

On the Constructed Self



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Table of Contents

Introduction	7
⌘ The Constructed Self ⌘	10
A House for the Mind in a World of Our Own Construction	11
Introduction to the Constructed Self	14
The Constructed Self vs. the Shadow Self	18
The Polar Opposite of Self-Awareness: Image Management	20
Looking Good and Sounding Great	27
Looking Blameless – Part 1/2	30
Looking Blameless – Part 2/2	34
Layer Upon Layer of Constructed Self	38
The Grand Motif	40
My Winning Number	43
Responsible for My Own Face	46
Archangel Michael on the Constructed Self and the New Normal	49
⌘ Acts and Roles ⌘	62
Who Would I Be Without My Act?	63
The Gawkiness of the Constructed Self	64
From Vasanas to Scripts	68
A Script is Triggered and Where Does It Lead?	71
Drinking the Poison, Hoping They'll Die – Part 1/2	75
Drinking the Poison, Hoping They'll Die – Part 2/2	78
⌘ Completing the Vasana or Core Issue ⌘	81
Another “Chaotic Node”: What Are We Processing?	82
What is There to Let Go of?	87

Vasanas and Patterns are the Chief Obstacles to a World that Works	91
What if You Don't Know How to Source a Vasana?	94
How to Handle Unwanted Feelings: The Upset Clearing Process	98
Confessions of a Lightworker Lemming	103
Entertaining the Counterintuitive	109
Neither a Jukebox nor a Living Fossil	113
Drama and Harmlessness	116
The Worst Possible Virus: The Inner Hitler	120
Patterned Responses as Phantoms	124
Tectonic Vasanas, Core Issues and the Constructed Self	128
Vesuvius is Quiet	132
Our Deep Housecleaning	135
Archaeological Dig into Strong Desire	139
Waking Up is Hard to Do	142
Peeling an Onion	145
Layers of the Onion	147
A Balanced, Truthful, and Realistic Positivity	150
⌘ Escaping the Constructed Self ⌘	153
Unmasked	154
So Ready to Give Up My Story	156
Pushing Our Edge	159
What is Emergence?	161
Emerging, Standing Forth, Exiting the Mask - It's All the Same	171
The Deconstruction of the Constructed Self	176
Deconstructing 'Me,' Removing the Masks	178
Escaping the Constructed Self – Part 1/5	181
Escaping the Constructed Self – Part 2/5	185

Escaping the Constructed Self – Part 3/5	188
Escaping the Constructed Self – Part 4/5	190
Escaping the Constructed Self – Part 5/5	194
Thank You to the Troll Under the Bridge ... and Goodbye	198
The Possibility of the Re-Emergence of the Constructed Self	201
Getting Out of My Own Way	205
Open Road; Not a Scrap of Resistance	208
That's My Target	210
⌘ The Balanced Adult ⌘	212
When is the Wounded Child in the Driver's Seat?	213
Escape from Adulthood: OK, That's Enough of That	216
In Search of the Balanced Adult	218
An Adult Lives in the Center	220
The Adult State = The Balanced State	225
Adult at the Steering Wheel	231
Staying in My Adult State	234
That is My Destination	236
⌘ Growth Work/Applied Awareness ⌘	239
Spiritual Exploration	240
Reconstructing the Deconstructed Self	243
We Talk Little about What's Most Important to Us: How We Feel	246
New Ways of Communicating	249
The Self-Serving Bias: The Chief Barrier to Life Working	253
Calling Ourselves on Our Own Numbers	257
Illustrating Calling Oneself on One's Own Number	261
Letting Go of the Ways of the Ego	264

Cleaning Up the Residue: The “Work” in “Growth Work”	268
Taking Myself Seriously	270
Standing Forth as the Self	272
Bringing Light Up from the Heart	275
Changed My Mind	278
A Basic Change of Opinion	281
For the Highest Good of All, Simply Be the Love	284
A Miner Striking Paydirt	287

⌘ Autobiographical ⌘ 290

From the Humpty Dumpty Man to Here: Completing the Fear of Being Wrong	291
Healing the Primary Break and Becoming Whole Again	296
Putting Humpty Together Again	300
Awareness Writing	302
Last Few Moments	305
Last Lunch at Cold Mountain	308
Insights Coming Fast and Furious in These Fertile Times	313
... And Later	315
Autopilot Set to “Learn”	321
Seeing Life as a Learning Experience	324

⌘ Additional Readings ⌘ 326

Introduction



What is the “constructed self”?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

My hope is that you buy seeing me that way.

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

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

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

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

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

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

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

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

Or not. Everyone has free will.

But the constructed self will be up to awareness.

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

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

⌘ The Constructed Self ⌘

A House for the Mind in a World of Our Own Construction

May 12, 2013

<https://goldenageofgaia.com/2013/05/12/a-house-for-the-mind-in-a-world-of-our-own-construction/>



Marcel Marceau: The Mask that Stuck

When we experience disappointment, loss, defeat or trauma, we take a number of steps to reduce the likelihood of having to experience these feelings again.

We reach conclusions about what caused the outcome. On the basis of our conclusions, we reach decisions about how we'll behave in the future.

Having reached a decision on how to be, we then begin to fashion a persona, mask or self that acts along the lines we've laid down.

As teenagers we can be seen constructing that self - trying out various trendy lines and fashionable phrases and gestures. We may try on a "move" or dress a certain way or sport a secret handshake.

We may strike a pose that's thought to be particularly sexy, stand-offish, or dominant. We may cultivate a come-hither or a stay-away look.

Together with our friends, we convene and rehearse over and over how we did, taking our story and refining it with each pass until it reflects our best efforts at making us appear successful in whatever we're attempting. Once we have our story down pat, it comes to substitute for what really happened and is handed down through eternity. We are as we represent ourselves to be.

Marcel Marceau illustrates this process of constructing a mask here. And he illustrates how life is when a mask we construct sticks.

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

As the years pass, we perfect our lines into entire scripts and use them to get what we want from life, ward off what we don't want, and leave us looking like the hero of the piece.

We develop a loyalty to our winning lines and numbers. We become masterful at strategizing, manipulating, and controlling outcomes.

But what we miss out on from behaving in this artificial way is that we remove ourselves from the flow of life. We no longer live in the present moment but live instead in a world of our own construction.

Everything we see, do and hear is filtered through our concepts; life is not met head-on, so to speak.

Life lived from this personal or constructed self lacks aliveness, freedom, spontaneity, and satisfaction. Moreover, the feelings we describe as being "negative" live in this world of the mind. Those feelings don't live in the world outside the constructed self.

To break the mind's commitment to and fascination with a world of our own making takes an undivided resolution of decisive strength. Of this moment, Lin-Chi (Rinzai) wrote: "If the student so much as bats an eye, the whole relationship could be spoiled. Apply the mind and at once there's differentiation; rouse a thought and at once there's error." (1) He captures the concentrated energy and focus that needs to be present to make one's exit from the grip of the mind and the constructed self.

But once outside the house built by the mind, all the mind's chatter quiets down and we find love and satisfaction rising freely. It becomes clear to us that the

persona, the cage we built for ourselves, which started as a guardian and ended as a guard, is what impedes us from living in the Now in a state of flow.

So, as we contemplate or move into Fourth Dimensionality, we need to familiarize ourselves with the structures and processes of the persona or constructed self so that, at a moment when we yearn for aliveness and satisfaction more than anything else in the world, we know what we must leave behind to attain it.

As the energies continue to rise, it becomes easier and easier to understand the workings of our own mind and the time approaches when we may emerge from our upsets, our vasanas, and our constructed self.

And for two good views of life in Third Dimensionality and how we came to create the constructed self, see today's messages by Saul and Jesus.

- Saul channeled by John Smallman, "When You Do Not Feel Peace, It's Because You are Choosing to Be Part of The Illusion," May 12, 2013, <https://johnsmallman.wordpress.com>
- Jesus channeled by John Smallman, "To Trust is to Be Free," May 12, 2013, at <https://wp.me/p1B8dY-dT>

Don't overlook the synchronicity: Notice how many spiritual messengers are talking at this moment about how to clear our vasanas and exit the constructed self.

Footnotes

(1) Lin Chi [Rinzai] in Burton Watson, trans., *The Zen Teachings of Master Lin-Chi [Rinzai]. A Translation of the Lin-Chi Lu*. Boston and London: Shambala, 1993, 58.

Introduction to the Constructed Self

Nov. 14, 2022

<https://goldenageofgaia.com/2022/11/14/introduction-to-the-constructed-self-download/>



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Footnotes

(1) As I discovered at Xenia Sept. 18, 2018. There, I dove deeply into my heart, in meditation, to find out what the origin was of the feeling of dismay I was experiencing (I'd just watched excerpts from *Frazzeldrip*).

I thought I'd get to the original incident and experience it through to completion. Instead I went way past the level of the vasanas [the constructed self] and kept on

going.

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

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

See also *An Ascension Ethnography* at <https://goldenageofgaia.com/wp-content/uploads/2023/03/An-Ascension-Ethnography-8.pdf>

The Constructed Self vs. the Shadow Self

April 12, 2013

<https://goldenageofgaia.com/2013/04/12/the-constructed-self-vs-the-shadow-self/>



Raven, group meeting hall at Cold Mountain Institute, now Hollyhock

Many people, when we talk about acts, routines, and numbers, think of this as our "dark side" or "shadow self." They speak in terms of our "darkness" and imply that this part of us is somehow bad and wrong.

The vast majority of people construct a version of themselves. We script our lives and become forgetful that we're living a series of poses.

But I'm not somehow implying that this is bad and wrong. It isn't a "dark side" or a "shadow self." It's just a version of us that we've constructed. It can however have unfortunate consequences.

On the other side of things, if one raises the subject with many other people, they feel attacked. It's a very difficult discussion to have. Most people today don't know why we'd discuss it.

It's a lost piece of knowledge in our society as it's constituted today. Very few people continue to have the same understanding that was the common property of

the Growth Movement. Where have you heard anyone say today "I'm aware that" or "I observe in myself," etc.?

Self-observation, owning our numbers, being responsible for our agendas and investments - all these are lines in the Dead Sea scrolls at the moment.

If I were to say to most people we need to become aware of our investments, they'd think I was being belligerent or negative. If I dared to imply that a person seemed to have a hidden agenda which I'd prefer was raised to awareness, they'd declare war on me.

That's one reason why I haven't pursued these subjects in perhaps the last ten years. There was no context in which to fit it. The context has been lost decades ago.

Be that as it may, this is the place I say we need to go as a society. We need to become skilled in raising the hidden side of our behavior to awareness, the constructed side, the packaged and repetitive, automatic and artificial side.

Like the iceberg which is 9/10 below the surface, and which can spear a ship without the spear being visible, 9/10 of our behavior is not at this moment visible to us either. And it can up-end lightworker efforts.

For nourishment, I have to reach back in time and take comfort from the remembered company that so valued this work. I confessed to a colleague a day or so ago that I actually feel lonely. I feel a need for the company and partnership of those people who remember what we created in those years - the clarity, the wholeness, the integrity. The ease with which we spoke, the comfort we felt in each other's presence, the deep bond of trust.

You could feel the love that connected us all. It was as thick as soup.

The Polar Opposite of Self-Awareness: Image Management

May 6, 2012

<https://goldenageofgaia.com/2012/05/06/the-polar-opposite-of-self-awareness-image-management/>



The opposite of being here authentically and transparently is creating and maintaining an image.

The est Training saw the substitution of an image for experience as the basic problem in life. We went for the menu instead of the meal. Counsellor Trainer Dennis Percy: “All those images get in the way of the experience.” (1)

After a while, said Trainer Angelo d'Amelio, “you’d rather have your pictures of what is than experience what is.” (2) Worse, said Hal Isen: “The concept begins to determine the experience.” (3)

Image management in general means speaking, acting and in other ways representing oneself so as to support an image of how one looks rather than the

reality. We opt for looking good, right, wise, compassionate, whatever the desire is that we serve. In doing so, we leave the truth farther and farther behind.

Gradually we forget who we are and give ourselves over to activities and views that maintain the image we wish to project. We get upset when our image appears threatened. We cover our butts by projecting more impressions that are designed to keep up our image.



Lucille Ball was the master of this gambit as a comedy act. Her white lies, which laid the basis of the plot's outworking, were almost always done to create, project or manage an image.

We cannot “know thyself” this way. We cannot fulfil the purpose of life, which is to know our true identity. We cannot escape from the wheel of birth and death.

Those people who manage their image may hire an image consultant to look good. They may “dress for success” or talk themselves up. They may promote themselves. If they own a company, they may hire a public-relations firm to make the company look good.

An entire industry – the cosmetics industry – endeavors to hide the truth and make a person look better than they actually do. On and on the activities in our society go dedicated to masking the truth in favor of projecting an image.

If you google “image management” today, far from seeing commentary on image management from the awareness movement, you'll only find courses on how to create your image, professionals who'll help you, products to assist you. But all of it simply adds to the illusion and hides the truth.

Because an image is not the reality, the attempts to manage our image and impression are doomed to failure.

The self-awareness movement turns aside from image management. It gives it up as futile. It grants that there are times and places where certain guidelines on dress, comportment, and style are viewed as mandatory and does not seek to put a person at risk.

But in any area where personal choice is feasible, it tends to avoid constructions of self in favor of “telling it like it is” (without harming of course), letting the truth be known, not withholding, not hiding, etc.

Sometimes groups conspire to manage their image. When they do, that action is generally known as collusion. One could call it group illusion and delusion as well. A group managing its image collectively requires all members to go into agreement.

People may do something and then agree to hide what they did. They may go round the circle eliciting agreement and identifying who does not agree to go into collusion. That person is then ostracized. We work in ways to support the prevailing image.

The inner voice knows when collusion is happening and sends back alarms, which we often call "the tug of conscience." To ignore that voice is to go out of integrity with oneself. And that radically diminishes our access to truth and self-knowledge. That is something that people who follow the path of self-awareness have agreed, explicitly and implicitly, not to do.

The self-awareness path is about being in integrity with oneself, remaining whole, being authentic, not splitting off, not undermining oneself or doing things obstructive or destructive to coherence and alignment with divine qualities.

It's an antidote to image management. It's about being seen and known as we are, not about manipulating impressions. It's about standing in our truth, not saying what we think others will want to hear. It welcomes and acknowledges differences, providing those differences are not geared toward creating an act, living from story, hiding behind a mask, etc.

The self-awareness path is about removing masks, dropping our acts, emerging from our stories. So the self-awareness path and image management are on two different tracks going to two different places. I plan to repost some articles from some time back that will illustrate me following the self-awareness path by removing masks and being transparent.

The self-awareness path is not about exposing others. It's not about being a passive aggressive and harming others under the path of serving them. It's about revealing ourselves and restoring our original innocence thereby.



A real man

Let's look at some of the things that self-awareness practitioners would say on the subject. Many of their observations were profound.

John Enright used to hammer home that guilt was a facade we hid behind to allow us to continue the behavior we felt guilty about. Said he:

“Guilt is 'Class B' membership in the club. The guilty smoker is not a righteous non-smoker, but he is more righteous than the not-guilty smoker.

“Guilt is simply a facet of image management. Why not do it and admit that you’re digging it? If you don’t intend to stop, then groove on what you’re doing.” (4)

“Guilt is the price you pay for clinging to an image in spite of the way you’re behaving.” (5)

Self-blame was also a manipulation, according to him.

“Self-blame is just another aspect of image management. It informs the other person that we know the error we made and prevents that other person from feeling able to call us on the error.” (6)

“Just acknowledge that you have done things and then go on. Everything else is image management.” (7)

Blaming others or trying to appear blameless was also an attempt to look good or be right, according to him.

“Dealing with another’s part in things is blaming or trying to appear blameless. As such it is reducible to image management. Dealing with one’s own part in things is taking responsibility and seeking improvement and real change.” (8)



A real woman

The antidote here was to stay with our own actions, thoughts and feelings and leave it to others to stay with theirs.

Managing the image, which usually involved reprogramming the mind, produced a temporary high but ultimately led nowhere, according to Werner Erhard.

“Reprogramming the Mind can of course produce something *called* satisfaction. A satisfaction that comes from succeeding through motivation or self-image can more accurately be called gratification. It may involve a sense of having gotten it, an approval of what you are doing. This can produce a temporary high. But one falls back from such a high. Worse, one may retain the belief that one now has it.” (9)

Whenever the trainers found someone trying to look good, they would unleash a torrent of jokes. Here are some.

Jeff Galbraith: “Those were the days of my youth – you know? Four or five years earlier?” (10)

Randy McNamara: “‘Who me? I’ve transcended my ego.’ See, now you have two egos: one called, ‘I have no ego’ and the one hiding underneath that.” (11)

Hal Isen: “Embarrassment is part of the structure of the withhold. You’re worried that people will think bad thoughts about you. They will. Even if you share good shit.” (12)

Image management was often called “pretense” and “patterns” by est trainers. According to Jed Naylor, pretending was guaranteed to keep us stuck: “What keeps us being shy, afraid, and embarrassed is the pretense of not being shy, afraid, and embarrassed.” (13)

Here is Werner on how practising awareness broke up the patterns.

"What had seemed earlier to be just the way I was now clearly revealed itself as patterns or mechanisms which I happened to have.

“As you break up these patterns, you begin to get in touch with your natural integrity. And as you get in touch with your natural integrity, you break up the patterns more. Thus a beneficent cycle or spiral begins, a spiral which becomes the deadly enemy of pretence.

“I don’t mean that there aren’t any problems in your life anymore after you discover your own integrity. ... There were *plenty* problems in *my* life.... I was still living a lie. Yet, instead of having dishonesty in my life, the real fundamental underlying integrity began to emerge, and to break up the old patterns which permitted the dishonesty.” (14)

So whenever we trade openness, authenticity, or transparency for attempting to build, maintain and sell to others an image or impression, we've sold ourselves out in a very big way. We've given up our lifeline to the truth. We've guaranteed that we won't come to know our true nature or identity and opted to protect and maintain an illusion instead.

Self-awareness is an antidote to losing ourselves this way. Standing forth as our truth, taking responsibility for what we say and do may be frightening at times, it may be painful and it even may cost us things, but it's the only way to attain lasting satisfaction, joy, full-self expression, and freedom from fear.

It also may be the only way (not the only path) to fulfill the purpose of life, which is to know ourselves deeply and truly as we are.

Footnotes

- (1) Dennis Percy, est Trainer Candidate, 16 Dec. 1980.
- (2) est Trainer Angelo d'Amelio, Nov. 1979.
- (3) est 6-Day Trainer Hal Isen, 15 Nov. 1980.
- (4) John Enright, Cold Mountain Institute, April 15, 1976. [Hereafter CMI]
- (5) Loc. cit.
- (6) Loc. cit.
- (7) John Enright, Awareness, Responsibility and Communication Course, Vancouver, January 20, 1979.
- (8) CMI, April 8, 1976.
- (9) Werner Erhard in W.W. Bartley, III. *Werner Erhard: The Transformation of a Man; the Founding of est*. New York: Potter, 1978., 119-20. [Hereafter WE]
- (10) est Trainer Jeff Galbraith, 15 April 1980.
- (11) est Trainer Randy McNamara, 18 Jan. 1981.
- (12) est 6-Day Trainer Hal Isen, 16 Nov. 1980.
- (13) est Communications Workshop Leader Jed Naylor, Oct. 1980.
- (14) Werner Erhard, WE, 105-6.

Looking Good and Sounding Great

April 11, 2013

<https://goldenageofgaia.com/2013/04/11/looking-good-and-sounding-great/>

I remember being in a workshop with John Enright, one of the most inspired workshop leaders I've known, and having John set for us our initial icebreaker exercise.

“Please turn to the person next to you and tell them how you're going to manipulate them in this workshop to get what you want.”

Oh, it didn't stop there.

“Now please turn to the person on the other side of you and tell them what pretense you're going to use in here to emerge looking good.”



Looking good

Raising our own acts and numbers to awareness doesn't have to be hard. In fact it can be - and before long is - pure fun. John billed his workshops as “hard-nosed permission giving.” What he gave us permission to do was live life fully.

Coming out of our shells could be said to be what all this was about. Another word for shells is automaticity.

Human beings are perhaps the only species who build a shell, program their behavior, create a thought form, as it were, and then substitute this "I, Robot" for the real thing - for living life.

Automaticity means substituting for the real us a preprogrammed, laid-out, cut-and-dried version of ourselves, a constructed self. We experience less and less of life, become dead and dead, and retreat more and more into a shell-like, protected environment.

Werner Erhard used to say that if we wanted to be protected from the outside world, he could oblige. He would gut us, hang us from a hook and suspend us in tepid water. There would be no risk, but no aliveness or self-expression either. "Living is dangerous," he'd say.

When we talk about acts, numbers and routines, we're talking about devising winning ways that get us through life safely and secure for us the things we really want - approval, wealth, sex, etc.



That certain something....

When we talk about scripts, we're talking about writing the lines we'll speak, fashioning the parts we'll play and planning the moves we'll make.

When we talk about the games we play, we're talking about the manipulations we use to defeat others, get what we want from them, and avoid giving anything we don't want to give.

We script life, plan our moves, dress for success, learn how to get girls, and look out for number one. None of this works if life is what we want to experience.

Life became a video game before we had video games.



That look....

Our chats in the lunchroom I used to call "howdido" conversations. We rehearsed what we said to the boss, planned our next approach, got our stories down pat of how we did even if we had to shoehorn details in or shave off whatever went wrong. We emerged looking good and sounding great.

But there's no aliveness to all of this. These are soulless ways of encountering life. Well, in reality we don't encounter life. Our scripts do, our numbers, our rackets.

So when we talk about the old paradigm, we're not merely talking about the greed and corruption of the powers that were. We're also talking about our designs and subterfuges, our ways and means of looking good and sounding great that have us live life at one remove.

All of this has to go.

Looking Blameless – Part 1/2

March 31, 2019

<https://goldenageofgaia.com/2019/03/31/looking-blameless-part-1-2/>



*Knight-in-shining-armor, Higher-Self behavior. La bell dame sans merci. Credit:
Frank Dicksee*

I'd like to explore events that are happening on two different planes of consciousness.

They therefore are not directly comparable so I'll do my best.

One is the exercise of the will. The other is the service (or following) of a vasana (or core issue). One is activation. The other is reactivation.

My hope is that by seeing the difference between the lower-plane behavior patterns and the higher-plane conscious state, we can get an idea of what awaits us on those higher planes.

So let me start with exercising the will.

Option 1: Exercising the Will

I recently became aware that I have a lingering thought that mastery of the will almost never occurs by itself in our modern world. I think it's knight-in-shining-armor, Higher-Self behavior. Reserved for a future life maybe.

Meanwhile taking complete responsibility for our lives is probably simple and easy on the Fifth-Dimension. There we're bathed in love and bliss and thoughts of harm don't arise.

I'll bet 5F folks consider it obvious to fully and completely take responsibility for every choice and action they take or reaction they have in their lives. But doing so seems regrettably less widely followed on this everyday dimension.

Like living in the moment or being immersed in the inner tsunami of love, taking complete responsibility for all one's words, deeds, and thoughts is (on the rare occasion I've experienced it) a portal into another domain.

The practice of any of the divine qualities leads to the same higher-dimensional place. The practice of the will is just as valid a path as any other. But we seem to have given away our wills to many competing sources today - advertising, political messages, psy ops, false-flag scares, etc.

And we give it away as well to the service of our own vasanas, which is what I'd like to focus on here.

Option 2: Serving a Vasana

To illustrate, I'm going to choose a vasana which I call "Looking Blameless." But before I look at it, let's look at where vasanas fit into dimensionality generally.

What I'm describing is what I consider to be routine, normal behavior among us in 3D, and even 4D.

You can substitute whatever vasana you want. It's the behavior pattern that's significant, not the particulars.

Like all vasanas, looking blameless is born of early-childhood mistreatment.

We say "as the twig is bent, the tree inclines." An early childhood injury sets a reaction pattern in motion that then dictates from that point onward how we react to events we fear.

"Not me, Dad. I didn't do it." Always ready to prove my innocence.

I see myself switching from taking total responsibility for my life to looking through the filter of wanting to look blameless in all circumstances. It doesn't matter what filter we look through. All filters limit us.

I watch myself shaping the narrative of my daily life so as to leave me feeling - and looking - innocent. I sand this part of the piece, polish that part, until I have my story exactly where I want it.

Then I publish it far and wide as the truth. Read all about it! Steve proven blameless again. I watch myself doing this, over and over again.

I used to call the conversations I and other colleagues had in the lunchroom, "howdido conversations." How did I do? seemed to be all we talked about, giving and receiving a pat on the back. We so needed affirmation.

Meanwhile I have this other aggressive side of myself ... well, I did. The aggressive one has left the field now. Only the vasana, the knee-jerk reaction, the reactivation trigger is left - wanting to appear blameless.

Your vasana will be different. The state of mind I'm describing I think you'll find is considered rather "normal" in our world, just not talked about.

I notice I almost never (except when I meditate) "step out of myself" and see the world from the vantage point of the present moment.

I walk around in a thought bubble forever, "refreshing screen" on a continuous basis.

I used to call this the self-serving bias. Nowadays I call it service to self. I'm exclusively in the service of my self a great part of the day.

Just feel into both circumstances of vasana- and will-directed behavior. When I do, I feel my heart grow cold looking at how much I speak from my wound and skew

the present circumstances with fears from yesterday and I feel it thrill when thinking of shining-knight behavior.

That's the vasana, the thought bubble I live in, at the expense of living in the spacious, satisfying, and blissful experience of total responsibility for my life; that is, mastery of my will.

Tomorrow I'd like to look at the costs of this way of life (OK, what sucks about it) and the way out for me.

(Concluded in Part 2, tomorrow.)

Looking Blameless – Part 2/2

March 31, 2019

<https://goldenageofgaia.com/2019/03/31/looking-blameless-part-2-2/>



True blamelessness: original innocence. Welcome to Earth, Mr. Einstein

(Concluded in Part 2, today.)

No Love

So how's that working for you? Kathleen would say. What are the costs of living life in this vasana-driven, reactivated way?

It doesn't matter that I've chosen this vasana and not another. It doesn't matter what vasana you choose either.

What matters is that we put ourselves on autopilot and miss out on love and opportunity. But I'm getting ahead of myself.

Once we see something better (life in the higher dimensions), how we behave in everyday life becomes clearer and we now no longer want to settle for the resulting costs. What are those costs?

The first cost, as I mentioned above, is that there's no higher-dimensional love in living life this way. We deny ourselves access to that higher plane of consciousness by insisting on serving our vasana.

Not like a blast from the Central Sun couldn't sweep aside our situation and leave us in the ascended state. Very likely it could and will.

Nonetheless, prior to Ascension, in these ordinary non-ordinary times, if I insist on acting out a defensive script from childhood - getting reactivated and going on automatic - love allows me to do so.

It allows me to fixate on my image and its reception. And love goes around me, passing me by, leaving me untouched.

That process of fixation goes on below conscious awareness, in the background, so to speak, so I'm not even aware of it.

The more I busy myself over the years managing my image to look blameless, the drier life gets. It's like living in the desert. No love here. No oasis among the dunes.

I'm cranking the pump at a water hole and all that comes up are wheezing sounds.

No Exercise of Will

The second cost of serving a vasana is that there's no exercise of the will coming from living life that way. It's a lost opportunity to grow and evolve.

We get no closer to that knight in shining armor that we are as our Higher Self. (1)

We abrogated our decision-making power and assigned it to a pattern.

We put ourselves on autopilot. The flight plan was determined by the felt need to look blameless. But there are other flight plans.

We end up knowing no more about ourselves than we did before. We simply followed a pattern, animal-like. All we were aware of was avoiding danger.

In my case, I become defensive when challenged, easily reactivated. I never question it. It's a human reaction, isn't it? (No. It isn't "normal".)

Not a way to live if you know there's something better. And I know, without the shadow of a doubt, there's something better.

The Way Out

So that's life in two domains - one where we've mastered our will and one where we serve a vasana and surrender our will to it.

What's the way out of the costs involved?

Processing the vasana for sure. (2) I simply remain passively aware of it and allow it to work its way through me, like something I ate, without attaching to it - without remaining glued to that channel.

Awareness dissolves everything but the Permanent and Eternal.

But, if you were to ask me for more actions that can be taken, I'll list them below.
(3)

Each time a vasana is eliminated I'm one step closer to the higher realm of love and bliss and complete mastery of the will.

Mastery of the will makes life in the higher planes possible, themselves the abode of endless love and bliss. While there in 2015, I remained immersed in an Ocean of Love and Bliss. That is life in the higher realms - as I remember it. (4)

Footnotes

(1) Whatever you consider that level of consciousness to be.

I once had the experience of seeing my own Higher Self and it appeared as a knight in shining armor, on a horse, all decked out in burnished silver, noble, magnificent. I refused to discuss it for a while because the sight was so sacred.

Kathleen had exactly the same vision, before me.

(2) See "How to Handle Unwanted Feelings: The Upset Clearing Process" at <https://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

(3) I have five suggestions to make.

(A) Choose a role model (Winston Churchill, Malala Yousafzai, the Lord Arcturus, up to you). Then before acting, ask yourself what they'd do.

