows us to learn lessons because we're brought face to face with hard and sometimes painful circumstances and these precipitate mistakes and we learn from those mistakes. It's said that we can learn in ten years in a physical body what it would take us 100 years to learn in an astral body.

Life on the other side, whether in 4D (the astral plane) or 5D (the mental plane) presents us with no such resistance and so we sail through life and learn less.

But all learning is simply geared to win us release from the wheel of birth and rebirth anyways. All learning is designed to bring us out of duality consciousness and into unitive consciousness, which Ascension will do. After that, learning is easier and our consciousness unfolds without the drag or inhibition that materiality places upon it.

Sahaja samadhi is a higher state than 99.9999999999% of all humans alive today enjoy. Only Ramana that I know of achieved sahaja samadhi among terrestrials, excepting of course the avatars like Gautama Buddha, Sri Ramakrishna and Mata Amritanandamayi. But they are not ascenders, but descenders.

Self-Realization is a relative term. Every enlightenment experience can be said to be Self-Realization, just at greater and greater depths. Awakening is an unfoldment. Enlightenment itself in some ways is the same but the intensity of the experience and the depth of the reception determines the extent of the opening. Sahaja completes the opening of the heart and the heart stays open, uniting the person and its Soul (the Christ, the Self).

Personally, if I were fully in Fifth Dimensionality and enjoyed sahaja samadhi, I would probably not give a further thought to enlightenment for, oh, perhaps a few hundred years because Ascension in itself is an exalted state compared to Third Dimensionality.

I'd probably be more interested in service and would gradually unfold from there on in. The really tough lessons would have been behind me by that stage.

Footnotes

(1) In the Sixties and Seventies we used to call Brahmajnana "full" or "complete enlightenment." But of course it was not.

Conceiving it as full enlightenment led to confusion because allegedly fully-enlightened sages were still carrying on in ways that one would not expect from an enlightened being - having sex with their students, driving dozens of cars, and carrying on in other ways.

We now know that the vasanas are not completed until Sahaja so Brahmajnanis were still in the grip of their vasanas. Only after sahaja are the vasanas or seeds of action and reaction fried to a crisp. A sahaji like Ramana would never carry on with his students like a Brahmajnani might.

(2) That is, except for a brief or temporary opening in Brahmajnana. Brahmajnana occurs when the kundalini reaches the seventh or crown chakra. Sahaja occurs when the kundalini doubles back on the spiritual heart.

The Christ and Ascension, 2013



[“The Christ and Ascension,” June 4, 2013, at http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/the-christ-and-ascension/](http://goldenageofgaia.com/spirituality/cross-cultural-spirituality/the-christ-and-ascension/)

A reader asked the following questions:

(1) Of late, I seem to be coming across a lot of info about the Christ energy and light. In your articles on the return of the masters, one quote stood out for me: Jesus only had one harbinger, but the Christ of the New Age is going to have several million harbingers. Did this mean one harbinger vs. the millions who would welcome Jesus now? Or does this mean that instead of one body, Jesus, the Christ light would be in millions?

(2) Does Ascension mean accepting the Christ in us all? Unification with God, completely?

(3) Will we all then be "Christ" or "Christed"? What are the characteristics of Christ consciousness? Total embodiment of

blessings/virtues? Surrender to connection/oneness with God? Light quotient?

Let me walk through your questions one at a time. One of the difficulties in answering them is that terms like "Christed," "Christ Consciousness," and even "the Christ in all of us" are used differently by different sages or else interpreted differently by different religious spokespeople.

If I were to ask another sage for a definitive answer, I might receive what amounts to another interpretation to add to what already exists. And since I haven't experienced Christ consciousness myself, I have no firsthand knowledge to fall back on.

Keep in mind that Jesus himself told us during *An Hour with an Angel* interview that, when he said "I am the way," etc., he was aligning with the Father, the All in all.

“When I have used the term ‘I am,’ I was aligning with All, with Source, with Father/Mother One. That is the alignment. And if you, Steve, or listeners, say, ‘I am the truth,’ then you have aligned with that, and you have become that.” (1)

First of all, the Christ is the soul, what Hindus call the Atman or Self. It's a fragment of the Father. It's one with the Father, while the Father is greater than it. It's in the Father (who is everything) and the Father is in it (that is, in the human body, as the divine spark or soul in the heart).

Second, there are indeed levels of enlightenment but which one is Christ consciousness is not agreed upon by all sages so I don't use the expression very much myself.

I've heard people describe the enlightenment that occurs when the kundalini reaches the fourth chakra as Christ consciousness; when it reaches the sixth chakra; and when it reaches the seventh chakra.

