

Back to the Garden: Creating Nova Earth

Part 1/3



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Inspiration

You are mighty creators. You have come to this planet as Ascended Masters, in and of yourself. This is not egoic. This is the truth of who you are and you have come in fulfillment of your promise, your mission, your purpose, in alignment with all of us, in service to the Divine Mother as we journey as One to the divine perfection and ascension and anchoring of this planet Gaia in the higher realms. ...

Allow. Expand. Let me help you become the wonder of who you are, your creator self. ...

We are in the phase. You and we are stepping forward as the re-constructors, the restorers of Nova Earth, of Gaia. ...

Let us know, you and I and all, that, dear hearts, this is the beginning! This is where we start! You are mighty and you are strong and you are gentle and you are Joy.

- Archangel Uriel in “Attention All Rainmakers: Calling for a Meditation This Saturday at 15:15,” Nov. 23., 2014, at <http://goldenageofgaia.com/2014/11/23/attention-all-rainmakers-calling-for-a-meditation-this-saturday-at-1515/>

Setting the Intention



Having emerged from an age of predatory behaviour in business, government, education, medicine and most other areas of life, we haven't even had a chance to catch our breath before we're introduced to what comes next: the reformation of Gaia and the building of Nova Earth.

If you're reading this book, my best guess is that you're one of those who signed up to accomplish that task.

You could have been a lightholder, rather than a lightworker. You might be more interested in subjects like enlightenment, spiritual practice, the Self, etc.

But, if you're here, then you're driven more by sentiments of wayshowing, stewardship and service, especially to the Mother's Plan.

You're more inclined to want to work with others on a well-functioning team. And your heart swells with the thought of working alongside galactics in that mission of rebuilding.

The essays that follow are reflections on building Nova Earth. It begins in the midst of things and ends in the midst of things.

There's no beginning and no end to this work.

So I can no more than begin the essays here at a point near the contemporary present and end at an arbitrary point. It'll only be the beginning of the next book.

The cities of light will arise around me. The galactics will come and go. And I'll write about it book by book. That's what I do.

But many of you who read this book will actually take up the tools needed to build Nova Earth. You'll be the architects and the constructors of all that follows.

My hat's off to you. Within a short time, I believe the needed funds will have arrived, new technology will have come, and new leaders with amazing ideas will pop up as if out of the woodwork.

What work has been accomplished so far will be dwarfed by your accomplishments.

All are in service to the Divine Mother. We know that and you know that. And for your willingness to take up the task which we only dreamed of, we give the thanks of the past to the architects of the future.

Section 1. The Journey

I am Responsible for the State of My World

When we contemplate building Nova Earth, when we consider how it is that we'll go about transforming the world's unworkability into workability, (1) immediately what arises for us are all the barriers to completing that task.



The barriers are well known to us. They include the thought that it's impossible, that we don't know what to do, that there are no solutions on a global scale, that nobody cares. On and on the thoughts go that have us falter and refuse to take up the task at hand.

Let me address why much of this confusion exists among us.

We're emerging from an era in which many people in power did not have the world's welfare at heart. They were often motivated by a hunger for power and a greed for money. They looked at anyone not of their circle as "useless eaters."

9/11 did not kick off the war against the people, (3) as far as I'm concerned. The Kennedy assassination did, spearheaded by the Office of Naval Intelligence, the CIA, the Secret Service, and many others - including Kennedy's own Vice-President, Lyndon Johnson, and later President George Bush Sr. (4)

George Bush Jr. conspired in 9/11. And from that point on, this secret government did everything it could to take power from the people. (5) They dumbed us down.

They convinced us that there was nothing we could do about it. And now we've shown them that we can and we will.

So we may not be able to consult the background of the last fifty years for inspiration. We're on our own, so to speak.

And we're left with social trauma that gives rise to passivity and powerlessness. We must recover from it. How are we to do that?

For me, the first step towards reversing the trend of passivity and powerlessness is to take responsibility for my world, yes, my world. Exactly as it is today. And not even to wait until I have further knowledge to do that.

Taking responsibility for my world isn't a matter of blame or fault. It isn't a matter of burden, in the sense that I must do everything and I'm sagging under the weight of it.

It's a matter of commitment to the work, to what's available and do-able for me. It's a matter of looking at the man in the mirror every day and renewing my commitment to transforming the planet, to getting the job done.

It's also a matter of putting fear aside - whenever it arises. Many of us fear looking silly, looking grandiose, putting ourselves in the hot seat, taking a risk.

Do you know what'll happen if we don't take that risk?

As Braveheart said, nothing.

So the first step in getting to work is to take personal responsibility for the world as it is, for the poverty in it, the homelessness, the disease, the starvation, the lack of water, and all the other unworkable conditions that exist in our world.

It's taking responsibility for the inequality, the subservience, the slavery, the brutality, the crime.

It's saying: It isn't OK with me that so many people suffer in my world.

And, yes, this is personal for us. I take personal responsibility for the condition of my world.

I invite all others who care for their world to come join me, to take personal responsibility for your world too. I invite us to begin, to dig into this massive work we have before us, in the same way that we'd dig into ... well, anything in our lives that's huge and has to be straightened out.

I won't wait till the money arrives, or the cavalry, or new technology.

I must begin now. We must begin now. And we have to keep at it until the job is finished.

Will you be responsible for the total transformation of this planet? Will you join me, heart and soul, to make this world work?

Life is either a daring adventure or nothing. - Hellen Keller

Footnotes

(1) "Building Nova Earth/Towards a World That Works for Everyone" at <http://goldenageofgaia.com/building-nova-earth-toward-a-world-that-works-for-everyone/>.

(2) "A Global Call for an End to Gender Persecution by January 1, 2015," April 13, 2014, at <http://goldenageofgaia.com/building-nova-earth-toward-a-world-that-works-for-everyone/ending-gender-persecution/a-global-call-for-an-end-to-gender-persecution-by-january-1-2015/>.

(3) See "9/11 and Other False-Flag Operations" at <http://goldenageofgaia.com/accountability/911-essays/>.

(4) "This President Was Not Born an American Citizen (Repost)" at <http://goldenageofgaia.com/2012/05/14/this-president-was-not-born-an-american-citizen-repost/>; "Secret Service Agent Andrew Bolden on the Kennedy Assassination" at <http://goldenageofgaia.com/accountability/whistleblowers/secret-service-agent-andrew-bolden-on-the-kennedy-assassination/>.

(5) See "I Accuse" at <http://goldenageofgaia.com/accountability/nwo-essays/i-accuse/> and "The Black Hats Must Go" at <http://goldenageofgaia.com/accountability/nwo-essays/the-black-hats-must-g/>.

It'll Take Courage and Audacity



In his career as a trainer, Werner Erhard continued to move the edge of his work forward. He continually pushed the extent to which he took responsibility for the shape his world was in.

In February 1977, he made an important announcement to his staff: "I take responsibility for ending starvation [on the planet] in 20 years." (1) Three years later in an event that grew out of that declaration, he said:

“We can choose to be audacious enough to take responsibility for the entire human family.

“We can choose to make our love for the world be what our lives are really about.

“Each of us now has the opportunity, the privilege, to make a difference in creating a world that works for all of us.

“It will require courage, audacity, and heart. It is much more radical than a revolution – it is the beginning of a transformation in the quality of life on our planet.” (2)

Now we lightworkers are his heirs in that we actually will end hunger on this planet, an event which Werner will live to see. And homelessness, and disease and all other aspects of global unworkability. Yes, we can and, yes, we will.

It will require courage, audacity and heart. And we won't have a roadmap. We'll only have the evidence of the trailing edge of our leading foot as we take one step after another towards the end of unworkability on this planet.

But what does it mean to take responsibility for the shape the entire world is in? Werner explained that "responsibility begins with the willingness to experience yourself as cause in the matter." (3)

Responsibility has nothing to do with blame, shame, fault or guilt. It has everything to do with seeing our own input as important and in some instances as critical to the outcome of a matter and acting as if it were.

It has nothing to do with whether we actually caused hunger to arise on the planet or not. It has everything to do with being willing to experience ourselves as having a causal role to play in the end of the unworkable conditions in question, to act as if our input has an important, even crucial, role to play, in the dissolution of the unworkable conditions.

It has everything to do with getting that our input makes a difference; that what we do makes a difference simply because of who we are - and to come from the realization of that.

We're embedded in a cultural environment that says that nothing meaningful can be done about such global situations as homelessness and hunger. Taking responsibility for our world requires us to see through our feelings of hopelessness, to the problem itself: our false belief systems. Bob Larzelere wrote some years ago:

"Your environment is a reflection of your beliefs. Your beliefs come first, then they are materialized in the illusion-reality. You are the source of your beliefs. Your environment is not.

"The only place you can effectively take responsibility for your reality is in looking at, and taking responsibility for, your beliefs. How do you do that? By doing it. Responsibility is a generating context. There is no technique for it. It is a choice you make." (4)

If we're willing to experience ourselves as cause in the matter, then responsibility as a generating or generative context points us in the direction of action that addresses the problem (the unworkability) and action that has a hope of succeeding because it's based on being willing to be at cause or causal in the matter rather than being at effect or driven by shame and guilt.

I want to acknowledge that any program of global proportions must have well-thought-out deadlines to allow the social coordination of actions, without going into that aspect of things in detail here.

It won't work to say we shall overcome some day. Like Werner with the Hunger Project, if we want to generate globally-coordinated action, we must know the dates we're all working towards. More on that in a future post.

As soon as we take responsibility for the shape our world, we feel moved to act on it, no matter what the scope of that action may be. We're encouraged to think globally but act locally. That distinction reminds us that, whether or not whatever we do has an impact on the world or on our block, taking action is what's important.

And the more coordinated and integral that action is, the better the likelihood and extent of its success.

Moreover, the more responsible it is, the less residue it'll create to threaten the permanence or stability of the overall action project and its dissolution of the unworkability.

When we wish to avoid taking responsibility for a situation, we consult our supply of reasons and produce one that fits the bill. As est Trainer Angelo d'Amelio suggested: "A reason allows me not to take responsibility for my actions." (5)

Responsibility, in est's terms, is in the last analysis not reasonable. It doesn't proceed by or through reasons.

In our society, we use reasons to justify all our failures, lapses, and changes of mind. Anything contextual, in a Third-Dimensional world, is not reasonable - i.e., it doesn't fit into the limitations or limited world view that our reasons create and sustain.

When we take responsibility for something as large as our world, immediately what arises all around us is unworkability. And the first variety of unworkability that confronts us is our own. Werner said of that situation:

"The bigger you are, the more will come up. The more you take responsibility for yourself, the more will come up. Don't let the failures invalidate you and your life." (6)

Of course unworkability will come up. That's what taking responsibility reveals: what is not working in our lives that we're not being responsible for.

Our store of reasons allows us to skirt any instance in which the unworkability peaks out from behind our well-manicured image. But in boldly declaring our responsibility, we're also declaring that we won't continue to cover up or turn a blind eye to the shape our world is truly in.

So:

"We can choose to be audacious enough to take responsibility for the entire human family.

"We can choose to make our love for the world be what our lives are really about."

We can act so big that we burst the chains of our conditioning, of the belief systems that we have taken on and that define the way our world shows up for us.

Certainly the challenge has been declared in our world: "Each of us now has the opportunity, the privilege, to make a difference in creating a world that works for all of us."

In a certain sense, Werner was a very brave, eloquent and audacious harbinger of things to come. The world he saw and described so eloquently, and worked so hard to bring about, is now taking shape before our eyes.

Seminar leader Morley Lipsett once said that "we live in a world that is hostile to transformation, that is hostile to getting off it, that is hostile to making other people right." (7) Some elements of that world brought Werner down with charges that were later acknowledged to be false.

I'm not sure if Werner ever dreamed of the help it would require to dislodge the forces ranged against the world working out. We of this generation are still being helped by allies so unusual that if I were to name them here, I'd probably lose half my more general readers.

It took an army of loving, responsible and powerful beings to turn the tide of unworkability in our world and prevent us from ending up in nuclear war. And now that the re-establishment of love and peace is so well advanced in our world, it's time for us to take up our role in creating a world that works, a world based on the divine qualities and universal laws.

Footnotes

(1) "An Idea Whose Time Has Come," *Graduate Review*, Sept. 1977, 2.

(2) Werner cited in *Graduate Review*, February 1980.

(3) Ibid., November 1979, 4.

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

(5) est Trainer Angelo d'Amelio, *est Training*, Nov. 1979.

(6) Werner Erhard at the *Werner Event*, c1980.

(7) est Seminar Leader Morley Lipsett, 3 Dec. 1980.

The Crux of the Matter

Attending the Bellingham Meet-up, hosted by Sitara, was very educational for me, as we hoped it would be.



Sitara has boundless energy

I'd like to discuss a number of matters that the Meet-Up raised for me.

Co-Creating Nova Earth

Step by step, we're sorting out the process that will see lightworkers transition from being passive regarding building Nova Earth to being active.

We lightworkers have an irreplaceable role to play in creating Nova Earth, in partnership with the galactics, celestials, ascended masters, etc. And Archangel Michael never misses a chance to point that out. Let me illustrate.

Here he is in a reading on Nov. 21 urging the blog team to step up in co-creating Nova Earth. I've just asked Andrea Scully to take a greatly-expanded role as Managing Director of the Golden Age of Gaia and she's accepted.

Andrea is now asking Archangel Michael for her marching orders. In the course of things he says:

“[Andrea's assumption of new responsibilities] is the opportunity for a variety of people to be stepping up, assuming greater responsibilities,

fuller roles, and co-creating, not merely the platform [the blog], but Nova Earth.” (1)

Of course the fact that Sitara is a professional chef had nothing to do with our enjoyment of the Meet-Up

He never fails to mention the assignment, the crux of the matter: the co-creation of Nova Earth.

There’s no escaping it, nor would any of us probably want there to be. The Company of Heaven is asking us to step up to the plate in a meaningful way that appeals to us and contribute to the construction of the new planetary society.

The Work of the Advance Team

We (you and I) are the advance team in the global project to build Nova Earth. We’re setting the ball in motion, carrying it down the field, coaching from the sidelines and leading the cheers. Until more join us, we’re the whole team.

If we’re waiting for someone to lead us, we’re missing the point. We are the leaders.

Most of us are simply listening to the announcement from the Company of Heaven over the loudspeaker. We’re not in the game yet.

We’re at the very earliest stages of project development. We haven’t even begun to brainstorm.

But the invitation is real; the time is now; and we’re the ones sent to complete the task.

Why We Work

At the outset, there aren’t the resources, hubs, lines of communication, financial links and all the other paraphernalia of a full-fledged project force.

We’re meeting in small groups and teams, going about our work in the full faith that gradually the outside world will hear about it. At first one by one and then in waves, they’ll join us until the ranks of lightworkers take in most people on Earth.

Not because “lightworkers” is a new fad or cult. It isn't. Not like anyone "has to" join us. They don't.

But because everyone on Earth, in the overwhelming wave of love that will continue to sweep the planet, has awakened to their pre-birth agreement and their desire to serve the Divine Mother and her Plan.

And because everyone sees how matters really are for us - poverty, homelessness, lack of medical care, subjugation of women, exploitation of children, and so on.

Because we see, with clearer eyes, what has to be done to return this planet to the Garden of Eden it once was, to make it a Heaven on Earth.

And because we feel the pull in our hearts and have, freely and after due consideration, surrendered to God's Will, as known to us through our own guidance and in our own hearts and minds.

In great measure, the task that befalls the advance guard is communication. We're formulating the vision. We're making the opportunity known. We're solving the knotty problems of a global start-up.

Proper Sphere of Action

If we want to see our proper sphere of action, well, look around. I personally think that each of us should begin by taking responsibility for our own town or city. Let's get it in shape first.

Think globally; act locally. Begin to research your community. Apparently Vancouver has 200 charitable organizations listed on the Internet. (2)

Those people have already heard the call and are already at work. Visit them. Listen to them. Why reinvent the wheel if they're already driving the wagon? Find out what drives their commitment, learn from that, and build on it.

Let's see that our community has ample food, clean water, universal medical care, free daycare, ample assistance for single mothers, the disabled and the aged, and all the other characteristic programs of a civilized society in the Golden Age of humanity.

Then let's take what we've accomplished and what we've learned and assume responsibility for larger and larger areas.

Stop trying to enroll the rest of the world and begin. Stop waiting for the Reval and begin. Stop waiting for Ascension and begin.

And if you can't find a hands-on role, then communicate. And if you feel you can't communicate, then serve in any way you can.