(B) Invoke the universal laws like the Law of Elimination, asking Sanat Kumara to give the vasana back to the universe, with gratitude.

And invoke the Laws of Intention and Sacred Purpose as well, that we be restored to our factory settings of innocence and purity - of the original innocence, the original blamelessness of a newborn baby. (You must be as a child to enter the Kingdom of Heaven; i.e., the Fifth Dimension, buddhahood, nirvana.)

(C), Take responsibility for more and more of our thoughts, feelings, and actions.

(D) Remain aware of ourselves as our basic agreement.

(E) Regularly breath up love and bliss from our hearts.

(4) The state itself has passed. But one can never erase the memory of realizational events like these.

This is my latest attempt to describe the indescribable.

Layer Upon Layer of Constructed Self

July 2, 2019

<https://goldenageofgaia.com/2019/07/02/layer-upon-layer-of-constructed-self/>



A friend called me the other day on not acting very compassionately. And she was right.

There is a side of me that's superficial, uncaring, unconcerned. I'm incredibly shallow about the world and I actually don't know what to do about it.

Seeing how shallow I am brings up fresh, new levels of constructed self and a whole new raft of vasanas.

Of course, only my patterned behavior will be noticeable to other people. They won't feel my feelings or think my thoughts. But they may intuit them.

The pattern of not caring has to stop.

And the interests that support this kind of coping mechanism or survival strategy will have to be raised to awareness.

The other day, when I considered the extent of the ground to be covered to emerge from the constructed self and just be the natural Self that I already know I am, I nearly felt like giving up.

But if I did, many others might as well, I thought. We need just the opposite so on we go.

To mastery of the self, the ego. To restoration of full confidence and competence, restored deficits and disabilities, ready to serve.

Krishnamurti said over and over that knowledge of the ways of the self, the ego, the constructed self, whatever you want to call it, is what leads to liberation. I'm certainly getting to see mine.

Jesus added that the truth will set you free. Revealing the truth of the upset is the basis of my own method of purification of the vasanas. (1)

At some point, completing the vasanas and releasing them should get easier. Perhaps they can be eradicated for society....

Footnotes

(1) See "How to Handle Unwanted Feelings: The Upset Clearing Process" at <https://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

The Grand Motif

October 13, 2019

<https://goldenageofgaia.com/2019/10/13/the-grand-motif/>



Hmmmmmm....

I notice that, as I go down through my vasanās or core issues, I reach a place where I can almost draw back and see the bigger picture.

For instance, I've been reviewing my life and seeing how everything I did fits in with or has prepared me for what I'm doing now.

History, academia, museum work, Cold Mountain, est, travel in India, business writing, sociology, leaving academia, configuration management, writing legal decisions, etc. - each of those "assignments" contributed something to who I am and what I do at the present time.

As a second example, and the one I want to focus on here, when I draw back further and look, something very different comes into view.

I see a grand motif that colors everything about my thoughts, feelings, and behavior. It flows down through my life and also explains much about where I am today.

Everyone's motif will be a matter of individual choice. And in most cases the grand motif won't be pretty. (1)

It's reached in a moment of trauma and has become prized and habitual, immersed in the background of obviousness, hidden in plain sight.

OK, OK, enough build-up, Steve. I'm stalling because I'm embarrassed to say what mine is.

My grand motif is: "You can't trust anyone."

Everything I do, feel, and think is seen from the vantage point of always, already not trusting anyone. You'll find traces of it everywhere you look.

You can see it in the way my face looks after many years of seeing life this way.

You can hear it in my quick response to an offer to help. No, thank you. I'd rather do it myself. No, I'll do it. That's fine. I can manage. (2) I don't need help. After all, you can't trust anyone (to do the job right, show up for work, pay on time).

I don't make loans (you can't trust anyone to repay); I only give money if I have it (that way I'm not disappointed later by people you can't trust).

On and on the movement that ends in solitude goes.

I learned it from my Dad, who I'm sure learned it from his Dad, an example of intergenerational transfer.

But it turns out that Dad was only the ignition key that started my engine in this lifetime. Michael tells me I've had this vasana for lifetimes. (3)

If I were to comment on myself, I'd probably be self-serving. (4)

I don't trust myself to report on myself - or anyone else to report on themselves. As I said, I don't trust anyone. Least of all myself.

The only place to go with this vasana is ... well, into a very dark place, alone, let me put it that way.

Any motif that governs how we think, feel, and act is not eternal, not of love, and not of freedom.

It's an artificial restriction and boundary that we've erected and then obliged ourselves throughout time to respect. *Even though it may have an awful effect on us.*

Now that I know, I'm working on trust. My colleagues would probably notice that there's been a change in me. I'm keeping my big paws off things. I'm welcoming assistance. I'm encouraging others to step out.

I'm more than my vasanas. I'm more than a grand motif.

Footnotes

(1) Where is the grand motif, "I love everyone"?

(2) I don't see help as an opportunity for another person to make a difference. It's a potential source of disappointment.

(3) AAM: In many ways, sweet one, this has been your Achilles heel, not only in writing appeals and asking for donations, for money, but - in many lifetimes - you were fiercely independent and you literally can't stand asking for help. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 1, 2017.)

(4) Self-serving bias: I do no wrong; my Dad does all the wrong. Everything good about me I grew; everything bad I inherited from my Father, etc.

My Winning Number

December 2, 2019

<https://goldenageofgaia.com/2019/12/02/my-winning-number/>



Winning number

One of the traps that I fell into in my earlier life (say, before last year) was trying to master all the right moves and having all the right words to say, without really coming from my heart.

I might tell people I loved them without really feeling it.

I might pretend that I was listening to them, without really doing so.

I might talk people up in a coffee shop, without really caring about them. Rather, I was trying to get something from them.

I wanted to be accepted and valued, but not enough to really come from the heart. I was going through the motions.

Werner Erhard called the way I was being my "winning number."

We do what we think will win us whatever it is we want - approval, acceptance, money, sex, etc.

As long as my heart remained closed - and it remained so until I was 68 - I went through the motions and watched one relationship after another fall apart. I'd been so badly mauled in my early life that I didn't know what love was and I didn't know I didn't know.

The women I dated would love me and love me and love me and then go dry. It was now my turn to carry the ball and I couldn't do it. And so the relationship fell apart. Not like I knew why.

My relationships lasted as long as the woman was the one bringing love to it.

It wasn't until my heart blossomed in 2015 that I suddenly realized what love was. Oh, my heavens, THIS is what I've been missing! THIS is what the sages were talking about!

Now I feel almost unclean if I practice my winning number on someone. It's like eating stale bread.

I think it's very hard for us to get that no matter how slick our winning number is, no matter how clever we are or how good we look, if what we do and say doesn't come from the heart, the built-in b*llsh*t meter that we all have goes off in people.

Only their desire to be polite prevents them from saying, "I don't get your sincerity."

They tolerate us. They wax philosophical. They drift away.

The rising vibrations will fix the situation. But, oh, what would we do if that were not the case? If the vibrations were not rising? If Ascension were not coming?

We'd remain in a situation where, instead of love being exchanged, we'd all be eating stale food, going through the motions, never really experiencing the full promise of a relationship.

I say it's time to drop our winning numbers and really raise the love that flows in our hearts like an inner tsunami and send THAT out to the world.



It's time for us to become "love pumps" and contribute that most precious of treasures to the world's reservoirs.

Only a love economy, at all levels (personal, social, and spiritual), results in a true, substantial, and fulfilling exchange. And only such an exchange inspires, empowers, and satisfies.

Responsible for My Own Face

October 10, 2013

<https://goldenageofgaia.com/2013/10/10/responsible-for-our-own-face/>



Severity personified: Steve at the IRB (Immigration and Refugee Board)

What makes vasanas (reaction patterns) so insidious and hard to see is the self-serving belief that if I do something (or you or any of us), it must be right.

And if I do it, there must be a reason for it.

If we saw others behave the way we do when reactivated, we'd call them crazy, a jerk, and worse, but when we do it, we're right and reasonable.

And then we go a step further and make our vasanas the foundation of our character and, in fact, build a constructed self out of them.

And with each step, I (or we) go more and more out of awareness of what we're doing, what the damage is, what the cost is, and so on. After all, it's just us. And if it's just us, it must be ... right and reasonable.

Maybe forty years ago, I wrote in my first book (still in a drawer somewhere) that I'm invisible only to myself. The face I built for myself is not invisible. But, unless I look in the mirror, I don't see that face. Everyone else does and I'm not invisible to them.

Douglas Harding, he who had no head, (1) used to say that my face is your problem. Yes, I don't see it at all. No problem for me.

A local journalist once said that by age 40 everyone is responsible for his or her own face. I get that.

Because of the events of my life, I built a very serious and even severe face. I capped that off with eight years on the refugee bench listening to many stories that were pure fabrications.

The prize of gaining citizenship was so high that even many authentic refugees fabricated and such was the justice of the law that we were not allowed to refuse entry if even a credible remainder of evidence stood up to questioning and grounded the claim.

I'm not saying I disagree with that aspect of the law. I applaud it. But it showed that simply lying in some instances was no reason unto itself to disqualify a person and that was a very new concept to me at the time.

But listening to so much fabrication was an invitation to create a very serious, even severe, definitely sober-sided face.

I often saw people react to me as if I was severe when I didn't feel severe at all and then I remembered my face. That severe expression was plastered on me. I had created my own face and was now responsible for it.

So our vasanas become our character and our face becomes our calling card. And now here we are being asked to back out of it all. We're being asked to know when we're trapped in a vasana and to think about what the impact is of having the face we wear.

The rising energies are helping, no doubt. But it's a daunting task to deconstruct a vasana-based character, a reactive constructed self. Nonetheless, that IS the assignment.

I actually feel humble when I think about all that has to be taken down and taken apart if I'm to recover my original innocence and enter the kingdom of heaven, so to speak.

Another day, another vasana. Another vasana sourced and one more plank taken off this glaring signboard I call a “face.” If we source our vasanas, instead of projecting them onto others, we take one more step out of the constructed self.

Small steps, Ellie. Small steps. Another step taken on the road back to my original face.

Footnotes

(1) Douglas Harding, *On Having No Head — Zen and the Rediscovery of the Obvious*. On just getting present, without the mind.

Archangel Michael on the Constructed Self and the New Normal

May 14, 2013

<https://goldenageofgaia.com/2013/05/14/archangel-michael-on-the-constructed-self-and-the-new-normal/>



“Archangel Michael on the Constructed Self and the New Normal,” May 14, 2013, at <https://goldenageofgaia.com/2013/05/14/archangel-michael-on-the-constructed-self-and-the-new-normal/>

Archangel Michael completes the third of three discussions of vasanas and the constructed self with an examination of how and why the individual forms a mask or persona, how it's removed, and where the individual finds him or herself once outside the box of the constructed self.

An Hour with an Angel, May 13, 2013

Steve Beckow: Welcome, Archangel Michael.

Archangel Michael: Welcome to you, and yes, I welcome all of you this night, and this night of new beginnings and completions, for this is one of the things that you come to realize as you work with the Mother and with me and with the entire Council of Love and the Company of Heaven, that there is always beginnings and endings, and that the cycle is infinite.

And so I invite you, my beloved friends, to ignite my blue flame of truth, within your heart, within your throat, within your being, and certainly within your mind, because that is where much of the discussion this night is taking place.

It is about the constructs that you have chosen and brought forward. And make no mistake about it, it is a choice. So you have brought forward these constructs to have your, what you have designed, or believe that you have designed, as your life. And there are false constructs, and there are constructs of truth, of the genuine nature of who you are.

So we will address those, because both are necessary in understanding the core essence of your being and letting go of that which does not serve you, that which leads to and from vasanas, to and from an incomplete heart. And that is not the purpose of this journey. That is not the purpose of this shift, this Ascension. It is to be in the fullness of your heart consciousness.

So, let me say to you, I come to you this night, and every night, and certainly every week, as the warrior of peace and the archangel of love. Now, what does this mean, other than a title that I am stuck on? Why do I keep repeating myself to you?

It is because each time I say these things, each time I declare myself as warrior of peace, I am giving you the gift of my peace, the gift of truth, for these are intertwined, braided deeply within the core of your being.

So, when I say this, it is to ignite that within you, because the heart that is truly, genuinely, authentically at peace and in love and being love is a balm to the soul of the collective.

And, my dear hearts, you cannot truly, fully, be at peace if you are living and even more traumatically believing in the false constructs that you have brought forward because you think and you feel that they are necessary in order to survive. They are not. These are illusions of the old 3rd, and it is time for you and for all beings to be rid of them.

So, dear Steve, where do you wish to begin this night?

SB: Well, thank you, Lord. ... If you can describe how the constructed self comes into being — the mask, the persona; if you can describe the costs associated with meeting life from inside a constructed self; and if you can tell us how to exit the constructed self; and then, if you can describe what relationship life outside the constructed self has to 4th and 5th dimensionality, for instance, to flow.

I think I have seen — and I may be wrong in this, but — that worry and anxiety and all the rest of these unwanted feelings don't exist outside the constructed self. They only exist inside. So, if you could go over those questions with us, I'd be very grateful.

AAM: So let us begin. And you may feel free to interject...

SB: Thank you, Lord.

AAM: ... as you wish, and as the thoughts occur to you as well.

SB: Thank you.

AAM: Because this is intended to be a conversation. And I say that because so often within the constructed self the conversation is all internal. And it really does not take place outside, whether it is with another or with us. So let us start.

The constructed self, what you think of as illusion — and I will use this term again and again because I wish you to understand that that is really what we are discussing — these illusions, both of the individual self, the collective self, and what people believe to be reality, how have they truly come into being?

Now, when you incarnate — and yes, I am starting right at the beginning!

And when you have arrived in the womb, or [had] been exited through the birth canal onto the planet, you are still your miraculous self. And you have that connection to the infinite knowing, not only of this side, but to yourself and to all. It is always quite amusing when people, human beings, will say, "Well, look. The babies can't focus their eyes at such a young age." And we would suggest to you that the focus of an infant and of a newborn is sharper than anybody's.

One of the conditions that the newborn is given and is aware of, that it has about, oh, a period, a span of about 24 to 30 months in which to decide whether to stay or whether to return to this side.

For many years in your society, you had a belief that there was SIDS or that there was crib death. It was usually a situation where the soul simply decided that this was not the situation that they thought, that they believed it was going to be, and that they were going to exit.

It is also during that time when some of the most severe false constructs come forward, if the child decides to stay but has been abused. And that is when you see the situation of dissociation, dissociative behaviors. But let us put that aside.

During that time, what the infant and then the wee baby are deciding and taking in is information about the environment, about the family, and about the situation that they find themselves in, in awareness of who these beings are, called family, and also in awareness of why they have come, and their soul's sacred purpose. It is very early that these constructs begin to be formed.

And we do not say this at all in any of this conversation in a judgmental manner. But the child learns to react and form behaviors that they know will bring them love, nurturing, tenderness, cooperation, allowance, so that their basic needs — and love is a very basic need — can be met. But it is as early as that that these masks, as you have called them, begin to be formed.

Now, as the child grows, this is actually reinforced And you know this. And you know this of yourself. And I do not just speak to you, Steve. I speak to all of you who are listening this night, or who are listening at a later date.

And you certainly have seen it in children. You learn to behave and put on, adopt, personas that in fact make it more manageable, from your perception, on how to manage being in form and being in your particular environment, and usually a family or an extended family, including what you think of as day care.

The key component to these early masks is the reaction the child gets — the approval, the nurturing, the love, the acceptance. So the child very quickly learns, as you well know, that to behave in certain ways brings forth rewards, and to behave in other ways does not. And this continues and grows throughout every single person's lifetimes.

Now let me be clear, because we have begun tonight by saying that there are genuine core constructs, and then there are false constructs, false masks. So I am not suggesting that, if a child behaves in a kind and generous and thoughtful and sweet manner, that it is a false mask.

It may be, in fact, the basic truth of that individual. But what becomes false is when that behavior is brought forward as a defensive mechanism, or when that really is not the core essence of the being. And you will see that, and it is neither good nor bad. It is simply an expression of who the person is.

Now, what occurs and how the false constructs grow is primarily not even through direct injury, although that is one aspect, but also through the perceived danger and fear of injury. So it is a survival mechanism on an emotional, mental level, that if I do not behave in such and such a way, I will be hurt. I will be injured.

But if I hide away and keep this fear, or this behavior — that you have already judged, very early age, as not acceptable — then, if I hide this away, then I will be safe, and people will love me and like me and accept me.

This is the way in which human society has acted for thousands and thousands and thousands of years. And with each perceived danger, each perceived hurt, each actual hurt, each actual injury, the mask grows, until what you find is that you are imprisoned. And what begins to occur is that you actually come to believe that this pattern of behavior, of hiding — because that is what it is — is really who you are.

Now, the core of your being, the truth of your construct, of your essence, may very well be what you are imagining it to be, but you don't know because you are hiding it under layers and layers and layers of protection and misinformation, skewed information, about how you think humans and the world environment — no, not Gaia; we are talking about humans here, so — the societal structures, the educational structures, the financial structures, even the governmental structures, the power structures... you are trapped with these beliefs about how things are, and therefore the face you need to show in any given situation in order to survive and what you think of as thrive.

And the motivation behind that is very basic. It is the core of who you are. You behave in such manners because you believe that it will gain you love. You want to be loved. And yet it takes you so far away from the core of who you are and what you have to offer that you forget.

You forget that core truth of your being. And as you grow older and the masks are reinforced, they are no longer pliable; they have become brittle, and they have become fixed.

And so what you are presenting to others is not your vulnerability, your sweetness, your love, but what you think will gain you love.

Now, there are many complex explanations about how this occurs, but, my friends, it is actually very simple. You have one drive that is embedded within you, within your core, and that is to be loved, to love, and to be the essence of love. And in that drive is, “I will do anything to keep me on my journey back home, because what I am really afraid of is the separation.”

Now, you weren’t afraid of that separation when you incarnated because there was no sense of that separation. Even when you were an unwanted child, you came knowing, “Even if the human beings act up, I still have my connection to Mother/Father One, my guides.” But that fades. But that drive does not go away. And it is that drive that continues to nudge you, to nag at you, and to move you back to the truth of who you are and continue on that journey homeward. (1)

You say, “Well, how does that work?” You know that we have had a great deal of discussion about Ascension and making peace with the 3rd. And that is why I have emphasized the gift of peace I give you. And I ask you to accept and reignite within yourself week after week. The peace is what you are yearning for. And it is what is necessary to be fully comfortable in leaving the old 3rd dimension behind.

You have mentioned, dear Steve, that as you progress into the 4th and 5th and onward — and it is not a hierarchy; it is simply a differentiation — that these feelings, these illusionary feelings of worry, of attachment, of lack, limitation, control, dissipate. They are not present in the different dimensions. And when the 3rd dimension is cleaned up entirely and the old 3rd dimension is gone, it will not be present there either.

But how do you let go of all these constructs that you, powerful creators that I not only suggest you are but insist that you are, you have created these. You are masters at creation, and you are not even realizing it as fully as you might. And we keep saying to you it is time to create Nova Being and Nova Earth.

And you say, “Well, I don’t know how to do that.” And I suggest to you that you are creating every moment of every day in every dimension and every reality.

So, how do you tear away these masks? It is an act of tenderness, and it is an act of will. It is an act of surrender, and it is an act of love. You do not need to spend thousands of more years trying to figure out why you adopted such camouflage.

The only reason is that you wanted to be loved, and that the environment and the people that you found yourself with were either threatening or fearful to you. And so you adapted just as a chameleon does. You adapt to survive.

So, how do you practically go about letting these go? Well, first, it is by being honest and truthful. And that is why I have asked for this flame of blue to burn brightly in your heart, in your throat, your center of change, and in your head and your mind and in your mental and emotional bodies.

It is identifying for yourself — and it can be rapid — “Is this the truth of who I am? Or is this a mask, a false construct, a persona? Is this my ego-speak? Is this simply an adaptation of my being? Or is this the core? Is this the expression that I am in service and love for the Mother?”

If the answer is no, that this is a false grid, a false construct, then it is time, my dear friends, to let it go. This can be done in a variety of ways. It can be done with me; it can be done with your guides; it can be done through detailing — this is not superficial. It can be done through conversation.

But it has need to be active listening and therapeutic conversation, because you are needing to access not just the mask but the why. “I behave in this way, I react in this way, I put myself forward in this way because of...” And what you are going to find is that most of these have benchmarks. The early years are very busy in constructing these constructs of who you are.

But there are other benchmarks — the first time you feel rejected; the first time your heart is broken by romance and what you have perceived as love; the first time you have felt exposed and humiliated; the first time you have lost a job, or a friend, or a home.

So, there are very clear benchmarks. And with each of these benchmarks what you find is you added more layers, more masks, more subterfuge, more camouflage in order to get through it. But the price, my dear friends, is too high, because you came in divine perfection, in the fullness, particularly in this life and at this time of Ascension, you came with the fullness of your soul design, your talents, your capacities and your abilities.

We have been telling you that this is the time of your mastery. You have access to your multidimensional self. So it is time for this illusion to simply be eliminated, blessed, disintegrated, released, surrendered, and let go.

It is not as hard as you think. And it is a matter of catching yourself, or having someone that you trust implicitly, and that you care about and who cares about you — we are not talking about 22 years in counseling; we do not have 22 years; we are talking about someone — saying, “Is that really you? Is that really how you feel? Or is this simply a construct that you have developed to avoid pain?”

What is the truth of this situation? What is the truth of your heart? And to gently, tenderly, patiently — and sometimes it is very rapid — simply go to your heart, to this heart consciousness that is already awakened within you and simply ask. And if it is not of your core, if it is not of your genuine self, then let it go.

Is this clear, Steve?

SB: Very clear, Lord. Just before we go on, could I ask you, you described the drive to be loved and to be love itself as being built into us. Is that the same design element of life that Shankara refers to as the longing for liberation?

AAM: It is exactly the same.

SB: Okay.

AAM: It is the love that sets you free.

SB: Thank you for identifying that. I can write about that later on the blog.

I exited the constructed self. I'm not sure I exited it forever. I may have come back into it. But I did exit it for a time by an act of will. You described an act of will. And also a deep feeling in myself that I was entirely sick of my mask, of my act or persona.

And life outside it was wonderful. But I'm not sure that I could say that I was in 4th dimensionality outside of it. I was simply free of all these feelings of anxiousness and worry and what have you.

Can you talk to us, please, a little bit about the relationship between life outside the constructed self and the 4th dimensionality and 5th dimensionality?

AAM: When you are leaving the anxiety, the fear, the old constructs behind, what you are really doing is changing your vibration. And your vibration and what you have access to shifts. It is that simple.

And so yes, you are in the 4th and the 5th, because you are already... your feet are already firmly planted with Gaia. So, as you stay — and it is a practice, but it does not need to be an arduous practice, because you have let go of that feeling of struggle.

And let us tell you, surrender is an act of will — so as you have surrendered the old, you are free to enter into a feeling of liberation, as you put it; into a place where your creative self is truly stepping forward, so that you are in a place where you are able to work inside and outside of yourself, where you are in alignment

with universal law, and where you are in alignment with the truth not only of Gaia, of the kingdoms, of the planet, but you are also in alignment with the plan, with your plan and the Mother's plan.

So what you find is not that you are leaving physicality behind. That has never been the plan for this planet. The difficulty is the anchoring of all of this within the physical realm. It has been a challenge for many, and at times including us!

But nevertheless, let us be clear. As you are releasing those masks, think of it: you have new spaciousness; you have the joy, the gratitude, the love. And these are the elements of the higher realms.

So, you are living the divine qualities. You are building the joy because it is so expansive and, the more you expand, the happier, the more joyous, the more in gratitude that you are, and the more rapidly you are able to simply create.

Now, this is the key. This is a very important key for you to understand. "Not only do I feel better, but I actually have the energy of the universe to draw upon, more clearly, more readily, to bring forth my manifestation."

And I use that word in terms not of a selfish, self-centered way, but of the larger you, "To bring forward what I came here to do." And that is not the 3rd dimension. It is the higher realms. And so you begin to see differently.

And so I ask each of you to pay greater attention. So many of you — and we do hear your prayers — ask for your third and fourth eyes to be opened; for that center of vision to be expanded. But when you are in the higher realms, this is already occurring.

And what you think you are seeing with your physical eyes has more information and greater perception, so that you are finally able to begin to really see what is in front of you.

So you will see orbs, you will see angels, you will see fairies, you will see light, you will see colors differently. And you will be able to access that energy and bring it within you, to utilize it differently.

Now, it is difficult, because you are in a transition phase. So you can say, "Well, I am feeling like I can see for miles, and I see the energy beings." And yet the person standing next to you, who has still not made peace with the 3rd, is not there. And they say, "Well, no. I don't see anything, and I think you're imagining it."

So, this is also one of those situations where you need to understand that through your expanded field you are helping the person next to you, with you; that you can walk together; that it is not in your highest interest, it is not for your highest good to try and lower your vibration back down to the 3rd.

So you say, “I do not know whether I am in the 4th or the 5th.” Then what I say to you, my brother, and everyone else who is listening, stay there and find out, because that is where you will see us and find us.

SB: Well, Lord, perhaps I could intervene here for a sec and explain a little more of my difficulty in approaching the matter of whether I’m in the 4th or the 5th. And that is, I think I must come from a transformational model born of growth work in the seventies.

And that’s that when I enter, so to speak, a higher dimension, there’s a transformational experience, there’s a tremendous Aha! or a “get,” or some kind of peak moment, and after that experience I’m greatly expanded.

So, when I left the constructed self, it wasn’t an Aha! Moment. It was simply a falling quiet of the mind, and a freedom of worry and anxiety. And I said to myself, “Well, I’m not in the 4th, but I’m certainly at the bus stop, waiting for the bus.” Now, am I incorrect? Was I in the 4th?

AAM: You were in the 4th. And let us refer to this, because there was a great deal of groundwork that was done by the various transformation movements over the last several decades, many decades.

But part of being in the 3rd is this joy and this slight addiction to the Aha! moments, to this wonderful feeling of flying up and flying free, and being released. But that is also related to drama and to a connection that the light bulb has to go on.

And what you are doing — and I am not suggesting that there will not be some phenomenal Aha! moments, but — what you are really doing is stepping into new normal. So it feels as if this is simply the way it is and always has been and always will be, and can be.

So, yes, you are at the bus stop. Get on the bus and go exploring. Because what you are doing is you are grasping the energy; you are leaving the old false beliefs and paradigms behind. You are enjoying that feeling of expansion in your heart, your mind, your chest, but you are not asking yourself, “Oh, what’s next? What do I feel? What do I desire to do next?”

And sometimes it is a very simple question, of, “Well, I just want to go and sit in the park.” And sometimes it is a very big answer in terms of what you want to do with the rest of your remaining time on Earth.

But what you are learning is that your heart consciousness, if you are in your heart consciousness, which is 4th and 5th, then what you are doing is you are already driving your creation process.

And one of the things that you are beginning to realize is that the creation process is happening and occurring. The shifts are occurring so naturally, and without the high drama, that it doesn't feel spectacular, unusual; it simply is your new normal.

SB: Hmm. that's a very interesting way of looking at it. I'm going to have to throw out all the learning that I hope I gained during the growth movement years, because this does not seem familiar to me. It is new ground for me.

AAM: Yes, it is new ground.

SB: This gradual Ascension.

AAM: It is not as gradual as you think. So let go of the thought and simply be in the energy.

SB: All right. ... What would be the giveaway, or dominant difference that we would feel between the 4th and the 5th, Lord?

AAM: The 4th is more playful. The 4th is when you feel that you have awoken from a very deep sleep, and that you can see the colors, the rays, the sparkles, the energies both within yourself.... There is a feeling of great liberation, and you are seeing and perceiving your planet and Gaia and each other very differently.

You look at a person and you can see and know, or you can look at an animal and see and know, their truth and who they are. And it is the beginning of accepting that you know, personally, how to work with energy, to begin to bring forward what you desire for yourself and for the collective.

The 5th dimension is a very different sense even of physicality. It is being more in charge of how your form is working and operating, and how you wish to morph it or send it elsewhere.

Bilocation is a very easy process. The sensation of being in communication and connection with the different realms, whether it is the Company of Heaven or the star beings, many of whom come from the 5th, is more clear.

It is also the sensation and the knowing, the deep knowing, that “Now I am moving into the fullness of creating and changing and managing change to create myself and Nova Earth.” So, the 4th is more of a bridge, and it is an awakening, and delightful. And the 5th is more of a sensation of, “Now, I am getting down to work because I am connected and aware of all of the connections that I have.”

SB: All right, Lord. Well, thank you very much for that. You’ve certainly given us a beginning to understanding this whole notion of the self that we’ve constructed, the house that we built for ourselves and how to get out of it and prepare for our further rise into the higher dimensions.

Footnotes

(1) Shankara called this design element of life the “longing for liberation,” a subsensible thirst for God or Love that draws the individual Home.

⌘ Acts and Roles ⌘

Who Would I Be Without My Act?