None of these levels of enlightenment corresponds to that which we attain upon being firmly anchored in the Fifth Dimension (see below for a discussion of it).



Paradigms of separation have led to mutual suspicion

That level sees the kundalini double back on the spiritual heart-aperture or hridayam, after which the heart opens permanently. It's a higher level of enlightenment than the others I've named. Shankara may be describing it here:

"[The Self] is realized within one's own heart as existence, knowledge and bliss absolute. Realize this Atman within the shrine of your own heart." (2)

I don't know what the qualities associated with Christ consciousness are because I've never been able to nail down the level of enlightenment it is. For the same reason, I cannot say what light quotient "Christ consciousness" corresponds to.

The harbinger of Jesus was John the Baptist. But all returning ascended masters and us newly-ascending masters are the harbingers of the Christ, no doubt.

Does Ascension mean accepting the Christ in us all? That depends what you mean by "the Christ." Accepting Jesus? No. But I don't think you mean that. Taking "the Christ" as one's savior? Not if that were meant in any kind of religious way.

Accepting the existence of the soul? Yes. Without that, one simply considers oneself the body and that would not allow the expansion or assimilation of truth needed for enlightenment.

The Christ light is not only in millions of bodies. It's in every body. The light of the soul shines out from us all. Seeing it is enlightenment (one stage of it, that is). Witness these sages of all religions:

Bodhidharma:

"If, while you're walking, standing, sitting or lying in a quiet grove, you see a light, regardless of whether it's bright or dim, don't tell others. And don't focus on it. It's the light of your nature." (3)

"If, as in a dream, you see a light brighter than the sun, your remaining attachments will suddenly come to an end, and the nature of reality will be revealed. Such an occurrence serves as the basis for enlightenment." (4)

Meister Eckhart:

"When God touches the soul with truth, its light floods the soul's agents and that man knows more than anyone could ever teach him." (5)

Jacob Boehme:

"A wonderful light arose within my soul. In it I recognized the nature of God and man." (6)

Hilarion:

"When you have found the beginning of the way, the star of your soul will show its light." (7)

Krishnamurti:

"I sat crosslegged in the meditation posture. When I had sat thus for some time, I felt myself going out of my body. I saw myself sitting down with the delicate tender leaves of the tree over me. I was facing the east. In front of me was my body and over my head I saw the Star, bright and clear. ... There was such profound calmness both in the air and within myself, the calmness of the bottom of a deep and unfathomable lake. Like the lake, I felt my physical body, with its mind and emotions, could be ruffled on the surface but nothing, nay nothing, could disturb the calmness of my soul. ...



"I was supremely happy, for I had seen. Nothing could ever be the same. I have drunk at the clear and pure waters at the source of the fountain of life and my thirst was appeased. Never more could I be thirsty, never more could I be in utter darkness; I have seen the Light. I have touched compassion which heals all sorrow and suffering.... Love in all its glory has intoxicated my heart; my heart can never be

closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated." (8)

Here is mystic John Ruusbroec identifying the Christ with that light:

"In the abyss of this darkness in which the loving spirit has died to itself, God's revelation and eternal life have their origin, for in this darkness an incomprehensible light is born and shines forth; this is the Son of God, in whom a person becomes able to see and to contemplate eternal life." (9)

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

So, as long as we stay away from narrow religious interpretations, I have no problem with the statement that the Christ light shines out from us all.

Notice the many ways that Jesus described the Christ: as a treasure buried in a field (the field is the body); a pearl of great price; a great fish among fish; a mustard seed (the Son) that grew into a great tree (the Father); the Prince of peace, the savior, and so on.

All of these descriptions describe something about the divine spark, the fire always burning on the altar of the heart, the firebrand plucked from the burning.

You've asked what level of enlightenment Ascension is.

The ascended level of enlightenment is called sahaja nirvikalpa samadhi and constitutes liberation from the need to be reborn into the dualism of the Third Dimension. I confirmed that assertion with Archangel Michael:

Steve Beckow: What level of enlightenment does Ascension correspond to? I think it's beyond the normal seventh-chakra enlightenment. I think it is what is called Sahaja Samadhi. Am I correct?

Archangel: Michael: Yes, it is. (11)

And I also confirmed it with the Divine Mother:

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

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

SB: It's wonderful to have that confirmed. Thank you very much, Mother.

DM: It is wonderful for us as well, you know! ... Now, you understand that most people – and yes, you will do a good job of explaining – have no conception of what this really means.