Everything, however big or small, adds to the momentum that will carry our work through to completion.

Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Nov. 21, 2014.

(2) <http://www.vancouvercharity.ca/sitemap.aspx>

What St. Germaine Confirms

In his talk on *An Hour with an Angel* on Nov. 13, 2014, St. Germaine reminded us that we're part of the Company of Heaven and that they're extending their hand to us.



"You are already part of one of the most important companies in the universe, the Company of Heaven. You are not excluded from the Company of Heaven. You just forgot you were because you came on Earth and you got caught in this riptide, which is different than the Mother's tsunami — so, you believe that there is limitation still. ...

"The invitation that Archangel Michael, Gabrielle, the Divine Mother, Sanat Kumara, Serapis Bey, all of us have been extending is to come and hold our hands." (1)

There should be no doubt left that the higher dimensionals have issued the invitation to partner with them.

"We have been speaking, we have been asking, we have been extending the invitation in many forms and formats to enter into our sacred partnership.

"Yes, the partnership of love, the partnership of creation, the partnership of what this channel has called 'can do.'"

For now, probably because the economic structure of the Illuminati is being deconstructed, there's not the golden flow of abundance we expected by now. Probably until the Illuminati structure is brought completely down, we "can do" warriors will have to make do with what we can. (Pun intended.)

He therefore urged us to start small. "Part of breaking ... this practical belief in limitation is creating small," he said.

"Start small with what you have. When you join a company, by and large they do not say 'Let me make you a captain of industry' when you have no experience or no knowledge of that particular industry.

"You may feel — and it is a feeling — that you are being placed in the stockroom or stocking shelves, and really what you want to be is the manager of a string of stores. But promotion — if you can think of it in these practical terms — can be so rapid, daily, as to make your head spin."

Starting small had not occurred to me, although I did say do what you can.

He tells us that we're putting the finishing touches on a dream we dreamt together in Atlantis, of a new and peaceful Earth. What he says here does resonate with me. No, more than that. It strikes a deep cord.

"We have sat, long ago, many different incarnations, but even if we just bring you back to the time of Atlantis, to the temple of my violet flame, and we think of how we sat and talked, and planned and dreamed, and worked and created a society of such beauty, of such kindness, of healing, of consideration, of wonder and awe, a society where we were in harmony above and below, where we were in harmony with our star brothers and sisters. ...

"In that time, you and I, each of you who listens this night, for many of you traveled from afar, and some of you lived there, but each of us planned, in depth, in detail, the structure, the organization, and the spirit of what Gaia was and was to be. ...

"The dream and the promises that we make one another, even as the island sank – we knew the time would come again when we would gather. When the time was right, we would gather and we would create, once again, the dream.

"And the dream was not something ephemeral or wispy or pie in the sky. It was a promise made to each other, made by the Mother, made by the ascended ones way back then as well as our star family that we would return. We would not err in the same way, and that we would come together in heart consciousness, in unity and community and joy, and complete what we started so long ago."

So two matters influence us at this time.

First, the Company of Heaven wants us to enter into partnership with them in building Nova Earth. However the part of the Company of Heaven that is not in form is not going to do the job of reconstruction for us. We have a certain debt to Gaia to expunge and rebuilding her surface allows us to repay that debt in part.

Moreover, it's our world and the folks above are giving us the say in what it should look and be like.

Furthermore, there's much to be learned from building the New World and I think the Divine Mother wants us to learn as much as we can from this experience. There'll be much to impart to other civilizations on what worked in this first mass, physical Ascension.

But at the same time, the folks upstairs are also deconstructing the Illuminati's bastions of financial control and cannot bring in the golden flows of abundance just yet. So there won't for some be time the plentiful resources we'd need to do really large lightworker projects. We're encouraged to find areas for our service that are within our reach.

If we look closely at what St. Germaine had to say, we can see some of the ways that the side of the Company of Heaven beyond the veil works. We have to read between the lines and realize that they are communicating to the whole world and have to stay within a range that the majority of readers can follow. Moreover they cannot violate our freewill.

Once we make allowance for what they can and cannot do, we can then see very definite guidance. Start in on the task of building Nova Earth, they say. Join us and actually lead the way. Start small and watch how fast your efforts grow. Why? Because once we start, I think, the Company of Heaven is then enabled to step in and help us. Until the flow of abundance starts, I think they're not allowed to step in in big or observable ways.

These are my speculations, based on what St. Germaine, Archangel Michael and others say. They want us to begin. They want us to start small and grow big. They won't supply abundance now. But they'll help us in unobtrusive but effective ways.

Footnotes

(1) All quotes are from "St. Germaine: You are Ready to Go Through the Ascension Portal – Part 2/2" at <http://goldenageofgaia.com/2014/11/15/st-germaine-you-are-ready-to-go-through-the-ascension-portal-part-22/>.

Standing Nervously at the Starting Line



I had a reading Dec. 10, 2014 with the Boss and he said some things that are so uplifting for me that I feel the need to share them.

He confirmed something I was beginning to suspect: (1) that I'm writing a book on creating Nova Earth and (2) that he's collaborating with me on it. For me, it's a demonstration of spiritual partnership between the two halves of the Company of Heaven on the two sides of the veil. Here is that conversation:

Steve Beckow: Are you writing a book through me on building Nova Earth?

Archangel Michael: Are we writing a book together? Yes we are.

SB: Yes we are, because I've been sensing that there's a book coming out.

AAM: Yes, and it is more important than answering emails.

I had been grouching about workload. His recommendation: Enroll a personal assistant. More on that later.

SB: Oh gosh, I really do know that. This is important.

AAM: This is important, and this is the laying of the foundation, the groundwork, and the practicality - the how to, the understanding of how to

proceed, and what the guidance is. So yes, dear heart, we are writing a book. (1)

I told him I felt myself out on the skinny branches here and asked for a sign that would reassure me he was there. It isn't my practice to hide the "warts and all." So here is me cringing in the corner at the thought of this assignment.

Steve Beckow: I worry that my inspiration will fail me. I mean I'm really out there on the skinny branches here, so is there some signal you could give me that tells me that you're there and that my inspiration will not fail me?

Archangel Michael: The sense of knowing I am with you is two-fold: first it is the sense of being inspired, and being inspired in word-patterning, sentence structure, word usage, and paragraph usage that is not your normal style. And the introduction of ideas that have you say, "Where did that come from?"

How you know when we are truly working together, is the sense - and it is a combination - of deep peace and excitement and such a level of gratitude that you want to cry.

When you feel that your fingers are itching and there is nothing that can stop you, that is me.

SB: That's very good. Well, you know, here I am writing a book on building Nova Earth and I've never built anything in my life.

The topic is about as wide as it could be. It involves seeing things transformationally, such as seeing with what Werner Erhard used to call "above-the-line," transformational or conscious awareness, which I'm not operating out of at the present time. So what's your advice to me as I approach a topic which is way out there in front of me?

AAM: Stop assuming that you aren't there and allow the expansion to be completed. I am not asking you to do something that you are not equipped to do.

SB: Okay, thank you for that.

I sat down a few minutes ago because the joy was mounting to such an extent that I felt I had to type.

I don't say a collaboration as in "Oh, what a good boy am I." If anything I find it embarrassing to be talking in these terms and my natural instinct would be to avoid them.

But we need demonstrations of how the Company of Heaven on both sides of the veil can work in spiritual partnership. Someone has to illustrate what it looks like and this book that is coming out is one such demonstration.

Footnotes

(1) Personal Reading between Steve Beckow and Archangel Michael through Linda Dillon, Dec. 10, 2014.

Culture Allows a Civilization to Work Together



Taking up the assignment the Boss has given me, what I'll try to do here is to establish a number of very basic ideas and principles that we can agree on and that we can build our common work patterns on as we contemplate building Nova Earth.

Today I'd like to make sure that we understand how a civilization can even consider working together. What makes working together possible in the first place?

In my view, a civilization is able to work together because it has, uses and relies on a culture. What is a culture? A culture is an organization of shared ideas, manifest in act and artifact, by means of which people understand their world and take purposeful action. (1) And not just any purposeful action, but purposeful action together.

We recognize this when we say that a group or a company has a culture. It's this shared organization of ideas that makes a coordination of gestures possible: that allows a teacher to teach a class or a nation to send a human to the Moon.

To survive, culture must be transmissible. And the only thing among human behavior, artifacts and ideas that can be communicated or transmitted is ideas.

We acknowledge this in our commonsensical expressions: We get the idea (the word, the message); we get it across; we pass it along. We make believe; we pretend; we act as if. We remember; we rehearse; we predict. All of these are

operations of transmission that take place with ideas. All of them, in a very short while, become "child's play."



We think of working with ideas as intellectualizing, head-tripping, etc. But in effect the use of ideas is the distinguishing feature of humanity. It allows humans to pass along information on matters which are far removed in time and space or matters that are thought not even to exist at all.

We can even make an object of ourselves and talk about ourselves. In fact, we're constantly talking to ourselves, mediating and trafficking in ideas from the moment we wake up until the moment we go to sleep. Our world is a mediated world. It may not be in the future, but it is to all intents and purposes now.

Take an old guitar; leave it for two hundred years; and, if the people who find it don't have access to the ideas surrounding a guitar, they may use it for a flower box. A guitar without the idea of a guitar is potentially anything. Or nothing.

Our ideas are transmitted by the spoken word, a picture, the alphabet, a computer code, the arrangement of sticks, etc. Our ideas are shared by those who have access to them; for the most part, this means access to our language.

I stood across from a young Japanese couple on the Skytrain this evening and tried to make out the words they said. Unfortunately they were incomprehensible to me. But they weren't incomprehensible to them.



Here were two people making what were to me unintelligible sounds on the basis of which they laughed and decided who carried the bags and which direction they'd go in. And, no matter how hard I tried, I couldn't understand a word they said.

I'm not a member of their culture. I don't have access to their shared ideas and I probably couldn't work with them. But they are members of it and on the basis of that they can work together. Access to the language supports access to the culture.

The miracle of language is something that's taken for granted in our world but it's the engine of culture, and culture is the engine of civilization.

Within our culture, ideas are shared in newspapers, on TV, in films, over the Internet, on the basketball court, in school plays, at coffee, in hospitals, on airplanes.

We decide on the basis of our interaction with others how we wish to relate to the ideas we're hearing. We accept some and reject others, when we're young, usually on the basis of the direction or guidance of others. We reconsider some ideas and change our minds as we grow older. All these are cultural processes that go on outside our everyday awareness but make collaboration possible. Culture 34

We grow and hear new ideas that take us in new directions. Ascension. Abundance. Disclosure. On and on the process of socialization goes, calling on some to form groups, on others to go off on their own, drawing everyone to objects and pursuits that fulfill the group's commonly-shared aims and values.



Until a few years ago, out of it all came a person who'd been conditioned by his or her society to act in certain acceptable and comprehensible ways in response to well-known and predictable social situations that everyone must confront and navigate.

Now we're being encouraged to step out more boldly, to dream big, initiate, step beyond our fears and our conditioning. We're being invited to drop false grids, act on our own free will, and step out in outrageous ways to end the unworkability on our planet.

If you don't think that writing this book is not me stepping out in outrageous ways, well, it certainly is. Now it's your turn.

That's where we are now. We stand here at the starting line, armed with our stock of shared ideas, saying we're ready to build Nova Earth.

Footnotes

(1) "Culture, whether considered as a continuum or a class of phenomena, may be seen as an organization of ideas, manifest in act and artifact, though consisting of neither, by means of which man experiences his world and takes purposive action." (Stephen M. Beckow, "Culture, History, and Artifact" in Thomas J. Schlereth, ed., *Material Culture Studies in America*, 116.)

Our Next Step IS the Path

What's becoming apparent to me, as awareness dawns and the insights arise one by one in consciousness, is that building Nova Earth is an activity that proceeds entirely newly, entirely from scratch, as the saying goes.



If we don't change direction, we're liable to end up where we're headed

I don't know anyone incarnate who knows the whole of the Divine Plan as it relates to building Nova Earth. I don't think we're supposed to.

I think this is an opportunity for us to learn to fly, so to speak, by repaying the kindness of our Mother Gaia, who's suffered from the way we've treated her for eons. (1)

We learn to fly by seeing to her needs and those of the communities that live upon her, learning from each success and failure.

We learn to fly by doing unto others as we'd have others do unto us, rather than doing others in, as we did all too often in the Third. We learn by building an harmonious round of life on Mother Earth.

Now that we see that Nova Earth will be created newly - by us - where do we go from here?

Several teachings arise in my mind that illustrate possible ways to proceed, hints at what to do next. Of course all of this is at the highest levels of abstraction. You'll need to apply them to the situation of unworkability you agree to address.

Est trainer Dennis Percy used to say that the path starts at the trailing edge of our leading foot.

Think of that. Take a step or two and see that the next step you take begins at the trailing edge of your leading foot. Each step begins at the same place. That's how we walk.

What Dennis is really saying is that we create "the path" with each step we take. There is no path outside our own creation.

So, here, with building Nova Earth, it may simply turn out to be a question of "What's next?" "What's next?" "What's next?"

No one will know beforehand what lies very far down the road. All of us will be making our best possible guesses, and, as long as we acknowledge that they're guesses, they may prove beneficial.

Moreover, in my view, we're always creating the path. We're never following one, though we may think we are. Nothing could stop us creating, in this life or the next.

So Dennis advises us just to begin and stop looking for a template or another person's vision of "the path." The path will be created by the steps we take.

Besides Dennis' teaching, there's another that's germane here, from his boss, Werner Erhard, which I've cited many times before. If a train is headed for disaster, (2) it won't make a difference to matters if the passengers all go to the right side of the train or to the left side. Taking sides will not stop a train headed for disaster from continuing on to where it's going.

What the passengers need to do if they don't want to end up in disaster is to stop the train, get off, and lay new track.

And that's what we need to do here too: lay new track.

At this moment these are the only two clues I have about what to do next in building Nova Earth.

- (1) We create the path with each step we take.
- (2) If we want to avoid ending up in disaster in a train that's headed for it, we must stop the train, get out in front and lay new track.

The next question is: Where shall we go next?

Where do we want to go?

How do we even think about these subjects? No one has gone here before.

It's at this point that a circular argument develops, beyond which few ideas survive. This is the point at which resolve dies away; flash-in-the-pan interest subsides and the real work begins - or not.

It's at this point that we hear a second voice from inside saying that we have to be careful; we have to proceed cautiously because no one has ever been here before. This is new territory and we'd better watch ourselves. Caution sets in and with it fear.

Meanwhile the first voice repeats that the path we need to create will be created with each new step we take. We may want it to be the best step, time after time. And it'll have to be a different path than the one we've been taking because that one was headed for disaster.

This first voice of resolve confronts the voice of fear and a tug of war ensues. Back and forth the argument goes between fear and resolve, fear and resolve, until, in the worst case, we drop our forward motion.

Our job in all of this is simply to see, acknowledge and let go of the core issues that arise. We'll need to do this constantly in the weeks ahead as change gradually or swiftly ramps up in intensity.

All of this knowledge is impressing itself upon me. Just as the path starts from the trailing edge of the leading foot, so also I know what I'm about to say only as the very next thought comes hot off the press - no other thought or step in the process is obvious before the fact.

Footnotes

(1) What Jesus says here is fairly representative of the view that rebuilding (in this case, cleaning up) Gaia is our responsibility:

"As you awaken you will find yourselves offered boundless assistance in the task of cleansing and renewing the planet by those who have watched over you for eons, and who will provide you with fantastic technologies, way beyond anything you have ever imagined, which will make the task of planetary repair and renewal swift, effective, and easy. And of course they will provide or demonstrate to you new ways to access the energy you need to run all your essential services without the collateral damage and pollution that has always seemed to be unavoidable with your present vast complex of industrial systems. ...

"What has been occurring on Earth under your stewardship has been a complete disregard for the responsibilities that living on Earth involved. You have been operating a system of rape, pillage, and destruction, and when all of value had been extracted from a site you just moved on. No wonder the Earth is in such a parlous state.

"This will all change. You are finally becoming ready to take on the responsibilities that living peacefully, abundantly, and joyfully on Earth rightfully demand of you. And when, ably assisted by those who have come to help you, you do so, you will find that it is not a task of time-consuming drudgery but a most creative and inspiring experience that will bring you inordinate satisfaction." (Jesus through John Smallman, May 13, 2012, at <http://wp.me/p1B8dY-42>.)