December 21, 2020

<https://goldenageofgaia.com/2020/12/21/who-would-i-be-without-my-act/>



Again, the Pause has given me ample time for introspection. In a mood of introspection, I just caught myself saying something so significant that I stood there for some time immobilized.

There was something about the way I was being socially that I couldn't put my finger on, but it was skewing my behavior. I was off-balance, "people-pleasing," to use Len's phrase.

Then I heard myself (or somebody else) say, "I don't believe myself." I repeated it again and again as I stood there. It was a dawning awareness and it brought me to a standstill.

Yes, I don't believe myself. I watch myself craft my performance. How could I possibly believe myself if I witness myself rehearsing my lines, putting on my face, walking the walk, talking the talk.

How could I fool myself that I'm somehow being genuinely me?

It's all bogus.

Who would I be without my act?

The Gawkiness of the Constructed Self

March 16, 2014

<https://goldenageofgaia.com/2014/03/16/gawkiness-constructed-self/>



Remember when we were gawky teenagers for whom the worst possible crisis was the appearance of a pimple?

Remember what it felt like to manoeuvre and manouever to get the attention of that new boy or girl at school only to meet them and see they had no interest in us?

Remember what it felt like to kiss your date goodnight, see her amused smile, go home, and look in the mirror, only to see that you had blueberry pie all around your mouth?

Now flash forward to your adult years and remember what it felt like to be sitting at the head of the room, leading a meeting, knowing what needed to be done, feeling comfortable with yourself, and getting the job done.

Just get the difference in the two feelings. Experience the gawkiness, insecurity, and yawning dread of the teenager and the comfortable competence of the adult.

I personally prefer the comfortable competence of the adult.

The difference in feeling between the two is similar to the difference in feeling between coming from the constructed self and coming from the authentic self.

Coming from pre-fabricated ideas of who we are and how we should be, coming from our calculations and poses causes tension in the body, dampens our awareness, bottles up our courage, and leaves us second-guessing our every move.

Coming from a willingness to see ourselves as we are, to acknowledge our secret thoughts, our hidden agendas, and the reasons behind our strategies - in other words, being transparent - releases tension in the body, which then releases our awareness and our courage, and relieves us of the necessity of second-guessing ourselves.

The second way of being restores us to aliveness, full-self-expression, satisfaction, and bliss. The first way of being dampens them.

But to get there we have to open a door and walk through it. That door is what a colleague called “owning our own stuff.” We have to be willing not only to look at our warts-and-all self but to actually own it - to acknowledge it to ourselves and, if questioned, to accept it and thereafter to run it - if we do - from a point of awareness.

We'll never entirely escape having a constructed self. Every diplomat or statesperson conforms to a constructed self. Musicians, artists, soldiers, athletes do. It isn't a constructed self *per se* that's the problem. It's running it from a point outside awareness.

In my family we listened to Broadway musicals. And my Mom, when she brought food to the table, would pirouette across the floor and act out with gestures from the piece of music she was listening to.

She once posed beside actor Tyrone Powers at a Shakespearean festival, in such a way to suggest that she was talking to him when she was not. She was a terrific card and my favorite sequence of photos of her was when she was laughing so hard she nearly fell off the steps.

She loved to act but she acted from awareness, as all fine actors do. And she didn't have just one act; she had many acts. So a constructed self is not necessarily a bad thing. It can be the spice of life.

But when we're not willing to stand there, acknowledging what others can plainly see, wanting to remain hidden, wanting to hold onto our deep dark secrets, that's when the mischief begins.

We listen to spiritual advice. But our spiritual advisers may not tell us how to come out from our unacknowledged constructed self. They may not help us with conflict-reduction and conflict-resolution strategies. And many of us will be acting on a world stage.

We need to have looked at ourselves, to know our quiriness and idiosyncracies, our hidden investments and agendas. A colleague said the other day, I'm happy to give you my distortion of reality. She's in on the buzz. She knows how to reveal herself, warts and all ... or perhaps pimples and all. (No, she doesn't have warts or pimples.) She can laugh at herself.

Once a person has walked through that door, once they can say, yes, I got it on with a guy in the hospital linen closet; yes, I stole twenty dollars from Mother's purse; yes, I cheated the bank, then a whole suit of armor falls off us and we have our emotional mobility and freedom back.

So that's what I'm doing here now - trying to kickstart this process which is more often associated with the mind/body complex than with the spirit.

If you want to kickstart it within yourself, try filling in the rest of these sentences:

- Something I'm aware of about myself is....
- I see in myself that I....
- I feel....
- I have this thought that I....
- Secretly I feel....
- What I'm really after (or really trying to do) here is....
- What I'm hiding is....
- I'm pretending to be....
- I want you to see me as....

This opening up to our constructed self is needed or we may find ourselves at the most inconvenient times with the apple cart up-ended. Some heckler from the audience reveals something about us and we're not used to encountering that kind of revelation. Someone finds our button and presses on it repeatedly. (Well, you've seen me go off so you know what that looks like in my case.) Someone says something innocuous but it reminds us of our worst nightmares and away we go.

We reduce the chances of this happening by "looking at ourself," as my colleague said.

We as lightworkers, looking at walking onto the world stage, cannot afford to be up-ended. So it falls to us to begin the process of self-examination and fessing up to what our hidden and constructed aspects are.

From Vasanas to Scripts

September 17, 2021

<https://goldenageofgaia.com/2021/09/17/from-vasanas-to-scripts/>



A two-handed script

I recently had a breakthrough in my cleansing process.

Up till now I'd been processing singular vasanas (or core issues) as they erupted.

(1) A few days back, something different presented itself.

I felt awful and there was no reason that I could see why I might feel that way. So I began to observe. "Feel to heal," Kathleen says and I did so.

I named the feeling I was having as depression and I followed it. I used Kathleen's question: "How does this feeling relate to the past?"

But I wasn't just feeling depressed. I was depressed one minute and ... arrogant, self-important the next.

I had no idea that the two were even related or, if they were, how. I was confused and puzzled by the apparently-conflicting emotions.

And then I saw it.

I was not dealing with an ordinary vasana per se. I was dealing with a two-handed script. Two people's vasanas were talking to each other - in patterned ways.

I've dealt with scripts in the distant past as well, as part of cleansing a vasana, but I have no active memory of it. I know it was a subject we discussed decades ago. (2)

What was the script that was being played out in the background of my consciousness?

My family went through a cycle of abuse - mounting disagreement, then a fight, then separation, then making up, then mounting disagreement.... It went on endlessly.

My Dad really believed he was - and had to be - "the man of the house." He could be arrogant, self-important.

When that happened my Mother invariably responded with disappointment and depression and, surprised at not getting the deference he expected, they fought.

They followed a predictable script and what's happening for me is that, if one side of their two-handed script gets triggered, the other side arises with it.

I saw the problem stop up after I had a grumpy, irritable thought. I became depressed almost right after it. And I finally recognized what was happening as something I knew well.

I'm recalling how Dad, when he got in one of his moods, would wreck everything that stood in his path. I now know about the difficulties of his own childhood and can appreciate why he was that way. But it was no fun growing up with it.

I now see myself playing my Dad's and Mom's hands, sequentially. I have both inside my mind.

Previously I would have looked for layers in a single vasana - depression is one layer, say; arrogance a second. But this was clearly the family's circular emotional process having been etched in stone in memory, rather than my own singular reaction pattern or vasana.

In the Sixties, we'd have gotten at scripts people live, as Claude Steiner called them, through such means as psychodrama and role reconstruction. (3) But these and other growth processes are probably little practiced today.

So now I can add "scripts" to the phenomena to be fruitfully observed. One by one these knots in consciousness will be released.

The real learning lies in observing these inner constructions. Ascension will cleanse us of all of them. Now is the time, in my view, to do it ourselves and perfect our self-healing skills.

But if you want to be rid of the script now and in one go, rather than learn from it by observing it, then invoke the universal law:

I invoke the Divine Mother and the Law of Elimination to take this script of abuse away from me, immediately and forever, and erase all traces of it from my thoughts, feelings, and behavior.

Footnotes

(1) Using the upset clearing process: "How to Handle Unwanted Feelings: The Upset Clearing Process," April 25, 2011, at <https://goldenageofgaia.com/2011/04/25/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

(2) When I wrote this I forgot that I'd stumbled across this same two-handed script in mid-August 2021: See "Not Out of the Woods," August 13, 2021, at <https://goldenageofgaia.com/2021/08/13/always-more-to-go/>

(3) Psychodrama involved having other members of a group play important members of the family with lines they had to say. Rule reconstruction would involve positioning people to reconstruct a rule in the family - so, father glaring, with arms crossed; mother nagging; sister sticking out her tongue; etc. The sight of the family "statues" usually triggered insights, including scripts people lived.

A Script is Triggered and Where Does It Lead?

March 24, 2022

<https://goldenageofgaia.com/?p=334151>



That's a wrap!

I watched a wandering feeling of loss settle upon me. And instead of simply allowing it to be there and pass, I decided to get inside it, so to speak, and drive around a while.

I wanted to see what process I go through when I leave off observing a negative feeling and identify with it.

Right away I felt depressed, because loss usually goes along with failure and defeat, right? In my mind, anyways.

Not like I've failed or been defeated in anything that I can recall. It was the feeling that mattered. Loss led to depression.

Now, I was really dragged down. I've failed completely in my mission, I told myself. There was nothing else to live for. Goodbye, cruel world.

Let's go to commercial.

The white hats are saying it's theater outside. I'm saying it's theater inside!

Look how I just ended my career and life over an errant feeling of loss. A feeling that happened across my radarscope, in the face of which I sounded general quarters!

Paul has left. If I were looking for an explanation of loss, I need go no further than that.

But staying with the feeling of loss as loss - no matter what the outside stimulus - what did I do with it? I became that feeling, complete with story and actions. Probably lines and gestures too, if I looked more closely.

If I didn't do it in the "real world," I did it in the inside world - as an inner drama, which I would then act out in the outer world.

Everyone would then busily be trying to figure out what drove me to act that way. Now you know. The reasons have nothing to do with anyone else. They're idiosyncratic.

You laugh? This is an everyday problem. I don't regard myself as alone in thinking this way. I assert that the process I just went through is probably "what we do."

But there's a much more serious side to this and that's what I really want to focus on.

We're about to pass through a time of such challenge to our basic human decency that I believe we're going to need to break our automatic resort to the process I just described - where we take on our feelings and drive around in them, rather than neutrally observing them.

If we don't, in my humble opinion, we may suffer serious emotional harm and perhaps even breakdown because of the magnification of threat we're told to expect.

To be ready, to be prepared, as the Federation suggests we do, we have to stop identifying ourselves as our feelings. Not just that however. We have to stop identifying ourselves as our thoughts as well. (1) Both of these will probably be

going up and down with outer events and threat levels. If we identify with them when things get really "topsy turvey," as the Federation says, we'll also be going up and down.

I say this for my own good as well as anyone else's because I know that I fall into this process more times than I care to think of. I know I have to break my automatic resort to identifying with my thoughts and feelings.

A feeling triggered a script and, with cameras rolling, I drove around in my feeling of loss. Visiting such neighboring towns as Failure and Futility, I ended up in Dry Gulch.

Granted that the White Hats are in control, we don't know how bad things may need to get before people will wake up. It's already gotten bad enough for so many people.

As lightworkers, in my opinion, we need to hold it together (me too; not saying otherwise) through what's coming up.

There'll be wars and rumors of wars, says the Bible. Not nuclear wars. Not world wars. Not even wars, if you consider the theatrics of it all. But it darn well looks like war and people are dying.

This is a global change of management and the end forever of things like Nazism, the New World Order, the World Economic Forum, the Bilderbergers, the Illuminati, and their associated endeavors.

First Truth; then Reconciliation. The truth must be known. No mass executions. It isn't our lot to become like those we defeated.

For us, as we contemplate a global lockdown and general announcements, what do I recommend? Aside from all precautionary measures? Emotionally?

Remain in the center, in the middle, where the heart is. The center, the heart, is a portal to the higher dimensions. From there love arises, the kind of love which, if

we were in it, would make harming our fellow Gaians impossible. That love is what will eventually solve the world's problems.

Until then, remaining in the center will have us remain as peaceful and balanced as events will allow.

We'll get through this and we'll get through it together. Avoid the extremes. Remain in the center. Help where you can.

The peaceful shall inherit the Earth.

Footnotes

(1) It'd be very handy if we stopped identifying ourselves as our bodies too, but that might be a bit much to ask, short of an out-of-body experience.

Drinking the Poison, Hoping They'll Die – Part 1/2

August 1, 2021

<https://goldenageofgaia.com/2021/08/01/drinking-the-poison-hoping-theyll-die-part-1-2/>



Interesting journey....

I'd like to make a distinction between objective fact and subjective interpretation.

The worst I ever did was steal a chocolate bar. OK, a tin of rock candy too. For both of which I was caught and disciplined. That's an objective fact.

Apart from those cries for help (my father was hitting my mother), I was usually found defending the law rather than breaking it.

Nonetheless my inner life was turmoil. Predicting my Dad's moods, avoiding the back of his hand, staying away from him, etc. This was in part to objective fact, but in great measure subjective interpretation.

I lived for most of my life with the objective fact being that I was a good boy, relatively speaking (mother's contribution), and the subjective interpretation being that my inner life was hell (father's contribution).

In this sense, you could say that I created a split personality and was totally out of balance with my male/female sides.

Looking back, I can see how some very bad people seem like law-abiding citizens to their neighbors, until the hidden side of them erupts. No one knew of the volcano inside of me. Except those closest to me. (1)

Anger raged over felt abandonment from the crib onwards, betrayal, family violence, on and on. I'll look at the results at more length in Part 2.

I've processed most of that and it's been an interesting climb. We say that "ontogeny recapitulates phylogeny." (2) Well, my inner climb back from chaos and mayhem, most of it self-created, seemed to recapitulate human history from the caveman forward. I'm not out of the bog yet.

What I don't make disappear will be erased by Ascension, the same for all of us. But what an interesting journey.

It's as if I've been all places in the space of a single lifetime, from anger to love.

Who am I to point a finger at anyone else? To throw the first stone?

Let me demonstrate the true situation with an experiment. Take judgmentalness and love. Breathe into both.

With judgmentalness I feel constriction, a tightness in my stomach. When I release that tightness, nothing remains. Judgmentalness disappears.

With love, I feel uplifted, nourished, satisfied. When I breathe into it, it remains. In fact it expands. It subsides but it never disappears.

Even a simple experiment like this can show us that the higher vibrations are lasting; the lower vibrations are not. It isn't a great leap from there to surmise that the higher is more truthful and the lower more illusory.

Resenting is familiar to me; love is not. Love is relatively new in my life whereas the old ruts of judging and resenting - drinking the poison, hoping they'll die - are all well known.

Knowing Ascension will free me is grounds for my patience. Helping the process along by any means possible simply makes life more enjoyable.

Tomorrow I'd like to look at the old programming I replay as a part of this scenario.

Footnotes

(1) I was very touched my Whistling Yogi's account of his father-in-law, Leo. His story had similar features to my own.

(2) The foetus seems to pass through the same stages in its development as the species seems to have in its evolution. Factor in that straightforward or linear evolution leaves out the role of archangels and the Divine, who can create newly and in other ways affect evolution.

Drinking the Poison, Hoping They'll Die – Part 2/2

August 2, 2021

<https://goldenageofgaia.com/2021/08/02/drinking-the-poison-hoping-theyll-die-part-2-2/>



Credit: pngimg.com

(Concluded from Part 1, yesterday.)

I had such a classic example of old programming going off this morning, exactly as I was working on this article. I have to relate it here.

A friend phoned earlyish in the morning and asked me a favor which was at the limits of inconvenience. I said "no," but then relented (I'm a Good Boy).

From that moment on I began to exact a price by resenting. I put tension in my stomach. I created a grumpy mood. I accessed a set of saved and stored records containing my best lines, expressions, and gestures.

I resolved to persist until I got an extra special "thank you!" Everyone (my mind and body) had their mission, so to speak, and went to work. This was no drill. This was not *Toy Story*.

This was a Good Boy pouting and - worse - rebelling. It shades into a Good Boy exerting control over another and trying to shape their thinking; i.e., "train" them.

I next watched myself standing in just the right place to meet them, with a certain expression on my face, having prepared everything carefully, and waiting for my expected (notice the future-binding here - expected) extra special thank you.

Well, I got it and I watched myself stand down. Crisis over. Mission completed.

OMG. I just watched myself trigger and run an old program - *in real time*.

And I resort to programs a lot.

I never saw it until now but this is drinking the poison, hoping they'll die.

I'm only harming myself. I'm not harming them in the slightest.

But this is what ... OK, *some of us* ... do. I'm probably not the only one. (1)

What I was about to do was all fashioned by that precipitate of all our conclusions about life and people and our decisions flowing out of them.

Call it vasanas, core issues, old baggage, childhood trauma - the name doesn't matter. It's our old programming, which we trigger to get what we want in life, to train people, to control them, and have them do what we want.

And here I was acting it out. And I'm either congratulating myself on the desired effect or feeling depressed that I'm never going to get what I want from this person.

Which it turns out is (wait for it) love.

This is all upside down. Not least of all because love comes from my own heart. But let's leave that leviathan aside for the moment.

In this particular instance with my friend, I stumbled along, my old programming playing, and me ignoring it and being my usual cheerful self instead. It was awkward but I made it through without (once again) dirtying my own nest.

That's what attempts to control are, aren't they? Unless they're mandated by necessity, attempts to control only have us dirty our own nest. And then everyone agrees not to talk about it. (We call this "relationship.")

Why else would we be told that freewill is a universal law? Freewill is a design feature of the game called life. Control, unless necessary, as in a house on fire, ultimately fails, as the Mother reminds us:

Divine Mother: It is painful for a being that seeks power for themselves or power over another, whether it is a parent over a child, a husband over a wife, a man over an army. It matters not.

The yearning [for], the exercise of control never gives joy. The pain simply grows. And so the actions become more grotesque, larger, until the breakdown is and has [been] and will be occurring. (2)

When I really, *really* get that, down to my toes, I'll stop listening to my old programs and trying to control others and the outcome.

Meanwhile life obligingly gives me one opportunity to get it after another.

Footnotes

(1) Misery loves company.

(2) Transcript ~ The Divine Mother: Take Up Your Divine Authority, AHWAA, February 23, 2017, <http://goldenageofgaia.com/2017/02/28/transcript-divine-mother-take-divine-authority-ahwaa-february-23-2017/>.

⌘ Completing the Vasana or Core Issue ⌘

Another “Chaotic Node”: What Are We Processing?

Aug. 2, 2013

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



Ahem. The constructed Self

Excerpt only

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

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

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

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

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

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

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

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

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

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

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

And I discovered that such emotions as worry, anxiety, fear, etc., only existed within the constructed self, not outside, a very pleasant discovery.

The third troublesome layer is our ego. We could think of our ego as our auto-pilot. We can use it to fly the plane, even though we remain ultimately in control and responsible for our actions.

The ego wasn't always troublesome. It served us well during a period in which we tried to outcompete and even vanquish our neighbor. It definitely suits and serves the caveman in us. And as long as endeavored to remain the top Neanderthal on the block, it was our trusted friend and ally.

It just doesn't serve us when we want to leave all that behind.

“Ego” is the Latin word for “I.” We have many “I’s” and the ego is one of them. Our lives are about going deeper and deeper into the mystery of who “I” is. Ultimately we’ll find that our “I” is the same as everyone’s “I” and that that “I” is God.

But at a more superficial level, that “I” is the ego, the sense of us as separate beings.

To say that the constructed self will collapse or that we’ll pull ourselves out of it is not to imply the death of the ego. The ego itself is far more resilient than the constructed self and persists through many levels of enlightenment.

The ego lives on separation, duality, and polarity and doesn’t want to surrender itself easily. It bristles at anything that seems to threaten its survival - enlightenment above all. It resurrects itself after enlightenment, as Sri Ramakrishna describes here:

“‘I-consciousness’ persists. It disappears in the state of samadhi, no doubt, but it comes back. In the case of ordinary people the ‘I’ never disappears. You may cut down the aswattha tree, but the next day sprouts shoot up.”
(4)

“You may reason a thousand times, but you cannot get rid of the ego. The ego is like a pitcher, and Brahman like the ocean -- an infinite expanse of water on all sides. The pitcher is set in the ocean. The water is both inside and out; the water is everywhere; yet the pitcher remains. ... As long as the ego remains, ‘you’ and ‘I’ remain. ... The ego cannot be got rid of; so let the rascal remain as the servant of God, the devotee of God.” (5)

I actually saw the face of my ego once in a moment of stress and it was a fearsome sight: red in the face, consumed by anger, a raging fiend. That scared me straight, you’d better believe!

Andrew Cohen once said: “What is the price [of enlightenment]? Ego death.” (6) But the ego does not die with the stages of enlightenment prior to at least Fifth Dimensionality. Whether it dies then or is simply attenuated, I’m not certain.

But the constructed self *can* be left behind.

The situation with the constructed self is rather like a knight being encased in a suit of armor. The suit of armor is the constructed self. The knight, when he steps

outside the armor, retains his ego, but is free of the confinement of the armor plating.

Many, many of us are seeing our vasanas quiet down after years of processing them. But we may not have stepped outside the constructed self. And even once we've done that, that does not dispose of the ego.

And we need to learn how to recognize when the ego auto-pilot is on and manually disconnect from it when it seeks to fly us into territory where we don't want to go. It remains useful to tell us when we're about to walk against a red light or call someone by the wrong name. But its usefulness will shrink and shrink in the times ahead.

What is the one best answer to all this processing of “toxic negativity”? For me, the one best answer is to do with it what God does with it.

God does not resist so let me not resist what's occurring.

God is passive awareness so let me be passively aware of what's occurring. Let me be with it, without resisting it, simply observing it until it disappears.

Awareness is not neutral. Awareness is like a solvent. What we observe with passive awareness will pass away as quickly as it will for anything.

Of course it'll have its own time and cannot be rushed. But it will disappear fastest if we simply allow and observe.

What we resist persists. What we accept passes away. As Sri Rajneesh and many other sages are fond of saying: This too will pass. It's only if we resist it that it persists.

And if it passes away through our observing and accepting it, we'll have peeled away one more layer instead of reacting to it and creating a fresh one.

Footnotes

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

(2) There is an extensive literature on how to source or complete vasanas, on this site. See: “On Processing Vasanas” at <https://goldenageofgaia.com/on-processing-vasanas/>. However the advice given above as to how to be with a vasana is for me the essence of the matter.

(3) You can find articles on the constructed self under “The Path of Awareness” at <https://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/>.

(4) Paramahansa Ramakrishna in Swami Nikhilananda, Swami, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 105.

(5) Sri Ramakrishna in GSR, 708.

(6) Andrew Cohen, *In Defence of the Guru Principle*. Lenox: Moksha Press, 1999, 13.

What is There to Let Go of?

Feb. 23, 2013

<https://goldenageofgaia.com/2013/02/23/what-is-there-to-let-go-of/>



Mother/Father God created this whole illusory world for her own pleasure. She created a game of life so that she might make herself known to herself. (1)

Since God is all there is, knowing Herself is a challenge. Many of us know ourselves as a result of interaction. But there's no one for God to interact with and so She created us finger puppets. We interact with each other. And each time one of us realizes who we really are (God), God meets God.

God made up certain rules for this game of life called “natural” or “universal laws.” They governed what could be done and what could not.

God made certain statements that reveal that She has made a world and made up the rules of how to participate in it. Here’s one from the *Bhagavad-Gita*, the Song of God:

“This entire universe is pervaded by me, in that eternal form of mine which is not manifest to the senses. Although I am not within any creature, all creatures exist within me. I do not mean that they exist within me physically. That is my divine mystery. You must try to understand its nature. My Being sustains all creatures and brings them to birth, but has no physical contact with them.” (2)

She allowed us the limited ability to create. She gave us freewill to do as we like. She created a graduated world in which, the more we learned of our own true nature, the more we advanced through these layers or dimensions. The “higher” the dimension, the more wonderful they become as we approach “nearer” and “nearer” to God. (All these are loose ways of speaking.)



As we learned more, we created more. But sometimes what we created was “not-Divine.” (How can anything be "not Divine" in a world in which only the Divine is? Again more loose speaking and more paradox.)

That which increased our separation from God could be said to be “not-divine.” Ignorance, hatred, vengefulness, coldness - all of these increase the (apparent) “gulf” between us and God and can be said to be “not-divine.”

God gave us hints on how to return home. For instance, Krishna, an Incarnation of God, gave us this clue:

"I am all that a man may desire
Without transgressing
The law of his nature." (3)

If one asked what could be safely embraced as being Divine, then Krishna has answered that question: “I,” that is God, am all that can be desired, sought, or embraced without invoking a compensating and correcting natural law.

The Divine Itself and everything that is qualitatively like the divine is all that we can desire, seek and embrace without incurring karma or corrective action. In this game of blind man's bluff, it is as if God were saying: "Not that. Not that. I am over here."

The world that God created is full of paradoxes. For instance it is equally true to say that “I am not within any creature. ... My Being sustains all creatures and brings them to birth, but has no physical contact with them” and to say that God exists in the heart as the Self, Christ, or Atman.

The mind reels at that statement and says how can God not exist within any creature and exist within every creature as the flame in the heart? God is too big to enter the heart. God is indivisible. Etc. One answer is that that flame does not exist as any physical entity. Another answer is that God does not “exist” within anyone. Still another answer is that a small "particle" of God, and not God Herself, exists within anyone, as far as the Indivisible can be said to have or make fragments of itself or particles.

The answer is that the mind cannot figure out this puzzle. It never could and never will be able to.



So what there is to be let go of is equally a paradox. Because what there is to be let go of is anything that is not divine. But given that everything is divine, what could be “not divine”? Again that is left for us to discover. And it cannot be discovered by the mind, although it can be discovered by the heart.

Anything that "separates" us from God could be said to be “not divine.” Anything that obscures God in Her native state could be said to be “not divine.” Anything that harms another, disadvantages another, blocks us or another from knowing ourselves as divine could be said to be “not divine.”

And the list goes on.

So what there is to be let go of, speaking in common and simple language, though inviting paradox, is everything that is not divine. It is left to us, in the course of many lives, to find out what is not divine, to find out what it means to “let go” of it, and to discover what results.

Footnotes

- (1) “We do not want anything capitalized.” (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 12, 2016.)
Mother God is all we can ever know. Father God is unknowable. On the reason for the creation of the world, see *The Purpose of Life is Enlightenment* at <https://gaog.wpengine.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>
- (2) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c194, 80.
- (3) Ibid., 71.

Vasanas and Patterns are the Chief Obstacles to a World that Works

June 15, 2019

<https://goldenageofgaia.com/2019/06/15/vasanas-and-patterns-are-the-chief-obstacles-to-a-world-that-works/>



"Vasana? What's a vasana? Anyway, I don't have any."

What I'm about to say is for me really important:

Vasanas or core issues plus the counterproductive behavior patterns they give rise to are the major obstacle to having the world work.

The removal of our core issues and any related and counterproductive behavior patterns is an effective, understandable, and global approach to removing the prime obstacles to enlightenment. And ultimately Ascension.

Vasanas and patterns are the reason our relationships don't work. They're behind every war that was ever fought.

Everything that doesn't work can be traced back to a triggered vasana or the counterproductive behavior patterns it gave rise to, in my opinion.

What's going to face us as lightworkers when the major events start popping is that we're going to have the vasanas of large sections of the population going off like Roman candles. Unworthiness, doubt, fear, etc.

Chances are we'll be frontline in addressing frightened people, reassuring them, and handling the work that arises out of this for society.

I remember what Michael said:

"If no [lightworker] steps forward into [leadership] then there is a massive vacuum because many of the billions upon your planet have not yet learned, adapted and integrated the new tools – the fullness of this new energy.

"So [when non-lightworkers] are assigned ... or try to step up ... to create and to take the leadership role, they do not have the training and insight to do it in a way that is achievable. ... So there is a lack, a vacuum of leadership.

"Now, who, upon this wondrous planet, has been hiding in the shadows or edging out, or in the limelight and is ready? ... Who has been diligent and practiced patience and fortitude and stamina, and anchored the divine qualities? Who is it that is prepared to do this? Well, it is the lightworkers."
(1)



How to work with a vasana?

Listen to another for long periods of time, until they have a thorough sense of having been heard.

Put our desires aside and be there for another. No, it doesn't matter that we're not interested in the subject they want to discuss because it isn't about us. The other person needs to be heard.

Put clever answers and our felt need to contribute aside. Can we just be present for another in whatever state they may be in?

The Buddha said: "Do only wholesome actions; refrain from unwholesome actions; and purify the mind.

Eradicating vasanas is purifying the mind.

Reparenting ourselves around our counterproductive behavior patterns is refraining from unwholesome action and doing only wholesome action.

The Mother puts the dharmic element succinctly: If the behavior pattern is not of love, don't act on it.

Eradicating our vasanas and related behavior patterns is an action of general and global import - probably the most needed and valuable contribution we can make in a time when the need is great for lightworker leaders who won't have vasanas erupting (I still do).