SB: Well, you know that I have a website that discusses Sahaja Samadhi at length. ... If I take that material and present it to readers, would that be adequate?

DM: That will help. (12)

Sri Ramana Maharshi describes sahaja as "the state in which awareness is firm and one-pointed, even when objects are sensed." (13) He associates it with the state in which "the screen [of awareness is] permanently exposed. This is Self-realization, Mukti, or Sahaja Samadhi, the natural, effortless state." (14) He continues:

"When the waveless ocean of the external and the steady flame of the internal Nirvikalpa are realized as identical, the ultimate goal, the Sahaja Nirvikalpa Samadhi is said to have been reached." (15)

"Remaining permanently in the primal state without effort is Sahaja." (16)

Granted that sources like Saul speak of "full consciousness" and "unification with God," what they're referring to is in fact neither "full" consciousness nor "unification" with God, but definitely a stage toward it.

But I'd imagine it's probably easiest and wisest for them not to make so fine a distinction when they're addressing a world audience, many of whom are just awakening.

So the Christ is very much an intimate and essential part of Ascension but not in the way many people think. It's the soul or Christ or Atman, which is our essence, and our expanding awareness of it is what Ascension is all about, whether Ascension to the Fifth Dimension or Ascension to every dimension beyond that.

Footnotes

(1) "Transcript of Interview with Jesus on Biblical Mysteries, Dec. 20, 2011," at <http://goldenageofgaia.com/world-disclosure-day/the-masters-speak/transcript-of-interview-with-jesus-on-biblical-mysteries-dec-20-2011/> . I assume Jesus meant that, if I were to say I was the truth, and know that to be true absolutely, then I too would be speaking as "the Christ."

(2) Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, 68.

(3) Bodhidharma in Red Pine, trans., *The Zen Teachings of Bodhidharma*. Port Townsend, WA, Empty Bowl, 1987 , 16.

(4) Loc. cit. I.e., it serves as the basis for the higher levels of enlightenment.

(5) Meister Eckhart in R.B. Blakney, trans., *Meister Eckhart. A Modern Translation*. New York, etc.: Harper & Row, 1941, 105.

(6) Jacob Boehme in Maurice Bucke, *Cosmic Consciousness. A Study in the Evolution of the Human Mind*. New York: Dutton, 1969; c1901 , 183.

(7) Ascended Master Hilarion, channelling through Mabel Collins, *Light on the Path and an Essay on Karma*. Wheaton, IL: Theosophical Publishing House, 1974, 15.

(8) Krishnamurti in Lutyens, Mary. *Krishnamurti: The Years of Awakening*. New York: Avon, 1975, 171-2.

(9) John Ruusbroec in James A. Wiseman, *John Ruusbroec. The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985., 147.

(10) Ibid., 74.

(11) “Archangel Michael: Detailed Instructions for Dec. 21, 2012 and After,” at <http://goldenageofgaia.com/2012/12/archangel-michael-detailed-instructions-for-dec-21-2012-and-after/>

(12) “The Divine Mother: Come to Me as I Come to You – Part ½,” Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/> . The website is *From Darkness Unto Light* and the particular page on which this information can be found is <http://www.angelfire.com/space2/light11/fdl/e1.html> .

(13) Ramana Maharshi in Vasistha Ganapathi, ed., *Sri Ramana Gita*. Tiruvannamalai: Sri Ramanashramam, 1977, 27

(14) Ramana Maharshi in S.S. Cohen, *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 82-3.

(15) Ibid., 88.

(16) Ibid., 89.

Both Sides of the Veil and All the Dimensions, 2019



Buddhahood: A full and permanent heart opening

“Both Sides of the Veil and All the Dimensions,” May 26, 2019, at <http://goldenageofgaia.com/2019/05/26/both-sides-of-the-veil-and-all-the-dimensions/>

A friend came over who doesn't like the language of Ascension. So I put the matter to her in what I hoped were good Buddhist terms.

According to me, Ascension in Buddhist terms is nirvana, buddhahood, escape from the wheel of birth and death.

"Nirvana," like the Christian term, "heaven," refers to the Fifth Dimension and higher.

The Third/Fourth Dimension is a dimension in which we need to be physically born. On higher dimensions this need to die and be physically reborn isn't a feature, probably to everyone's relief!

Seventh-chakra enlightenment, called Brahmajnana or God Realization, is the end of chakra-based enlightenment. But it's not the end of Third Dimensionality. It's not liberation or moksha.