(2) "Laying New Track" at <http://goldenageofgaia.com/2014/07/12/laying-new-track/> and "A Train Headed for Disaster" at <http://goldenageofgaia.com/accountability/automation/a-train-headed-for-disaster/>.

Where Do We Want to Go?

Where do we want to go? What kind of a world do we want?

There are a number of ways in which that question can be approached.



A first cut at it would be to say that we want a world that works rather than a world that does not.

When something doesn't work, we say we have a "problem." And we "fix it." Hunger is life not working out for the hungry. Homelessness is life not working out for the homeless. Disease is life not working out for the sick.

Racial prejudice is life not working out for those discriminated against. Gender inequality is life not working out for those unfairly dealt with. War is life not working out for anyone affected by it.

A second cut would be to say that we want a world that runs on love, harmony and peace rather than one that runs on hatred, competition, and conflict.

The Darwinian context for life was never true and never workable. Life was never supposed to run on the basis of the weak going to the wall. If the purpose of life is to discover our true identity as God (or, if you prefer, God-sparks), that true nature is compassionate, not predatory.

Social Darwinism was predicated as a means of justifying an elitist and imperialist social order by looking to “natural law.” But the “natural laws” that the Darwinists found were spurious and don’t exist in nature.

The natural laws that do exist serve as bumper guards preventing us from going too far away from the divine. If we go too far in one direction, the law of karma brings us back.

There is no natural law that promotes, rewards, or validates our preying on each other or making war upon each other.

Nature isn’t red in tooth and claw. We’re finding out that much of that redness is there because of the climate created by man’s inhumanity ... well, mostly to women and children.

And a third cut would be to say that we want an ascent, a return to the higher-dimensional Garden of Eden, in which all align with and agree on the importance of the divine qualities and the natural law.

In the face of the Mother’s Tsunami of Love, which comes directly from the One, through the central Sun, to our Sun and to us, our awareness is said to be blossoming; our senses are opening up; and our intelligence is growing.

Our vibrations are rising and our light bodies are awakening. We can only speak metaphorically about what that results in in dimensionality.

We say we “leave behind” the old Third and Fourth and “go to” the Fifth. Well, partly but not entirely. We say we “raise our vibrations.” Again a stab at what goes on beyond language, beyond the reach of words.

However it occurs, we “enter” a region that’s only visible to and habitable by those whose beings resonate with its own vibration. Our vibrations are collectively being raised to the Fifth and for some to the Sixth, Seventh and higher.

In these “regions,” disease cannot exist; hunger neither; homelessness and all other circumstances of poverty have no meaning there. Once deeply inside the Fifth (not at our mere entrance), we create what we need and need itself disappears.

This is the context for the World Game: creating a world that works. Now you must supply the content.

Just as I said some time ago that lightworkers in approaching making their cities and regions work might organize themselves into a hub and its feeder/outreach teams, (1) so here we have an overarching set of principles (the context) and it's up to the outreach teams to supply the goods and services that fulfill the context (the content).

Footnotes

- (1) "Lightworker Collaboration in the Game of Workability" at <http://goldenageofgaia.com/building-nova-earth-toward-a-world-that-works-for-everyone/nova-earth-society/lightworker-collaboration-in-the-game-of-workability/>

Creating a Game of Workability: Having a Planetary Life that Works Out



I've been trying to develop a philosophy for lightwork and particularly lightwork aimed at building Nova Earth.

I've already talked about the hub and outreach teams. I've talked about how they need to cooperate for the success of their mission.

I've suggested more generally that it's probably time for lightworkers to begin building the foundation of a global collaborative effort and for that we need concepts and context.

I wanted to illustrate here how creating a game can furnish concepts and context.

A game is a group's common activity in which a future outcome is agreed to be more desirable than the status quo. The whole group chooses an outcome and then agrees to achieve it. And achieving it contributes to the enjoyment and happiness of all members of the group. That's what I mean by "a game."

Let me give you an example of how creating a game works to organize common effort.

When I was 10, my family decided to go to Disneyland. The game they created was just that: going to Disneyland. Despite our having many arguments and near breakdowns, the goal of getting to Disneyland was sufficiently enticing to everyone that we all agreed to work together - for different reasons. It was thought of as "a good game."

Everyone wanted the goal badly enough that no one "went too far." The family as a whole needed the triumph that getting to Disneyland represented. Things were too far out of whack. We needed a victory. We needed to be able to say "We did it!"

Finally getting to Disneyland achieved the object of the game. We celebrated. We had a lot of fun. And the memories carried us back through the trip and a few weeks after.



Then it was on to the next game. And that was a ritual in our family.

It didn't save the family. But the moments when we had a game to play and we played it are still among the best moments of my life.

I'm suggesting that we as a planet and as a global team of lightworkers play a game and we call it the game of workability.

The philosophy underneath the game is that things working out is preferable to things not working out.

The first corollary is that we've had enough of things not working out to "get it." Things working out is preferable and we're committed to it.

We then examine what we can do and do what we can.

Our overall commitment is to lengthen, broaden and deepen the amount and extent of things that work out in this world, working towards having everything work out for everybody.

That goal may prove impossible but the direction and forward movement are all that matter.

In terms of conceptualization, in terms of planning, we now have lightworker teams divided into hubs and outreach. They're working at building Nova Earth to the extent that they can.

Maybe they can only research and plan. Maybe they can only clear their own personal issues and write articles. Maybe they can only volunteer at the Food Bank or visit the hospice.

But they're reaching out to their target population in every way they can or they're organizing things. Or both.

They've joined together to play this game of workability, this game of having life work out for the world. That's what I've committed to: building this game and playing it, until the goal is achieved - the building of a world that works for everyone. And we do this with many team players.

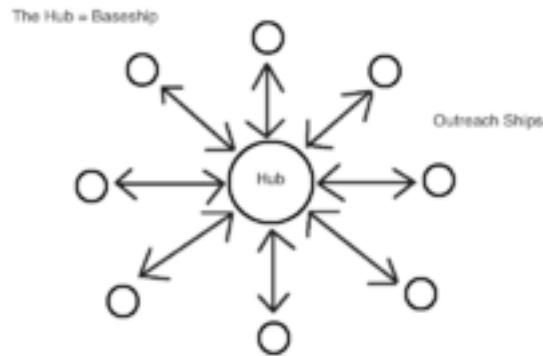
I once asked Archangel Michael if I should expand my view beyond lightworkers and begin to write for the general population. He said no. The population of lightworkers would someday expand until it takes in the whole world. I agree.

Footnotes

(1) See:

- “Lightworker Collaboration in the Game of Workability – Part 1/2” at <http://goldenageofgaia.com/2014/11/11/lightworker-collaboration-in-the-game-of-workability-part-12/>
- “Lightworker Collaboration in the Game of Workability – Part 2/2” at <http://goldenageofgaia.com/2014/11/12/lightworker-collaboration-in-the-game-of-workability-part-22/>

Lightworker Collaboration in the Game of Workability



It's sometimes easier to visualize a relationship if a diagram is used. I'd like to offer a very rough diagram that I drew to illustrate the collaborative relationship among lightworkers who come together to build Nova Earth.

We think of the structure illustrated in the diagram as a Mandelbrot set. (1) A Mandelbrot set is a basic design that replicates itself, no matter how small its subunits become.

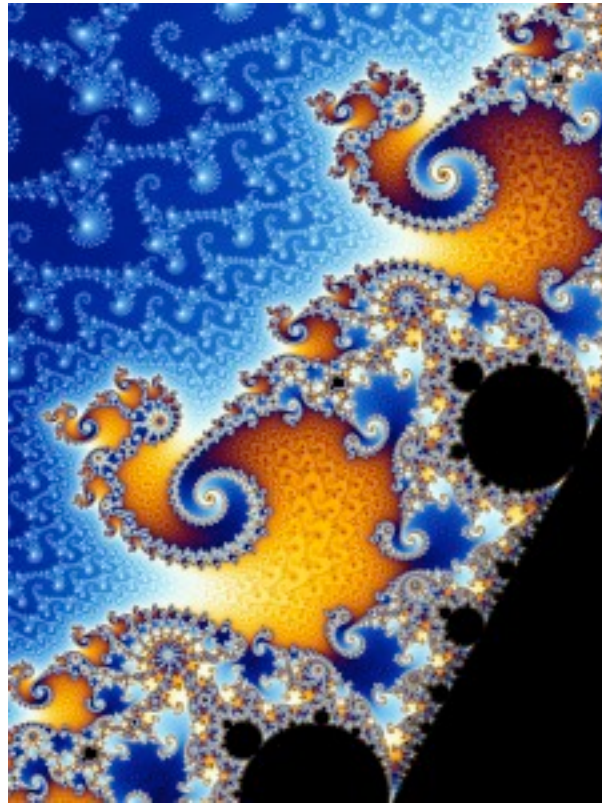
We offer a basic design and we hope that it replicates itself throughout the lightworker community, at every level.

It illustrates one way that lightworkers can collaborate to build Nova Earth.

Our diagram reflects the fact that people seem to take one of two positions in a project: either they provide services to the outreach teams or else they carry a definite good or service out to the larger community.

Because it helps memory to draw on a metaphor, let's call those who provide services to the outreach team the "baseship." In the diagram above, the baseship is the same as the "hub."

Let's call the ships going out into the community and back again again the "outreach ships." They represent lightworkers who enter fields like social work, medicine, environmental protection, journalism, spreading their light outwards, into the community.



A Mandelbrot set

They come back to the baseship for needed services and rest - planning, coordination, financing, resupply. When replenished, they return to the field.

What hub and outreach come together to resolve is an end to all the unworkability on Earth that stands between us and the Ascension of the greatest number of people.

So there is actually a game to play, as Werner Erhard would call it, a noble activity occurring, to which we give the title of "building Nova Earth" and "building a world that works for everyone."

The people on the baseship or at head office don't offer services to the general public and the people on the outreach ships or in the field don't take care of project accounting, coordination, planning, etc. Both teams on a project are necessary and both do different work.

Many teams collapse because the hub and the outreach think they work at cross-purposes; they don't collaborate and they don't see why they should.

One cannot do without the other and have a hope of success in the game of workability.

Perhaps imagine your local meet-up organizing itself along lines such as these. Instead of people saying they don't know what to do next or they can't get along with the other person because their aims are so different, we might now have lightworkers who recognize that they all perform different roles and that all roles are needed.

Some may see the way the total fleet (baseship and outreach ships) operates. Some may see what the way forward is for them. Some will get that, without the total fleet operating as one, not much can be accomplished.

If we saw the need to organize ourselves in hubs and outreach, lightworkers could form a unit of basic design capable of delivering promising project work.

I believe that one could examine most organizations and see that they organize and orchestrate action to cause the hub and the outreach to work well together. They know that the success of the organization depends on it.

The successful teams are the ones who dance well together. The unsuccessful teams argue with each other and go their separate ways. I'm in part speaking from my own invaluable experience of teams.

The meet-ups are the nascent hubs. In time outreach lightworkers will partner with the spiritual hub to form a symbiotic relationship. This is "spiritual partnership" at the level of the group. I consider that the Nova Earth team has achieved this.

When the meet-up becomes a fully-functioning team of lightworkers building a world that works for everyone, its promise will have been fulfilled.

The Baseship



All the circles of personnel that make up the lightworker team should be porous - the group as a whole, the baseship, the outreach ships - all the circles within the circles should be porous. That requirement honors the Law of Free Will.

There should be no force employed in building Nova Earth, no compulsion, obligation, restraint.

Everything is done as voluntary service to the Divine Mother. All other considerations are purely secondary.

If the local meet-up were to remain a sharing circle only, without moving into creating structures and project teams, we predict that it would have a short life.

But if we can make the jump from simply sharing about ourselves to taking responsibility for the unworkability that surrounds us, then the latent value of coming together can be freed and actualized.

I invite light workers in every city or town to honor this basic division of labor among lightworkers - between hub and outreach. I invite us all to organize ourselves, discover our missions (2) and begin to work.

I invite us to research, plan and deliver lightworker services to the larger community.

What services? Any services that take that which is unworkable in the community - homelessness, hunger, poverty, sickness, conflict, inequality - and make it workable.

Outreach Ships



That which is unworkable we commonly call a "problem." We're here to fix problems, global problems, specifically the problems that hold some people back from enjoying the fruits of the global shift in consciousness that's occurring right now.

We believe that the Company of Heaven wants to partner with us and are waiting for us to take them up on their offer.

Archangel Michael said as much to me in a personal reading on Oct. 29, 2014:

Archangel Michael: Human beings need to come to the understanding that they are co-creators with us, that we are in a sacred partnership. We have said so many times that we do not do necessarily in the way that you may have previously conceived of doing for humanity. We do with you. We co-create with you.

In [the] time-frame ... of this unfoldment of the Ascension plan of the Mother, all the rules have changed.

It is not simply what is going on upon Gaia that is different. What we [the archangels] have done and been up to has also been different. Why do you think we keep harping on the fact that we are in sacred partnership with you? This is a very big change in the very nature of how we have worked with humanity.

Steve Beckow: I thought it was because humanity was growing up, not that it was general throughout the universe.

AAM: It is because humanity is growing up. And you've grown up enough to be able to work as co-partners with us. (3)

It seems a reasonable deduction from what Archangel Michael just said to suggest that the Company of Heaven is waiting for us to take up our tools.

But only we can find out if that's so or not. Ahead of time I can't tell you what might happen. But I suspect that it'll be good and I want to test it out.

The hypothesis is that once we move, the Company of Heaven will also move.

We're not tied to our image of a fleet of ships. That's simply a way of making graphic the distinction between hub and outreach, to illustrate the relationship between the two. As long as things progress, no one here cares whose model is used.

In the name of the Holy Spirit, the Divine Mother, and her Plan, we declare our partnership with the celestials, galactics and ascended masters in building a world that works for everyone, Nova Earth.

Footnotes

(1) See “The Mandelbrot Set” at <http://www.math.utah.edu/~pa/math/mandelbrot/mandelbrot.html>

(4) How do you know what your mission is? It's what you love, what you're passionate about, what you can't wait to begin doing.

(3) Personal Reading with Archangel Michael through Linda Dillon, Oct. 29, 2014.

Taking Stock of Our Values



Emile Durkheim could never explain to his rabbinical father the usefulness of Sociology.

Value was everything, his father would argue. The good, the sacred, the divine were all that was eternal and worthwhile.

But young Emile had a hankering for the scientific. He wanted to know what was tangibly true, practically factual.

When he could not convince his father that his own studies were legitimate, in his mind he took out an axe and cut the world of inquiry in two. On one side he located “fact” and on the other side he located “value.” His distinction became basic to Sociology.

We’d probably say today that the ultimate Fact or Truth is the ultimate Value so there’s no need to sever them. Archangel Michael might say that it isn't a case of "either/or."

But the severance that Emile urged was useful to the Sociology of his day; it was one of the acts that saw it emerge as a recognized social science, able to explain the phenomena it looked at.

The words "value" and "fact" are symbols that stand in for the "real thing." However, the words themselves are not the things they point to.

Ultimately, values are matters of the heart whereas facts are seemingly-objective (nothing is really objective) matters of subjectively-verifiable reality.

For me there's no other value than God and there's no other fact than God. So I see the inquiry into the two as simply looking one moment at the front of my hand and the next at the back.

Once we willingly stand at the starting line of building Nova Earth gathering together our shared ideas borrowed and winnowed from our culture, the first tool that we select from them and carry in our common toolbox is our shared values.

And what shared values are particularly germane to the work of creating Nova Earth?

Love is always germane to any enterprise. It is especially germane to an enterprise the collective embarks on.

In fact love would be enough if we actually and really did love - interimly transformationally; ultimately transcendentally.

But we don't. Neither the rapturous buzz we call romantic love or amour to the deep or the abiding regard we have for each other is a deep-enough state for me to want to call it "transformational" or "transcendental." Once one has tasted that state, the true nature of love is unmistakeable and the hint of that nature that our everyday feelings present to us is equally unmistakeable.

Love is creative, attractive, and dissolutive. We don't understand who God is or how God operates so I cannot say to you what the relationship is between love and God. I tend to think of them as one and the same and it gives me pleasure to do so; i.e., my inner voice agrees.

In the best of all possible worlds, love would be enough. In a world that's in the grips of unworkability, however, other values may also be needed, perhaps because they're recognizable by others in a way that love might not be.

For instance a person in another area of the world might recognize and respond to compassion rather than love. Or another might want a listening ear more than a

hug. And still another might wish medical attention and be oblivious to how we greet or respond to them.