When our vasanas and patterns are eradicated, we exist as an open space in which love, peace, and bliss can appear. I can't claim to have had the full experience of that. (2) Very far from it. But the lesser experiences I've had also point in that direction.

Also relevant: We're about to meet people (our star family) whose intelligence, sensitivity, and ability to love exceed anything we can imagine. (3) The greatest share of education will lie with us until Ascension burns away our mental and emotional "seeds" of future action - that is, our vasanas.

Think of the growth work we do before then as us getting up to speed, cranking the engine, priming the pump. We're aiming for as many people as possible ascending. And, we'll be meeting our star neighbors in the process. Lightworkers will almost assuredly be the ones who'll inspire, empower, and lead terrestrials out of the desert, if it proves possible, of their remaining issues and patterns.

In sum: Eradication of the vasanas and the counterproductive patterns they give rise to, in my opinion, removes the chief obstacle to having the world work and clears the way for the widest possible Ascension.

Footnotes

(1) "Transcript: Archangel Michael – On Mastery and Leadership, April 16, 2015," at <https://goldenageofgaia.com/2015/04/25/transcript-archangel-michael-on-mastery-and-leadership-april-16-2015/>.

(2) The full experience would be Sahaja Nirvikalpa Samadhi, the culminating event of Ascension.

(3) Our star family.

What if You Don't Know How to Source a Vasana?

December 2, 2014

<https://goldenageofgaia.com/2014/12/02/what-if-you-dont-know-how-to-source-a-vasana/>



You've been reading the blog for three years and all you heard some time ago was how to source (or complete) a vasana. (A vasana is an archaic reaction pattern.)

You heard it again and again but the technique somehow eludes your grasp. And besides you're rushed for time and want a very simple method of passing through the sudden outburst when a sleeping volcano erupts.

How about the next best alternative?

The next best alternative..... Hmmmmmm....

This is not going to sound like the next best. But I assure you that, to my mind, it is. Here it is.

Just be aware.

That's it, but there's a lot to that little "it."

Start becoming aware. A good beginning would be to say "I'm aware of" or "I'm aware that." Again and again and again.

I remember how six weeks of being aware at Cold Mountain Institute showed me that I was out of touch with my feelings. Maybe I'm just slow, but the realization itself came like a bolt out of the blue. And opened the door to a whole different world of incredibly-rich experience than I'd ever known before.

I'm aware right now that I'm moving my apartment and should be frazzled and I'm not.

I'm aware that I was late for an appointment today (almost missed it) and should feel abashed and I don't.

I'm aware that my place is in chaos and I'm enjoying it. I'm aware that I'm impressed at how organized I am. I'm aware that I'm approaching this move as I'd approach project change control.

I'm aware that I'm doing one thing at a time and completely finishing it before starting the next. I'm aware of a quiet stillness inside.

Being aware of ourselves and what we're doing, thinking and feeling takes us out of the domain of the mind and into the domain of the Self.

The domain we leave is called "unconscious awareness." (1) We're aware but have no knowledge that we're aware, no consciousness of ourselves, no reflexive consciousness.

The domain we enter is called "conscious awareness." We do, think and feel: that's common to both domains. But in this domain we have the added dimension that we're aware of ourselves; we have reflexive consciousness. We're aware of what we do, think, and feel. And we're aware that we're aware.

Just as I could say that love creates, preserves and transforms, so I could also say that awareness creates, preserves and transforms. Love and awareness both refer to the essence of God.

We're therefore "being God" when we're self-aware. Awareness will dissolve the vasana, not as quickly as using the upset clearing process; a little more randomly -

for instance, we have to lie in wait for the vasana to reappear whereas with the clearing process we get right in there and work on the vasana, sometimes before it goes off.

Most times we cannot work on it until it erupts. But it's getting easier to access and source a vasana in the face of the Tsunami of Love.

But even if we leave vasanas aside, being aware is still a versatile and full-fledged spiritual practice, one of the best gifts we can give ourselves, an endlessly-fascinating pursuit. It renders the quickest and highest returns of bliss than any other path that I know of with the exception of pure and simple love.

How can you tell that I love the path of awareness and look back on the times when I practiced it at growth centers like Cold Mountain Institute as some of the happiest of my life?

So if you can't nail down the upset clearing process - you can't name the feeling, you can't get an the image of the earlier-similar incident, or you don't know how to re-experience your original emotions - go for the more general approach, in the mastering of which you'll enter some of the most absorbing and rewarding areas of life you may ever find.

Be aware. Increase your awareness. Maintain your awareness. We are, as it turns out, simply that awareness. All the rest of it - body, mind, everything we see around us - is something added as we descend Jacob's dimensional ladder. Strictly extra and optional. Our awareness alone is eternal and unchanging.

The one who's doing the looking? That's the one you're looking for. Are you aware of the looker?

If you wish to be free,
Know you are the Self,
The witness of all these,
The heart of awareness. (2)

Footnotes

(1) I'm using the term more loosely than Werner Erhard might have. Werner used it to refer to the transformed state of awareness. I'm using it to refer to the reflexive or self-aware state, a state junior to what Werner was discussing.

(2) Thomas Byrom, *The Heart of Awareness. A Translation of the Ashtavakra Gita*. Boston and Shaftesbury: Shambala, 1990, 1.

How to Handle Unwanted Feelings: The Upset Clearing Process

April 5, 2011

<https://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/how-to-handle-unwanted-feelings-the-upset-clearing-process/>



How do we deal with negative feelings like hatred and vengefulness that arise when we remember what the dark side has done to us – causing death and destruction and other forms of suffering? How do we deal with our emotions without wanting to lynch the dark ones?

We could if we wanted address it using the "cognitive" approach: by educating ourselves on the accurate situation we're in as Matthew, SaLuSa, Saul, Hilarion, and others have revealed it to us.

That would involve us seeing that we created the dark ones from our own dark side and that, if we withdraw our attention from the dark ones, we move away from them and reach a point where we no longer have to be in their world or dimension.

We could use the growth movement answers such as hitting a pillow, shouting in our car, punching a punching bag, expressing ourselves with the same degree and kind of emotion as the upset.

We could use Ho'oponopono and forgiveness. But what can we use when none of these seem to work?

Readers here know that I recommend a process which I've called the upset clearing process. Using this, we "source," or get to the bottom of, the original upset. When we've reached the source of the upset and completed the experience at the base of it, the upset disappears and sometimes will not return to bother us (sometimes we'll have to repeat the process).

There is a part of me that sighs when I introduce this subject. Because, although it sounds straightforward, it's not entirely so. Many people fail to locate an image of their earlier upset. Many fail to grab the first image that flies by their minds. Some don't know how to "be with" the image. Some try to move the process forward when they should be passively observing.

There are many reasons why we may find ourselves unable to make the process work and I don't know what to say about that through the medium of writing. If I were standing beside another person, I could guide them through the process. But writing? Not obvious how to do it.

That doesn't mean the process doesn't work. It just means I don't know how to accomplish the task in writing.

Nonetheless, I'll lay the process out in the hopes that some of it will ring a bell and either you'll be able to make use of it yourself or else find a setting in which the process is used and get face-to-face instruction in it. I have to say that it took me years to learn it and then do it enough times that many of my major upsets have lifted.

The aim of using this process is that, instead of correcting the ignorance that holds the situation in place or instead of expressing ourselves until the upset lifts (if it does), we complete the experience of the piece of old business that has us see the world and respond as we do. The process is the same as what Krishnamurti called "passive awareness" and Eckhart Tolle calls "practising presence."

It is covered by innumerable articles in the subsection "Preparing for Ascension" in the righthand column. I've probably written about nothing else more than the upset

clearing process because I know how freeing it is. At the end of this article I'll list the other articles that treat it.

I learned this process from encounter-group leaders, Werner Erhard, John Enright, Vipassana meditation, and enlightenment intensives. It has many names but has been discussed in the channeled messages that we've been reading for the last two years, all of which say, in brief, "complete your unfinished business."

The Upset Clearing Process

1. Name or Describe the Upset

We cannot process an upset that is not already happening so value your upsets when they happen. What usually happens for me is that I get upset and begin winding up to attack the other person (who "upset me," right?). Then, in a flash, I realize I'm in an upset.

Instead of attacking the other, I stop what I'm doing, take a deep breath, and begin the upset clearing process.

I begin by identifying the upset in any way that does the job for me. "I don't like other people attacking my friends." "I don't like it when the guy next door warbles in his awful voice." "I don't like being served cold food."

2. Identify the Accompanying Feeling

When these things happen I feel (rageful, ready to scream, irritated). I take a moment to fully experience the feeling I've named. I breathe into it. I let it fill me up.

3. Locate the Earlier, Similar Incident

What troubles us about the incident is almost never the present situation. It is usually an incident from the distant past which was so difficult for us that we stepped out of the flow of life and stopped experiencing there. Often we made a binding decision of the form "I will always" or "I will never." What we must do now is take ourselves back to that discrete moment in history when the traumatizing event happened.

So I ask myself for an image, word, phrase, thought, or memory that will identify that original incident. Now here is where most people go off the track. The image comes shooting by them and they don't notice it. Or else they don't like the first image that comes to their mind and dismiss it for one reason or another, looking for a second image.

No, the mind works perfectly to send you the image you asked for. Take the first image that comes shooting across your mind. That's the mind doing its job.

4. Experience What Arises to Completion

Passively be with that image. Stay with it and allow it to tell its story to you. Feel the feelings that arise, no matter how unpleasant they may be. This is a crucial element of the upset clearing process.

If you feel like crying, cry. If you feel like shouting and can shout, then do that. Etc. Remain there, being with and observing the feeling and the incident for as long as required until you feel it gradually lift. Continue to remain with it until you're completely restored to Self.

When it lifts you've completed the experience - this time. You may have to repeat it, but at least, once you've allowed it to play itself out, it may loosen its grip on you.

And it may not. It may require a number of repetitions of the process but the upset will finally lift and you'll be rid of it. If you project your feelings onto others and act out your upset, you just energize the upset and hold onto it for the next time. But this way, you've taken a step towards completing it, "sourcing" it, or "flattening" it.

No emotion or thought lasts forever. All have a beginning, a middle, and an end, which is why sages say "This too shall pass." If we allow an upset to pass through us without getting behind it, acting it out, and projecting it onto others, it will complete itself, disappear, and release its grip on us. Doing that is the way to complete unfinished business and free yourself from hatred of the dark and vengefulness.

Now that's easy to say, but the fact of the matter is that it took me 23 enlightenment intensives, several repetitions of the est Training, three months of encounter groups, and numerous other workshops to release some of the major upsets in my life. So it isn't necessarily something we can accomplish overnight.

But it is the road out of the forest that I know and with the energy rising on the planet it just may be that clearing upsets becomes easier as we go along. I wouldn't be surprised if that was the case. Moreover, the galactics will assist us to release our unfinished business; I'm sure of it.

One last thing: Karma and issues are different. Our karma will be forgiven us; our issues perhaps not. Our karma is the lessons that are destined to come to us later in this lifetime or another lifetime. But our issues are right here with us now. It's the difference between the movers saying they will move your household furnishings (karma) but not your backpack (issues). If you have a heavy backpack, then there may be much labor involved in moving it. The movers leave that to you.

So, whether you can make this process work or not, whether you can't make it work right now but will be able to later, this is the way out of feelings like vengefulness and hatred.

Confessions of a Lightworker Lemming

Dec. 24, 2010

<https://goldenageofgaia.com/2010/12/04/confessions-of-a-lightworker-lemming/>



One definite outcome of lemming behavior

“Confessions of a Lightworker Lemming,” December 4, 2010, at <https://goldenageofgaia.com/2010/12/04/confessions-of-a-lightworker-lemming/>

Nudge, nudge, wink, wink.

I am a lightworker lemming. Not a teenage werewolf or survivor of a chain gang, but a lightworker lemming.

To escape from the ravages of Lemming Disease, I made the task a lifelong study. I now experience moments of release and then periodic onset of the disease again. I cannot relax my vigil even for an instant because the disease re-presents itself if given the slightest opening.

Because the condition can be serious, can spread in a very short time and can reach epidemic proportions seemingly overnight, I am issuing this medical alert. I recommend that everyone familiarize themselves with the facts of this disease. I can only refer to my own experience to show how difficult it is to treat and how extensive are its ravages.

Epidemiology

Lemming Disease is ancient. It was known in Roman times, the Middle Ages, on the frontier, and in the modern city. It is found in all climates. It has been seen in the Holy Land as well as less holy lands. It afflicts a large proportion of the population. When it breaks out, it can quickly spread throughout the masses – particularly throughout the masses.

It is named after an innocuous creature, which, when it abandons individual judgment or discernment, can take catastrophic steps, even extending to extinguishing its own life in service to the emotionally-aroused group.



Lemming Disease can be spread in seemingly-innocuous situations

It has been called by different names at different times: following the crowd, mob rule, redneck behavior, etc. It is spread by a carrier clinically known as a demagogue but popularly known as a rabble-rouser. It thrives on rhetoric and what one doctor has called “memes.” Memes are slogan-like encapsulations of events, which leave out as much as they explain. Lemmings thrive on memes just as fruitflies thrive on table scraps.

Contracted early in life, it can be episodic and periodic. Left untreated over time, it can gain control of the organism and quickly become chronic. It grows by repeated episodes.

Signs and Symptoms

The leading sign of the disease is self-righteousness, a sense communicated by word or gesture that one is right, one's side is right, one's side has God on it, will win, will leave the other in the ash heap of history, etc. This sign gradually resolves itself into a particular facial mask which displays disdain for others and unflinching confidence in the rightness of one's own cause.

Its symptoms are snap judgments and knee-jerk reactions to events, the onset of mental and emotional arthritis, with a general stiffening of the mental and emotional joints. Eventually our voices and ideas become restricted in their range and we become living fossils.

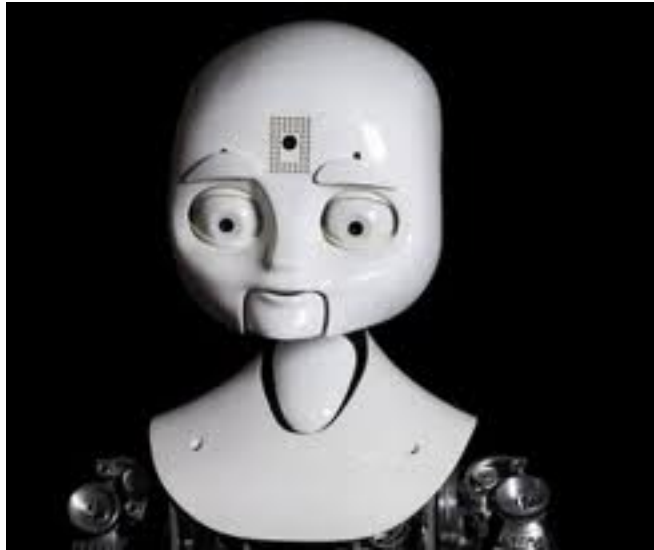
Target Population

It can affect anyone. But it particularly afflicts the brave, those who are willing to stand out from the usual passivity of the group and protest an unwanted condition. To find strength, they join in numbers and engage in antipathetic behavior, which can quickly go to excess and does not yield to reason.

Ironically, having initially stood out from the group, the victim of Lemming Disease now succumbs to the group.

In its extreme form, redneck victims of it can be found in any population – darkworker or lightworker. The same sclerosis or arthritis results no matter what one's view or intentions. It spreads quickly among men. Locker-room behavior is a particularly-fruitful medium. But it does not spare women.

Etiology



Advanced case of sclerosis from Lemming Disease. Notice the button where the Third Eye should be.

Lemming Disease has many causes. It spreads because numbers offer a sense of comfort and safety. People under its influence do what they never would have done alone. It is seen to spread wildly under conditions of public assembly or discussion.

In its beginning stages, the condition is temporary and leaves one feeling ashamed upon subsidence, if one has any residual connection with one's inner doctor, that is. Lingering self-righteousness perpetuates it by allowing one to live with the results of an outbreak. It is a form of compensation for the damage caused by one's behavior.

Much worse than alcoholism, an outbreak of Lemming Disease can utterly throw one off the wagon and induce one to do monstrous things. One loses connection with one's conscience. One can commit all manner of unspeakable crimes. One can even kill while under the influence.

It is known to induce temporary euphoria which has a hypnotic effect. During an outbreak, one could throw oneself off a cliff or do other things that could result in harm to oneself or death. One would never ordinarily do these things while calm or sane.

Hindus have a compendium of natural remedies called the *Bhagavad-Gita*, which describes the disease and its eventual outcome.

Be angry, and you confuse the mind;
Confuse your mind, you forget the lesson of experience;
Forget experience, you lose discrimination;
Lose discrimination, and you miss life's only purpose. (1)

Lemming Disease works its effects by causing one to lose discrimination or discernment. Pandemonium is the result. It is a form of temporary insanity or delusion. Slowly it results in a change of state, inducing a chronic form of mental and emotional sclerosis, arthritis, calcification, and petrification.

The Cure

A peculiar feature of this condition is that it cannot be cured in a period of remission. An outbreak must occur for it to be seen and treated. While a "sleeping volcano," its presence cannot be detected. Only an eruption brings it to the surface, within reach of treatment. This is the only reason why an outbreak might be welcomed. But feeling it and yet not acting on it can be a delicate art.

To cure it requires our removal from the issue of the moment and a calm reception to the mind's deeper layers, until the real source of the upset becomes revealed and cleared. I call this the "upset clearing process."

Some varieties of meditation can help. I particularly recommend a ten-day Vipassana meditation retreat, to bathe in the calm waters of the discerning mind and observe the upset, or a seven-day stay at an "Enlightenment Intensive" sanatorium, there to engage in a group process that addresses the disease. A single stay will simply reveal to us the presence of the disease. It takes repeated treatments to escape from it.

Many feel that the achievement of a particular state of "enlightenment" makes one immune to Lemming Disease, but apparently not. The tendency to respond in a kneejerk manner can afflict the enlightened as well. The death of kneejerk responses apparently does not come, alas, until a very advanced state of enlightenment (clinically known as "sahaja nirvikalpa samadhi"). Or it comes from liberal, repeated, and sustained use of the disease-clearing protocol.

I have tended to follow my own twelve-step program to extricate myself from its clutches. I own that I am powerless over my condition. Only a higher power can restore me to sanity. I have made a searching and fearless moral inventory and

admitted the exact nature of my wrongs. And now I soberly carry this message out to others who are susceptible to the disease.

At this time of year, we remember a particular victim of this condition, one Ebenezer Scrooge. Once a recognized success and a man ahead of his time, Scrooge gradually became fossilized by repeated outbursts. He was redeemed by a series of epiphanies which shocked him into a new way of being. Let his emotional sclerosis and mental arthritis be a warning to us all. Turn aside from lemming behavior, O reader, to avoid peril to your immortal soul.

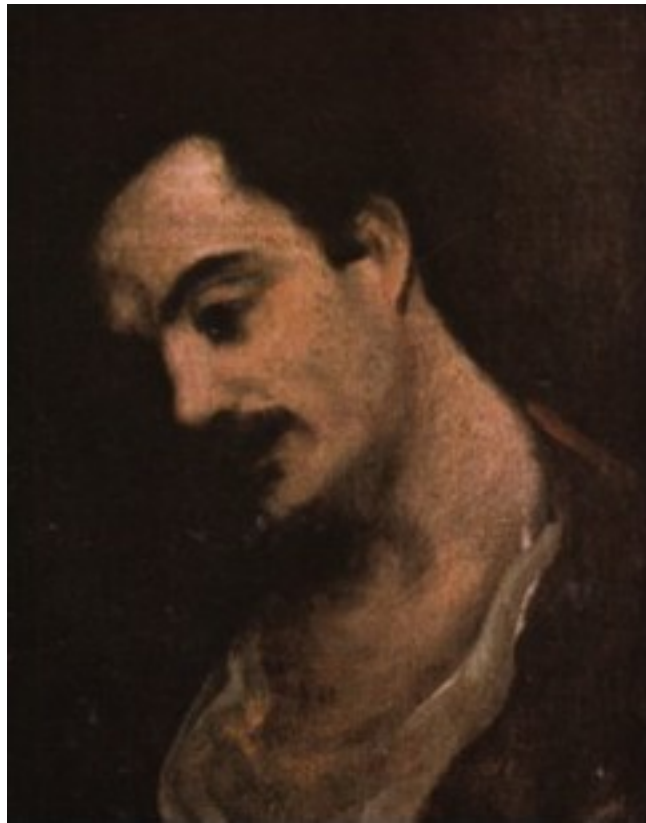
Footnotes

(1) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 42.

Entertaining the Counterintuitive

October 14, 2013

<https://goldenageofgaia.com/2013/10/14/entertaining-the-counterintuitive/>



Kahlil Gibran

Kahlil Gibran could have been speaking of these times when he said:

Like sheaves of corn he gathers you unto himself.
He threshes you to make you naked.
He sifts you to free you from your husks.
He grinds you to whiteness.
He kneads you until you are pliant;
And then he assigns you to his sacred fire, that you may become sacred
bread for God's sacred feast. (1)

One minute we're as high as can be and the next minute we're stretched beyond belief. One minute we're full of energy and the next minute we can't stand on our feet. We're being kneaded like dough, or so it seems.

What's the purpose of it?

Well, I don't know the divine purpose of it, but I certainly can guess at some of the psychological purposes.

I've said on other occasions that our vasanas (reaction patterns) make up our constructed self. But the precipitate of our vasanas is what Wilhelm Reich called "character armor" and Eckhart Tolle called "the pain body." (2) We store our upsets in the body as bands of muscular tension (character armoring) and we also store pain in our etheric bodies. The aggregate consciousness of pain is the "pain body."

Holding the memories of our pain has several effects. Awareness varies, I believe, inversely with the level of tension in the body. The tension we feel from the memory of pain lowers our awareness.

Crying and laughing both release tension, as do bioenergetics, rebirthing, Rolfing, yoga, stretching, and many other practices. The tension that these practices release is often the really solidly-packed-in tension.

Relaxation also releases stress, which is one of the causes of tension, along with our belief systems or vasanas (or core issues). Music, walks in nature, a hot drink, massage and other practices such as these relax us, lower stress levels, and heighten awareness.

Love, such as we've been feeling this past week as the Mother pours her clarity energy out to us, rids us of stress as well, but exposes the holding patterns in the body and therefore can raise vasanas to the surface in the same way that lowering the water in a river exposes rocks.

The raising of vasanas to the surface is not a sign of defeat. I think you've heard me say often: Oh, boy, here comes a vasana. Whoopee! I get a chance to complete it!

You cannot complete a vasana unless it's up so, when one is up, that's our big chance. Not to project it onto someone else, but to experience it through to completion, at which point it lifts.

Everyone has vasanas, even supposedly enlightened masters. Our vasanas aren't burned to a crisp until after sahaja samadhi, which lies perhaps a year out in front of us. We have a ways to go and you can rely on the energies to pull us like taffee

until the preponderant part of our vasanas are gone. Whatever is left will be forgiven us by the Law of Grace. (3)

What to do?

There are many approaches to ridding ourselves of vasanas, or what Eckhart calls "strong emotional reactions." A whole portion of this blog is dedicated to exploring those paths. (4) But the very best way I know to complete a vasana is to paint it with awareness - what Eckhart calls "presence."

Remain aware of the vasana as it arises. Follow your breath if you need something to help you stay present (remain as presence) as the vasana moves through you. As I said the other day, awareness (or presence) is decidedly not neutral. Awareness is a divine solvent. Knots in consciousness cannot persist through simple, bare awareness.

Project them onto others and they grow. Resist them and they persist. But remain in bare awareness of them and they cannot remain. This too will pass and it does - most readily - in the face of bare awareness.

So much of what we need to do in the spiritual realm is counterintuitive. Our first impulse is to DO something. We push and lift and strain ourselves to accomplish useful work.

But the Divine does not move. The Divine is still. And the Divine is ultimate awareness. If we want to become men and women who move without moving, do without doing, then we need to rest in awareness.

We need to understand and accept that what applies in the Third-Dimensional world of matter is not ultimate and that things like awareness are much more powerful than what we think of as action.

Remember how the Divine Mother said in her interview on *An Hour with an Angel* that we could be a wayshower without leaving our bedroom? (5) Well, yes, because lightwork does not have to be active. We also serve who only stand and watch.

So whether we're in a chaotic node or bathed in delicious energies, we need to entertain the counterintuitive spiritual disciplines and cultivate such things as standing still, resting in simple awareness, accepting the tumultuous and just observing it. We need to "be with" our upsets and listen to what our body tells us. And, above all, we need to relax and allow the knots in consciousness to lift from the solvent of bare awareness.

Footnotes

- (1) Excerpts from *The Prophet* by Khalil Gibran at https://www.selfdiscoveryportal.com/poetry_gibran.htm.
- (2) Wilhelm Reich, *Character Analysis*, at https://wilhelmreichtrust.org/character_analysis.pdf. Eckhart Tolle, "Living in Presence With Your Emotional Pain" at https://www.huffingtonpost.com/eckhart-tolle/living-in-presence-with-y_b_753114.html.
- (3) "With the end times rapidly drawing so near, many souls have elected to take on all remaining karmic experiences. For many it is therefore a hectic time, particularly at a personal level. When you ascend karma will have been cleared by you or 'written off' through the Law of Grace." (SaLuSa, Aug. 3, 2011 at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm.)
- (4) "On Processing Vasanas" at <https://goldenageofgaia.com/on-processing-vasanas/>.
- (5) "You can be a way-shower in your bedroom." ("The Divine Mother: The Role of Clarity" at <https://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/the-divine-mother-the-role-of-clarity/>.)

Neither a Jukebox nor a Living Fossil

June 5, 2013

<https://goldenageofgaia.com/2013/06/05/neither-a-jukebox-nor-a-living-fossil/>



The Divine Director said through Tazjima the other day:

“Even acts that appear to contradict one’s immediate understanding of self can be turned around and presented as a lesson for others to absorb and benefit from as an example of being true to self and to the greater Self, the collective of humanity.” (1)

That certainly makes sense to me and it’s in that spirit that I discuss my own traps and vasanas, pratfalls and realizations.

One occurred the other day. I observed myself having a reaction to a situation. I was giving feedback but the feedback I was giving was stronger than was probably appropriate. And I wondered where that was coming from. I looked and saw a vasana underneath it. A vasana is an archaic behavior pattern born out of reaction to ancient trauma.

In this case, I saw myself as a young child, the runt of the litter, trying to get a word in edgewise in a conversation between my father, mother and older brother. I was looking up at all the older folks, utterly unable to have my own point of view be registered in the group. And I reached the conclusion that nobody listens to me.

Having reached that conclusion, I must have decided to make sure I said things in a way that was listened to. So I developed habits like repeating myself, saying things with enough bite that they got attention, becoming a stick in the mud that had to be listened to if the caravan was to proceed, etc.

So just to repeat myself (not wanting to depart from pattern): I reached a conclusion, made a decision on the basis of it, and developed patterns of behavior that became part of my constructed self, persona, or identity.

Pretty common stuff so far. But over the years this pattern becomes extended, exacerbated, stretched, etc. With continuous repetition, outside the field of awareness, I become ever more acerbic in my comments, forceful in my presentation, and so on. My behavior and personality become skewed: as the twig is bent, the tree inclines.

The tendency of vasanas to become more and more objectionable over time is why I say that, if we don't source or complete them, we end up in a rocking chair, nattering to ourselves, a living fossil.

We end up talking to ourselves because no one wants to be around us or listen to us (in my case, my vasana of concluding that I was not listened to would become a self-fulfilling prophecy). We become fossilized because we've repeated the vasana so many times and added so many layers to it that it becomes difficult to break free.

Werner Erhard used to call vasanas "records" and a person with many records was a "jukebox." So we become a jukebox after a while, endlessly playing our top ten tunes.

But at least becoming aware of the vasana means we can't run it now without being aware of it. And the centipede that becomes aware of its hundred legs ... well, you know what happens to it. Nothing left for it to do when it piles up into a little ball than become a butterfly.



So, even if we haven't learned to source a vasana, we can still at least raise it to awareness. I personally am fascinated with the way a human being works. I can observe my own folly for hours and get a rousing laugh out of the way I be.

Nonetheless, we have the added payoff this time around in that an investment in awareness pays off more than perhaps any other investment I can think of. And smooths the way for all that comes next.

Footnotes

(1) "The Great Divine Director: Be True to One's Self," channeled through Tazjima, 1 June, 2013 at <https://bluedragonjournal.com>.

Drama and Harmlessness

July 17, 2019

<https://goldenageofgaia.com/2019/07/17/drama-and-harmlessness-part-1-2/>



Our love of drama goes back millennia

As I go about observing my responses to things, seeing where I flip into potential harmfulness ... OK, attack mode ... I see that I cannot observe a vow to be harmless and yet engage in drama. The two are irreconcilable. They cannot both exist in the same space.

A number of games in Eric Berne's *Games People Play* were about drama. One I remember is "Let's You and Him Fight." "Kitchen Sink" (or was it "Vesuvius"?) is another. Come to think of it, most of his games were about drama.