Buddhists would call it arahantship and point out that it's preliminary to buddhahood

Only at Ascension - which, in Hindu terms, equates to Sahaja Samadhi - is there a full and permanent heart opening, beyond the seven-chakra system. Only the full and eternal opening of the heart ends the need to be reborn by destroying all the seeds (vasanas) of future action.

Christians would call it "resurrection" and "salvation," the Bible's words for Ascension. Jesus ascended. Now all of us, at the end of the age, are following in his footsteps, except - mercifully - we need no longer die first. As the Arcturian Group said recently:

"Up to now individuals had to physically die in order to ascend to a higher dimension, but at this powerful time mankind is ascending while in physical body" (1)

What the discussion with my friend showed me was that we need a common language to discuss matters like Ascension and Disclosure. "Arahants" and "aliens" won't do a globally-connected generation.

We need an awake and aware cross-cultural spirituality, covering both sides of the veil and all dimensions, and making sense to all ages, genders, and races.

It needs to explain the mysteries such as the nature of the Trinity. (2) It needs to explain the purpose of life. (3)

It needs to lay out the various pathways to the knowledge of God - past the level of our Ascension. (4) And it needs to explain the various experiences we encounter along the way so those who haven't studied enlightenment know what just happened to them.

It needs to connect the dots among the Earth's existing paths and show how spiritual realities are changing as we ascend dimensionally.

It needs to somehow take into account the various ways the Divine communicates its message of understanding and encouragement.

And it needs to do all this without judging other paths, placing one above another, or creating new hierarchies.

Footnotes

(1) "Arcturian Group Message via Marilyn Raffaele, April 21, 2019," at <http://goldenageofgaia.com/2019/04/21/arcturian-group-message-via-marilyn-raffaele-april-21-2019/>

(2) The terms Father/Son/Holy Ghost and Brahman/Atman/Shakti refer to levels of Reality, rather than "persons."

(3) To know who we are (God). God meets God in a moment of our enlightenment ("O Thou I!").

(4) The path Home goes well past the twelve dimensions.

Source Knowing Source, Me Knowing Me, 2012



“Source Knowing Source, Me Knowing Me,” Dec. 14, 2012, at <http://goldenageofgaia.com/2012/12/14/source-knowing-source-me-knowing-me/>

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

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

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

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

And of course there really isn't need for any further conversation. If we're looking for the one statement that lies below every other statement that ever

could be made, it is that the purpose of life is that God should meet God. (3) To join with the Divine Mother, who is no different than the Holy Father, which is why Archangel Michael calls “them” “Mother/Father One,” is the sole reason for all of us to exist.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“We are like you and seek the path that leads back to the Source, and there is a driving force that constantly urges all souls to rise up to ever

higher realms. Your understanding of this quest varies according to your beliefs.” (14)

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

Diane of Sirius says that “it [is] only a matter of time, before more souls reach a point of true awareness of their higher purpose in life.” (15) When they do, they see that life is a game, a divine play or *lila*. Atmos says that life “is often referred to as a game.” (16)

And Kuthumi informs us that “when you see, and I mean truly see, that life is in fact just a game, then, my precious ones, you are truly free.” (17)

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

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

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

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

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

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

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

Footnotes

(1) "12-12-12 Message from The Council of Angels and Source via Goldenlight: I Am Always with You, Ever Near, Ever Loving," as channeled by The Golden Light Channel, Dec. 12, 2012, at <http://tinyurl.com/dxpwlgz>

(2) "The Divine Mother on 12/12/12 and 21/12/12," at <http://goldenageofgaia.com/2012/12/the-divine-mother-on-121212-and-211212/>.

(3) My wife D'Arcy invented the phrase in the midst of a transcendental moment in which she realized that all of life was God meeting God meeting God meeting God.

(4) David Wilcock, "Wilcock Reading, Dec. 2011, by the Source -- with David Wilcock," Aug. 28, 2012, at <http://divinecosmos.com/start-here/davids-blog/1078-2012shift>.

(5) Heavenly Hosts, "Let it Be," 10 Nov. 2006, at <http://www.ashtarcommand.net/profiles/blog/show?id=1985014%3ABlogPost%3A273050&xgs=1>

(6) SaLuSa, Dec. 16, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(7) Saul, Sept. 21, 2011, at <http://johnsmallman.wordpress.com>

(8) Saul, Jan 2, 2011.

(9) SaLuSa, Dec. 21, 2011.

(10) Adrial, "Densities, Dimensions, and Frequencies," July 3, 2009, at Mark Kimmel's Corner, http://www.cosmicparadigm.com/Marks_Corner/.