We tend to share our living space with those of similar value persuasions and orientations. The values we share often organize our communities.

Those who value peace often live in communities that also value peace. Those who value closeness to nature often live in communities where that value is shared as well. And if they don't presently do so, they may be talking to themselves and others about doing so as soon when abundance arrives.

Our values fall into various kinds. The universal, we all share. The alternative, we share at the level of group. The idiosyncratic, we share at the level of individuals.

They can also be divided into persistent values which constitute our folk culture and non-persistent values which form our popular culture.

The values that concern us as builders of Nova Earth are, in the majority of incidents, the universal. Rather than characterize them as folk, I'd rather characterize them as sacred or perhaps I should say divine.

As the energies rise on the planet, our sacred or divine values are coming to the forefront. And only these, I think, furnish a strong-enough glue to hold us together while we transform our entire way of being with each other on this planet.

Not surprisingly then, each time I've looked at what shared qualities would assist us to make a world that works for everyone, I arrive back at the point of describing qualities that have traditionally been ascribed to God and to the sacred - bliss, joy, happiness, equanimity, serenity, surrender, awareness, responsibility, integrity, etc.

If we're looking for our group capital, so to speak, similar to a community's "social capital," then I think we'd have to assess within the group or team how much love, joy, bliss, happiness and other divine qualities or workable social values we possess among us all.

Our values attract. Our values form our energetic signature. Our values define what impact we can have on the rest of society, how much light we'll shed, and how much wise leadership we'll be able to exert.

As well as as ideas and values, we also share certain facts that we bring to the starting line as we organize ourselves and contemplate creating Nova Earth.

Eating the Menu

I said earlier that there's a difference between facts and values as stated and as experienced.

The facts and values that we talk about are both ideas. However, the word "value" or "fact" relates or points to more than just an idea.



To illustrate that difference, Werner Erhard used to say that we often eat the menu instead of the meal. Accepting ideas as the same as what they refer to is equivalent to eating the menu instead of the meal.

S.N. Goenka would have called it placing the pill bottle on the family altar and worshipping it instead of taking the pill.

The idea is not the thing itself.

Living in a world of ideas or the mind rather than a in world outside of them Werner would have called living in "unconscious awareness" or "unexperienced experience."

There's a level of our being that's aware, but the level of awareness is itself, in his terms, unconscious.

In that state, we live through our experience but we don't experience our experience with full consciousness; we don't talk with full self-expression; we don't appreciate with full satisfaction or happiness, etc.

The vibratory level that we'll attain upon deep penetration into the Fifth Dimension (not mere entry) is a world in which the mind, the producer of ideas, will not mediate our experience of either "value" or "fact" any more. Once past sahaja samadhi, deep inside the Fifth Dimension, the mind will no longer mediate our experience of anything; we'll know fact and value directly.

To put that another way, there'll be no separation between the knower, the known and knowing. All will be One.

But we're not there yet.

And until we are, I suspect we have to deal with the fact that we live in a social world where what we call "value" and "fact" and what value and fact actually are are not the same.

Werner would have pointed out that there are levels of certainty to our experience. He used to depict a kind of ladder of certainty starting with mystification.

Our early ancestors were mystified by what they saw around them. They might have conducted rituals to pacify what they regarded as the "gods" who caused everything to happen.

It might have been a great step forward in evolution when they actually came up with beliefs about what they saw.

Some among them might have gone further and become philosophers. They might actually have thought about the nature of reality and their world.

Others may have noticed that they had feelings and consulted those for the truth as it arose for them.

Still others might have taken action and touched and (kinetically) felt things and in other ways sensed and experienced the world around them. This "empirical" knowledge may have increased their sense of certainty about the world as it appeared to them.

And some, as a result of all these approaches, might have realized that they actually did not know the truth of their world and reality. And this is itself a very high state.

Everything up till this point is lived in unconscious awareness, although that unconsciousness is starting to wear a little thin by the time we realize we don't know.

But above this place, we leave behind unconscious awareness and enter the state of conscious awareness. Werner used to signify this by talking about life "above and below the line" between unconscious and conscious awareness.

The first space we pass through above the line is simply observing or witnessing all that takes place or exists around us. The mind is quiet. Observation places us in the center. Our faculties are in balance. We are in the "heart" and the deeper into the center we plunge, the deeper into the heart we go. (1)

If we remain in the observer mode, eventually we enter a space he called "natural knowing," which is the transformed space. Here love is not simply a wonderful feeling but a transformational state of being. To compare the two - love as a transformational space and as a romantic feeling - is, to quote Mark Twain, to compare lightning and the lightning bug.

When we're below the line, when we're in unconscious awareness, we settle for the idea of value or fact. When we're above the line, when we're in conscious awareness, we experience the thing-in-itself. In that space, nothing separates us from the thing we're considering, whether it be value, fact or something else.

Only when we're not One with everything do we come up with the complex assessments of so many things that we find in Third Dimensionality. When we're One, life gets much simpler very quickly.

So for this interim time I must proceed to a certain extent as if the menu actually is the meal and talk about values and facts as we're accustomed to in the old Third if I'm not to lose at least some readers. But doing so is not the truth, the full truth, so help me God. It's an interim truth said of a reality that's fast disappearing.

Footnotes

(1) To actually enter into or merge with the soul is a very high state of awareness. Most of us simply have intimations from the soul by remaining in the center. That is what I'm calling "being in the heart."

A Fact is a Fact, Except....



We've talked about how we as a civilization traffic in ideas. As we approach the building of Nova Earth, we'll see a plethora of values urged as a means of evaluating these ideas and persuading groups of people to align with and support this project or that.

And we'll see facts urged as another means of evaluation and persuasion.

However, "facts" may prove to be the area of our constructed social reality that proves the most difficult to navigate and agree on.

What is and what is not considered factual is about to experience a tremendous shake-up. Here, for instance, is SaLuSa telling us that much of our history has been made up or misrepresented and will need to be corrected:

"Many of you are in what you may call 'No Mans Land' and you do not know which way to turn. Bide your time as it will not be too long before we are with you, and will be able to direct you onto the pathways of truth and understanding. Each of you will have the opportunity to emerge from the darkness, although we know some will be unprepared to give up their rigid belief systems.

"It will become easier to accept that you have been misled, as our presentation of the Truth will be accompanied by irrefutable proof. We have no desire to force it upon people, but of necessity your history must be truthfully rewritten." (1)

What is considered scientifically factual will undergo an even greater shake-up as we welcome to the fold of scientific facts the existence of higher dimensions, of technologies undreamed of, of beings of orders only previously regarded as the stuff of myths and folklore.

Facts such as there being no God, us being alone in the universe, death ending life, life having no meaning, etc., will yield and either we'll experience a great swell of freedom or we'll feel that the carpet has been completely pulled out from underneath us.

Whichever way we react, it won't change the fact that the factual landscape will have gone through a total shift.

Everything familiar in our landscape will change and even the tests for what is true will change.

We're asked now to go within, to consult the still, small voice inside, to ask ourselves what is true, etc. The very basis of science itself in all the years up till now will be called into question by the shift in emphasis from the objective to the subjective implied in all the advice we read these days.

All science until now has been based on the fact that the scientifically-acceptable truth is objectively verifiable. The dominant paradigm of the scientific world has been what is commonly called empirical materialism. It has held that only what we can see, hear, touch and feel is real and all else is imaginary.

But the most important elements of the new reality we are about to enter are invisible, inaudible, intangible, etc. I for instance accept direction from an archangel. I have seen him only once – in a lucid dream. I literally was dreaming then so one could easily dismiss that meeting as a dream.

Everything I do is based on reference to what he wishes to see carried out and everything he does is referenced to the Divine Mother. Nothing about the way I or our principal co-creative partners operate would satisfy current scientific criteria.

So all of these circumstances are going to face us when we turn to building Nova Earth. We'll need to be much more self-reliant than our predecessors, who had the comfort of widespread, comparatively-stable paradigms.

We'll fashion the new out of new cloth and we may have few words to describe ahead of time exactly what we're doing. We'll be one step ahead of utter ignorance. We may feel we're babes again, learning in much the same manner and at much the same speed that they do.

This is not a job for the conservative of mind or faint of heart.

Footnotes

(1) SaLuSa, 7 Nov. 2008, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm .

Section 2. The Principles

Towards a World that Works for Everyone



If we were looking for a phrase that would describe the world we're headed for, for me, it would be Werner Erhard's memorable phrase: "a world that works for everyone."

I now see that Werner was looking through eyes that knew the Fifth-Density world that we're aiming at. The rest of us blinked when he spoke about "context" and "coming from the whole." But I now see what he was describing where I didn't then.

He was describing a world he could see and feel, a world that he lived from in which he did what worked and what he did worked. It was a world in which he felt love and compassion for all without condition or distinction, the same universal love that we are being encouraged to live from today.

Our partners on the spirit side of life like St. Germain and Archangel Michael and on the galactic side like SaLuSa of Sirius and Mira of the Pleiadians are standing in that ascended space and beckoning to us.

"Here is the world you're looking for, the world that works for everyone, with no one left out."

What is it that chiefly stands in the way of my experiencing that world?

I'm convinced it can be summarized in one phrase: My "unfinished business" stands in the way – what (Hindu) Vedantists would call “vasanas.”

“Vasana” is a Vedantic term for a persistent reaction pattern triggered by a current upset which resembles a past traumatic incident.

All the issues I'm carrying around since forever.

One of my intentions here is to begin mapping the whole business of processing old issues out so that, when the time comes, I can assist people who're wanting to be free from theirs so they can pass through the eye of the needle of ascension.

I'm a completely innocent and sovereign individual who has, over lifetimes, created issues over various situations that all but mask that innocence and sovereignty from my awareness.

That said, I offer as an initial hypothesis that the two chief tools I see I have to overcome those issues without needing to process each and every one of them would be forgiveness and gratitude.

Forgiveness of myself and others and gratitude to God and everyone around me for what I have, what I've learned, what I've gained.

I'll be exploring how forgiveness of everyone who has ever harmed me and asking the forgiveness of all I have ever harmed works. A simple statement of that said once does not seem to do the job. There must be more to the practice.

By the same token, giving thanks to God and the world once for all that I am and have also does not seem to do the job. I must explore the work that gratitude does and see what a "grateful heart" really looks like.

I acknowledge that, without the cooperation of everyone else in this world, I would not be in the position I am today, anticipating ascension and an end to dualistic consciousness for myself and the planet.

Werner's goal of creating a world that works for everyone is, by the words of the spiritual hierarchy and Galactic Federation, guaranteed. Only by consciously turning our backs on the offer could we not find ourselves, soon enough, in exactly that planetary environment of transformation and abundance that Werner knew and pointed to.

Werner held that dream for millions of people, such was the power granted him by the state of enlightenment he was in. I have a video of him, as it were, burnt into my mind and it serves as my inspiration as I work my way along from a state of incompleteness to a state of completion and ascension and then service to others.

Creating a World that Works for Everyone



Werner in 1979

Werner Erhard, the founder of the est Training, is the source of the concept (he would call it a “context”) of “a world that works for everyone” and of many other abstractions that have worked their way into our language.

One of these is "making a difference" and there isn't a greater difference we can make than creating the world Werner envisioned.

I'd like to examine that context briefly here because the Reval (Global Currency Reset) is nearing and, after it occurs, we'll be collectively starting the work that Werner envisioned more than thirty years ago, building Nova Earth, a world that works for everyone.

Werner held that our deepest urge was to make a difference in our world. His words have stayed with me since he spoke them back in the 70s.

“You and I want our lives to matter. We want our lives to make a real difference – to be of genuine consequence in the world. We know that there is no satisfaction in merely going through the motions, even if those motions make us successful or even if we have arranged to make those motions pleasant.

“We want to know we have had some impact on the world. In fact, you and I want to contribute to the quality of life. We want to make the world work.” (1)

I watched by a satellite hook-up the event called “A Shot Heard Round the World: A World That Works for Everyone,” and was bitten so badly with the desire to participate in the creation of such a world that it remains a driving force in my life today, even without the events that we’re all following.

A world that works is what Werner would have called “an idea whose time has come.” Nothing is so powerful, he said, quoting Victor Hugo, as an idea whose time has come. And has Nova Earth not come? He was decades ahead of his time.

Werner’s workshops turned on the notion of making a difference. One workshop leader once went so far as to say “all of est comes out of the abstraction ‘making a difference.’” (2) Werner expanded:

“The context of est is impact, or making a difference. ... It is possible to do things in life that are pleasurable and gratifying, that feel good, and that when you’re done with them – although you’re very excited about what you did – don’t really make a difference in your life. ...

“What has allowed people to support est is that it has actually made an impact on their lives.” (3)

He identifies what holds us back:

“Every human being’s deepest, most natural expression is the desire to make a difference in life, yet our lives give us little indication that we matter.

“We want to live meaningful, purposeful lives, yet all our attempts to do so fail because we live in a condition that says we don’t make any difference.” (4)

His workshop leaders returned to the theme on many occasions.

“Notice that you deal with your participation in the [est] Training as you deal with it around everything else – as if your participation doesn’t matter.” (5)

“Everything about your system is there to keep you thinking that you don’t make a difference, to defend you from getting your magnificence.” (6)

“As I look into people’s lives, I see that they are living their lives out of ‘I don’t count’.” (7)

Sound familiar to those who listen to the Company of Heaven today? Nowadays we call it a lack of self-worth and our sources say it’s probably the deepest problem on the planet. Here is Jesus on the subject: “It always comes back to this situation of self-loathing or self-worth, the lack of self-worth.” (8)

Holding that we can make a difference was unthinkable in the world as it was in Werner’s early days.

“That you make a difference, that the rules for living successfully are now based on you and me, that we can live in a context of the world working for everyone, is literally unthinkable.

“It is beyond our present paradigm, outside the scope and limits of the condition in which we have lived. You have to dare to think the unthinkable, dare to do more than dream, dare to be the architect of your own world.” (9)

So what can we do? His advice is especially pertinent to us who will soon benefit from the Reval:

“What can you do? Decide on a project for which you are willing to take complete responsibility. Complete the project successfully. Relate this achievement to others as an inspiration to them. ... You can make the difference.” (10)

Werner had such presence and courage. I’d never heard anyone suggest that we could take responsibility for the whole human population. I cried when he spoke these words. I still cry today when I read them.

“We can choose to be audacious enough to take responsibility for the entire human family. We can choose to make our love for the world be what our lives are really about. Each of us now has the opportunity, the privilege, to make a difference in creating a world that works for all of us.

“It will require courage, audacity, and heart. It is much more radical than a revolution – it is the beginning of a transformation in the quality of life on

our planet. You have the power to fire the shot heard ‘round the world.’”
(11)

At the same time that he was raising our sights to take in the whole world, he was also implanting in us the idea that we could do it, that we could make a difference.

“Thank you for having the courage, audacity, and heart to create as the context for your life that people – you – make a difference.” (12)

So when the bell rings and the Global Currency Reset is announced, after you go on that vacation, come back. Regroup. It’ll be time to apply ourselves to the unworkability in the world and turn this planet into Heaven on Earth, the Garden of Eden, a world that works for everyone.

Given that Werner's views are so relevant to the work we're doing today, I'll be writing more about them.

Footnotes

(1) Werner Erhard, *The End of Starvation: Creating an Idea Whose Time has Come*. San Francisco: The Hunger Project, n.d., 3.

(2) Bix Bickson, Vancouver Center Manager, Making a Difference Seminar, March 1981.

(3) Werner in Judy Oringer, “Transforming the Beingsphere,” *Graduate Review*, Feb. 1978, 4.

(4) Werner Erhard in poster for *A Shot Heard Round the World: A World That Works for Everyone*, Spring 1980.

(5) Randy McNamara, est Trainer, Jan. 11, 1981.

(7) Bix Bickson, Vancouver Center Manager, Making a Difference Seminar, March 1981.

(8) Joan Bordow, “Voting,” *Graduate Review*, May/June 1980.

(9) Jesus on *An Hour with an Angel*, January 9, 2012, at <http://goldenageofgaia.com/2012/01/transcript-of-an-hour-with-an-angel-with-jesus-jan-9-2012/>.

(10) Werner in poster for *A Shot Heard Round the World*, *ibid.*

(11) Werner in the *Graduate Review*, February 1979, 7.

(12) Werner in the *Graduate Review*, February 1980.