Drama is the outcome of exaggerating one's description of someone or one's account of some event for the purpose of:

- eliciting attention
- putting someone down
- raising oneself up
- slowing events down, or
- stopping an action altogether.

We may rehearse our story until we have a version of events which best serves our purposes.



Then we sell that version to others, as if it were the truth, often through gossip and innuendo.

Dramatic people may spice their accounts with the odd bit of good news to throw others off the track. How do I know? These are all things I did.

Drama involves a pre-meditated departure from the truth ... OK, OK, a lie ... which remains a lie even if both parties accept it as "fair game" or a necessity for some reason.

The TV show *I Love Lucy* was based on the plot of the heroine telling a little white lie which inevitably grew into mammoth proportions. Here Lucy and Ethel deceive their boss about how well they're handling packaging the chocolates coming down a fast conveyer belt. The lie just grows and grows.

Lucy illustrates the fate of the deceiver in a totally-disarming way.

When drama is engaged in to raise one person's profile by lowering another's, harm results. Inevitably it's justified as the truth. Somebody seems to win; somebody definitely loses from this way of conducting relationships.

Drama befuddles and prevents balanced and honest evaluation, prior to action. It "muddies the water," so to speak.

It commits people to untruths and so gets them deeper and deeper into a world that doesn't actually exist. The world has no truthful foundation and no truthful elements.

All fronts are "false fronts," but a front built on drama seems fated for eventual fall and abandonment. Under new management. There's no future for the drama that so characterized the third dimension and formed the plot of so much television and film fare, even today. Especially today.

It encourages a world of deception and strategy for some, actual criminal activity for others, and a feeling of being out-of-integrity for the casual visitor and infrequent user. For those dealing with such a person, it's an energy drain, a continuing unpleasantness, an obstacle to be avoided, etc.

Michael once called drama "this cancer, the largest human addiction." (1)

So taking a vow of harmlessness entails of necessity taking a vow to let go of drama.

Gee, what a sigh of relief I breathe.

Again: Just stop it without putting anything in its place. All that needs to happen is that drama needs to go. Where drama is not, truth has the space to be.

Again this falls under the heading of "reparenting" myself. I'm dropping unwholesome patterns of behavior without putting anything in their place. And I'm binding myself to wholesome courses of actions, as far and as fast as I judge it to be healthy for me.

Footnotes

(1) My task as an awareness writer, he said, was to help illustrate "how to let go of drama — this cancer, the largest human addiction. " (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, April 25, 2013.)

The Worst Possible Virus: The Inner Hitler

September 17, 2020

<https://goldenageofgaia.com/2020/09/17/the-worst-possible-virus-the-inner-hitler/>



When tension increases, awareness decreases.

The converse should also be true: When tension decreases, (1) awareness should increase.

And so, in the midst of chaos, my awareness appears to be increasing. Having dropped Constant Comment, weathered the eruption of Humiliation that followed, (pant, pant) I notice that I have reached a place of ... well, more clarity than I've known so far.

I see brush and obstacles still in the way of emergence, which is my goal. (2) I'll know when I arrive at my destination. It'll be unmistakeable; the higher dimensions are.

Today I "caught" a voice go off inside me that had more relationship to Adolf Hitler than it had to ... name a saint.

It was my Dad's voice. I just heard a snippet of it. But I'm familiar with the history of the Second World War and the sound of Adolf Hitler's voice superimposed itself on the other.

It was like a two-track comparison of their speaking. They had the same range, the same force, the same insistence.

I saw the whole dictatorial routine, number, or act in a flash of recognition. When I speak of intellectual, emotional, and realized knowledge, this was realized knowledge.

Oh my Gawd, that's who I am at times too.

OK, OK, not all that much. Not trying to exaggerate. But I have lost it at times.

Time to switch hats to the ethnographer.

If I don't experience the feelings arising from it, I'll perpetuate the act. If I want the act to disappear, I have to allow myself to experience what follows. (3)

The recognition caused re-examination. And reparenting.

I know where this act leads. Everyone on Earth should know where this act leads, unless memories have grown short. I'll issue a reminder: To total destruction.

To cities laid waste, to millions massacred, to nations destitute, subject to foreign rule. To the use of ever-larger - and finally nuclear - weapons. Those who lived by the sword died by the sword.

Oh my Gawd, I have the dictator within myself. This is the worst possible virus.

I say that my awareness has deepened because I heard just a snippet internally and immediately recognized the act.

Each time I flash on that voice and see the picture of my Dad yelling at me, forcing me to obey, I feel revulsion.

But who cares where it came from? He got it from his Dad. And so on. What difference does it make?

The point is I made a video of it, stored it away, watch it endlessly when the vasana erupts, and now play out that role myself - as the only way I know.

Like so many actors, I've become a role I detest. How and when did that happen?

Ok, so this is the next stop on this journey, to experience to completion the inner Hitler. (4) And then up will come the next thing. And the next.

Tension should decrease and awareness increase if I (quietly) process this vasana. And the next.... This is my plan for my gradual Ascension.

I assert that every brush cleared, every obstacle overcome restores me more closely to my Natural Self. (5)

Footnotes

(1) Heaven forbid in our world that it should do so lest I be accused of being other-worldly!

(2) Such as the Mother describes here:

"[The gunas, the Trimurthy] is formless, and yet it is form. It is a way of connection, and it is a way of understanding and entering into a higher vibration of being. So *it helps the emergence into my energy*.

SB: Sort of like stair steps?

DM: That is correct. ("The Divine Mother: Come to Me as I Come to You – Part ½," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.) [My emphasis]

I'm seeking to emerge in exactly the sense she's pointing at there. And I assert it happens in stair steps. Constant Comment, Humiliation, and now the inner Hitler departs, revealing more of my Natural Self; these are all steps.

I also assert that this is an effect of the rising energies and hence a trace and indicator of our gradual Ascension.

See also "Emerge from the Shell," February 9, 2020, at <https://goldenageofgaia.com/?p=306371>.

(3) Matthew Ward put the matter nicely in his latest message:

"Intensifying light during the aforementioned period offers an ideal opportunity to set positive intentions for personal growth. Go into your heart space—as God said, "The heart is the seat of the soul"—and if introspection shows residue of anxiety, self-doubt, judgments or discouragement, letting go of it by breathing calmly, deeply, will give you peace in body, mind and spirit. Please do that for yourselves, dear family, so you can be free of stress and stay in balance."

(4) Doing so is like letting air out of the balloon of ego whereas getting heated and having self-righteous disagreements only breathes more air into the balloon. I keep trying to offer different metaphors. Here's another. Going into extreme behavior energizes a vasana (or core issue); calmly experiencing the rejected emotions like humiliation and the inner Hitler robs the vasana of energy.

Gradually we get to emerge from being a vasana-driven stimulus/response machine to being a normal and natural, pure and innocent human being.

(5) Sahaja = Natural; Sahaja Samadhi = Ascension = moksha, mukti, liberation from the birth and death of the Third Dimension. Sahaja samadhi restores us to our Natural Self.

Patterned Responses as Phantoms

October 25, 2020

<https://goldenageofgaia.com/2020/10/25/patterned-responses-as-phantom-limbs/>



I'm buoyed up to hear how much time Patricia Cota-Robles gave to purification because, for me, that yields the most welcome and beneficial results among things I can do while waiting for Godot.

On the awareness path, what that waiting means is to watch and pay particular attention to things that are taking me in directions I don't want to go.

I caught myself in one this morning - a habitual behavior pattern as opposed to a vasana or core issue.

Before anyone was up in the building (long story), I was putting my laundry in the washer. And I felt depressed.

There was no reason for it. Not even a thought preceding it.

That particular feeling of depression is well-known to me. It arises because I've just been hostile to someone and I think I failed in my resolve to be harmonious. At that moment, I have two voices going off inside of me: my angry and hostile father and my disappointed and harmonious mother.

The form the hostile message takes is not really that important. I may as well grunt. Stay away from me. Don't mess with me. Etc. The message gets across.

But I hadn't been having any thoughts like these. I hadn't said anything nasty to anyone in days if not weeks. This is clearly the equivalent of a phantom limb, a shadow response. It had nothing to it or behind it. I was the one who would energize it if I chose to. And I don't.

And indeed, when I sat with it, observing it, it lifted. Nothing happening here and away it went. It was a ghost thought, a habitual behavior pattern released from its linkage to a vasana/body and now just wandering, unlinked, ungrounded. (Is it now what Matthew calls "an energy streamer"?)



I've been short with people so often that it's become a pattern. Patterns save us time. They also capture our "best lines," "best looks," etc., for the purpose at hand. In my case, it's a "Grrrrr!"

We seem to cultivate these patterns in our teens. And then, like Marcel Marceau, we put our mask on one day and we can't get it off.

And then I left behind the depression and *actually did* have a hostile thought. Here I was turning on the washing machine at 6:45 in the morning. Wasn't that a bit

early? And up rose the thought, "Who cares?" Immediately I felt uncaring. But this time I saw it and just sat with it again. It soon left with little fanfare.

I didn't have to nuke it, resist it, project it. It left when it saw I had no interest in it and no intention of taking it up on its invitation to be uncaring. Sort of like dim sum. Not this one. Next cart please.

These thoughts, these habitual reaction patterns are ways of being I've practiced for decades. They remain. They persist. But they have no body to them now.

Remember that, in my out-of-body experience in 1977, the spirit was within the body but it had not yet transferred its consciousness to the exterior of the body; it was still inside.

By the same token, without the vasana going off or, in my case, as a result of having taken a stand for harmony rather than hostility, that which my habitual reaction patterns protected no longer needed protection. They lost their client. How are they going to make a living now?

In fact they leave and seek to make a living elsewhere.

In other words, they're no longer attached to any live issue. I'm no longer hostile and it's taking our patterned responses time to catch up.

The minute I detect I'm reacting in a patterned hostile way, now I simply stop, wait for the moment to pass, and begin again in concert with my new commitment to harmony.

Or I could simply stop and not do anything. Even that would be preferable to harming others.

I've called this "reparenting" myself (1) and "polishing the statue." (2) It works. I was not at all a pleasant fellow decades ago. There were two of me: my father and my mother and they were perpetually at war inside of me.

So I've had to reparent myself, there being no one else available to do that job. And I can report that it is working. It takes constant awareness and commitment

The triggering of an habitual behavior pattern or patterned response is not an invalidation of the stand we've taken - in my case, to let go of hostility and embrace harmony. We might think it is. But we're responding to a phantom pattern.

When I think about it, I have quite a few patterned responses going off in the process of leaving hostility. I'm fortunate that my friends are forgiving because this is indeed proving something of a stormy transition - and painful at times for me. Especially when I screw up and give in, if only briefly, to a patterned response.

I may be the only one who sees the progress. (3)

Footnotes

(1) Select "Reparenting" under "Categories" on the front page.

(2) "Polishing the Statue," May 23, 2020, at <https://goldenageofgaia.com/2020/05/23/polishing-the-statue/>

(3) I went to the dental hygienist's today. She's a recent graduate of the Auschwitz school of dental therapy. I was crabby to begin with but my justification for a good brawl went up and up each time she electroshocked me ... errrrr, hit a nerve.

However, I caught myself. And I reversed course (repented) and went another way. I actually had quite a good conversation with her and her dentist about what she had found, before I left. I abandoned my building fit of self-justified orneriness and kamikaze tendency to take the whole world with me.

No one else on Earth would possibly have seen what was going on. Not even the NSA. But I was happy with myself. This is progress.

Tectonic Vasanas, Core Issues and the Constructed Self

April 17, 2013

<https://goldenageofgaia.com/2013/04/17/tectonic-vasanas-core-issues-and-the-constructed-self/>



I had a core issue rise for me last week and perhaps I could say a little about what I learned.

I called the vasana "tectonic" rather than "volcanic" because it was so huge. It revolved around the trauma I felt when my father hit my mother a second time and she left the family home forever. Of course I went with her and that ended my relationship with my father, at least emotionally, and with life as I'd known it.

I've never experienced that vasana going off before. I was not even aware that I had a vasana around my leaving the family home.

My vasanas usually trace back to the first time my father hit my mother when I was seven or to my mother's death when I was twenty-one. I can see that this particular vasana needed to go off. It was definitely a core issue and needed to be known and released and everything like it is probably being released at this time.

But it wasn't pleasant for me and it wasn't pleasant for others around me.

So let me share some of what I learned from the experience.

The first thing is that the time between trigger and final explosion was a week. It often takes some amount of time between the triggering event and the final Krakatoa. But a week may be the longest it's ever taken me. A second vasana also went off and I thought I was done with the uproar after I sourced that one. Little did I know.

Had I known there was a subterranean issue going on that would shift the Earth under my feet, so to speak, rather than just explode like an isolated volcano, I would have sought out a listener and gotten to it. But I didn't know this tectonic vasana was even there.

I became aware of it when I awoke one morning at 5:55 (nice number) saying the word "unforgiveable!" to myself. Knowing how to work with vasanas, I didn't attribute that word to a dream but knew it was the key to a vasana, so I allowed the picture attached to the word to come up and what bubbled up was me walking up the stairs to my old house.



That was the last moment I ever lived in that house because Dad met me at the door and told me that Mom had left. I'm not sure if he told me to join her or I just did. But I did leave to join her.

I never set foot in the old house again except to remove some of my things. And I set out on a life without Father, without comforts because we were very poor after that, etc.

So this vasana was based in what Werner Erhard would have called a Number One Upset, characterized by shocking loss. All my life has been shaped by the first instance of climactic violence from Dad, when he hit her and she dropped unconscious to the ground.

That had me follow a path in life that ultimately led me to be a human-rights decision-maker specializing in gender issues. I've been unaware of the impact of this second instance of climactic violence because this vasana had never gone off.

When the final eruption went off as soon as I heard the word "unforgiveable!" I vented for half a day, including throwing up and being livid with rage and hate. Following that I had a long talk with a friend, one of the few people I know who is both outside her constructed self and a very good listener, got the whole thing out on the table, which allowed me to see all the factors at play and resulted in my confusion going away and peace returning.

So even though I know a fair amount about vasanas, I did not see that a second vasana was at play here. And the delayed reaction of a week is a fairly long fuse time for the final eruption.

The fact that I too am outside my constructed self meant that things could move ahead without secondary effects occurring. For instance, I didn't have the monkey on my shoulder commenting on events, saying "you should feel guilty about that" or "don't you feel abashed about this?"

I could just move through things without Constant Comment, the voiceover, the generalized other. That made recovery quicker and cleaner - for me. Didn't make it any easier for those who had to put up with me.

It's noteworthy to see that one can be outside the constructed self and still have vasanas. The constructed self is a residue, a precipitate, a product of vasanas. When we have a vasana go off and we don't complete it, but instead project it onto others, we often reach a conclusion about life and make decisions based on that conclusion. The decisions we make add a fresh twist or layer to the constructed self.

Take away the constructed self and you don't eliminate all vasanas. Even enlighten yourself to Brahmajnana, seventh-chakra enlightenment and you still don't rid yourself of vasanas.

Go one stage of enlightenment higher - sahaja samadhi, where the kundalini reaches the hridayam or spiritual heart - and you become a siddha, which means "boiled." A siddha is a perfected being.

The temperature of that enlightenment is metaphorically high enough to boil the seeds that the vasanas are, the seeds of future action, and we are at last free of them. And also liberated from the need to be reborn as we will be in the Fifth Dimension.

But until then, we still have to wrestle with our vasanas, sometimes even (or perhaps often) from past lives.

So we've talked about tectonic vasanas, core issues, and the constructed self. But there's also the factor that our personal power is returning, which only adds to the confusion and potential destructiveness of the whole affair.

It can be daunting to see a person who is experiencing a return of personal power having a tectonic shift. And it's confusing to the person having the ground move under his feet.

So it was altogether what so many of our higher-dimensional friends have called a "chaotic" time. Not pleasant for any of us to go through. And magnified and reflected in the outer world, where we've just seen a false-flag operation which was not anywhere near as destructive as 9/11 was, but is still being engineered for maximum effect. The outside seems to mirror the inside for chaos.

There is also the factor of lightworkers clearing for the collective but that wouldn't make it any easier to abide such an eruption as mine was. Being outside the constructed self means I'm returning to peacefulness much quicker than I'd have predicted but I'm going to rest today and make the transition later back to normal life, so to speak. For now I need to cradle myself in the arms of whatever angels have hung in with me.

Vesuvius is Quiet

August 3, 2020

<https://goldenageofgaia.com/2020/08/03/vesuvius-is-quiet/>



Vesuvius is quietening down.

Let me do a post-mortem.

Father hatred leaves me flat, unresponsive, shallow in my compassion. Hindus call that state of mind thamasic, lethargic.

In my everyday awareness, I can feel it only subtly, as a slightly negative attitude towards everything - not skeptical but pessimistic. Disbelief, despair, depression.

As I said earlier, I have two movements going on in my life at the moment: (A) Coming out of my shell and allowing out the inner capabilities that will allow me to do the work that's being asked of me, and (B) the eradication of this root vasana (or core issue) of father hatred which arose in opposition to my intention to come out.

The two are related.

I was beginning to go inwards in response to an inner pressure to allow out some of the capabilities that I, and all of us, have brought with us. In taking those steps, I ran smack into the boulder of father hatred, barring the way of my further progress. No-one-gets-by-me sort of thing.

So the two are interrelated in that father hatred blocks my attempt to release myself from down-pulling forces. It is protecting its own existence, understandably.

But, having identified it, I've now asked for its removal and I expect that spiritual technology to work. I have also experienced myself as winner in the contest with my Dad to see who could dominate with hate. I won.

I'm astonished to see how important to closure it was to declare myself the winner. I hated the most. Ridiculous statement, eh? Who said vasanas were logical?

And with that declaration, I could put the sword away. Vasanas are idiosyncratic. They've no other rationale than the mind connecting events in a certain way. A dog once bit me. I am scared of dogs.

Even once the vasana has been eradicated, work remains.

There'll still be habitual patterns of behavior and trains of thought that I'll need to wean myself from.

But this vasana has to go. With apologies to everyone affected by me struggling with this. I've more or less walled myself off from the world.

With habitual trains of thought, I can simply stop them when I see them. Just let them drop. End of story. That's the easy part.

The wordless, habitual patterns of behavior are more difficult but easier the more aware of them I become. They can return me to the vasana through sheer repetitive reactions.

They may require patient reparenting. All do-able, with Vesuvius quiet.

If I don't also eliminate the habitual patterns, I can still end up becoming a cardboard man nattering about something, his consciousness dulled by decades and decades of father hatred. Passed along, passed along, passed along.

Footnotes

(1) The pessimistic view is, no, it's just the latest vasana to surface. More are sure to come. The pessimistic view is that my anger seems never-ending. That's the way it feels when I'm in the thick of it.

Our Deep Housecleaning

September 22, 2014

<https://goldenageofgaia.com/2014/09/22/our-deep-housecleaning/>



Dad

Archangel Gabrielle said in a message Sept. 21:

"I remind you this day, [that you are clearing] your key motivator, your core issues, as you let the residue of the old Third go... Why do you do this? ...

"You are undergoing this magnificent transformation, demanding and commanding the truth of your path, of who you are because you are tired of suffering and you are tired of seeing the suffering of humanity. You're tired, you are sick and tired, child, of the illusion.

"The tsunami has awakened you like never before. ... You have cleansed and cleansed. You have dove deep. You have ridden the waves. So what is the problem? Dear hearts, there is no problem. It is just that the housekeeping for yourself and for humanity goes very deep.

"This cleansing is complete." (1)

Perhaps I can illustrate the depth of this cleansing from my own personal experience. In a reading I had with him on Aug. 22, Archangel Michael used

words similar to what Archangel Gabrielle just said. He pointed out that I was doing "some very deep housecleaning." It came up here:

S: You heard me during this past week, moaning and groaning?

AAM: Yes, I have. Most of heaven has.

S: Oh, no. Really?

AAM: I'm teasing you. Yes, we are aware. But also know that what you are doing is some very deep housecleaning. (2)

I presume, based on what Gabrielle said, that the same applies to many people.

He also told me that I'd emerge "addicted to love." That hasn't happened quite yet!

Yes, the housecleaning was deep. It was as deep as I can possibly imagine going. Let me illustrate.

I awoke in the middle of the night last night and saw something that brought me to a complete standstill and humbled me.

Previously I had always placed my Dad over there and me over here. In the middle of the night, I awoke seeing my Dad a few feet away from me. At that moment, the words of Farmgirl came to me:

"Hear not the blaming word,
But listen far below it,
To the secret speaking
And the silent cry." (3)

I saw the tortured look on his face, that look of terrifying anger that I knew so well.

I felt emboldened by Farmgirl's words and entered into his body in my imagination. I was actually enabled to feel how he felt. I walked a mile in his shoes, so to speak.

I got how dismal and awful he felt. I actually experienced compassion towards my Dad, for the first time in my life.

I remembered all the abuse he'd suffered in his life - being roughly treated, kicked out of the house, rejected by his father, and later by his mother - what torture that must have been.

But the most important thing I got out of trying him on and testing it out is that I saw that, when I become super-frustrated, super-angry, or super-upset, I become my Dad.

I had never seen this before. I had heard it said on occasion, but it remained intellectual knowledge. But I now saw that I actually became my Dad on those occasions. I had an experience of it. It became experiential knowledge.

I got that I can be terrifying at those times. My smugness at holding my Dad over there and me over here disappeared.

In the growth movement, we'd have spoken about "calling oneself on our own numbers." When we have a realization like this, it works to call ourselves on the number (routine, act, pattern) we see. It makes it real by fixing it in the mind. And publicly declaring it makes it undeniable, nailing our foot to the floor. Not everyone would want to do this, but I do.

My number is that I become my Dad when I'm super-frustrated or super-angry. So it really isn't that Dad is out there and I am in here. Dad is in here too. I am my Dad.

I feel sobered and humbled by what I've seen. I'm not wanting to dramatize it. If anything I feel like meditating on it and really getting it, sucking the juice out of the realization. I feel a deep sense of release and relief spreading through my body, the indication that this is a true seeing.

I feel distinctly different at this moment. There's a tingling feeling happening and a flood of calm, a wave of peacefulness passing through me.

I'd like to think that the Company of Heaven is taking this whole way of being away from me, as they did in the "System Restore." (4) But I don't know that yet.

I'm humbled by this experience, which was brought on by the Tsunami of Love. I wouldn't wish to hide it from you. Without acknowledging things like these, we can never be free of them.

The other day when I said I was operating from ignorance in 1986, (5) people wrote in and asked me not to call myself ignorant. Others wrote in and said that, if I was not a fount of love, they despaired about themselves.

I'd like to go a little deeper with that, if you'd permit me. Until we look at the truth of our way of being, we cannot be free of it. It wouldn't work for you, it wouldn't work for me if I were to pretend to be in a place I'm not.

I see that I've become my Dad and seeing that is not awful for me or an abandonment of you. Seeing that is liberating. And acknowledging this to you is also liberating. It's emergence. It's freedom.

Footnotes

- (1) "Archangel Gabrielle Beckons Us: Come Fly with Me... You are Ready!," Council of Love, September 21, 2014, at <https://counciloflove.com/2014/09/archangel-gabrielle-beckons-us-come-fly-with-me-you-are-ready/>
- (2) Personal reading with Archangel Michael and Steve Beckow through Linda Dillon, Aug. 22, 2014. Also see "Addicted to Love and the Middle Way," Aug. 26, 2014 at <https://goldenageofgaia.com/2014/08/26/addicted-to-love-and-the-middle-way/>.
- (3) "This Manitoba Farmgirl," Sept. 20, 2014, at <https://goldenageofgaia.com/2014/09/20/this-manitoba-farmgirl/>.
- (4) "System Restore," May 10, 2014, at <https://goldenageofgaia.com/2014/05/10/system-restore/>.
- (5) "So Why am I Not a Fount of Love?" Sept. 21, 2014, at <https://goldenageofgaia.com/2014/09/21/so-why-am-i-not-a-fount-of-love/>.

Archaeological Dig into Strong Desire

July 10, 2019

<https://goldenageofgaia.com/2019/07/10/archaeological-dig-into-strong-desire/>



It's an archaeological dig.... Credit: California State Parks

I have (and I wonder if *we* have as well) many urgent needs, strong desires that I serve endlessly - and without question.

An example would be a strong desire for affirmation that's authentic and not manipulative.

I was criticized as a child at the very time when a son wants a father to be proud of his efforts. So this desire for a few words of praise runs deep.

And then there are layers and layers of adaptive or conditioned behavior piled on top of that deep-seated urge.

I heard the voices: You shouldn't be arrogant. All you care about is yourself. And I adapted.

Then another layer: It's not cool to make too much of yourself. It leaves a bad impression. And I listened up.

Then another layer....

It's an archaeological dig to get down to the one layer that's influencing my behavior. In this case, that layer is a strong and deep-seated desire - a felt need - for authentic affirmation.

But that's just one deep-seated desire and its associated archaeological dig. I think I probably have several if I were to take a look.

Earlier I called these "interests." I serve the interest, in my case, of winning affirmation. With another it might be security. Another, love.

The Arcturians once said that:

"Because you were to work with Ascension, you were called upon to create a reality in which you went to the depths of the depths [with my Father] while you also experienced great love [from my Mother]." (1)

Yes, that's correct. I experienced great love from my Mother. I experienced the depths with my Father.

I take a look and I see that they're right: My strong desire is not so much in the area of receiving love, where I feel nurtured by my Mother, as it is in receiving affirmation, associated with my Father.

Seeing this is fitting another puzzle piece into place, on the path of awareness. It goes right here, we say, and we begin to see the picture in this portion of the puzzle. And we add more puzzle pieces until at some point the whole picture becomes clear and we realize what it is we're seeing.

The picture in the puzzle is our constructed self, our self-image, our idea of ourself.

Once we see that, the truth will set us free from it.

Krishnamurti used to say over and over again that knowledge of the ways of the self is what will set us free. He wasn't talking about the Self/One. He was talking about the constructed self. Knowledge of the ways of the constructed self will set us free from them and then, what other obstacle is there?

The constructed self - with its vasanas, patterns, and interests - is the obstacle between us and enlightenment.

By naming and discussing parts of my constructed self, here with you, I'm pointing at puzzle pieces that will eventually form a large and coherent picture. And I'll move from simple intellectual knowledge, or even experience, to realization of what it is I'm looking at.

Simple awareness is what will set us free. By "awareness" I mean what consciousness does - which may or may not include "experience" and may or may not lead to realization - namely, observe, watch, notice, and be conscious of.

Simple awareness is like Pacman. It gobbles up one issue after another and leaves us with simple space. Simple space is where we encounter and know our Self or experience one of the divine qualities.

And, since I live forever, in one form or another (as do you), I have time to watch and notice, one vasana after another, one pattern, one interest.

Footnotes

(1) The Arcturians in a personal reading with Steve Beckow through Suzanne Lie, March 16, 2013.

Waking Up is Hard to Do

July 20, 2013

<https://goldenageofgaia.com/2013/07/20/waking-up-is-hard-to-do/>



Waking up to something, whether as small as a behavior pattern or as large as a role in life, can often be a difficult matter.

Psychologist John Enright used to say that “being wrong is to the ego what death is to the body: it is ego-death to be wrong.” (1) And waking up can often look as if it'll involve us in being or seeing ourselves as “wrong.”

We may find ourselves in the position of looking as if we've been wrong for a very long time, which no one likes, but the sooner we cough up the truth, the sooner we stop continuing to be and look wrong, so to speak.

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

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

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

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

I remember breaking through the barrier of waking up to my own ways in the three-month encounter group I did at a residential growth center in around 1976. I spent what seemed like endless weeks pfaftering around, avoiding the issue (whatever the issue was), and then suddenly I got the hang of it and began to reveal myself more and more.

And not only reveal myself but listen to others reveal the most intimate details about me after our love-making or call me on stuff I hoped beyond hope was invisible. But nothing was invisible. Everything went into the pot and got stirred around.

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

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

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

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

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

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

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

Footnotes

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

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

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

Peeling an Onion

July 29, 2019

<https://goldenageofgaia.com/2019/07/29/peeling-an-onion/>



I continue with my Ascension ethnography.

One of the things I'm noticing is that, when I considered any matter from the perspective of being a CEO of a large corporation, in the past, I always felt mixed emotions.

My mind was divided. I had reservations. I was a house divided against itself.

We have many ways of talking about inner conflict.

But now, given the changes I've made in myself, when I think of looking at things from a CEO's point of view, I feel no inner conflict, no reservation, no timidity.

Letting go of the wounded child and reparenting myself was what it took to get to this place. Hot damn! Whodda thunk?

Rather than feeling discordance and dissonance, I watch myself have even pleasant memories as I begin to reflect on a subject as a CEO. This is a 180-degree turn from the way I normally am. Am I the only one jumping up and down?

Stopping the unproductive patterns I had has cleared a space. Things look entirely different viewed from that relaxed place.

I feel the way some people feel when they trod on the beach at Waikiki.

Space is more than emptiness. I think of real space as being a portal, through which higher-vibrations can flow. Whether we're able to flow with them or not remains to be determined.

But the opportunity to experience them in the first place shows up in the space we create by letting go, letting go, letting go.