- (11) Ag-agria, Feb.16, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (12) Archangel Metatron, “The Alchemy of the Solstice,” Dec. 21, 2008, through James Tyberron, at http://www.earth-keeper.com/EKnews_12-21-08.htm.
- (13) SaLuSa, Feb. 23, 2009.
- (14) SaLuSa, Dec. 6, 2008.
- (15) Diane of Sirius, Feb. 2, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (16) Atmos, Nov. 12, 2008.
- (17) Kuthumi, “11:11 Turning of the Tide,” Nov. 2, 2008, through Michelle Eloff, at <http://spiritlibrary.com/the-lightweaver/1111-turning-of-the-tide>.
- (18) Ker-On, March 4, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

Heart Openings, Sahaja, and Ascension, 2015



Sri Ramakrishna in samadhi

“Heart Openings, Sahaja, and Ascension,” April 1, 2015, at <http://goldenageofgaia.com/2015/04/01/heart-openings-sahaja-and-ascension/>

Following my own heart opening, I more or less have forgotten about the Self and fallen in love with love.

Either the path of Self-realization or the path of love-actualization, I’m quite sure, will take us to the goal.

And, looking back, I think the path of love will appeal to a lot more people in this mass Ascension than would an abstract concept like the "Self."

So "love" is probably a better tool than "Self" to share with others who haven't yet awakened or are newly-awakened to Ascension.

Let's look at sahaja nirvikalpa samadhi, which is the culmination of our Ascension.

One of Ramana’s students, Swami Annamalei, tells us that if there are any breaks in our awareness of the Self, we haven’t reached safe haven yet.

“If there are breaks in your Self-awareness, it means that you are not a jnani [enlightened sage] yet. Before one becomes established in the Self without any breaks, without any changes, one has to contact and enjoy the Self many times.

“By steady meditation and the continued practice of self-inquiry, one will finally become permanently established in the Self, without any breaks.” (1)

Archangel Michael once told me that it isn't as necessary for this generation to have multiple experiences of the Self.

Let's listen to Ramana describe the manner in which sahaja is achieved:

“Enquire into the nature of that consciousness which knows itself as 'I' and it will inevitably lead you to its source, the Heart, where you will unmistakably perceive the distinction between the insentient body and the mind [i.e., see the Self].

“The latter will then appear in its utter purity as the ever-present, self-supporting intelligence, which creates, pervades its creation, as well as remains beyond it, unaffected and uncontaminated.

“Also finding the Heart will be experienced as being the Heart. When this experience becomes permanent through constant practice, the much-desired Self-Realisation or Mukti [Liberation] is said at long last to have been achieved - the 'I-am-the-body' illusion has [been] broken for ever.” (2)

And what about the vasanas - the trauma-born reaction patterns that ensnare us further into duality? When are they transcended?

With sahaja, the unwholesome vasanas fall away. The seeds of future reaction are incinerated. Those vasanas which are wholesome and don't lead to attachment persist, Ramana says.

“In Yoga Vasistha two classes of vasanas are distinguished: those of enjoyment and those of bondage. The former remain even after Mukti [Liberation] is attained, but the latter are destroyed by it.

“Attachment is the cause of binding vasanas, but enjoyment without attachment does not bind and continues even in Sahaja.” (3)

Let's go to *Yoga Vasistha* and read what Sage Vasistha says on that subject. He explains how the wholesome vasanas assist our liberation while the unwholesome ones are what keep us in the cycle of birth and death.

“Moksa or liberation is the total abandonment of all vasanas or mental conditioning, without the least reserve. Mental conditioning is of two types - the pure and the impure.

“The impure is the cause of birth; the pure liberates one from birth. The impure is of the nature of nescience and ego-sense; these are the seeds, as it were, for the tree of re-birth.

“On the other hand, when these seeds are abandoned, the mental conditioning that merely sustains the body is of a pure nature. Such mental conditioning exists even in those who have been liberated while living: it does not lead to re-birth, as it is sustained only by past moment, and not by present motivation.” (4)

The use of similar terms does not make two events the same. A "permanent" heart opening such as I had on March 13 is not the same as the permanent heart opening we'll all have some time after Ascension and somewhat deeper into the Fifth Dimension.

A full and permanent heart opening is what ends our connection with the Third and Fourth Dimensions vibrationally and raises us to the frequencies of the higher dimensions.

That alone constitutes what the religions see as liberation from birth and death.

Footnotes

(1) Annamalei Swami in OE, 110.

(2) Ramana Maharshi in S.S. Cohen, *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 95-6. [Hereafter GR.]

(3) Ibid., GR, 89.

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