(13) Werner in poster for *A Shot Heard Round the World*, *ibid.*

A You-and-Me World: The Organizing Principle for a World that Works



Yesterday I looked at the context called “a world that works for everyone,” which was created by Werner Erhard in the 1970s. (1) Today I want to look at the organizing principle that Werner put forth for such a world.

In 1980 Werner referred to that organizing principle when he said “a you-and-me world [is] a world that works for everyone.” (2) I actually vividly remember him saying the following words to describe his vision:

"Sometime around now – it may have happened five years ago or fifty years ago – ... the rules for living successfully on this planet shifted. We can no longer hope to live meaningful, purposeful lives using the rules of a you or me world. It's becoming clearer and clearer to those who will look that in order to live successfully on this planet, we must discover and live by the rules of you and me." (3)

He described this context as “more radical than a revolution.” In place of the exclusionist principles common in society, Werner offered inclusionist principles based on each of us taking responsibility for our world and letting go of our polar, confrontational leanings and dependency on a "savior." He said:

“Here, purpose and meaning in our lives do not come in response to a common enemy or in the wake of a popular leader, but from individuals willing to take on and create purpose and meaning for themselves.

“It is the beginning of a transformation in the quality of life on our planet for each of us, with no one left out. We can choose to make the success of all humanity our personal business.” (4)

The Vietnam War was fresh in everyone’s memory. There was awareness among a few of how the population had been manipulated into going to war. But there was nowhere near the knowledge of the forces that wanted to win control of the world that there is today.

No one suspected what was happening behind closed doors. It took 9/11 to wake many people up.

Werner was talking into a space inhabited by protesters and activists who had begun by marching but ended by burning banks and eventually devastating the downtown areas through which they marched.

No one’s hands seemed clean in those days. Werner seemed alone in emphasizing accountability and integrity.

Werner’s call for a you-and-me society, a world that worked for everyone, with no one left out, was about as challenging a perspective for me as any that I’d ever heard before. It wasn’t simply its global reach that was revolutionary; it’s that it included very many people whom activists at that time regarded with disdain and missed few opportunities to ridicule.

Werner described the kind of world we lived in here:

“The world isn’t friendly to the experience that your life works; the world isn’t friendly to the experience that you have relationships which are meaningful and nurturing. There’s no room for that out there. There’s plenty of room to be very slick and clever and successful. You’re a slick operator? Terrific! The world’s truly friendly to that. But if you’re decent, you’d better hide it.” (5)

Proposing his vision was radical enough. But Werner didn’t stop there. He campaigned for it.

And he wasn't helped as much as we are by rising energy and the prospect of global prosperity and a shift in consciousness.

Our work to create Nova Earth is helped by the uplifting impact of the energies sent to us from the far reaches of space and from other dimensions. But Werner had no such help. He was a lone person facing into all the unworkability that prevailed at the time.

That unworkability included the undermining of foreign economies, the seizure of nations' natural resources by multinational companies, the assassination of leaders of other countries who tried to establish democracy, and constant warfare in every region of the globe, disguised as anti-communist and later anti-terrorist.

No one at the time imagined that all this was a strategy to take control of the world from the people and create a "New World Order."

In 1980 Werner wrote that:

"In this new context, making a difference becomes a way of life – individuals live their lives out of the knowledge that each of us has the responsibility and the power to create a world that works for all of us." (6)

No one that I know suspected at the time that this generation would actually face into a global shift in consciousness. People like Werner did the heavy lifting for this global shift and cleared the space for us to consider forgiveness on a planetary scale.

Facing into the challenge that Werner issued was the first introduction for many of us of what we now know as "unitive consciousness." As Werner put it:

"When we start to examine our assumptions about our relationship with the world, we begin a process that results in a discovery. We discover that not only are we related; we are actually members of a vast human family.

"Along with this discovery comes a deeply experienced sense of responsibility for all family members, and a desire to do something, to make a contribution that will make the world work for everyone." (7)



He and his associates created one organization and workshop after another with incredible speed (the Hunger Project, the Breakthrough Foundation, Hermenet, etc.) to address the challenges of the work. His stated purpose for the Community Workshop was particularly revealing:

“The problems of our times are so massive, so pressing, that they cannot be handled by individuals alone. The time for solitary heroes is over. We can no longer rely on old ways of thinking, old patterns of leadership and followership.

“If we are going to create a world that works for everyone, we must learn to function in communities; to be effective and produce results in participation with others. ...

“The [Community] workshop is an opportunity to be responsible for a convergence of vision and circumstances which results in true community action.” (8)

He held that the world of his time was run on the basis of survival. In fact, the fundamental insight that brought on Werner’s own transformation was his realization that he too was skewed toward survival:

“I saw that the fundamental skew to all knowledge, and to the unenlightened mind, is survival, or, as I put it then, success. All my

knowledge up to then had been skewed toward success, toward making it, toward self-realization, toward all the goals, from material to mystic.

“In the next instant – after I realized that I knew nothing – I realized that I knew everything.” (9)

A survival-oriented world gave rise to a you-or-me way of life (looking out for Number One, as one author described it). “In a you-or-me world, nothing makes a difference,” he said. (10) Trainer Angelo d’Amelio referred to the rules of such a world:

“I know how to win and to make others lose. I know the rules of the ‘you or me’ game. I’ve been trained by society in these rules.” (11)

We could engage in individual acts of kindness and charity that “proved” our benevolence, which Werner would have called "gestures" and “pretense.” But we were not to allow others into the winners’ circle or share our knowledge with them of how to win. Angelo said:

“You can share the fruits of winning but don’t share winning itself with them because you [may] have to start wrestling again and, when you do, it’s still ‘you or me.’” (12)

In a you-and-me world, “I win by virtue of your winning. It’s true but,” Angelo added, “you’re not allowed to think in this way. It’s not natural. It’s naive, stupid.” (13)

We know that the strategy of the CIA at this time was to ridicule those who witnessed UFOs so as to keep us from knowing of the presence of the galactics. That strategy was not limited to one field; it was practised against anyone who tried to make a difference in the society of the times - if they were not assassinated (like John Kennedy, Martin Luther King, Robert Kennedy, Malcolm X, etc.).

Angelo asserted that “a completely-developed, whole human being will naturally select as a context for life that life will work for everyone.” (14) Others at the time were calling this context win/win. The work to make the world such a place was to be found precisely where we stood, he held.

“If you want to make a difference, if you want your life to matter, you must devote yourself to finding out what's wanted and needed where you are.

“You need to go home and find out what's wanted and needed to make the world work where you are, to create a you-and-me world context for life.”
(15)

Today we'd say that a you-and-me world is run on the divine qualities, such as forgiveness, trust and love. We'd talk about how everyone in the world is connected and that our separative consciousness is what caused the problems on our planet.

Werner chose to leave America when Scientology threatened his life and his daughter accused him of sexual assault on the promise of a large bribe (which she never received).

My understanding was that he went to Russia and was largely responsible for glasnost and perestroika and to Northern Ireland where he assisted in achieving peace there. In these years he established the Mastery Foundation and trained peace negotiators and leaders.

I can't think of another person who's labored harder for world peace and for a world established on a firm foundation of workability. There may be people who have but I personally don't know of them.

Now we're on the brink of creating a world that works for everyone, based on the organizing principles of inclusion, universality, non-judgmentalness, etc. In my own view, in many ways, we'll be reaping the crop that Werner sowed.

I certainly acknowledge my debt to the man whose associates turned me completely around the day I walked into that training room. He taught me principles that moulded my thinking like no one else has.

The research for this article comes from the “est Dictionary,” which can be found here: <http://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/est-dictionary/>. Given that Werner's views are so relevant to the work we're doing today, I'll be writing more about them as we go along.

Footnotes

- (1) "Creating a World That Works for Everyone," July 1, 2014, at <http://goldenageofgaia.com/2014/07/01/creating-a-world-that-works-for-everyone/>.
- (2) Werner Erhard, *Graduate Review*, May/June 1980.
- (3) Werner Erhard at the *Werner Event*, c1980.
- (4) Loc. cit.
- (5) Werner Erhard in Morty Lefkoe, "Taking It Out into the World," *Graduate Review*, Feb. 1977.
- (6) Werner Erhard, *Graduate Review*, May/June 1980.
- (7) *Graduate Review*, probably citing Werner, February 1979.
- (8) Werner Erhard quoted in Joan Bordow, "Inventing the Community Workshop," *The Review*, May/June 1982, 5.
- (9) Werner Erhard in W.W. Bartley III. *Werner Erhard: The Transformation of a Man; the Founding of est*. New York: Potter, 1978., 166-8.
- (10) Werner Erhard at the *Werner Event*, c1980.
- (11) Angelo d'Amelio, *Post-Training Event*, Vancouver, Nov. 1979.
- (12) Loc. cit.
- (13) Loc. cit.
- (14) Loc. cit.
- (15) Loc. cit.

Distinctions for Building Nova Earth: The Power of Context

Exploring Nova Earth



We'll need tools if we're to build Nova Earth. And commonly these tools lie in language. They're what we term distinctions.

The Company of Heaven has given us many but we can also find them among the teachings of this world's masters. And no one contributed more of them, I think, than Werner Erhard. Many of his distinctions were so powerful that, when realized, they caused the transformational moments that he called "getting it."

I'd like to discuss one of the most valuable tools he gave me - the distinction he called "context" - for its power in sending us in directions that are ultimately empowering and supremely useful. I realize that it can be a mite difficult to wrap our understanding around some of what he says here, but, if we persevere, the distinction of context explains many things and opens many doors to action of a global reach and a temporal permanence.

According to Werner and his associates a context is "a particular space or paradigm, a way of being," (1) "a climate, an environment," (2) a space "where you [can] come from" (3) that leads to action that works, communication that succeeds, and results that are lasting. "When you experience your Self as a space," Werner said, "you create contexts from which you can come into the world." (4)

A context is umbrageous, inclusive, holistic. Health is a context and includes disease, for instance. Peace is a context and includes war. Love is a context. Love is all there is in the multiverse and so it must include anger, hate, etc.

War, disease and hatred, on the other hand, are not contexts but conditions that go on within contexts.

Werner held that the very same actions that create conflict when held as positions contribute to workability when held as a context. He used the civil-rights movement to illustrate his point:

“It is important to get that opposing positions actually contribute to establishing a context. In the case of the civil rights movement during the 1960s, for example, all those people who opposed civil rights for blacks actually contributed to creating a national dialogue that demonstrated to the country that the issue could no longer be ignored.

“Every government official in the South who stood in the doorway of a school and prevented black children from entering had been a cause, a part of the persistence, of the problem, of the oppression.

“After the creation of a context - ‘equal rights and dignity for blacks’ - the very same action that had been a part of the problem's persistence became an action contributing to the end of legal discrimination against minority races.

“Then, every such action contributed to an increased awareness of the issue, to the passage of civil rights legislation and to the gradual change in attitude that ultimately evidenced itself in the recognition that civil rights was an idea whose time had come.” (5)

In my view, there's a fundamental bias or leaning to life. And that bias is that it favors contextual phenomena such as truth, love and peace. There may be those who set their face against them in the short run, but in the long run, I'm convinced, nothing can stand against them.

If we look at peace for a moment, it's the state of the universe. War requires constant action to maintain itself and, when that action ceases, the world again returns to peace. Peace is a natural and complete state; war is not.

I see context as a Fifth-Dimensional state of being and the use of context as a Fifth-Dimensional way of life. What is favored in the Third Dimension today, as one can see by turning on the TV, is concept, belief, and position.

Positions are separative; contexts are unitive. Positions generate opposition, disagreement, and unworkability. Contexts generate unity, alignment and workability.

An example of positions would be whites vs. blacks, Christians vs. Muslims, or young vs. old. Concepts that are partial and oppositional pit one group against the other and simply produce winners and losers, conflict and residue. Said one of Werner's associates:

“A context has no opposition. All things exist within it. Everything exists within it.” (6)

Werner adds:

“A content or position is threatened by any opposite position. Given two opposing positions, only one can survive. On the other hand, a context gives space to, it literally allows, it even encourages, positions that are apparently opposite. In fact, the most important position in a newly-created context is the position which appears to oppose the context.” (7)

All the divine qualities are contextual: they include everything, leaving nothing out. But a position excludes its opposite. Positions come from the mind. They're concerned with survival. They follow the pattern of “you or me.” Contexts flow from the Self. They're concerned with community, co-existence, sharing. They follow the pattern of “you and me.”

A world that works for everyone, with no one left out - the basis of the Nova Earth we're building - is a context. A world in which one country seeks to be a super-power and rule the world by force and dominance, whichever nation that may be, is a position-driven, and not a context-driven, world.



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Werner used to describe the Self as space and “everything/nothing.” Since contexts are generated by the Self, which is space and nothing (that is, no thing), Werner could say: “You create a context from what? From nothing.” (8) He continued:

“When you stop identifying yourself as a thing, as a position, and start experiencing your Self as the context, as the space, for your life - when you start experiencing that you are the context in which the content of your life occurs - you will automatically and necessarily experience responsibility for all the content in your space. You will experience that you are whole and complete and that you are aligned with other Selves, with the Self.” (9)

One such context is a world that works.

I have on a number of occasions in my life had peak experiences or transformational moments in which I experienced the Self and saw that, at that moment, everything I thought and did was contextual.

It was all fashioned from a fabric that left no one out, saw no one as an enemy, and had no interest in competing or hoarding things for myself, for my own survival.

So I do know what it is that Werner's pointing at, even if my understanding is incomplete.

When he said such things as the truth believed is a lie, he was talking about reducing context to concept, at which point it became a dead thing and resulted in simply pretense and gestures rather than action that really made a difference.

Why are these matters important? Because we're poised to begin building Nova Earth, and we want to use sharp-edged, rather than blunt-edged, tools. Context is a sharp-edged tool, a distinction that makes a difference; beliefs, concepts and positions are blunt-edged.

We sometimes say that we wonder how we'll go about the work of creating Nova Earth. The distinction called "context" is one of the tools we'll use to build it. We're counseled to avoid judgment, look upon others with universal love, and open to unitive consciousness. These are alternative ways of discussing coming from context.

<https://www.youtube.com/watch?v=-BOKfkWoe78>

Werner Erhard on Creation and Distinction - Part 1. The "rear-view mirror" he refers to is the past.

Anything less won't work. Anything less won't cause the alignment of people globally to spread abundance around the world and usher in the universal brotherly and sisterly love needed to end crime and war on the planet and bring world peace.

Werner was continually making challenging, seemingly-paradoxical statements. One such was that "vision is the ability to look out from nowhere and see." (10)

But "nowhere" and "nothing" is the Self. The Self is transcendental and thus immaterial and formless. And inclusive and unitive context came from the Self. Therefore looking from the Self out into the world was looking from nothing.

As Werner once said:

"While we are often fairly successful at saying what we want to say, we don't notice that the space in which we say it – that is, the context for what is being said – often determines the actual efficacy and the potency of what is being said." (11)

One of the sources of our suffering and failure is that we take ourselves, who are contextual beings, and reduce ourselves to a thing, object or concept. As one of Werner's trainers once said, we're then "stuck with yourself as a conclusion, an assumption, a thing."

"The truth is, who you are is everything/nothing, the context for it all. You know what happens when you misidentify yourself with a concept? You resist. And it gets heavier. The story of life." (12)

In one training I attended, the trainer remarked: "This radiant being is caught a transient worry and now she has reduced herself to that worry. She has identified herself with that worry." (13) Another workshop leader pointed to the reductionism in this tendency.

"Your system of knowing is reductionism: you break things down. You reduce them, and what lies at the base of things in your theories is the physical universe." (14)

His colleague illustrated this tendency:

"The source of the problem is misidentifying yourself as a thing or a point of view. You identify yourself as your body sensations, your point of view, your story, your considerations. Get the price you pay for that in terms of your aliveness, of your ability to enjoy life." (15)

Concepts leave us isolated and incomplete. According to Werner: "We pay dearly for that incompleteness by having to live in a world that does not work, by living in a condition of unworkability." (16)

When something truly transformative happens in the world, it does so because someone sees matters from a contextual standpoint. Said Werner:

"Every major transformation in history begins within a being – as in Human Being. People first create a context within themselves – their Selves; then they bring that context to life in the world." (17)

We're going to be used by something in life. The stone which grinds us," Werner held, "is shaped by the context we create for ourselves." (18)



Transformation

Werner would often say that the world as it was in that day was hostile towards transformation.

“The world as it is ... is selling or trading aliveness for survival. Virtually every existing institution is like this.