Does that not stand to reason? We are a spark of Light. Can it be revealed by any other means than letting go, letting go, letting go? (1)

I digress. Having reparented my wounded child and reached a place of feeling normal again, I find myself in "space" - or in "a space" - where inner conflict, which I now think was constant in myself, has ceased.

And in the space that reparenting has created, I'm seeing so much of my old way of life revealed. I find it fascinating, ethnographically speaking.

It really is like peeling an onion.

Footnotes

(1) We took a spark of Light and piled layer after layer after layer on it and stipulated that the outer consciousness needed to awaken to and know the inner consciousness. Here we are thrashing away to find a way to complete this task. I'm thrashing too!

Until I do, I'm peeling the onion, hoping this is the way. The path of awareness.

Layers of the Onion

November 30, 2016

<https://goldenageofgaia.com/2016/11/30/layers-of-the-onion/>



Credit: Subject to Change

I'm learning so much from exploring this commanding attitude of taking charge.

A few months ago, will reasserted itself in the Humpty Dumpty Man. Now he's taking charge. I see this as part of a radical reconstruction of my self.

The prostate surgery had something to do with it as well, AAM told me. Watching all those war documentaries did too.

This is how Ascension will be for us, I believe. One thing after another after another, like a bud unfolding in the sunlight. I call it "emergence"; Archangel Michael calls it "expansion."

Mike Quinsey's source said recently that we shouldn't consider any events that happen in our lives as accidental. I may not be able to see the thread, but I'm becoming aware enough to recognize some important moments.

In the face of this new "take charge" mood, the ideas are just popping in me. This is the main one.

So many ancients could be found to say that the proper subject of study for us is ourselves. Us as individuals, us as humanity. Ourselves as constructed realities and ourselves as the Self, Atman, Christ. Everything about ourselves.

What I'm seeing at this moment is that that reasoning applies equally well to taking charge. The proper subject to take charge of is one's self.

It isn't others. With others the proper thing to do is to grant free will, whenever possible.

We do so little of that. I think we do much more of taking charge of others. And that's where the whole thing goes off the rails.

Sometimes someone has to take charge - in a battlefield situation, for instance.

That's where the dance of leadership begins. The best commanders I'm aware of all shared the common quality of balance, equanimity, centeredness.

And they paid attention to matters like morale. They were not overbearing, if at all possible. They cared for their men and women.

I've "taken charge" in the particular way I'm referring to here (1) only twice. I've been in leadership positions, but these critical moments when it was important that someone led are different. I've only been in two situations like that.

So I really don't have a wealth of experience to draw on to gauge and understand this attitude of command that I'm now experiencing. If I distinguish it from fits of temper and such, which are different again, it's a fairly new thing to me.

Nonetheless, the whole skill of it should be generously practiced only on oneself.

So I'm setting out to learn now how to take charge of myself. I don't have the slightest clue where to start, but I've been guided thus far. I seem to always get the next sentence, never knowing what it'll be.

Before I go, I feel a need to say a word about "moods" such as this take-charge attitude. I fear that I personally may be entering a time of moods - and others as well.

Moods strike a spiritual aspirant along the journey. They're associated with a definite part of it, but I cannot recall which part. I would guess after sixth-chakra enlightenment (cosmic consciousness), concluding at seventh (transcendental consciousness).

I think Sri Ramakrishna presented the fullest picture of a spiritual aspirant going through many moods. In one of them, he sat in the kitchen pantry and ate for

several days straight, without gaining a pound. And then the mood left him as suddenly as it came upon him.

In others, he would sit so still that birds actually nested in his hair. In still others, he would dance around in ecstasy, his cloth falling off, or stand on a sacred throne and announce himself wordlessly to the world.

He successfully realized God through many paths; while on each path, he assumed the mood associated with it, leaving behind all traces of Hinduism, caste, etc.

OK, Ramakrishna was an avatar. That's a bit extreme, you say. But moods are nonetheless like that. They muscle in and ask you to pay attention.

I don't know why, all of a sudden, I should feel a commanding energy. There's nothing in my ordinary life that would explain it.

Perhaps it was released by my having seen myself without my self-serving lens. The truth of that did bring relief and that movement creates space.

Perhaps this is the way it'll be from here on in. One layer of the onion is peeled and the next layer is revealed.

This layer is called "taking charge."

Footnotes

(1) In a decisive way, at a critical moment.

A Balanced, Truthful, and Realistic Positivity

December 16, 2019

<https://goldenageofgaia.com/2019/12/16/a-balanced-truthful-and-realistic-positivity/>



Credit: skipprichard.com

Returning to our exploration of positivity, I'm starting to see whole areas that I've walled myself off from through having taken a dim view of positivity. These I can now open to.

Nonethelesss I still do value authenticity, truthfulness, and transparency. I'm still on guard against being snowed.

How do I reconcile the two?

Let me make a distinction that may help. It's between a true and a false positivity.

The false positivity is positivity as a winning number, (1) a false front, a created self. It isn't real, even more illusory than the normal illusory world we live in.

It's out of integrity in the sense that it really isn't us. It isn't the truth of us and therefore it isn't soundly based. We're in a way dissociated from the truth of ourselves. "I sound like a lion but I'm really afraid." "I'm trying to pretend that I'm not really attracted to you."

The true positivity would be our natural state if we were in any dimension higher than the Fourth.

Drowning in transformational love, we'd simply be naturally positive. Nothing else would occur to us.

As long as we remained in transformational love, we'd be eminently satisfied. There's nothing lacking after drowning in love, nothing that can interest us short of more love. And sharing it with others. So nothing exists to disturb our positive outlook.

This is true positivity, for me.

It'd have to be balanced, truthful, and realistic for me to take it up.

"Balanced" because anything of any value, for me, needs to be able to survive in the stillness of the center, of the within as well as in the activity of the without. If it cannot be brought to rest in the center, in balance, then it has no lasting value for me. It's in the center, in the heart that everything of value is to be found.

"Truthful" because "positivity" is an aspect of duality; therefore it's not whole or contextual. But "Truth" is absolute, non-dual. It's whole and contextual. Therefore, for me, Truth takes pre-eminence over positivity.

And "realistic" because, if it cannot be used in everyday life to achieve excellent results, of what use is it at a time when lightworkers are very active (building Nova Earth)?

True positivity, being higher-dimensional, will probably be as indescribable like any of the other higher-dimensional or divine qualities, such as bliss or peace. I'll know more when I've had an experience or a realization of it.

So, in reconstructing myself along higher-dimensional lines, I'm cultivating a true positivity that abandons false fronts, masks, and constructed selves.

I'm not interested in emerging from this exploration with a better act, racket, or winning number.

I'm definitely aiming to emerge with a better sense of how the universe operates and how I can achieve the kind of results I want - namely, access to the higher planes of reality, the true frontier.

My negativity, still a possibility, is restricted to areas of caution and discernment.

I'm walking through this from stem to stern, one step at a time. In doing so, I'm reparenting myself.

Footnotes

(1) See "My Winning Number," December 2, 2019, at <https://goldenageofgaia.com/2019/12/02/my-winning-number/>

⌘ Escaping the Constructed Self ⌘

Unmasked

March 15, 2011

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



As I peel back the layers of my constructed self, seeking the desire that holds my personality in place, I become aware of a vague but ever-present feeling. And I know this is the mask I wear, the glue that holds my personality together.

This vague feeling doesn't anchor me as a being; I think only God does that. If God ceased holding me as a being, I expect I would return to formlessness.

No, I'm speaking of a psychological glue, which holds my personality in place, not an existential glue.

As I "be with it," in passive awareness, I sense an inchoate desire, a want, a wish. What is it? What is this song of my heart, my cry to the universe?

What do I want? What does my personality cry out for?

I want to be loved.

How do I know that's true? Because when I say it, the feeling eases.

I want to be loved. Just as a plant wants water, so I want love.

Not like I realized it before. I didn't. But if you ask me what it is I miss, I miss being loved.

And when did I lose it? Many years ago when mother died. And here the tears well up. I recall many years ago when I received the news, "Your mother is dead." And how my world stopped, and my brother's world, since we were there together when the news arrived.

Defining moment. My personality set in stone that day. The glue that holds my personality intact, that removes me from the flow of life.

I've been crying since then and what the tears say, collectively and perpetually, is, "I want to be loved."

Like a chick with its mouth agape, cheeping, unable to think of anything else, of anyone else: I want to be loved.

Is it true? The truth will free me and I do feel free of that persistent glue. This is not a stray, haphazard thought. This is a lifelong wound, there in the background of obviousness, like a ringing in the ears, ubiquitous.

I take a breath, now free of lifelong sorrow, acknowledged, released.

The truth seen, sorrow gone, I'm left in love. Was I by wanting walled off these years? Am I deprived of love by my very wanting of it? It appears so.

What irony. That wanting should have kept me from the very thing I wanted.

I no longer rest in wanting love. I feel love. The glue melts. A layer peeled. A mask removed.

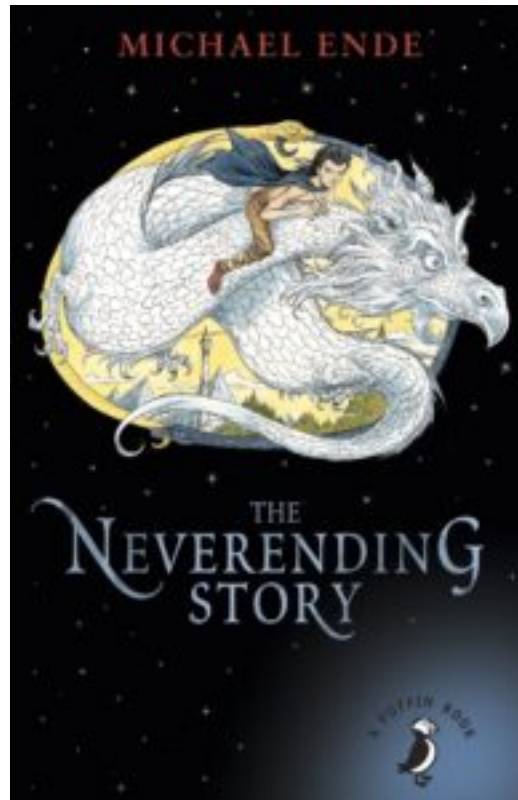
I am less of me, even as I am more. I am more of me, even as I am less.

Unmasked.

So Ready to Give Up My Story

July 15, 2023

<https://goldenageofgaia.com/2023/07/15/so-ready-to-give-up-my-story/>



I'm standing back and observing myself; specifically, how I always come out on top in my own story? A hero in my own write? A never-ending story?

Like a little ant, building a wall tiny pebble by pebble, I build the ongoing story of my life and it may or may not resemble true-life events and characters. It depends on what I'm building.

But it's a corollary of my story-building that I noticed and wanted to focus on. If I'm always hero in my own write, then someone else needs to be the common bloke in whose service I become the hero. Someone else needs to be the villain, as required.

What if people don't want to play bloke or villain to my hero? After all, they're heroes in *their own* write. Isn't that where a lot of conflict happens with us? Someone doesn't want to accept the role the other person holds out for them?

And if we take it a step further and see me crafting my story to serve my own purposes (self-servingness), then we get to watch me moving the pieces around the board in my own mind and using my story to produce the result I want.

Never mind what actually happened! I am a hero in my own re-write.

And if we take it even further, then we see me getting revenge on people I consider have harmed me by pummeling them in my story.

I watch myself do this every day. This is banal. This is ordinary life.

Granted I abandon it the moment I see it, I get to see what my automatic responses are.

I am so ready to give up my story.



Meanwhile I'm listening to others and one common theme is that deep stuff is coming up. You're invited to use the upset clearing process on it. (1) Or any other process you know of, but the end goal, I believe, is feeling complete on the matter.

My understanding is that the rising love energies being beamed at us by the Mother through her angelic kingdoms and galactic civilizations is causing all unfinished business to come to the surface.

In other articles I've recorded my own grief at my Mother's death coming to the surface for me. Why is it coming up now? Because it's incomplete.

We're going through the carwash, the purification phase that precedes enlightenment. (2)

Next the white-hat revelations; then the Ring of Fire. And sometime after that, when our bodies have reached a level of crystalline transformation that they can handle it, Ascension for the many; a few have already ascended.

Footnotes

(1) “How to Handle Unwanted Feelings: The Upset Clearing Process,” April 25, 2011, in

Vasanas: Preparing for Ascension by Clearing Old Issues at <https://goldenageofgaia.com/wp-content/uploads/2019/07/Vasanas-Preparing-for-Ascension-R8.pages.pdf>

(2) See for instance "Terrestrial Sages on the Role of Purification," October 2, 2017, at <https://goldenageofgaia.com/2017/10/02/terrestrial-sages-on-the-role-of-purification/>.

Pushing Our Edge

February 2, 2020

<https://goldenageofgaia.com/2020/02/02/once-all-the-barriers-fell/>



The meeting hall at Cold Mountain Institute, Cortes Island, BC

On the awareness path of the growth movement in the Seventies, we'd talk a lot about "pushing your edge."

If we were going to grow, we had to rid ourselves of our unwanted baggage. We had to follow some form of cleansing or purifying process. And for us that often meant to "own" something. To tell the truth. To drop all pretence.

Calling ourselves on our own numbers drew high praise in the subtle hierarchy of a growth or encounter group. All of that would be examples of pushing our edge.

What was the edge? The edge was the boundary of consciousness where knowing gave way to not knowing, feeling to not feeling. When I'm at the limits of my knowledge or feeling, I'm at my edge.

Another image it conjures up is a sharp blade that a person is pushing into something, like cheese for instance. We are pushing the edge of the blade of awareness as it does its work of having us be alive, satisfied, and complete.

The growth movement knew that intellectual knowledge could only take us so far and so they heavily emphasized experiential knowledge. How you felt was paramount.

Realized knowledge was viewed as a little mystical, other-worldly, and was only mentioned by very senior students. The rest of us kept our attention on the here and now, the down-to-earth, this now moment.

Pushing our edge was agreeing to go into the unknown not knowing, to be willing to risk, to be open, to be vulnerable. We pushed our edge by sharing our deepest thoughts, feelings, and intentions. We pushed our edge by trying something new or feared. All of us emerged from our shells. We dropped our masks and numbers.

What I realized the other day is that I still to this day am pushing my edge. That's the metaphor that keeps me returning to completing my vasanas or core issues, what has me look the next sunrise at what still holds me back, etc. In my mind, I'm constantly pushing my edge.

Then we had a whole line of justification for giving ourselves a break, kicking back, relaxing, cooling off. Growth incorporated both sides. It was a definite lifestyle with its ardent advocates.

That lifestyle was very honest and highly experiential, very satisfying and always dynamic. I've never felt more alive than I did at that time.

Evidently the impact on me goes deep if here I am many years later still responding to the invitation to push my edge.

I miss the challenge of those days, the close bonds, and the love we shared once all the barriers fell.

What is Emergence?

Jan. 19, 2013

<https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence/>



One of the seminal concepts for me in all the work we've done together in the past four years is to emerge from our fear – fear of being hurt by the cabal, fear of revealing ourselves, fear of rejection, fear of losing our jobs.

It also just so happens that we're in a phase of Ascension where emergence is key – where we now need to consolidate our gains and step out of our shells into our full stature as a spiritual being. For many reasons, the topic of emergence is one we would profit by considering at this time.

Emergence is a path to enlightenment and it's a path well suited to writers. I've been much occupied with the notion for the past few days and so I took it upon myself to take the best passages from past articles and collate them here.

"Emergence" at

Enlightenment can be reached by many paths, through many ways. For every sense door, a path. For every mode of experiencing, a path. For every temperament, a path.

And the mode called writing invites, for me anyways, a very particular path, which I've called "emergence."

Emergence is to stand forth as one's truth, to free our expression from all dogma and equivocation, all fear and anxiety, all suppression and intimidation, as people are doing right here [in this discussion group called Galactic Roundtable, later Share11], right now.

Emergence may not look pretty. It may be a noisy birth or a quiet birth. But the more we emerge, the more we break the knots that bind us, find our native voice, free our natural expression, and stand forth in the way we were first created.

"Show me your original face" could be translated as "emerge." Stop suppressing yourself. Stop hiding.

But it doesn't mean attack, insult, or anything close. To do that would be to violate our divine nature. The way God designed life, it seems to me, makes that result in more tension, more layers of withheld energy and consciousness, further darkness.

Emergence is emergence from attack, from duality, from separateness, the emergence of our nature as it is, free of restraint but also harmless and unconcerned with what others do or don't do.

I emerge. It has nothing to do with whether you do or not. I stand forth. I don't have you stand forth. I have me stand forth.

I do that by sharing who I am in the matter, as someone has just done.

The game in here [Galactic Roundtable], as far as I'm concerned, is emergence, throwing off the self-imposed chains of shame and guilt, letting go of worry about what others think of us, peeling back the layers and revealing one's self, warts and all.

The one who can speak his or her truth without fear and yet without harm has achieved the individual sovereignty already that the galactics promise us, as far as I'm concerned. What's left to win if we've released ourselves from our self-imposed prison of fear already?

Stop worrying about how you look. Stop trying to be right. Emerge in here. Who are you in the matter? Not who am I or who is someone else. Who are you?

Tell me who you are, deeply, transparently. I want you to know me deeply, truly as I am. The all of me, the how of me, the beginning and the end of me.

Tell me who you are. I will hear you.

"What is Emergence?" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/what-is-emergence/>



Because of the nature of our circumstances, I find it not as appropriate to say that our goal as a [discussion group called Galactic Roundtable] is “awakening” or “enlightenment” as it is “emergence.”

To “emerge” means to come out of my shell, to speak my personal truth in spite of my fears. As I see it, we emerge in many ways. In everyday life, I might emerge in a moment of love towards another. I might emerge in a moment of courage.

But, here on this “discussion” group, although we may emerge in love and courage, inevitably that emergence will be “discussed” or conveyed in writing and so I say that we emerge in “truth.”

Truth yearns to be uttered and heard. Truth lives in formless space, but is socially fulfilled in language.

You'll know when your truth presents itself to you because you'll rise up from whatever you're doing and feel compelled to share it with another.

What truth? If we emerge in the ultimate truth of formlessness, well, that's cause for celebration. I would call that "ascension."

But what is much more likely at this time is that we'll emerge in the relative or personal truth of ourselves. That may be the truth of you or the truth for you.

Here now comes what Atmos called "the fly in the ointment."

The truth for you is probably not going to be an attack on someone else. If truth were an attack, then we all might look forward to our future with some trepidation.

But the future, where truth reigns, is said to be peaceful and compassionate.

Truth releases us from fear, anger, and all the other lower human qualities. So if what you are moved to say doesn't release you, but keeps you gripped in or sends you further into lower qualities, then it isn't the truth.

The truth unites; it seldom divides. I grant you that we're still in oppositional times as the dark attempts to vaccinate us all with nanococktails. The truth for us may be a resolve to say "no" to something.

The truth for us may unite us with some and divide us from others, but it shouldn't set us against even those we oppose, or it's not the truth.

In the case of vaccination, the truth does not involve an attack on another, just a resolve not to be vaccinated – in the name of truth.

Truth is a divine quality, just as love and courage are. They mix well together.

Truth does not mix well with the lower human qualities like anger and jealousy. In fact, the two probably cannot coexist.

Leo Buscaglia said that "love is letting go of fear." I would go further and say that love, or courage, or truth expressed, transcends fear.

Emergence comes when we reveal ourselves until we ache. It comes when we find our courage and trump fear. It comes when we share a secret that has bound us for years.

Suddenly we share our truth and the result is that we emerge.

Emerge from what? From fear, shame, inhibition, anger, jealousy – from our shell. We emerge and stand forth, seen.

The man I served who asked that this discussion group be started wanted to publish intelligence from certain sources. But I began it to facilitate people in emerging. This site had two sides, as it still does.

Therefore, from the start of its life, one of the accents has always been on sharing our hearts out in a “safe, sacred, and workable” space, designed to be that way so that we could remove our masks in here and be seen for who we are.

You notice that we don't have on this site a large collection of trivia and jokes? The floors are swept clean and everything is left in a state that invites sharing our truth or the truth of who we are.

So you're humbly and kindly invited to use this space for what it was intended for – your emergence.

And not just your emergence. I call upon the group itself to emerge.

Wake up at the level of group. Take “ownership” (i.e., be personally responsible for) the space of this group. Feel from the level of the group. Emerge (yourself) as group.

Emerging as group means getting bigger. It means feeling the entire space of the group from the postings. It means noticing when the group turns icy with fear. It means seeing how the group responds to one member's share of difficulty.

And it means communicating our truth in a way that forwards the action and restores “beingness” to the group by making the truth of the situation known, whether it be negative or positive.

"On Emergence and Arrival" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-arrival/>



Emergence is a decision made in the moment to stand forth as one's truth in the face of countervailing pressures to remain silent, give in, succumb, or surrender. A person stands forth as their truth in the face of frightening odds or terrifying circumstances and they "emerge." Mothers who lift cars off their babies "emerge." People who walk into enemy fire or wrestle with a lion to save their loved ones "emerge." people who are obliged to speak truth to power may emerge before doing so.

Arrival is the passage from a simply intellectual appreciation or understanding of an event to a much deeper experience of it that has bodily correlates, such as weeping or horror or actual bodily spasms and such. Sometimes one can "arrive" in the midst of a heart attack. One can "arrive" in the course of a near-death experience.

One can emerge and emerge and emerge, each time coming more and more out of a shell and standing forth ever more completely as one's truth. One can arrive in one setting after another and in fact, I'd imagine that people usually do.

I'm not enlightened, so I cannot say whether emergence or arrival leads to enlightenment. But I consider them both stages of it and part of the gradual process which may itself simply blend into enlightenment, as a few sages have said happens, or else result eventually in a sudden starburst of enlightenment.

I was asked recently what I was aiming at in producing this website [the *2012 Scenario*]. I replied that I was interested in “transparency.” Transparency lays the groundwork for emergence and arrival. By being truthful – as truthful as it's wise to be, given that we face forces that would exploit our truthfulness – one is, as it were, exercising the same faculty that will be used to emerge and arrive.

As a writer, I give up having the time to meditate. Meditation is not my path. Emergence and arrival are. I choose to stand forth as my truth, more and more each day, and I feel a subsequent strengthening and clarifying occur inside me.

Your path is your path, as it should be. Transparency, emergence, arrival are mine. Standing forth is mine. Showing up is mine. Being present and aware is another way of describing it. Owning my life and acting without fear are others.

When I estimate my growth, I don't ask myself if I've experienced enlightenment. I ask myself if I've emerged, if I stand forth as my truth, if I've shown up.

"Emergence Turns Resistance into Revolutions" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-turns-resistance-into-revolutions/>

What turns mere resistance into revolutions is emergence. What galvanizes people, brings tears to their eyes, sees the birth of resolve and the renewal of commitment is emergence. Moments of emergence define revolutions, are romanticized, and remain the stuff of memory when all else fades.

"Juiced on Emergence" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/juiced-on-emergence/>



We have the ability to call ourselves forth. We just don't do it often. We have the ability to come out of fear, to emerge from our records, vasanas and upsets. We have the ability to consciously put our lives at risk, to walk into the face of death, or even to drink a cup of hemlock. We have the ability to give our lives for another. All of these sound impossible to do. But they're not.

We have the ability to say to the CIA, the New World Order, the men in black: "I accuse...." We have the ability to look our tormentor in the eye and express our lack of fear.

We here are writers, are we not? We write emails, posts, tweets, letters, articles, essays. We write. It isn't easy to pursue an enlightenment discipline as a writer. But it's easy to emerge.

The clearest case of emergence for me occurred when I wrote an article on 9/11 in 2008 and sent it to every Member of Parliament and every Senator in my country. I remember clearly pausing before hitting the "send" button and knowing full well that I was saying goodbye to my career, inviting a life of potential threat, stepping outside the bounds of everything good that my society bestows on those who toe the line. And then, having emerged from my fear, I hit "send."

Emergence is a well-kept secret. I'm not sure why we haven't seen any channeled messages on it. But if you were to ask me the source of my juice, electricity or gasoline, I'd have to say emergence.

"Emergence will Only Cost Us Everything," at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-will-only-cost-us-everything/>

What does it mean to emerge? And must we emerge before we take on any challenge?

What really matters? What's it all about? Why are we doing this anyways?



There's a part of ourselves that you can call our exterior, our surface consciousness, our everyday mind and everyday heart that isn't us. And in order to remain in contact with that, we think we have to compromise, accommodate and fit in.

Then there's a part of ourselves that you can call our interior, our deeper consciousness, our non-ordinary mind and non-ordinary heart that really is us. And in order to come in contact with that, we have to give up compromise, accommodation and fitting in. We have to give up every thing, every attachment, every desire but that.

Every time we take on something out of the ordinary, stand out from the crowd, or take a step in the direction of our own freedom, truth and honor, we encounter the drag of conformity and the dead pull of the herd mentality.

We can go on this voyage of discovery and remain in our shells and not emerge. But I don't think it will do us a stitch of good.

Let's face it. If we've signed on to meet our galactic family, we have by that mere fact alone given up the chance of remaining on the surface of things and living by compromise and accommodation. The very act of stepping forward and saying we want to go was the death knell of that.

Even if you stated you wanted to go and couldn't go, you still voted for the end of superficiality.

If the world then turned around and bit us, threatened us and abandoned us, what did we expect? A hero's welcome? A bouquet of flowers for threatening the status quo?

We've become subversives of the most threatening type. Close encounters with the emergent personality, with authenticity and truth.

How much will emergence cost us? Only everything.

Welcome to your new life. Welcome to the end of comfortable conformity, to the demise of hiding, passing and getting by. Welcome to the new life where the only strength you can rely on is your own inner strength, the only truth you can bank on is the truth that will not let you sleep and be denied.

Emerging, Standing Forth, Exiting the Mask - It's All the Same

April 21, 2013

<https://goldenageofgaia.com/spiritual-essays/emergence-2/emerging-standing-forth-exiting-the-mask-its-all-the-same/>



Someone asked me why I had suddenly started a new topic - the constructed self. Not new. I've been discussing it since forever. Just using different words.

I've been discussing it since the day I started the discussion group *Galactic Roundtable* (now *Share11*) in January 2009. From the first, I urged people to share in that group, to reveal themselves, to emerge from their shells and stand forth as the Self. Perhaps I can share a post from the first week of that group:

"That having been said, the single biggest way you can serve us is to emerge.

"What does that mean? What is 'emergence'? ...

"I don't speak of enlightenment when I'm hammering away at the keyboard. I speak of 'emergence.' I emerge. I stand forth. I rip this mask off and tell you who I am in the matter: I am here (and I think my colleagues are too) to create a space for you to emerge. That's who I am in the matter. What matter? The matter of this group.

"How do you emerge? You drop the mask, drop the drama, drop the complaints and the victimization, and stand forth as who you are. Plain vanilla you. The gift without the wrapping.

"Take off the party hat. Stop trying to sell us an image.

"Tell us who you are." (1)

Masks, shells and constructed selves are composed of the same constituents: conclusions, decisions, acts, numbers, routines, poses, postures, hidden agendas, hidden investments.



Why would I keep discussing the same theme for four years running?

There really is a reason.

Whether we talk about emergence, standing forth as the Self, or exiting our constructed self, the same matter is at issue.

We've all heard by now how the masters, angels, and galactics are gesturing to us to come thither. We see that they're reminding us what a talented and committed group of lightworkers are here - here from all dimensions and locales of space.

They're handling the part of the task of emergence that has to do with the physical body. This body is like a wet blanket on our awareness.

It's a contrarium to consciousness, a barrier, a non-conductor. It inhibits seeing. It flattens sensitivity. It does not let emotion through. Not much, not really.

Some people will hear that as me saying the body is bad and wrong. No, I'm not saying that. It simply inhibits the flow of consciousness compared to the spirit that inhabits the body.



And the Company of Heaven is handling this non-conductivity by raising the energy, sending us special waves of love and light, bringing our Merkibahs online, firing up our DNA, etc.

But the part of it that falls to us, in my estimation, is to emerge from our fears, our reticence, our hiding, our indirectness, all the ways of being which we've developed to get through the unpleasantness in our lives that can now interfere with our missions as lightworkers.

If we weren't ground crew, I wouldn't be saying this. I'd be saying "Sit back, folks, relax, and enjoy the ride." But because we're ground crew, because we're lightworkers, because we came here and said that we'd be willing to do the heavy lifting, the situation becomes a little different. And this is where the reason I talk about this comes in.

If we as lightworkers are to do what's expected of us in the times ahead, if we're to work on a global stage or handle large projects, if we're to stand up to rape and gang violence and all the really difficult issues in the world, then it becomes a positively fruitful thing - no, a necessary thing - to stand forth as the Self, in the language I used four years ago, or emerge from the constructed self, in the language I've used more recently.

I realize that many people may not have the slightest clue what I'm talking about and that can be a bit daunting. Others may be invested in the constructed self and not want to hear this. We'll all be at various places with it.

But I continue to believe, drawing on everything I've learned from all those expensive courses I took so many years ago, that breaking free from all that holds us back is what is wanted and needed.