“Government and education, for instance, fail to do their jobs; but they are very good at justifying and perpetuating themselves, and dominating others. Like the individuals who created and who sustain them, they come from the Mind state, from survival. Instead of being an activity to generate a healthy community life, politics becomes an end in itself. Nationalism, which increases positionality, is an epistemological disaster.” (19)

Even if someone breaks away from this way of being, they find themselves unable to discuss it in the world without encountering skepticism or opposition.

“People who have the experience of transformation consequently have little room in which to express it. They are validated almost not at all. The world is not friendly to the experience that your life works, that you are capable of having relationships which are meaningful and nurturing. There is, on the other hand, plenty of room to be slick and clever and successful. The world is truly friend to that.

“Such a world is an unhealthy space for transformation. Transformation must appear ultimately threatening to the Mind state. Thus to express transformation into an untransformed relationship or institution is automatically to generate survival behavior from the affected relationship or institution.

“Yet the transformed state, the state of the Self, is a naturally expressive and expansive state. A transformed individual demands transformed relationships because only in such a context can he or she naturally express a transformed individuality. Similarly, transformed relationships or families demand transformed institutions and organizations in which to manifest and express that transformation.” (20)

The ideas he put forward were not revolutionary in the commonly-accepted meaning of that term. He explained:

“This is not a revolution in the ordinary sense of the word. Ordinary revolution is concerned with social change. It involves resistance. One revolts against something. Whereas a true revolution transcends what one was previously either resisting or submitting to. In this sense I am a revolutionary.

“Social transformation doesn’t argue against social change. Radicalism and resistance produce obvious values. But after a while, social change chases its own tail. Social change just produces social change. After most ordinary revolutions, after most social change, the world still doesn’t work. For the world to work you must have social transformation – which creates the space for effective social change.

“Thus I have no political or social ideology. I have no idea about where you ought to be going, what your goal should be. The information that can transform where you are going is to know where you are coming from – from survival and positionality. You transform where your life goes by experiencing where it is coming from, rather than by having an attachment to how it’s going to turn out.” (21)

Werner made a distinction between seeking agreement and achieving alignment.

“Alignment is the spontaneous cooperation of wholes coming from a context or common purpose. Agreement, on the other hand, is a banding

together of parts in support of a position or a point of view. You don't need anyone's agreement to create a context. You don't need anything from anybody." (22)

[youtube]<https://www.youtube.com/watch?v=r0khdf1RliI>[/youtube]

Werner Erhard on Creation and Distinction – Part 2.

The world had seen many movements in which people were in agreement, but few in which they were aligned.

“No one can predict what hundreds of thousands of aligned people can do who are aligned out of themselves, out of their individual sense of responsibility, out of being willing to create new contexts within themselves - within themselves as individuals, within themselves as relationship, within themselves as a group, within themselves as organization or institution, within themselves as society, within themselves as humankind. We have no idea what a group of hundreds of thousands of aligned people can do. And I say that any attempt to predict it limits it.” (23)

What people will do in a transformed state cannot be predicted. It cannot be known ahead of time. Werner used the illustration of the caterpillar to shed light on this point. He was discussing the end of hunger and starvation on the planet.

“If you and I were caterpillars talking about flight, can you imagine what the talk would sound like? ‘We don't have the power to fly. Caterpillars don't fly. They wiggle. We're too bulky and fat and we don't have wings. We can't do it.’

“To which someone might reply: ‘But if a caterpillar could fly, by what method do you suppose it would happen?’ Don't you see that you can't answer that with a caterpillar mentality? Whatever answer you figure out comes from the limited condition; it is deduced from what already exists, that is, the form of the caterpillar. The creation of a context dissolves the limitations; it transforms the condition of unworkability and creates an opportunity for solutions to occur.” (24)

Those who look back on events will find the thread among rational, reasonable factors, not in the miracle that the creation of the context represents.

“Twenty years from now, when we're looking back at how hunger and starvation ended, it will not look as if miracles had happened. Everyone will know how it happened. They will point to events that were pivotal, that made a difference. There will appear to be an obvious relationship between what was done and the logical consequences of what was done.

“The weather got better; there were bigger crops; this government changed; the president said that; the government did this; and it all resulted in the end of starvation on the planet. In retrospect, that's how miracles always appear to happen.” (25)

But the real miracle will remain unseen. That miracle will be the transformation that creation of a context represents. It changed the caterpillar into a butterfly and only “butterflies can explain how caterpillars came to fly.” (26)

The creation of context transformed something from being just a good idea with a hopeful outlook to an idea whose time has come, Werner held. He asked:

“What causes an idea's time to come? An idea's time comes when the state of its existence is transformed from content into context.

“As content, an idea expresses itself as, or takes the form of, a position. A position is dependent for its very existence on other positions; positions exist only in relation to other positions. The relationship is one of agreement or disagreement with other positions.

“This agreement or disagreement manifests itself in various familiar forms. For example, your position is similar to, cooperates with, or supports other positions; it is independent from or ignores, other positions; it protests, conflicts with, or opposes other positions. Positions exist by virtue of contrast, such as being different from, or more than, or unrelated to, or better than other positions. A position cannot stand by itself; it is not self-sufficient.” (27)

This dependency is not the case with a context.

“Context is not dependent on something outside itself for existence; it is whole and complete in itself and, as a function of being whole, it allows for, it generates parts - that is to say, it generates content. Content is a

piece, a part of the whole; its very nature is partial. Context is the whole; its nature is complete.

“When an idea exists as a position - when it is a content - then it is an idea whose time has not come. When an idea's time has not come, whatever you do to materialize or realize that idea does not work. When an idea's time has not come, you have a condition of unworkability in which what you do doesn't work, and you don't do what works. ...

“When an idea is transformed from existence as a position to existence as a space, then it is an idea whose time has come.” (28)

Sometime in the future I'd like to look at some of the applications of contextuality that Werner and his colleagues were responsible for in some of the projects that Werner and his colleagues started. They demonstrated the power and relevance of context. They were bold attempts to bring workability to a world that only went further into darkness after the 1970s.

For now, when you look at what form of language and action stands the best chance of bringing lightworkers together and building Nova Earth on a firm foundation, perhaps think "context."

Footnotes

(1) Poster for *A Shot Heard Round the World: A World that Works for Everyone*, Spring 1980.

(2) Werner Erhard in *The End of Starvation: Creating an Idea Whose Time has Come*. San Francisco: The Hunger Project, n.d., 22. [Hereafter ES.]

(3) Angelo d'Amelio, *Post-Training Event*, Nov. 1979.

(4) Werner in ES, 18.

(5) Werner in ES, 19-20.

(6) Bix Bickson, Vancouver Center Manager, *Making a Difference Seminar*, March 1981.

(7) Werner in ES, 19.

(8) Werner Erhard in *The End of Starvation: Creating an Idea Whose Time has Come*. San Francisco: The Hunger Project, n.d., 27.

(9) Ibid., 18.

(10) Werner at the Werner Event, c1980.

(11) Werner Erhard, "A Report on the Project to Create est Anew," *Graduate Review*, Nov./Dec. 1980.

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

(13) est 6-Day Trainer Ron Bynum, 15 Nov. 1980.

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

(15) est 6-Day Trainer Hal Isen, *ibid.*

(16) Werner quoted in Joan Bordow, "Inventing the Community Workshop," *The Review*, May/June 1982, 9.

(17) Werner in "A Shot Heard Round the World: A World That Works for Everyone," *Graduate Review*, May/June 1980.

(18) Werner quoted in Joan Bordow, *ibid.*

(19) William Bartley III and Werner Erhard in the *Graduate Review*, May 1978, 2.

(20) Loc. cit.

(21) Ibid., 4-5.

(22) Werner Erhard in *The End of Starvation*, *ibid.*, 27.

(23) Ibid., 29.

(24) Ibid., 28.

(25) Ibid., 29-30.

(26) Ibid., 30.

(27) Ibid., 17.

(28) Ibid., 17-8.

The World We're Building



Prior to the great voyages of exploration, the best known of which was Christopher Columbus's, himself an incarnation of St. Germaine, Europeans plied trade routes to China and elsewhere to secure the goods they'd come to prize.

Spices, silks, precious gems and metals poured into Europe along such great trade routes as the Silk Road or by ship from Africa and Asia.

After Columbus, the European nations actually took to colonizing what they regarded as "virgin lands," ignoring the claim of the indigenous populations to the territory they alone had inhabited until that time.

European ventures now became not merely for trade but for conquest and colonization.

The change in intention became mirrored in ships, moving from merchant vessels to single marauding pirate ships to battle fleets, from a few guns on deck to rows of guns on several decks, from wooden ships to iron ships, etc.

Newly-militarizing nations justified the creation of battle fleets on defensive grounds, but soon used them for offensive ends. The dominant ideology became "dominate and avoid being dominated."

The great empires of Europe developed and expanded until they dominated the world. When the United States steamed the U.S.S. Maine into Havana harbor and blew it up in a false-flag operation, America also entered the age of empires.

They took Spanish outposts in the Pacific away from them, ending the imperial ambitions of the nation that had started the colonial push in the first place with Columbus's expedition.

Soon nations vied with each other to win world power. Two world wars resulted, with a third planned, which was ultimately thwarted, not by the policemen of the world, but by the policemen of the galaxy - and beyond. (1)

The survival of the fittest, in which the weakest went to the wall, is and was simply a borrowing from the animal world to address the greed for gold and lust for power of a privileged class. All that has only led to this - the complete collapse of a world order based on these demeaning and demoralizing principles.

As we survey the ruins of the imperial age, we're determined to build anew but not on the same lines of "conquer or be conquered."

What's the new basis for this work? It's to create a family of nations, a cooperative commonwealth, in a world that works for everyone.

It isn't to create one world government composed of the same secret regimes that profited from war and destruction, intending to eliminate the "useless eaters" from the world.

It isn't to even old scores or revenge old insults.

It's to put behind us dominate and avoid being dominated, conquer or be conquered and open up a global ethic based on love and compassion.

We're witnessing the rise now of a world order based on the recognition of our unity as integral creations and parts of God. We are all of us brothers and sisters in God and all other divisions are non-essential add-ons to the Divine Plan.

Yes, the division into genders has been mandated to mirror the first division into Father/Mother God. It mirrors the way God created this illusory world and is thus a stepping stone in our ultimate realization of the One.

It's still illusory and impermanent but at least it plays a role in assisting us to achieve the purpose of life - which is to realize our identity as God.

The multiplication of divisions into classes, nations, and religions, etc., play little or no role in assisting us to realize the Divine Plan and now are rapidly falling. They won't survive into the New Age.

No, we won't see the world plunged into chaos, as some believe. We'll see the architects of chaos plunged into chaos, a managed and surgical chaos designed to loosen their grip on the very "world power" they so eagerly sought.

Future political leaders will be servants, not masters, of the universe. Future financial leaders will be stewards of the Mother's wealth, not robber barons and captains of industry.

The rest of us are disgorging all the vasanas, core issues and false grids we created or imbibed as we attempted to survive and have a happy, satisfying life in an age of conquest and control.

And mapping out the contours of the new world we're creating, a world in which the only wall the weakest will go to is a wall of what a friend called "lovingkindness, caring and sharing." (2) This is the world we're building.

Footnotes

(1) See the following articles:

- Thank You, Star Brothers and Sisters, for ... Well, Saving the World at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/thank-you-star-brothers-and-sisters-for-well-saving-the-world/>
- Could We Have Made It to the Finish Line on Our Own? at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/finish-line/>
- Galactics Now Authorized to Stop War at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/galactics-now-authorized-to-stop-war/>
- Galactic Prohibition of Nuclear War and Cleansing of Radioactivity from the Planet at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/galactic-prohibition-nuclear-war-cleansing-radioactivity-planet/>

- How Many Times Have Extraterrestrials Saved the Earth? – Part 1 at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-1/>
- How Many Times Have Extraterrestrials Saved the Earth? – Part 2 at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-2/>
- How Many Times Have Extraterrestrials Saved the Earth? – Part 3 at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-3-2/>
- How Many Times Have Extraterrestrials Saved the Earth? – Part 4 at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-4/>
- How Many Times Have Extraterrestrials Saved the Earth? – Part 5 at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-5-2/>
- How Many Times Have Extraterrestrials Saved the Earth? – Part 6 at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-6-2/>
- How Many Times Have Extraterrestrials Saved the Earth? – Part 7 at <http://goldenageofgaia.com/disclosure/how-will-the-galactics-help-us/how-many-times-have-extraterrestrials-saved-the-earth-part-7/>

(2) Kathleen Mary Willis, "The Universal Law of Intent, the 2nd Chakra, the 2nd Dimension, Compassion & Humility," Jan. 25, 2015, at <http://goldenageofgaia.com/2015/01/25/the-universal-law-of-intent-the-2nd-chakra-the-2nd-dimension-compassion-humility/>.

Either/Or: A Lightworker Paradigm



Positive thinking or truth?

We said earlier that many lightworker projects never get off the ground because people fail to make a distinction between outreach teams and hub. They don't see the contribution the other team makes and think they're working on different projects when in truth a successful lightworker project needs both.

Another rock upon which many projects founder is that they think that having a different approach than another teammate means that the two can't work together. In this instance too, people are following outdated beliefs and watching an effort that might have succeeded fall apart.

Here's an example, We commonly hear it said that we should have a positive outlook. We've enshrined in our society such phrases as "the sunny side of the street" or "the bright side of life." We're enjoined to remain positive, look at the glass half full, and choose joy.

Other lightworkers don't agree with that approach. They say they're interested in the truth of things, whether seen as positive or not. They argue that "positive" and

"negative" are in the eye of the beholder and that much that was good and workable in the past was dismissed as "negative" by those who didn't want change.

They regard positivity as potentially blinding one to truth. They see people who stress a positive attitude as "cheerleaders."

The two groups of lightworkers may argue over the point until they part company and seek out what they think of as "birds of a feather."

Archangel Michael characterized "either/or" thinking as Third-Dimensional and pointed out that in the higher dimensions all approaches are accepted as either containing something useful or teaching a valuable lesson.

The approach for us, the new paradigm, is to have both rather than either/or.

What would happen in our case if we kept both philosophies?

And what would happen if we found a distinction that showed they both accomplished work, albeit different work, in different settings and probably under different circumstances.

Let's look at what might reconcile these two approaches.

I assert that having a positive attitude is a big plus when working on project teams. It forwards the action. It uplifts people. It causes the least amount of friction on the team.

Positivity is definitely a social skill. Let's imagine it as extending outwards horizontally.

I further assert that a commitment to the truth is a big plus in solving the essential puzzle of life: what's the truth of my being?

A commitment to truth is definitely a sadhana skill. A sadhana is one's chosen form of spiritual practice. Since we sink down deeper into the truth of who we are by our spiritual practice, let's picture being committed to truth as a vertical skill.

When we make a distinction like this between two ideas or approaches, we find that two seemingly-contrary and even contradictory practices can be made to work together. They each accomplish a certain work and both are needed.

Notice if, when you read the caption at the top of the page, "Positive thinking or truth?" you felt moved to make a choice between the two. If you did, notice how strong the impulse on you was to choose between the two and have reasons thought out for which you chose.

When faced with two items, humans seem almost driven to choose one in preference to the other. We're "either/or" machines.

The net result of this type of thinking is that people with different approaches often go their separate ways. But far more difficult is that the one without the other can only (dis)solve a small range of problems for the world. The effort isn't complete without having both approaches to draw on.

What we're trying to do here is to show how problems that beset lightwork can be overcome. We're also exploring whether many of the obstacles that stand in our way are those we've knowingly or unknowingly placed in our own path through our beliefs.

Having weeded out our vasanas, we may now need to weed out our false and limiting beliefs that make it seem like work to build Nova Earth - when it could be as enjoyable as a game.

Respect, Fairness and Integrity: The Basis of Principled Negotiations



I've had quite a few interactions the past two or three days which have a common theme. And what that theme is illustrates how important it is for us, in doing lightwork, to have a good idea of the basic principles that we all subscribe to.

Obviously we all subscribe to love and that doesn't change, apparently, no matter which dimension, form, or universe we're in.

But I'm thinking of three other principles which come up again and again in the teams that I'm on. Those three principles are respect, fairness and integrity.

A good definition of the work of those who serve justice and the law would be the application of fairness with integrity and respect. I administered sections of a statute of Canadian Law - the Immigration and Refugee Protection Act - as a Member of the Immigration and Refugee Board (IRB). I watched day after day as the claimants and everyone else in the hearing room cooperated, contributed and agreed to what was done with respect, fairness and integrity. Let's look at those qualities more closely.

Respect

I live in the Downtown Eastside of Vancouver and I see so many quarrels start or escalate because one person feels disrespected by another. A person who feels disrespected seems to feel bitter, vengeful, victimized.

The disrespect need not show up in, say, language used. It may show up in something as innocuous as significant spacing or as difficult to observe as unconscious bodily gestures. Respect shows up in taking account of the other person, listening to what they say, and directing one's attention with sincerity to the points they make.

A person who feels respected is a person more likely to cooperate with the team's ends and means or correct them and stay with the team through disagreement.

Fairness

As I sat hearing cases at the IRB day after day, I was struck by how the crux of the matter before me so often boiled down to a question of fairness.

I was struck as well by how counsel for the claimant remained calm and satisfied under a wide range of circumstances so long as the proceedings were seen as fair and counsel had a say in determining what fair looked like in the circumstances before us.

Fairness, to me, means that everyone sharing equally in the work and its rewards, in responsibility and acknowledgment.

Leaving love aside (and who can do that?), fairness seems to be the next most important consideration in getting along as a society and a team. On many occasions, I've looked for a second (remaining in line, taking turns, sharing), and either nothing approaches the desire for fairness or else the principle resolves itself into fairness in the end.

Integrity

For me, integrity means the willingness to live and work in a manner that adheres to and upholds the ethics and morals of society, the laws of the land, and the universal laws.

Central to integrity is credibility. The individual team member must be seen to be telling the truth, to be reliable, to be credible.

One aspect of integrity, and where the rubber often meets the road, is to give serious attention to exceptions to the law. There are always exceptions to any law.

An exception to a law may be made, for instance, in the case of a disabled person. A disability may create an unlevel playing field, in which case the disability must be taken into consideration in applying the law.

Oftentimes this translates into protecting the rights of the minority in a decision in which the majority has decided.

Here's an example of an unwritten rule proving unfair to a minority class of people.

The bus system in my city operates efficiently and speedily. When anyone interferes with the smooth and steady flow of bus traffic, the action is viewed as being unfair to the bus passengers.

However each time a person in a wheelchair comes aboard the bus, the driver lowers a ramp, wheels the person in, fastens their chair belts, etc. When the person in the wheelchair leaves, the process is reversed. And each time the driver attends to a chair-bound person, the bus's progress comes to a halt.

Seeing to the need of the person in a wheelchair causes the passengers to wait. The passengers would be less inconvenienced if wheelchairs were not allowed on the bus. But that affronts our sense of fairness at some level and calls for making an exception to the rule.

The outcome is that the bus passengers generally accept the wait as an exception to the rule that nothing should be permitted to hold passengers up. They see the circumstances as an acceptable exception to the rule. They regard it as fair under the circumstances to wait.

Principled Negotiations

Ury and Fischer wrote about "principled negotiations,": (1) their point was that negotiations flowed more smoothly when we first establish and agree to the principles that we'll defer to in case of disagreement. That shifted negotiations from being subjectively-based to being objectively-based.

Let me post a summary of their book *Getting to Yes* to further assist us to see the importance of having a basic set of principles that all parties to teamwork agree to be bound by.

As we form our teams I encourage us to be aware of and articulate the principles, whatever they may be, upon which the team's work is based and by which success will be measured. In the case of most teams, I submit that the principles that teams will be seen to follow, whether knowingly or not, are, in the vast majority of situations, respect, fairness, and integrity.

Footnotes

(1) Roger Fisher and William Ury. *Getting to Yes: Negotiating Agreement Without Giving In*. 3rd ed. New York, NY: Penguin Books, 2011.

Back to the Garden of Eden We Left So Long Ago



Raising fear and suspicion

One of the residual impacts of the years and years of having been downsized and laid off, having lost our benefits packages, watched our jobs go overseas, had mortgages foreclosed on, and everything else that the few did to dumb down, tame and subjugate the many is that we seem to exist in a kind of lethargy or torpor around many of the finer aspects of life.

Our sense of community was impacted by all the wars that were created in a world that was almost constantly at war in the last century.

Various agencies like the police, military, Homeland Security, FBI, CIA, TSA and others whittled away civil rights and human freedoms. Entertainment features movies and TV shows and violent video games that focus on crime, murder and suspicion.

Everything about our way of life seemed designed to put us to sleep, help us to conclude that nothing could be done about the social and economic order we lived in, and leave us accepting a bland, banal and hopeless existence.

And now here we are, emerging from such a world but still feeling some of the effects of decades and decades of watching our world go downhill in every area of social endeavor and community feeling.

What I'm noticing is that there are levels of change and that some levels are much harder to achieve than others and I think it reflects the level of dumbing down and pacifying that was accomplished by this menu of strategies designed to undermine the masses.

A Change of Mind

It's relatively easy for us to experience a change of mind. I can write and make distinctions here and people seem to have a fairly easy time digesting and assimilating them.

A Change of Attitude

But go up the ladder of experience and things become more difficult.

It's more difficult to inspire a change of attitude. All the competition, fear-mongering and anxiety-producing that this malevolent social order has done seems to have made people's social attitudes somewhat harder to change than they were, say, in the 1950s and 1960s, or even the 1970s.

It was the recession of the early 1980s and all the bubbles and mergers and acquisitions of the mid-eighties on up that sapped all the initiative, hope and inspiration from people and made their social attitudes more dug-in and harder to change.

A Change of Behavior

To get people to change their lines of behavior appears to be harder still. The attitude of caring less and less for one's neighbor that so much negativity, disempowerment and impoverishment caused appears to make it very much harder to actually inspire people to change their behavior.

If you watch programs such as the reality police shows that are on TV these days, more and more people appear to be driving recklessly, evading arrest, beating each other up - unless it's just a sense that's given off by showing more scenes of it on TV - than in former years.

I personally believe all of these programs were designed to raise fear and anxiety in us and, if that's so, they seem to have had the desired effect.

A Change of Heart

An actual change of heart seems about the hardest matter of all to inspire and engender in people. Granted that many of the largescale disasters such as the Japanese Tsunami or the Haitian earthquake do awaken us for a time and cause a limited change in our behavior such that we may contribute to funds or take action on behalf of the distressed, it still seems harder these days to actually inspire a change of heart among society at large.

A change of mind can come about through mere intellectual knowledge but a change of heart usually comes about only through experiential knowledge - a much deeper form of knowing.

And less and less of our public programming focuses on the higher qualities that would cause a change of heart. We fight the phony war on terror many times each night on TV.

We're suspicious of our neighbors and report each suitcase left for a few moments at an airport even though the vast preponderance of "terrorist" incidents that have happened throughout history have been instigated by our own governments.

We're left suspicious, isolated, and despondent about any meaningful change and we lightworkers are heirs to this situation.

Here we are wanting to convince the population at large that a momentous shift in consciousness is occurring. But awakening the masses to that fact is like rolling a boulder uphill. We as a society seem to be gripped by a lethargy and torpor that make social progress seem as slow as walking through tar.

Somehow we have to overcome that social heaviness and drowsiness and get this show on the road.

So many people we've met on our travels seem to be wrestling with the problem of how to get a jaded, despondent society back in motion and kickstart the immense process of social change that needs to occur before the bonds of unity and community can be reforged.

I can state the question but I don't have the answer. As I travel across this country and see its people in a way O've never have been able to from my settled life in Vancouver, I mull over every day how to get a nation and a world under sail on the

pilgrimage back to the future, back to rebuilding Nova Earth, the Garden of Eden we left so long ago.

Lightworkers and Lightholders



I feel a need to review a distinction regarding the work we do. I see lightworkers around me puzzled or confused without it, whereas with it there seems to be a greater amount of ease and clarity.

It's about lightworkers and lightholders. Lightworkers are beings who've agreed to come here to serve Ascension and all its sub-scenarios - Disclosure, Abundance, etc. Or to build Nova Earth. Or to act as gatekeepers and pillars. It's an active, outward-turned phase of serving the Light.

Lightholders are beings who've agreed to come here and show us how to achieve oneness with God and everything that exists. Or to see the Light. Or to know our true identity. Compared to lightwork, it seems more of a passive, inward-turned phase of serving the Light.

What the lightholder serves is open to many different descriptions. But it boils down to fulfilling the purpose of life (to know our true nature) while lightworkers serve a specific and unfolding scenario (Ascension).

Both lightworkers and lightholders have been previously enlightened in other lifetimes so even for the lightholders it isn't a question of attaining the goal for the first time. All of us are commonly here to serve - whether Ascension or the Light.

All of us have known the Light in other incarnations and will know it again when events unfold in this one. No one is "attaining" the Light for the first time, so to

speak. All that's happened is that we voluntarily and temporarily gave up access to it.

Moreover, one can be a lightworker one moment and a lightholder the next. Kathleen is a good example. Each day, she does a tremendous amount of meditating and inner work with her guides. Then she emerges determined to build Nova Earth.

She spends a goodly portion of her day operating as a lightholder and the rest as a lightworker. And the two reinforce each other.

I spend the greatest part of my day operating as a lightworker but the chosen topics that I write on have a strong element of lightholding so I'm able to spend some time of a day in dynamic meditation, so to speak. We both come at the combination from different angles.

Remember that Archangel Michael keeps pointing out to us that higher-dimensional experience is not “either/or,” the way our lower-dimensional experience is. (1)

Think of it this way: when we communicate we use both words and gestures. Even vocal tone becomes a gesture at our hands because we use our vocal tone to add or modify the message contained in our words. The two work together.

In this case, there's no need to be either a lightworker or a lightholder. The call of the future, the way of the future is to be both.

Lightholding and lightworking work together. They need to have a well-functioning servant of the Light.

Every go-round before this we've tried to build things in a frenzy. I sense that this time things have to be different. And it's the lightholders who'll show us how to build something from a grounded, centered and balanced place.

Everything they learn from their journey into the Self will be translated into our modalities of the future. They'll show us how to live. They'll show us the direction to take. In Atlantis and Lemuria, many of them would have been priests and priestesses, back again as lightholders in this generation.

Lightworking has traditionally drawn on what I consider to be the more masculine side and lightholding has drawn on what I consider to be the more feminine. But we now need to balance both within the framework of our being. And build what we're creating in common - a new world - from there.

Footnotes

(1) "Beyond Either/Or: A Lightworker Paradigm," Nov. 14, 2014 at <http://goldenageofgaia.com/2014/11/14/beyond-eitheror-a-lightworker-paradigm/>.

The Unfoldment of the Divine Mother's Plan - Part 1/3



The many representations of Jacob's Ladder are depictions of the Divine Plan

Archangel Michael told us on Nov. 8, 2012 that what we see occurring all around us is the “magnificent unfoldment of the Mother’s plan.” (1)

On May 25, 2012, Archangel Gabrielle also remarked that all is “in exact divine order and unfoldment of the Divine Mother’s Plan.” (2)

At the Sedona Conference, the Divine Mother herself, through Linda Dillon, spoke of “the unfoldment, sweet angel, of my Plan.” (3)

What is the Divine Plan that the Universal Mother is unfolding?

The Plan at Its Highest Levels and as It Relates to Ascension

At its highest levels it's a Plan that gives the Creator the opportunity to meet itself. Back in 2006 a channeled source calling itself the Heavenly Host expressed it this way: “It is all just experience to satisfy the Creator's desire to experience Itself through Its creations.” (4)

Sanat Kumara, the planetary logos, confirms that a return to Source lies at the very heart of the Plan.

“The Cosmic Day must be fulfilled and you, dear ones, must return to your Source and fulfill the Cosmic Day as the Plan was intended. The intention

of the Plan has always been for you to return to Source. The Plan was never for you to fall away from the light into utter darkness. The reversal of the downfall has been created and now blessed ones, you are returning to your place in the light of your eternal God Selves.” (5)

All the depictions of Jacob's Ladder of descending and ascending consciousness are representations of the Divine Plan. From God we came and to God we return: such is the Plan at its highest level. Those who wish to follow it may wish to read other articles on it on this site. (6)

Here, let's focus on it as it relates to this present day, to what has been called the end times of duality, and to the Ascension that's happening very soon. Ascension is like taking one step on the return journey to God.

The Divine Mother states that “[Ascension] is my plan. It is the Divine Plan and it is what we have waited for. Your countdown is on and so is ours.” (7) St. Germaine ties Ascension in to the endless journey back to Source when he says:

“There is an immutable plan that is well advanced for your final experiences, that shall lift you out of duality fully into the Light and Love that knows no equal or limitations. Your future is assured amongst the dimensions of Light, and every step you take is nearer to the Source of All That Is.” (8)

Saul focuses on what the Divine Plan for Ascension will bring us:

“God’s divine plan for you is to awaken into the brilliant Light of eternal day where all that has caused you pain and suffering will be gone, leaving only Reality, Love, the absolute bliss of being one with your Father, complete, joyful, and forever at Peace in the enlightened Knowledge of His loving embrace.” When this happens on the day of Ascension, “all will be clear and all shadows will have dissipated as the clarity of Reality surrounds you.” (9)

It's therefore a magnificent Plan that promises us everything we could wish for from life.

Who Formulated the Plan?

In the first instance, we hear from every source that God created the Plan – whether we choose to think of God as the Mother or Father or in some other way. For instance, SaLuSa tells us that “God set out the master plan, eons of time ago, that would ensure as this cycle ended it would be in triumph for those seeking to return to the Light.” (10)

But having laid out the master Plan, God left it to higher-level beings to apply it to things like our Golden Age. Matthew Ward tells us that “the highest universal council members ... long ago conceived and crafted the Golden Age’s master plan.” (11)

The master Plan has yielded plans for each stage of the return journey. St. Germain through Mike Quinsey refers to “the plan of the High Councils and Elohim for the destiny of Earth and its people.” (12)

SaLuSa supports his assertion: “The Galactic Federation is just one group of dedicated souls, that are fully committed to ensuring Ascension is successful. Behind us are even more powerful ones such as the Elohim, and many Masters and High Beings of pure Light.” (13) Elsewhere he expands:

"All is ... in the hands of exceptionally powerful Beings who will ensure that all action is completed in accordance with the Divine Plan. They oversee our activities and we have complete and utter faith in them. We obey their instructions to the letter, and know we are taking the best course of action for all concerned." (14)

The Galactic Federation recently through Blossom Goodchild advised us that “one would perhaps be astounded at the number of levels there are involved in this GRAND DIVINE PLAN.” (15) So complicated is it that SaLuSa reminds us that “only the higher sources will be able to clearly define the details of the plan.” (16)

Thus we see from a cross-section of sources that the Father/Mother One has a Plan for life and for Ascension which, in its broadest terms, sees us mounting steps by successive Ascensions on a return journey home to the Source. The Plan has been decreed by God and formulated by high universal councils and light beings and is being carried out by such star councils as the Galactic Federation and other assemblies of higher-dimensional beings gathered around the Earth for just this purpose.

Tomorrow we'll look at the extent of the Plan for Ascension, how it fits with our freewill, some of what it mandates and where the energy comes from that will cause our uplift.

Footnotes

- (1) “Archangel Michael: This Election Clears the Way for Obama to Step into the Truth of His Being,” Nov. 8, 2012, at <http://goldenageofgaia.com/2012/11/archangel-michael-this-election-clears-the-way-for-obama-to-step-into-the-truth-of-his-being/#more-151450>.
- (2) “Archangel Gabrielle: Beginning Your Ascension Travels,” May 25, 2012, at <http://goldenageofgaia.com/2012/05/archangel-gabrielle-beginning-your-ascension-travels/>.
- (3) The Divine Mother through Linda Dillon at Sedona Conference II, Oct. 31, 2012, at <http://goldenageofgaia.com/2012/11/the-divine-mother-you-are-ready-to-come-home/#more-150550>.
- (4) Heavenly Hosts, 10 Nov. 2006, at <http://tinyurl.com/29olog3>
- (5) Sanat Kumara, Oct. 20, 2010, through Rev. Michelle Coutant, at www.transformingradiance.com/cosmicblog/
- (6) See “The Divine Plan for Life” at <http://goldenageofgaia.com/spiritual-essays/the-divine-plan-for-life/>
- (7) The Divine Mother through Linda Dillon at Sedona Conference II, Oct. 31, 2012, at <http://goldenageofgaia.com/2012/11/the-divine-mother-you-are-ready-to-come-home/#more-150550>.
- (8) St. Germain, Aug. 1, 2008, through Michael Quinsey, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (9) Saul, through John Smallman, Feb. 26, 2012, at <http://johnsmallman.wordpress.com>

(10) SaLuSa, May 23, 2012, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(11) Matthew's Message, Aug. 21, 2009, at <http://www.matthewbooks.com/mattsmessage.htm>

(12) Saint Germain, 26 Sept. 2008, through Mike Quinsey.