I'm not saying that many techniques cannot clear the brush, cover a lot of ground, etc. But given that the ego does not loosen its grip willingly, there comes a moment, I think, when a choice presents itself: the person is either going to come out of their shell, out of their act, out of themselves as a construction of thought, or they are not.

It's this moment of standing forth, stepping out, and making the break with all that's artificial, prearranged and conditioned that I'm referring to and that I work for.

I don't know how many times I've watched that moment of breakthrough in people, where they suddenly shift from being fearful to being a lion, where they realize what a deep hole they've dug for themselves and now just want out.

Anyone who's ever been in an encounter group, the est training or an enlightenment intensive will know what I'm talking about. It's a sacred moment. Often born amid much kicking and screaming but sacred nonetheless. Once a person is out, they don't want to go back in.

In that moment, we'll either step out of the confines of all the norms and rules and fears and secrets that hold us back - or forever hold our peace. And at that moment, to watch a person take a stand that they're finished with their conditioning, finished with their holding back out of fear, finished with all that restricts and confines them which is not born out of choice is as inspiring as any event can be.



At that moment, it's as if a person takes a step outside a time capsule or a consciousness bubble and becomes free of it all. And that's what I'm pointing at and encouraging all of us to do. It doesn't have to be born amid kicking and screaming but sometimes it is.

I want to be totally honest with you. I yearn for, I long for, I miss from the bottom of my heart partners in this work who've stepped outside their artificial ways of being, who meet life head-on day after day, who refuse to be indirect and suppressed, who not only yearn to breathe free but insist on it.

Never mind the Divine Mother calling her children to her. Where are our partners?

I may be dreaming to think that everyone can stand forth as who they are, but it's the square I put my money on. It's the only game worth playing for me. And, while I get that I haven't a role to play in encouraging this interpersonally (I'm not schooled as a group leader, etc.), nothing brings me more joy and aliveness than inviting everyone to join me in this through my writing.

Footnotes

- (1) <https://groups.yahoo.com/group/galactic-roundtable/message/289>, Jan. 14, 2009.

The Deconstruction of the Constructed Self

May 13, 2019

<https://goldenageofgaia.com/2019/05/13/the-deconstruction-of-the-constructed-self/>



We're in a process of having our deepest issues raised by news of disasters, bombings, etc.

Our fears come to the surface, are experienced, and, in this rarified atmosphere, are let go of rather than being energized and pushed back down again.

At the same time the same energies that are making it easier to release our issues are also elevating every cell in our bodies, with other consequent changes.

The net effect of it all is to deconstruct the constructed self that we worked so many lifetimes building.

Our image, our look, our gestures, our tone, everything about us and the way we dress, what we own, who we marry, etc., etc., is part of our constructed self and

here we are, tearing the whole edifice down. Into the dumpster probably goes the work of many lifetimes.

Into it goes "original sin" as well. What we're left with is "original innocence.

We're returned to our naturally-innocent Self. "Sahaja" - as in Sahaja Samadhi, which is Ascension - means "natural."

Lao Tzu invites us to "touch ultimate emptiness." (1) No constructed self there. And we do it by letting go.

Ajahn Sumedho once memorably made Buddhism easy for us all by boiling down what we needed to do to two words:

"I'm making it very simple for you, to save you from getting caught in incredible amounts of suffering. There's nothing more sorrowful than having to attend International Buddhist Conferences!

"Some of you might have the desire to become the Buddha of the age, Maitreya, radiating love throughout the world. Just be an earthworm who knows only two words - 'let go, let go, let go.'" (2)

We are doing that - letting go of the constructed self - the image of ourselves that we have and project for the approval and acceptance of others.

We're declaring ourselves ready and willing to stand here without our act, our racket, and our numbers. Just us, organic and raw. It's scary but it's also immensely freeing.

Footnotes

(1) Lao Tzu, *The Way of Life. The Tao Te Ching*. trans. R.B. Blakney. New York, etc.: Avon, 1975, verse 16, 68.

(2) Ajahn Sumedho, *Cittaviveka. Teachings from the Silent Mind*. (Hemel Hempstead: Amaravati Publications, 1992; c1984, 44.

Deconstructing 'Me,' Removing the Masks

October 13, 2010

<https://goldenageofgaia.com/2010/10/13/deconstructing-me-removing-the-masks/>



(Steve is a former refugee adjudicator. The day prior to writing this article, he wrote one on refugees.)

What do a refugee and an ascender share? Both have chosen to leave home to seek something better.

Why has a refugee left home? To flee persecution. Home is a place in a country that the refugee leaves to seek another, free of serious discrimination, mistreatment, perhaps torture.

The ascender also chooses to leave home, but home to him or her is not a place, but a dimension. His or her suffering is existential.

Both leave home seeking something better, the refugee out of little choice, the ascender out of a great deal of it.

The ascender's "persecutor" is himself or herself. At its most basic, that persecutor is a set of unexamined, habitual responses to situations. These responses are founded upon a view of life that sees "me" as separate from all others and my interest as being in competition with that of all others. These responses, this "me," as it turns out, is a mask.

The home to which the ascender is going can be seen as a place of sorts, but it would be better imagined as a condition. That condition, I think could be best described as "universal love." To reach that place, the ascender must leave behind all that is an obstacle to universal love. Primarily these may be thought of as his or her habits, his or her masks.

Habits of being, habits of thinking, habits of doing. Masks of all sorts.



I experience this "home" as a residue or precipitate that is hard to put in words. I'm aware of it but cannot describe it as having tone or color or taste or smell. It is as oppressive as a wet blanket around the shoulders. It's always with me. It's the "home" I'm leaving.

Wilhelm Reich called it "character armoring." Eckhart Tolle referred to it as the "pain body." Encounter-group leaders described it as "residual muscular tension in the body." Werner Erhard called it "records." Hindus named it "vasanas."

Many, many people have known it and called it by some name. I simply call it "habits," "masks," unexamined ways of being and behaving that are laid down by my separative mind to maintain its separative existence.

These are the primary obstacles to experiencing the universal love that I'm told is characteristic of the Fifth Dimension.

The way to this new land of universal love has no road map that I'm aware of. A compass will not help me. I don't know what to take with me on this journey, even if I do know what to leave behind.

“Me” is what to leave behind - my habits, my masks. What I'm engaged in over this next period of time is the deconstruction of “me,” the discarding of my habits, the dropping of my masks.

“Me” is the source of suffering the ascender has identified - the character armoring, the pain body, the stack of records, vasanas, and masks.

There is no place to get to on this journey. My masks dropped, universal love is naturally revealed. That is the mystery.

This period of reflection I've engaged in over the last 24 hours has identified for me the source of my suffering and has shown me what I need to do – deconstruct “me,” remove the mask. It hasn't shown me how to do it. I may need assistance here and that assistance has been promised me by the sources we read.

But I'm now aware of the home I'm leaving. I've identified its experiential aspect in myself. I'm willing to leave it behind. Leaving it behind is the journey I set out on as an ascender.

Escaping the Constructed Self – Part 1/5

September 25, 2014

<https://goldenageofgaia.com/2014/09/25/escaping-the-constructed-self-part-15/>



Every parent or spouse abusing another invites a circumstance of maladaptation in the one abused. We start out in life as angels and we may at some point become fallen angels, so to speak, in our own minds and in those of some in society.

This invites such additional circumstances as low self-esteem, increasing denial, and losing touch with ourselves. This we have to recover from.

To emerge from the circumstance of maladaptation invites a process of dawning awareness leading to a further process of progressive realization.

Werner Erhard called realization “getting it.” (1) When we “get” our number, our act, our mechanicalness in a process of realization, we have a chance to be free of it.

The truth is not trivial. It has the power to set us free. The process I'm about to describe is how we may escape that quagmire - the maladaptation, core issue, or head vasana we've created. As always, I illustrate the process by sharing about myself.

I call the self that arises when we maladapt the "constructed self." And this series of essays is about escaping it. I'm relating to you the process I followed.

This is part of my lightworker service - to illustrate emerging from core issues, the constructed self, etc., as part of collective healing. The overall process in which this takes place I call "emergence" (2) and I'm following the path of awareness. (3)

The Start of the Process in the Guides' Reading Through Andrea

The process of dawning awareness and progressive realization was set off by Andrea Scully's guides saying I had a "split" that I needed to heal. Here is what they said:

"Inside the box of 'Steve's story' and history ... is a split concerning both gender and also the desire for intimacy and his longing to fulfill his completeness with physical intimacy. ...

"The ability to be intimate is boxed in by these sort of beliefs and will only interfere with the highest potential of what partnership has to offer. This will be so until the inappropriate splitting is released.

"There is a new way forward for all in these times and the challenges are such that the old ideas about relations of all types can and should be shed for creating new ways of being." (4)

They might have called the split a "split personality" and it would have been true. When we split our personality, our awareness decreases and we may not be aware of the split.

I've been relentlessly pursuing that split ever since that reading, as I said I would. It's been helped by the kind ministrations of friends who gave me feedback.

We're only invisible to ourselves. Everyone else sees us.

The Jekyll-and-Hyde Split

The present split is is not the first I've had in my life. The original occurred when my Dad shouted at me from within inches of my face at around age 7-10. (5) I

shattered into a million pieces and became the Humpty Dumpty Man for the next fifty years of my life. That was not a split personality but a shattered one, leaving me with no solid ground to build on.

But out of that I now see gradually developed another split. We all have a love of drama so let me be dramatic about it and call it my Jekyll-and-Hyde personality, my good side and my dark side. That may bring a bit of notoriety, and I don't wish the metaphor to be carried too far, but the metaphor is well-understood and it's useful.

Some people have killed themselves before they expose their core issue. Other people would rather yield to blackmail than risk the exposure of theirs. So core issues are nothing to laugh about, except in distant retrospect.

I personally would just rather say it and be done with it. It only hurts for a second and then there is peace.

Jekyll was the side of me that was unnecessarily obsequious. Its desire was to fly low under the radar of abuse, to be undetected and unobserved. It was needy, bent over backwards to please and placate, and could not stand its ground very well.

Hyde was the brute that came out in the face of perceived slight, being ignored, getting frustrated, and getting angry. Hyde was always justified, saw itself as standing on principle, and threw caution to the wind.

There was a choicepoint between the two and it has now become the most important thing in my life to see that choicepoint, stop at it, and not venture past it.

The typification of Jekyll and Hyde is accurate on some levels, though it cannot be taken too far without losing its truth value. No, I didn't haunt taverns or do bad things to people. But I was a fearsome creature and people had to walk on eggshells around me.

You remember the story of the karate dojo? I shaved off my beard one day in perhaps 1973, went to the dojo and a fellow student who had always kept a respectable distance began crowding me in sparring.

I asked him where he suddenly had developed these skills and he replied: "Steve, Steve, is that you? If I'd have known, I would never have crowded you." That this excellent sparring partner had, unknown to me, revealed that he had been keeping his distance gave me a measure of how fearsome I was in those days.

I'm using the Jekyll and Hyde motif as a metaphor. I'm standing "etherically naked" (6) before you. A dash of drama seldom hurts if it makes the point and helps the medicine go down. And this is the way to be deeply known. I want to be known.

Calling it that also emphasizes how the two sides would morph almost seamlessly, one having one effect and the other having an entirely different effect. They morphed at the choicepoint.

Footnotes

(1) "Every position or point of view we have can be said to have a 'cost' (reckoned in terms of aliveness) and a 'payoff.' 'Getting it' means being able to discover when you have been maintaining (or are stuck with) a position which costs you more in aliveness than it is worth, realizing that you are the source of that position, and being able to choose to give up that position or hold it in a way that expands the quality of your life.

"Living becomes a continuing and expanding discovery of positions or barriers to your and others' aliveness, with the attendant opportunity to handle those positions and barriers. The result of this continuing process of choosing or 'getting it' is an expanded experience of happiness, love, health, and full self-expression."

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

(2) See the essays under "Emergence" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/>.

(3) See the Essays under "The Path of Awareness" at <https://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/>.

(4) "Healing the Primary Break and Becoming Whole Again," Jan. 1, 2013, at <https://goldenageofgaia.com/2013/01/01/healing-the-primary-break-and-becoming-whole-again/>

(5) Personal reading with Steve Beckow and his guides through Andrea Scully, Sept. 9, 2014.

(6) "Archangel Michael: I See You! I Love You! I Will Engage," Nov. 7, 2013, at <https://goldenageofgaia.com/spiritual-essays/the-role-of-twin-flames/archangel-michael-i-see-you-i-love-you-i-will-engage/>.

Escaping the Constructed Self – Part 2/5

September 26, 2014

<https://goldenageofgaia.com/2014/09/26/escaping-the-constructed-self-part-25/>



The process of progressive realization appears in Parts 4 and 5 of this series. For those who want to skip to that and leave the rest of the discussion, perhaps go to [Part 4](#) and [Part 5](#).

Standing "Etherically Naked"

Notice that when you stand up for something significant, like heading up a global project or being a financial wayshower, just as W.H. Murray said, all of Providence moves to assist you:

“Concerning all acts of initiative (and creation), there is one elementary truth, the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves too.

"All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favour all manner of unforeseen incidents and meetings and material

assistance, which no [person] could have dreamt would have come [their] way.” (1)

In this case, Providence, in the form of my guides, moved to assist me by telling me of the split in my personality and allowing me to uncover the rest. And, with a little help from my friends, I am uncovering it.

No one said it would be easy and no one said we’d find our reward at the end of it. No, they don’t call these “personal demons” and “dark sides” for nothing. Finding out what I found out hardly showed up like a reward to me. It was hard to accept and hard to manage. My first impulse was to try to hide it, but that never works. It simply adds to the skew. I’d rather “own it” and let the chips fall where they may.

Archangel Gabrielle said that “this cleansing is complete,” (2) but the process of uncovering our deficiencies remains, and will remain for as long as we exist and until we reunite with God. Only God is perfect.

You may say, if Steve is not perfect, then what hope is there for me? I’d rather you said, if Steve can lay himself bare to this extent, I suppose I can delve a little deeper into myself, like he’s doing.

No, I’m not perfect. I don’t choose to exaggerate, but using the term “Jekyll and Hyde” does highlight the circumstance and shows us how one generation’s physical abuse can be passed along to another generation.

Here is Archangel Michael’s original invitation to stand etherically naked in front of each other, to know each other deeply, truly as we are, warts and all.

“Yes, in many ways, what I am speaking of is standing etherically naked in front of each other and seeing the brilliant light that shines from each and every one of you! Do not hide any portion, any sliver of that light, of that brilliance. Do not fall, ever, into judgment or think that some piece of you is unloved or unlovable, because that is not of the truth.

“And if you bring my blue flame to this judgment, you will see what I speak of, and you will see the beauty, the magnificence of who you are.”
(3)

In this case, standing etherically naked isn’t making lemons out of lemonade. It’s getting one’s life back, one’s aliveness and full satisfaction.

So I’m risking it all to stand “etherically naked” before you, not in love, as I have on some occasions, but as a man who developed a temper from his early life of

physical abuse and now wants to be rid of it. And is taking the strong medicine that my guides have given me.

In my examination of the split that occurred, I had to go deeper and deeper inside me.

(To be continued tomorrow.)

Footnotes

(1) William Hutchinson Murray, *The Scottish Himalayan Expedition* (1951.)

(2) “Archangel Gabrielle Beckons Us: Come Fly with Me... You are Ready!,” *Council of Love*, September 21, 2014, at <https://counciloflove.com/2014/09/archangel-gabrielle-beckons-us-come-fly-with-me-you-are-ready/>.

(3) “Archangel Michael: I See You! I Love You! I Will Engage,” Nov. 7, 2013, at <https://goldenageofgaia.com/spiritual-essays/the-role-of-twin-flames/archangel-michael-i-see-you-i-love-you-i-will-engage/>.

Escaping the Constructed Self – Part 3/5

September 27, 2014

<https://goldenageofgaia.com/2014/09/27/escaping-the-constructed-self-part-35/>



Bending the Twig, Inclining the Tree

The twig was bent from my earliest years. I remember my Mom and Dad quarreling when I was in the womb and me saying to myself, "I don't want to go out there."

As an infant, I had eczema and Mom and Dad would tie one arm to this side of the crib, one arm to the other, wheel me into the kitchen, and leave me there to bawl my head off. I would kick the blanket off in my fury, lie there cold all night, and watch the ghosts (headlights) go by on the wall.

A parent must be daft to do this to an infant.

When my Dad became violent, there was I taking movies of him and recently (1) I even experienced how he felt.

Those early years left me with a movie in my head that wasn't very pleasant. And outside of my awareness, as a growing boy, I dwelt in thoughts of getting even with him, that no one was ever going to treat me that way again, and, like my

father before me with his father before him, I developed a pattern of deep and unseen resistance and a tripwire of anger.

Little did I know that I'd one day realize that I'd become my father. (2) But thanks to the guides, as a result of this exploration, I've seen that I have.

Oh, wouldn't I wish I could tell you that I was an angel all my life. That I picked flowers and loved purity, gentleness, and kindness. Well, Monty Python's big foot would come down on me if I did. No, I had to play the part of the recovering victim of abuse. And I shall play it.

The original shattering became a lingering split.

Immediately having seen it, I said to myself: "I don't want to go there. Chief Engineer, change direction. This is the Captain speaking. All hands on deck!"

Krishnamurti and several other spiritual writers have said that we cannot know our Self without first knowing the ways of the many selves that we are. And I agree with him.

"The many selves that we are" are what I call the constructed self.

Tomorrow we'll look at the process of progressive realization that I went through that brings the constructed self forward and offers relief.

Footnotes

(1) "Our Deep Housecleaning," Sept. 22, 2014, at <https://goldenageofgaia.com/2014/09/22/our-deep-housecleaning/>.

(2) Loc. cit.

Escaping the Constructed Self – Part 4/5

September 29, 2014

<https://goldenageofgaia.com/2014/09/29/escaping-the-constructed-self-part-45/>



The Process of Dawning Awareness and Progressive Realization

What I want to do here is describe the process of dawning awareness and progressive realization that I went through to reach the heart and escape from the constructed self (only temporarily, alas) by healing a split in me.

The process involves raising to awareness one's own constructed self and then "realizing" what one sees. And I'm illustrating how that realization just keeps expanding and expanding, if we allow it.

It's a process that we may have to repeat and repeat into infinity if we're to continue growing so perhaps make a bookmark here.

What brought all the realizations about was my intent to connect with my heart, my Self.

I'm going to zero in on only one moment in the two or three days that I processed this one. The realizations as a whole are discussed in the final part of this series.

That moment was a deep meditation I went into two or three nights ago, which went on for an hour or two.

It required me to drop a pattern I've had all my life and that is to pooh-pooh the imagination. (You notice I write non-fiction?) No, I used my imagination freely and that lies at the heart of this process.

Not only that, but I accepted as tentatively real anything that resulted from this exercise of imagination. I allowed it and I allowed the expansion in myself that resulted from it.

I might point out that, the deeper I went, the more downloads were triggered, exploding like mines.

That leads me to believe that the downloads we've received through channeled messages and the Tsunami of Love are triggered to go off as we reach deeper and deeper levels of vibration, or, if you prefer, higher and higher levels.

I don't use the image of going higher and higher because that takes us into a world we consider unknown. And entering "unknown" territory can make us uncertain, afraid and resistant.

Instead I chose to go deeper and deeper because that is "known" territory. Everything revealed I knew to be a part of myself, instead of something outside of myself. It was comforting to always feel myself as present, even if I was exposing deeper and deeper layers of it.

Using My Imagination to Connect with the Heart

In meditation, I imagined myself first tying a lead weight to my feet and dropping down to the bottom of the ocean of love. Deeper and deeper and deeper I went.

When I reached the bottom I entered a small underwater spaceship and began a fantastic voyage, through a plaque-filled artery (leftover vasanas and core issues) that led to the heart. Having watched a movie on Hannibal recently, I imagined Hannibal was steering it.

Eventually I reached the heart and it opened. Knowing that Sahaja Samadhi was a permanent heart opening, I constructed a perpetual opening and permanent connection to the heart out of imaginary concrete and I fastened the imaginary and now-cleansed artery to it.

I felt the presence of the Self and imagined myself reaching out to It and the Self reaching out to me. We connected and some time later I went further and imagined myself merging with It.

I'm not saying that that merging was more than it was. It was not enlightenment. It was a guided meditation.

Seeing that I'd been able, if only in imagination, to create a perpetual opening and permanent connection to my Self, I continued the experiment. I connected to my higher-dimensional self. I connected to the aspects of myself that make up this composite being that I am.

I connected to all my past lives as well, to my twin flame and my guides. And I tasked each of them with each perpetually bringing me one divine quality: love, wisdom, leadership, power, reasoning, piety, knowledge, integrity, bravery, and magnificence. I imagined these divine qualities perpetually flowing into me and out from me into the world.

At this point in the meditation, I noticed that I was watching my constructed self, poor bloke. I realized that someone else was watching him. And it dawned on me that that someone else was Me and that I was the Self. Who else could be watching the constructed self? Who else lives outside of it? Only Me.

This was also the realization that Eckhart Tolle had: when he said to himself that he couldn't stand himself. Who was the self he couldn't stand and who could not stand himself? Were there two or just one?

"I cannot live with myself." This was the thought that kept repeating itself in my mind. Then suddenly I became aware of what a peculiar thought that was. 'Am I one or two? If I cannot live with myself, there must be two of me: the "I" and the "self" that I cannot live with. 'Maybe,' I thought, 'only one of them is real.'" (1)

My realization was not enlightenment and Eckhart's was. Both were realizations but his was strong enough to propel him into enlightenment and mine was not. So please don't think that I'm comparing myself to Eckhart or say that I said I was enlightened. I'm not doing either.

Nevertheless - bingo!

I was propelled out of the constructed self and spent a day in a heightened experience of myself, outside the stimulus/response machine I was.

And then it too disappeared. Back into the ether. Premonitory glimpse. I had to go back to the india-rubber body, so to speak. Back to my ordinary, dumber-down condition that we all inhabit.

No, I don't want to go there! Please don't send me back to my 3D body and mind!

But it did have an effect. The connection to my Self was wonderful and then it too disappeared. All experiences short of Sahaja Samadhi are temporary.

I went around for a day in the bliss that I am. Oh my Gawd! First I'm in doo doo. Then I'm in clover.

Previously what I saw existed as intellectual knowledge, predominantly hearsay, and now it was up to experiential knowledge.

In that space I could see my act clearly. I could see that I had two sides to my personality and that neither side was Me.

The constructed self is not who I am. I am the Self. I am back in the constructed self again today but I now know, experientially, that it's not who I am.

(To be concluded tomorrow)

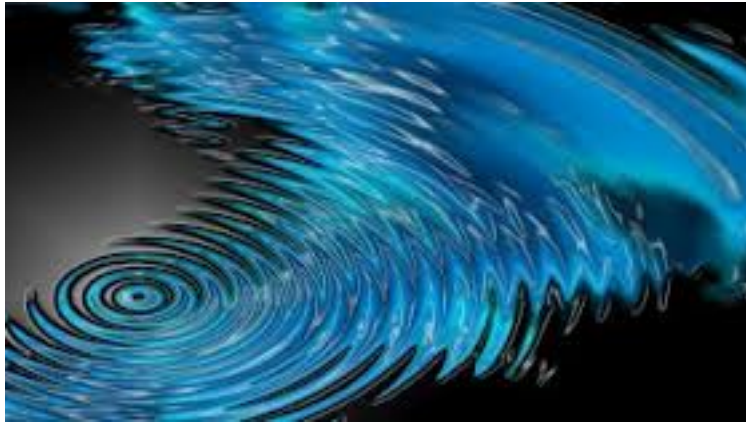
Footnotes

(1) Eckhart Tolle, *The Power of Now. A Guide to Spiritual Enlightenment*. Vancouver: Namaste, 1997, 1.

Escaping the Constructed Self – Part 5/5

September 30, 2014

<https://goldenageofgaia.com/2014/09/30/escaping-the-constructed-self-part-55/>



The Structure of Realization

Let's switch from looking at the meditation that happened on one day and recover our view of the overall process that happened over several days, during which I was having one realization after another. We're drawing back our focus here.

I'd like you to notice the structure of what I'm raising here. I'm raising to awareness the structure of realization.

Awareness dawns and realization arises. And realization progresses. And progresses. And progresses until we tell it to stop.

So, now, Realization One. I saw I'd become my father.

Realization Two. Oh my Gawd, I have a split in my personality - just as Andrea's guides said I did. Holy shzt! What is that split? I get lots of feedback from everybody. I try to put it together and then....

Realization Three! Oh my Gawd, I see it now. I have two opposites in a constructed self. And they are positively like Jekyll and Hyde. No one ever told me about this one! How come I wasn't told? Summon management!

Well, Andrea's guides told me. So notice this part of the process at work as well. Our guides tell us or another source mirrors back to us. And awareness dawns. Awareness progresses until realization hits.

The energies of the Tsunami of Love also contributed, mightily. They raised my number to awareness. Who else's awareness would it come up to? It's my awareness that it needs to come up to, not that of my friends and colleagues. They can help me but all awaits me seeing it (awareness) and raising it to experiential knowledge (realization).

Calling Ourselves on Our Own Numbers

Calling ourselves on our numbers as soon as we see them is another vital part of the process. Others may or will call us, but that remains intellectual knowledge until we experience it.

Sharing it fixes it in our own deeper consciousness, preparing the way for realization. So it works if we call ourselves on it and it works if we share it. Not with thousands of lightworkers, as I'm doing here perhaps. And not with those who don't have our best interests at heart.

Whichever way we go, we can't take our baggage with us and, for some of us, letting go of it can be a rocky ride.

One thing I learned from this progressive realization was that the skeletons in my closet are coming up to be acknowledged. And I'm acknowledging them.

Jesus said: "Everything hidden will be revealed." Well, these are the end times of which he spoke. And everything hidden is in fact being revealed.

If you want to benefit by this, perhaps start raising to your awareness the ways you have of being. Make known the ways of the self to the self.

Or as Werner said, put the truth in the place where the truth already is and the unwanted condition will lift.

If I really am a watered-down version of Jekyll and Hyde, will I ascend? Of course I will. Gawd, man, it's just a constructed self. We're all getting rid of them right now.

Squeeze the juice out of these moments of realization. Write them down. Get them out there. The water's warm. You won't die.

That's what I'm doing. You don't have to declare it to thousands of lightworkers, but I did. Perhaps take comfort from that.

I just said to thousands of lightworkers that I have a split in my personality that is a weak version of Jekyll and Hyde. If I can say that, think of what you can say.

Now back to the structure of Realizations.

Watch for the progressive realizations. Imagine them and allow what you imagine to be real. Don't shut down to the experience of it or resist.

And at the end of it you'll find ... oh my Gawd, I've been ... Dr. Jekyll and Mr Hyde! I thought I was Starman or St. Francis of Assisi and instead I've become Caliban. And I'm still standing while declaring it.

My marching orders are to go through Ascension publicly and this what I've done here.

Let's Review

Let's pause now and review. What have I done here?

I've raised to awareness the nature of my constructed self, as difficult as that was and as unpleasant as the thought of communicating it. And I communicated it here the moment I became aware of it.

I called myself on my own act and I shared it. And I'm still standing, breathing, feeling, etc.

So if I can do that, you can do it. And if I'm not that constructed self but the Self, so are you not the constructed self but the Self.

Now I won't be in this same place a day from now. I'll back to the grind, so to speak. Or I may take a vacation. Who knows! (Probably not. There's too much to do.)

Any act played from awareness can be fun and educational. Make play of raising your worst acts to awareness and be done with them. Be free of them. Maybe you'll turn out to be Frankenstein or Lucifer himself! Who cares? Just cough it up and let's get on with it.

Just acknowledge it any way you can. Another day we may learn how to laugh at it all.

If we want to be in the Self, we have to *be* the Self.

This has been a long journey and I thank all those who've stayed with me. Going through Ascension publicly is about the hardest job I can imagine and your support sustains me.

Thank You to the Troll Under the Bridge ... and Goodbye

January 26, 2021

<https://goldenageofgaia.com/2021/01/26/thank-you-to-the-troll-under-the-bridge-and-goodbye/>



I'd better watch what I ask for or I'll end up a happy Troll

I've reached the end of the road with an act of mine, a racket, a number.

I've processed this number before. I'm processing it now at a much deeper level.

Its presenting sign is that I wake up in the morning and I'm not cheerful.

Nothing has happened that I be anything but cheerful, but I'm not that way.

My situation is happy. The future looks good. There's nothing that accounts for me being anything but cheerful. So what gives?

I begin to process it.

I can barely make out what it is that's causing me to feel that way, it's so dense. It is to my body what my body is to the spirit. It's so dense it shuts down experiencing. I don't at this moment know what is causing it. (1)

I ask my mind what is this number that stops me from being cheerful? And I get back in a flash the feelings, facial expressions, and thoughts of a suspicious man.

I'm perennially suspicious. For no reason.

I know this side of myself. This is the Troll under the bridge, the grumpy old f@rt. I recognize the Troll as my grand motif. (2) This used to be the side of me that I showed to people.

It's still around at a very deep level. It's only a (shadow) side of me now and gets pushed under the minute I speak to someone.