(13) SaLuSa, July 12, 2010.

(14) SaLuSa, Aug. 8, 2011.

(15) Federation of Light through Blossom Goodchild, Nov. 20, 2012, at <http://goldenageofgaia.com/2012/11/blossom-goodchild-november-20-2012/>.

(16) SaLuSa, April 9, 2010.

The Unfoldment of the Divine Mother's Plan - Part 2/3



Not Just the Earth is Ascending

We tend to think of Ascension as happening only on Earth but apparently it's happening throughout the Third-Dimensional universe. According to SaLuSa: “In the larger picture you are looking at a Divine Plan for the Ascension of the Universe.” (1)

“Your All-Loving God has plans well beyond your understanding,” he states, “and the goal is to successfully move your Universe into the higher vibrations.” (2)

“The changes are affecting ... not just your solar system, but Universe and Galaxy. It is a tremendous change of scope beyond your imagination, and involves Beings of unlimited power and love. They carry out the Will of God and in that lies your assurance that all will proceed according to the Divine Plan.” (3)

He tells us that “a Universal edict,” which is the Divine Plan itself, “has been served on all creation that has responded by preparing in readiness for the great change to the higher dimensions.” (4)

Most other parts of the universe are fitting into God's Plan. It is only Earth that is having difficulties with it, SaLuSa informs us:

“The Creator has expressed a desire that all within your Universe shall ascend and it is only your Earth that is experiencing a battle to be part of

that upliftment. All other planets and dimensions are sufficiently advanced, to move with the changes without any difficulty.” (5)

The Plan and Our Freewill

How does the Divine Plan fit in with our freewill? On an everyday basis, SaLuSa says:

“You might reflect on the fact that you have created your reality, but it was at a higher level that the divine plan was conceived and it will not change except for divine intervention.” (6)

It was known, SaLuSa says, “even when you first came to Earth that the cycle would complete with your successful Ascension. The power behind these events is the Creator, and although freewill is ever operating, some [events] are pre-ordained.” (7)

“As you can imagine spiritual matters are highly organised, and progress is coordinated for Humankind so that as many souls as possible move into the Light. You are all acting out your roles for the benefit of the whole, and a game it may be, but one that is deadly serious. The emphasis is on getting you to awaken to your true selves, and taking responsibility for all you do.” (8)

We had a part in the formulation of the Plan, Damur of Antares tells us: “You helped to design the Grand Plan that you find yourselves in.” (9) Archangel Michael agrees:

“Most of you have witnessed and been part of the formulations of this Divine Plan. You have asked in your heart – to me, Steve, you have asked – how does this Plan get formulated? And it does not simply come from what you think of as the heavenly realms or the divine heart. Yes, that is where the inspiration is born.

“But each of you have had a piece of the formulation of this Plan. That is also why you are here. You have said, 'I will go, and I will be in form, and I will part of that unfoldment. I will be part of the anchoring of that promise, of that new reality of love.’” (10)

Not only that, but we will awaken to our role in the Plan at the precise right moment, Melchizedek tells us.

“Each of you is programmed to remember your role in the Divine Plan in perfect Divine timing so that the greater Light and understanding that comes to you can be of great assistance to all. There is no way this remembrance can be forced to come to you before your time.” (11)

Hilarion tells us that people who are reading these messages can expect to be serving the Plan as lightworkers.

“Each person will blossom in a myriad of ways that create a new template that will be boundless in its possibilities. If you are reading this, then you are One who has qualified to serve the Divine Plan at a greater level.” (12)

Some Elements of the Plan

The object of the Plan is “to help as many souls as possible to move back into the higher dimensions through Ascension.” (13) To do that, it has been arranged that the galactics come forward at the right time to speed along our preparations, as SaLuSa tells us.

“Our presence is also part of the greater plan, and we will join you at the appropriate time and ensure your progress takes off in leaps and bounds. Our preparations have been in place for a long time and updated and ready to commence at a minute's notice. As always our influence and guidance is felt by many of you, and we work with you even although you may be unaware of it.” (14)

“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.” (15)

“I ... can tell you that we are getting excited as the day moves ever nearer when we shall meet. It is part of the divine plan and must take place, and we shall ensure it is so.” (16)

Matthew Ward says that many millions of star brothers and sisters are here to help.

“The plan included millions and millions of souls from advanced civilizations whose essential assistance on, within and above Earth assured that she not only would survive death throes, but would be restored to her original paradise self, where all her people live in harmony with each other and all of Nature.” (17)

Part of what they are here to do is to end war on Earth, SaLuSa tells us.

“It is a Divine Decree that your cycle of duality ends with war having been totally eradicated, and peace having been firmly established. For too long your rights have been taken away, and the time has been reached for them to be totally restored. The old paradigm is now defunct, and will draw no more energy to sustain it any longer. A new day has commenced that will bloom into its magnificence with Ascension.” (18)

The Energy that Will Uplift us Comes from the Father/Mother One

Part of the Plan is to flood the universe with the Divine Light needed to cause the expansion of consciousness that the Ascension is at its essence. Archangel Michael through Ronna Herman explains the nature and impact of the Light which is streaming down upon us at this time leading up to the shift.

“The Light of the Creator contains energy, intelligence and everything necessary to create worlds without end and to fulfill the Divine plan.” (19)

That Light has been steadily increasing for over a century now in accordance with the Plan, according to SaLuSa.

“For over a century, the amount of Light being brought to bear on you has increased tenfold, and has been instrumental in lifting many of you up. This is in accordance with the Divine Plan to release you from the lower vibrations, and end the cycle whilst giving every soul the opportunity to rise up.” (20)

The Divine Mother has been sending us this energy, directly from the heart of One and into our bodies, as she discusses here:

“Yes, sweet angels of mine, my legion of light, my angels of love, you are in the middle of the Transition. You are in the middle of the Shift. You are riding the waves of love that the Father and I are sending directly into your

heart, through the portal of your heart, through the Ascension portal of the planet.

“And from there it is diffusing into each of your chakras, into your body, into your brain and yes there is also energy being sent directly through your crown chakra. It is activating not only your pineal, your hypothalamus, your pituitary; it is activating portions of your hemisphere that have never been activated in the human race.” (21)

The energy the Mother is sending us is love, which SaLuSa calls the glue of the universe.

“All life is inextricably linked by what you sometimes refer to as the glue of the Universe. The energy that it exists in can be considered as the body of God and therefore All Is God.” (22)

The Father/Mother One is showering us with light to see that the Plan is realized.

“Are we sending the energy from the Father and I? We have never stopped, in fact it is increasing daily and yesterday we increased it even more. So you may be feeling it and we’ve told you a new chapter has begun in this Ascension process.

“Dear hearts, you are well underway. Now are the lightholder communities ahead of the wave as it were? Yes. But that has also always been part of the plan.” (23)

Tomorrow we look at the unstopability of the Plan and hear the request from the Company of Heaven to trust in the outcome of the vast plans that have been made for our Ascension to the higher planes.

Footnotes

(1) SaLuSa, Feb. 17, 2012, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(2) SaLuSa, April 6, 2009.

(3) SaLuSa, April 13, 2012.

- (4) SaLuSa, March 8, 2010.
- (5) SaLuSa, April 8, 2009.
- (6) SaLuSa, Sept. 13, 2010.
- (7) SaLuSa, Oct. 7, 2009.
- (8) SaLuSa, Aug. 14, 2009.
- (9) Damur of Antares, May 28, 2009, through Zilanthrah, at <http://tinyurl.com/2aepuqo> .
- (10) Archangel Michael, An Hour with an Angel, Jan. 23, 2012, at <http://goldenageofgaia.com/2012/01/transcript-of-an-hour-with-an-angel-with-archangel-michael-jan-23-2012/> .
- (11) Mechizedek, through Marlene Swetlishoff, March 14, 2012, at <http://www.therainbowscribe.com>.
- (12) Hilarion, May 6-13, 2012.
- (13) Atmos, Aug. 28, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (14) SaLuSa Nov. 24, 2008.
- (15) SaLuSa, Feb. 28, 2011.
- (16) SaLuSa, Nov. 14, 2008.
- (17) Matthew's Message, Aug. 21, 2009, at <http://www.matthewbooks.com/mattsmessage.htm>
- (18) SaLuSa, Feb. 20, 2012.
- (19) Archangel Michael, January 2009, through Ronna Herman, at <http://www.ronnastar.com/latest.html> .
- (20) SaLuSa, Feb. 20, 2009.

(21) “Ride the Waves of Love Being Sent to Us by Universal Mother,” May 22, 2012, at <http://goldenageofgaia.com/2012/05/ride-the-waves-of-love-being-sent-to-us-by-universal-mother/> .

(22) SaLuSa, Dec. 31, 2008.

(23) The Divine Mother in “Transcript – Ascension is Going Far Better Than You Think: Universal Mother Mary on Heavenly Blessings,” at <http://goldenageofgaia.com/2012/10/transcript-ascension-is-going-far-better-than-you-think-universal-mother-mary-on-heavenly-blessings/#more-148729> .

The Unfoldment of the Divine Mother's Plan - Part 3/3



The Plan is Unstoppable

All things great and small are ruled by the Divine Plan. In regard to humanity, the Plan lays out our pathway from and to God. SaLuSa tells us that “the grand plan for Man is perfect in its concept and whatever path you take, it will always lead to your goal.” (1) That goal is reunion with the Source.

On another occasion, he reminds us that “there is nothing to fear, your future is absolutely assured – and that is by Divine Decree.” (2) Speaking more particularly of Ascension, he says: “When it commences there cannot be any other outcome, as the Divine Plan will manifest regardless of any outer happenings.” (3)

A divine decree cannot be stopped, he tells us. “Be sure, Dear Ones, that when a divine edict is given it is the Law of the Creator.” (4) Moreover the galactics tell us that they can easily modify their plans to adjust to any change. SaLuSa says:

“There is a clearly-defined plan for your future, but we can easily accommodate any changes necessary. We follow all events taking place on Earth, and as a result can adjust our actions accordingly. However, there is a core plan which shall manifest and take you through to Ascension as intended.

“The path to Ascension is to be cleared of any attempts to prevent it from manifesting.” (5)

Most of us are not used to thinking in the ways that SaLuSa and the others do. To some of us, all of this probably sounds like the movie *Tron* or *The Thirteenth Floor*. (6)



But nevertheless part of the mysteries of life is that life does proceed according to Divine Plan, divine decrees, universal laws, etc. We are in fact created beings and we move inside a universe that is ruled by a Creator's commands, whether we choose to believe it or not.

What we don't realize as well is that we ourselves are that Creator, a fact that we don't come face to face with until an advanced stage of enlightenment. Ascension is such a stage.

Saul assures us that “the divine plan ... is leading you forwards towards the moment of your awakening into your natural and fully-conscious state.” The changes “have reached a momentum that is unstoppable and irreversible.” (7) In another message, he observes that “the divine plan continues to unfold precisely as intended, and as it must; nothing else is possible.” (8)

On these grounds, the Arcturian Group assures us that “all is proceeding according to plan.” (9) Even the order in which things is done is determined by the Plan, Wanderer of the Skies reminds us.

“Keep in mind that as these matters develop, they are done so in a specific order for a specific reason that is interconnected to a much grander plan than we cannot reveal to you now.” (10)

“Even in the chaos that comes and goes,” SaLuSa reveals, “there is reason and it follows a plan as everything else does.” (11)

The way the Light Beings put matters is that “the kingdom of God is coming to earth. ... Rest assured that the Plan is unfolding exactly as it should.” (12)

And the Divine Mother tells us that we are past the tipping point.

“It is not growing so that you will reach a tipping point. You are already there. ...

“You are ready to come home to your Fifth Dimension, to your Nova Earth, to your nova self in your magnificent form of crystalline, diamonds under pressure. That is what we have worked so diligently with you for so long. Oh, long before you were born.” (13)

Trust in Us

Furthermore, the Mother asks us not to despair if many people have not awakened yet. To ensure they do is part of our mission.

“Do not despair if you look at certain communities and you say they are not aware as yet, the work is being done within. We are not concerned. And one of the reasons, sweet one, we are not concerned is because each of you, the way-showers, the healers, the teachers, the channelers are doing your job.

“You have stepped forward in magnificent ways and you have extended yourself and I do not mean in discussing the plan or Ascension or the Shift, you have extended yourself in a new way of love, in a way that is without judgment and increasingly without doubt without despair, without blame, without fault.” (14)

SaLuSa asks us to trust the Company of Heaven to bring the Plan in as formulated.

“Trust in us and God that events are going to proceed as promised, and do not worry as to the timing as it will occur in a way that is exactly correct for the desired outcome. Also be assured that the end times will work out

as planned, and that responsibility is ours and everything is totally prepared.” (15)

Our own ascended masters, like Hilarion, also ask us to trust that “all unfolds as set forth in the Divine Plan for your personal and collective destiny.” (16)

Given all that has been said about the Plan and all the reassurances we've been given, the Mother asks us not to be distracted but to embrace it and forge ahead.

“My beloved ones, children of my heart, children of my being, showers of the way, hybrids and angels, starseeds and humans: Do not allow yourselves to be distracted. Hold your focus and be your faith, and know that you are in the unfoldment, and you are the unfoldment, and that all goes forward according to plan, according to my plan and according to yours.

“Yes, the changes are rapid at this juncture. And that is why I ask of you: do not be distracted, and focus on the truth that Michael instills in your heart and the clarity that I give each of you, in each of your bodies and in your core. Prepare and be the final event, and simply know I am with you.

“Do not turn away, for this is the time for you to go straight forward — no, not with blinkers, but with full vision and open hearts, with compassion and joy and the fulfillment of love.” (17)

So we're given a view of life that probably departs very much from what we, as educated beings living in the Twenty-First Century, probably have accepted as real until now.

We're told that all of life, and certainly this Ascension, is ruled by orderliness and that nothing can triumph against this order once the divine decree is issued. The Divine Plan is for Ascension to occur and nothing will stop it.

We've looked at the Divine Plan for this Age, where it comes from, who's bringing it forth, how it's being enacted, and what the outcome will be. We're now in the last stages of its implementation, but, even once implemented, what happens afterward and indeed what happens throughout life – or throughout our many lives and many Ascensions – will still be governed by divine plans, laws and decrees.

Footnotes

(1) SaLuSa, Oct. 21, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(2) SaLuSa, March 8, 2010.

(3) SaLuSa, May 25, 2011.

(4) SaLuSa, March 15, 2010.

(5) Loc. cit.

(6) In *Tron*, the hero enters into a computer program to defeat the master control program. In *The Thirteenth Floor*, people can enter into and live a no-cost life in a computer program depicting the 1920s. To some, talk of a life ruled by divine decree, laws and plans must sound like living in a computer program.

(7) Saul, Jan. 18, 2012, through John Smallman, at <http://johnsmallman.wordpress.com>

(8) Saul, Sept. 6, 2009.

(9) Arcturian Group, April 22, 2012, at <http://weareallone.com/>

(10) Wanderer of the Skies, March 25, 2012, at <http://wandereroftheskies.blogspot.com/>

(11) SaLuSa, Nov. 2, 2011.

(12) Message from the Light Beings through Phoebe Lauren, posted by Mark Huber, machube@comcast.net, Oct. 5, 2008.

(13) The Divine Mother through Linda Dillon at Sedona Conference II, Oct. 31, 2012, at <http://goldenageofgaia.com/2012/11/the-divine-mother-you-are-ready-to-come-home/#more-150550> .

(14) The Divine Mother in “Transcript – Ascension is Going Far Better Than You Think: Universal Mother Mary on Heavenly Blessings,” at <http://>

goldenageofgaia.com/2012/10/transcript-ascension-is-going-far-better-than-you-think-universal-mother-mary-on-heavenly-blessings/#more-148729

(15) SaLuSa, Jan. 18, 2012.

(16) Master Hilarion through Marlene Swetlishoff, Nov. 13-20, 2011, at <http://www.therainbowscribe.com/hilarion2011.htm> .

(17) The Divine Mother in “Archangel Michael: It’s Time to Let Go of the Old,” Oct. 22, 2012, at <http://goldenageofgaia.com/the-2012-scenario/what-role-are-the-angels-playing/archangel-michael-its-time-to-let-go-of-the-old/> .