(I have this arrangement with myself where I shuffle from one facet of myself to another without resistance, without conscious notice even. So I move from being the Troll to being sweetness and light. But push me around and the Troll re-emerges.)

I hear Kathleen say, how's it working for ya?

Not very well. This in itself is not a vasana or core issue, though it's born from one. It's one of the leftovers of vasana creation.

My attention moves back and forth between it and the the vasana.

This is a residual and habitual behavior pattern. It's a default, an automatic and habitual response pattern to threat.

So what do I do? I *want* to wake up cheerful. I get no happiness or satisfaction from being the Troll under the bridge.

I open myself to the experience of the behavior pattern of suspiciousness. It feels like concrete. Breathing into it feels almost impossible.

Such a dense mass must define some aspect of my personality, some boundary or limitation. It puts a cap on my self-expression, happiness, energy, etc.

My stomach feels like a Gordian knot. OK, this one is bigger than I can process. I call in the Divine Mother, Archangel Michael, and Sanat Kumara and invoke the universal law. (3)

I ask them to take this dense mass of suspiciousness - this Troll number - from my mental body, emotional body, and etheric body. Wait a minute. No, take this Troll number from *me*. (I don't want to limit them.)

Now the rest - raising to awareness, re-experiencing, and reparenting - is up to me.

I can also breathe love up from my heart and paint the Troll with it.

I can remain aware of him and let awareness dissolve what's left of the act. There are many approaches I can use. (4)

Thank you to the Troll under the bridge ... and goodbye. You protected me from violence for many long years.

Your purpose was accomplished long ago. It's time now for me to step outside the fort and reacquaint myself with the outside world.

Unless I'm mistaken, the clarity that I attain as a result of this cleansing enters the collective consciousness and contributes to clarity in general. This is a win/win.

Footnotes

(1) But I do know that I'm causing it, not someone else.

This is the alternative way of handling our upsets to saying, "You made me mad" and projecting our vasana onto someone else. See "You Made Me Mad": Not True," November 16, 2020, at <https://goldenageofgaia.com/2020/11/16/you-made-me-mad-not-true/>

(2) See "The Grand Motif," October 13, 2019, at <https://goldenageofgaia.com/2019/10/13/the-grand-motif/>

(3) I won't name the law because of the danger of it being misused. Sanat Kumara has said that he will make up the remainder of our invocation if at any time we just say "the universal law." He will see that we don't go astray.

(4) I've gone through many of them in "Bringing on the Bliss," May 17, 2016, at <https://goldenageofgaia.com/2016/05/17/bringing-on-the-bliss/>

The Possibility of the Re-Emergence of the Constructed Self

Feb. 1, 2019

<https://goldenageofgaia.com/2019/02/01/the-possibility-of-the-re-emergence-of-the-constructed-self/>



After the Reval, two pitfalls we'll need to watch out for are the return of the constructed self and an explosion in a sense of entitlement. Here we look at the former; in a future post, we'll look at the latter. (1)

One of the unintended consequences of the Reval, when it comes, is that we may see the temporary re-emergence of the constructed self.

The constructed self is the character or mask we build as a result and consequence of our vasanas, core issues and false grids.

We fashion a representation of ourselves that's designed to stand in for the real us, create an impression in others and get us what we want in any one situation.

We've been doing a great deal of personal cleansing for probably years.

But when we feel our situation change in a really dramatic and freeing way, such as with the arrival of a modicum of prosperity, feelings that we've submerged for

years as a result of oppressive or suppressive relationships, whether in the family, at work or in some other venue, may rise to the surface and surprise us with their tendency to send us along paths that we may later regret.

We may suddenly find ourselves in a position where we don't feel we need to "take that kind of treatment any more." We may see feelings of irritation or arrogance arise in us. We may treat other people poorly. We may feel the desire to "wipe the dust from our feet" and "get outta here."

That isn't to say that some people may not leave relationships that haven't worked and are considered unsalvageable. But it is to say, assess how much comes from the constructed self and how much comes from a much deeper, more balanced and wiser place.

If we're looking for a social example of the rise of the constructed self occurring in a situation of new-found freedom, perhaps consider the French Revolution. When the people won their freedom after the fall of the Bastille, they turned on the nobility and guillotined them in a Reign of Terror that only ended when the leaders of the Revolution were themselves guillotined or in other ways assassinated.

I'm not saying that any of us would engage in such violence, but you can see some lightworkers calling for vengeance against our former leaders and asking for penalties like mass arrests as we watch the old order crumble. It may be that their constructed selves are asserting themselves at this time.

My own sense of the matter is that we'll have to exercise tremendous vigilance in the first moments of release after the Reval so as not to revenge ourselves on our perceived oppressors, leave personal relationships, terminate work partnerships, and in other ways visit tremendous hardship on others. The temptation to read others out of our lives may be very great.

What to do about such a potential situation? Again the answer is the same here, I think, as it was for us in cleansing ourselves of our vasanas. Jesus spoke of three ways of managing ourselves in situations like these. (2) The first way is to project our anger onto others (and I've done that in my life). The second is to suppress ourselves. And the third is to watch what emerges in us, not act upon it, but observe it from a point of neutrality until it passes away.

I have to make a subtle distinction here about awareness. It does work for us to observe from a place of neutrality. But that isn't to say that awareness itself is neutral. It isn't. As Jesus said, "awareness transforms." (3) Plain, bare awareness

causes the knots in our character to unravel. And when the knot unravels, it releases us from the troubling emotions that come along with the knot.

Projection energizes a vasana. Suppression solidifies it. Both cause its persistence. Only resting in bare awareness of it causes its release and transmutation. We've been doing this with our vasanas. Now we may feel called upon to do this with our masks or constructed selves.

So when the Reval comes, perhaps be aware that it may result in the release of some long-suppressed feelings of anger, desires for "getting even," explosions of unwillingness to "take this any longer." And consider whether you want to begin this next chapter of our lives creating the same residue that we have on so many other occasions.

We're entering a higher dimension where feelings like hatred and vengefulness have no place. We cannot enter it by laying waste to the old. AAM has said many times that we cannot leave the old 3D unless we love it.

The Reval is designed to lift our burdens from us so that we can begin the work of creating Nova Earth. It isn't designed to have us wipe the dust of the world from our feet and go on a destructive rampage in our lives. Or go on a year-long vacation from the world.

But it'll take a high degree of self-awareness for us to avoid taking this wonderfully-freeing event and using it simply to create more chaos and karma.

Footnotes

(1) Here are some posts in which the subject is looked at:

“Archangel Michael on Post-Reval Lightworker Entitlement,” July 30, 2016, at <https://goldenageofgaia.com/2016/07/30/archangel-michael-post-reval-lightworker-entitlement/>

“Self-Importance and Entitlement,” March 23, 2017, at <https://goldenageofgaia.com/2017/03/23/self-importance-and-entitlement/>

“Self Observed: From Self-Important Entitlement to Gratitude,” September 26, 2016, at <https://goldenageofgaia.com/2016/09/26/self-observed-self-important-entitlement-gratitude/>

“Peace, Love, and Truth,” March 25, 2022, at <https://goldenageofgaia.com/?p=334135>

(2) "Jeshua via Pamela Kribbe: The Third Way" at <https://goldenageofgaia.com/2014/01/jeshua-the-third-way/>

(3) Loc. cit.

Getting Out of My Own Way

July 2, 2020

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



Workshop area at Cold Mountain Institute

My life is a workshop in awareness.

My agreement is to remain aware of myself.

My process involves observing, noticing, and sharing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yes, I am.

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

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

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

Footnotes

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

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

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

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

Open Road; Not a Scrap of Resistance

October 7, 2020

<https://goldenageofgaia.com/2020/10/07/open-road-not-a-scrap-of-resistance/>



Here's another consequence of having changed my vote from hostility to harmony.

There's now an open road in front of me in terms of the experience of love.

In 1987, a week before the vision, I had a full breath release in a rebirthing workshop. I was at that moment totally cleaned out.

I feel the same way now, having switched from hostility to harmony.

Now when I breathe up love from my heart there isn't a scrap of resistance.

Now when I listen to music I really get it, as if I'm in Surround Sound.

There's now no longer any stop, no suppress button. I can expand infinitely into harmony whereas hostility would always lead to a fall, if only when one becomes old. The need for constant vigilance and preparation becomes wearing.

Harmony leads to the building of social capital; hostility erodes it. Harmony leads to relaxation; even success at hostility does not lead to success in relaxation.

Having won all that money can buy by hostile means, we look forward to a life of ... harmony. Peace, relaxation, golf, gambling, wine, women, and song.

But harmony is an internal state. Money won't buy it and our desires are for nothing conducive to it.

Meanwhile changing our vote is the open sesame. Once firmly inside and having closed the escape hatch, the very world we sought by force and accumulation now opens up to us. Irony of ironies.

Well, it is for me. What did I know? I set out by establishing a beachhead of understanding that choosing harmony would lead to inner peace, etc. That was my testable hypothesis. Well, of course, it's lead to much more.

It's removed the key log in the logjam for me: In computer language, it broke the hyperlink between me and "hostility" and hyperlinked instead to "harmony."

This again is an aspect of reparenting myself. I have no more parents to look to. If I don't do this, no one will.

That's My Target

June 27, 2019

<https://goldenageofgaia.com/2019/06/27/thats-my-target/>



The Arcturians asked us to master every thought and feeling.

I'd like to talk about mastering feelings for a moment.

I watch myself and I see myself talking about things in a way that reflects how I feel - gloomy, depressed, elevated, happy. I "come from" the context of the feeling I'm presently experiencing.

If I feel gloomy, I might be hard to rouse when you're talking about something happy. If I feel happy, I might be hard to shut up.

But I speak out of the context of the feeling I'm going through at that moment - most times.

All the time I'm doing this, I'm unaware I'm doing it. And sometimes I'm aware and hoping no one notices - when everyone does.

Is this not the wicked web we weave when first we practice to deceive? In the growth movement, we just owned it and got off it or continued on with awareness. It very soon disappears as a problem in an atmosphere of transparency.

I don't want to add suppression to unconsciousness.

Again it calls on me to reparent myself - to get into, underneath, and over top of unproductive feelings and give myself better directions. Mastering my feelings is a job for my Adult.

If I'm to do the job(s) I'm asked to do, I feel the need not to be subject to the sway of negative feelings (positive feelings don't present a problem).

Rewiring myself, reprogramming myself - because habitual behavior won't disappear; we just need to be wise in what we choose to make a habit - reparenting myself seems the best way to find my balance point, my centerpoint in responding to my feelings.

In that center resides tranquillity. That's my target.

⌘ The Balanced Adult ⌘

When is the Wounded Child in the Driver's Seat?

July 8, 2019

<https://goldenageofgaia.com/2019/07/08/301476/>



My beloved brother Paul on the right

Whenever I feel guilt or shame or dismay, I can say with certainty that my Wounded Child is in the driver's seat.

I can say this with certainty because of what I saw and felt in a meditation I did at Xenia Retreat Center on Sept. 18, 2018.

I saw the Self in the depths of my heart (1) and the feeling that totally took me over was that of being a pure and innocent individual.

We're all pure underneath this overburden of guilt, shame, etc. It was clear to me in that moment that this purity reflected our being a spark of God.

I had arrived at one destination on the endless journey - our future and our past - and it was blameless.

Surely that says - among other things - that I, who was so much blamed in my early life, was here being given the knowledge that the being we're unveiling by our efforts is in fact not reprehensible.

We used to call the reprehensible being we were the "deeper self." Our "dark side." We had very little knowledge of vasanas or core issues (3) back then.

In my experience at Xenia, I saw that the vasanas were only skin deep.

The me that was shaped by early-childhood events (4) - my personality, shall we say - is vasana-driven. It's a reaction machine, on autopilot, following instructions that were out-of-date decades ago.

I must look crazy when my vasana is triggered and off I go, acting out the generational pattern.

Gosh, it takes a lot of digging (self-observation) to get below the vasanas in everyday life rather than just in a quiet state of meditation.

Footnotes

(1) Here's a description of that experience:

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

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

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

I thought of the depths of my heart as "the seat of the Soul." On the Xenia experience, see "Original Innocence," Sept. 21, 2018, at <https://goldenageofgaia.com/2018/09/21/original-innocence-2/>

"I Now Know How the Play Ends," Sept. 22, 2018, at <https://goldenageofgaia.com/2018/09/22/i-now-know-how-the-play-ends/>

"Archangel Michael Explains What Happened at Xenia," Sept. 22, 2018, at <https://goldenageofgaia.com/2018/09/22/archangel-michael-explains-what-happened-at-xenia/>

I had this conversation with Archangel Michael about the Xenia experience. He said things about enlightenment that I wasn't aware of, after ten years of reading the works of enlightened masters:

Steve: Was the sight of the self at the Xenia retreat a fourth-chakra event?

Archangel Michael: Yes, it was.

Steve: So it's possible to have two fourth-chakra events or maybe even more possibly?

AAM: It is possible to have multiple chakra events throughout your lifetimes, sweet one. Again, what you are thinking of is a limitation. Something is activated or not activated. Think in terms of open, open, open, open, bigger, bigger, bigger. So yes, you might have several events. You should have several events! (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, June 12, 2019.)

(4) On one occasion, when I was yelled at from inches away from my face, I shattered into a million pieces. It took a little more than fifty years to become whole again, so to speak. Once I knew I was dissociated, I used to call myself the "Humpty Dumpty Man."

Escape from Adulthood: OK, That's Enough of That

October 12, 2020

<https://goldenageofgaia.com/2020/10/12/escape-from-adulthood-ok-thats-enough-of-that/>



Clearly my personality survives intact in some way, shape or form. I don't know what the road ahead holds. I can only report.

What I report now arises from my practice, on the path of awareness, of maintaining awareness of myself.

I detected a pattern. I was people-pleasing. I was complimenting someone on a coat and I made a distinction that was quite elegant.

Immediately in my own mind I made myself, I fancied myself a fashion expert.

And I looked at that. What is this impulse to want to receive validation?

I must feel invalidated at a very basic level.

I feel into it, exploring what arises.

I do feel invalidated, at such a basic level that my exterior almost melts when I get in touch with it. A primal wound. So many wounds. Primarily from my Father.

Just as I can ride a wisp of bliss to a full-blown experience of it, so here I can ride a wisp of woundedness to....

In my imagination, I'm in a place that is the antithesis of everything we consider pleasurable. It's like a swamp. It smells. No, it stinks. It's dark. It brings up in me the most horrible feelings - misery, regret, incomprehension.

No one is denying the validity of my allegations of being wounded. It's just that the condition of seeing oneself as wounded, as a victim is not a high vibration.

It results in a yielding up of sovereignty, a disempowerment of the self, addiction, and a train of other unfortunate consequences.

The whole of them make for a dense, low vibration, symbolized by the swamp in my imagined vision.

That is graphic. That is as graphic as seeing the cost of my hostility was. (1) When I think of the decline that sets in when I agree to see myself as a victim, I get it! I don't need to go into the metaphysical side of things.

I changed my vote. I used to enjoy being a victim. Now I don't. Yes, that's enough of that! Time to close one more door of escape from adulthood.

Footnotes

(1) See "From Hostility to Harmony," Oct. 2, 2020, at <https://goldenageofgaia.com/?p=313728>

In Search of the Balanced Adult

March 13, 2020

<https://goldenageofgaia.com/2020/03/13/in-search-of-the-balanced-adult/>



My work with the three consciousness states (parent, adult, child) is bringing one insight after another.

I see that my parent and child, locked in conflict, have created all the rubble and guilt that I carry around with me.

And they ... OK, I ... create more rubble and guilt every new day.

Only now the pain from perpetrating as a parent or child is nearly unbearable. And it's instantaneous. This declining ability to stand my own vasanas is what propels me in my search of the balanced adult, if I may coin a phrase.

I have to keep reminding myself: I know that the human being is pure and innocent in their original, created state (the soul, Christ, Atman). The balanced adult is a reflection of the pure and innocent Self. Why is it hard for me to imagine?

The critical parent and wounded child are not facets of the pure and innocent Self. They are misconstructions of the human mind. They can go. And the fact that they do go reveals them as not eternal and thus not of the Self.

After World War III between the critical parent and wounded child has ended, what is left standing is the balanced adult.

And WWIII doesn't even have to end. I just have to step outside it and observe it. Change the channel. Turn off the inner TV. Fake news.

The real news is with the balanced adult.

An Adult Lives in the Center

June 25, 2011

<https://goldenageofgaia.com/2011/06/25/an-adult-lives-in-the-center/>

The Region of the Center

Continuing with our discussion of the adult I-state and where it leads, (1) I've said that I believe an adult lives in the center.

But we may find that the center is not a finite point, as we're used to thinking of it, but a spiritual region that keeps on opening up the closer we get to it.

The situation reminds me of one after a recent meditation retreat. I hadn't been away from Vancouver for a long time and was now in a town called Merritt, British Columbia, some 200 miles north of here.



My wife and I began a leisurely drive back and when we reached the town of Hope, at the beginning of the Fraser Valley, I remember saying to myself, “Here we are in Vancouver.” But we were not. We were still some 100 miles away from it and just at the first large construct (Fraser Valley) that Vancouver was in and that I could associate with it.

We drove in and came to a populated region called Surrey, which is the furthest reach of the continuous entity called “Greater Vancouver.” I said to myself, “Ah, now we're in Vancouver.” But we were not. Vancouver was still 40 miles away.



We travelled through suburb after suburb and entered the City and I said the same thing. And I said it when we reached the downtown core, then city center, and finally the street on which we lived, and then the block, and the apartment. Once inside the apartment, I said, “Ah, now we're in Vancouver.”

All of it was Vancouver but at finer and finer levels of specificity.

And the same, I think, applies to the center of our being. Our center, we'll find, is an infinitely expandable region, and not a finite point. Our arrival at the center will first find us at the regional district; then a suburb; then the city; then the downtown core, city center, street, block and finally apartment. And the apartment will see us merge again with the Center of the center, the One, the Most High. Ah, now we're REALLY in the Center!

In other words, what could be thought of as the center will open up and open up the further we move into it.

Up the Dimensions



I also think that the more we penetrate the center, the farther up the dimensional ladder we'll go. Not only that, but I'm willing to bet that the farther up the dimensional ladder we go, the easier will be our journey. Imagine the center in the Third Dimension as being a rope we must climb. We do it with great effort and are panting for breath by the time we reach the Fourth Dimension.

But the next leg of the rope may now resemble an escalator. And the next leg we may accomplish by flying up the rope; the next by merely thinking ourselves at the top of it; the next by entering meditation and not even thinking; and finally by what will seem a magic carpet, where we don't even need to meditate. And so on, each leg of the journey becoming easier. Of course that's just my guess,

We may be plumbing the center if and when we enter levels I don't know about or even suspect.



I think the center is a mystery, a portal, a doorway, a magical passage, the path home, the direct route. I think all that we're hungering to find is to be found through the doorway of the center.

I could also have said the doorway of the heart, because the heart is the center. I think that, in some way we cannot describe or even understand, the center is not a center at all but something else that words cannot reach.

We're given the opportunity to experience life at the extremes. The Third Dimension may be the most extreme of those extremes that self-consciousness can be found at. Below the Third Dimension there is, I think, no self-consciousness and therefore no experience as we know it. Above the Third Dimension, experience is less and less extreme and more and more subtle and sublime.

We think we need the highs and lows, the ups and downs of the Third Dimension, but even a taste of the Fourth and Fifth will show us what we've been missing and change our minds on what is desirable.

But we'll never know that until we relinquish our taste for the extremes of life, the roller coaster of experience, the bumps and thrills of this Big Dipper ride we're on that we call our "lives."

Only when we've had enough of all that, or when the rising energies lift us up to a high enough plateau, will we begin to understand the more subtle pleasures of the center as opposed to the rough ride of the extremes and begin to turn away from the familiar territory of 3D and open up to the unfamiliar territory of the higher dimensions.

So ask me where I think we're going? Into the center. Into the rabbit hole. Into the heart. Pack your bags, or for some leave your bags at the door, and get ready for a magic-carpet ride second to none. All aboard!

Footnotes

(1) “Failure, Success and Appropriate Ways of Being,” at <https://goldenageofgaia.com/the-2012-scenario/lightworkers/failure-success-and-appropriate-ways-of-being/>

The Adult State = The Balanced State

March 11, 2020

<https://goldenageofgaia.com/2020/03/11/the-adult-state-the-balanced-state/>



*When we venture into the unknown, balance is key. ... Well, important! Credit:
Giacomond by Quint Buchholz*

Having been reminded yesterday of the mind's ability to divide itself into parts, sides, or voices, (1) I identified three persistent voices that were key in forming my everyday life experience.

I'll use Eric Berne's terms for them: a child, parent, and adult ego or consciousness state. Berne explains:

"That is your Parent' means: 'You are now in the same state of mind as one of your parents (or a parental substitute) used to be, and you are responding as he would, with the same posture, gestures, vocabulary, feelings, etc.'

"That is your Adult' means: 'You have just made an autonomous, objective appraisal of the situation and are stating these thought-processes, or the problems you perceive, or the conclusions you have come to, in a non-prejudicial manner.'

"That is your Child' means: 'The manner and intent of your reactions is the same as it would have been when you were a very little boy or girl.'" (2)

In this regard, the Arcturians have said two things in readings that relate to the formation of my sensitivity to criticism and blame:

"Because you were to work with Ascension, you were called upon to create a reality in which you went to the depths of the depths [with your Father] while you also experienced great love [from your Mother]." (3)

"You've been trained since childhood to hear the faintest whisper of darkness." (4)

This resonates with me. My child's discouragement and my critical parent are strong. I have both recordings. (5) I have to emerge from both.

This morning I awoke at 6:00 AM, telling myself that I should get up (parent ego state). I wanted to sleep more and so felt guilty and dismayed (child ego state).

But this was the first time I've ever woken up and seen the dynamic of a guilt-inducing parent state and a dismayed child. I watched myself actually walk through those steps. And the truth set me free from the upset.

My life has been about climbing out of playing these two roles: a critical inner voice (the parent) and a beaten-down inner voice (the child). I now see that the way out is to let go of both of these and to summon up a third and balanced inner voice (the adult).

That's what started this whole exploration. I noticed an adult voice that took command of a situation (lost on me now). I had never heard this voice before. I recognized it as an adult voice and that immediately threw into stark relief the two voices I'd been listening to. I now saw them as my parent and child ego states, arguing.

What Berne calls "adult" Sanat Kumara and Archangel Michael call "balanced."

Sanat Kumara said that achieving balance was what the universal laws are all about.

"The purpose of the law, the foundation of the law, is balance. It is to assist you, to guide you — and all beings — to the place of balance. That is the reason for Universal Law." (9)

I'm beginning to see why.

Michael defined "balance" here:

AAM: We ... want you to be balanced.

Steve: What does it mean to be balanced?

AAM: It means to be in your heart only and completely. It means to have your feet firmly planted in this dimension and Earth, because that is where the work is. And it means to refer to your head and not to be led, and certainly not to be influenced by fear or false reality. (5)

He stressed the importance of balance in building Nova Earth.

"Everything in balance. Everything in moderation. That is how one proceeds in creating Nova Earth and Nova Community.

"It is the paying attention to what is truly important and that is what you have been doing, by the way. There is not a distraction of bringing energy or the energy of judgment or criticism to that which is not vitally important." (6)

The balanced or adult voice does not judge, he says.

"[The balanced voice] does not judge. It does not condemn. It does not choose sides. It comes from a place of equality and openness." (7)

The Company of Heaven can play hardball when they need a certain outcome to come about. In 2018 Michael, for example, confessed to clearing the decks around me so that my ability to make balanced decisions as a pipeline would not in any way be compromised:

"One of the things we have done with your consent ... has been this clearing up of the space around you. ...

"We don't want you to feel or to be beholden – financially, emotionally or spiritually – to anybody. ...

"We are setting up ways in which this, can we almost say, removes you from those heartstrings so that there is wisdom and balance and an understanding of the higher good [in your decision-making]." (8)

Tough love. But it shows us that the Company of Heaven are serious about our post-Reval work. They want to see us balanced.

It's ironic that I should end up accepting Eric Berne's terms for this important work of emerging from childhood trauma into balance. Berne was the author who first set my feet on this path of personal growth and emergence from childhood patterns.

When I read *Games People Play*, I had a tremendous "Aha!" and knew that I had found my life's work. This was 1974.

By then I'd already completed a career as an historian and was looking for what was next. After reading Berne, I ended up on my final adventure as a budding academic, becoming a Sociology grad student, ever searching for the meaning of our patterns of behavior.

I now see that what Berne called "adult" and what Michael calls "balanced" are one and the same and the desirable state for a lightworker to be in.

Later

Now that I'm aware of this distinction and dynamic, I find myself going through the day identifying "child ego state," "parent ego state," "child," "parent," whenever they go off, and then letting go. Prior to this I wouldn't have known what was happening to me; only that I felt dismayed. Now I know.

My wounded-child consciousness seems always expecting to be put down. It despairs of things being different. This is its programming.

I'm discouraged - and dismayed. I then feel depressed over feeling dismayed and on and on the daisy chain of thoughts and emotions goes.

Rather than feeling depressed all these years, I can now observe the child or parent ego state arising, experience any part of it that needs experiencing, and let it go. I'm no longer it. I'm no longer in it. I'm outside of it. The almost-automatic identification of me with those feelings was doing me no earthly good.

However, unless I'd had an explanation, which Eric Berne provided, I'd have gone on forever in a cycle of dismay and depression. Now, having a reliable map

(transactional analysis) to the terrain (vasanas, early childhood trauma), (10) I can traverse it much more easily and quickly.

Footnotes

(1) "Up from Moan and Groan," March 6, 2020, at <https://goldenageofgaia.com/?p=306851>

(2) Eric Berne, *Games People Play. The Psychology of Human Relationships*. Secaucus, NJ: Castle Books: 1971; c1964, 24.

(3) The Arcturians in a personal reading with Steve Beckow through Suzanne Lie, March 16, 2013.

(4) Ibid., July 22, 2014.

(5) That may explain why people say underneath an angry man lies a frightened child. The way I see it is that we have both recordings in our mind's library: Our role and the angry parent's role.

(5) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 18, 2011.

(6) Ibid., Oct. 18, 2017.

(7) Ibid., March 3, 2011.

(8) Ibid., May 2, 2018.

(9) "Sanat Kumara: You're Ready to Build Societies in Adherence with the Law," April 23, 2013, at <http://goldenageofgaia.com/2013/04/sanat-kumara-youre-ready-to-build-societies-in-adherence-with-the-law/>.

(10) I realize I'm not doing Berne's original theories justice. The parent ego state is not uniformly negative; it can be nurturing and compassionate as well. And so with the child ego state.

I'm focusing mainly on the hurt and harm that people wrestle with as a result of early-childhood trauma and I'm very selectively borrowing from Eric Berne to provide a model for dealing with one aspect of it.

An example of another tool not linked to Transactional Analysis? Jesus provided one: He said that the truth shall make you free. That maxim provides a useful way of measuring if we're on the right track in what we see about a vasana. If what we

see is true, we should be experiencing increasing freedom. If not, then we're barking up the wrong tree.

The spiritual basis of my work with vasanas lies in the writings of Sri Ramana Maharshi. See for instance Anon., *Who Am I? The Teachings of Bhagavan Sri Ramana Maharshi*. Sarasota, FL: Ramana Publications, 1990; Sri Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974; and Sadhu Arunachala (A.W. Chadwick), *A Sadhu's Reminiscences of Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 1961.

Adult at the Steering Wheel

June 3, 2019

<https://goldenageofgaia.com/2019/06/03/adult-at-the-steering-wheel/>



I'm going through a ridiculous dispute with PayPal. Clearly I'm reactivated. This is therefore a rant.

They put a limitation on my account, which was cleared up - except for one thing.

They needed documents to establish my identity.

I furnished them with lots of documents, but there was a catch. All my official identity documents are in the name of "Stephen M. Beckow" and my PayPal account is in the name of "Steve Beckow."

They wanted government documents in the name of "Steve Beckow," of which there are none.

Stalemate, and on and on it went.

Totally ridiculous. But it showed me many things.

I found myself at one point getting very mad at them. And I know I can no longer afford to go nuclear around anything really. I then noticed that my Adult (Big Steve, Higher Self) was not in the driver's seat; my Wounded Child was.

Let me underscore this: In the moment, I saw that my Adult was not in the driver's seat and realized that my Wounded Child was. The Wounded Child was madly driving the car, mowing down people.

It has been seen. It was now raised to conscious awareness. This is a very large event for me.

Where before I would have said "It's just who I am," I now saw that the Wounded Child was directing events, with me not paying much attention to it.

The downside is that it implies that I don't yet have a well-developed Adult Consciousness State. (Well, I know I don't. I'm a newbie.)

My Wounded Child is in charge more than I'd like. But I'm now aware of it.

I also saw that, if I wanted to restore calm and peace to myself, I had to take actions consistent with that aim. It wasn't going to happen by itself. And it wasn't going to happen if my intention and my actions did not line up.

I created my upset; I now have to create calm. This reparenting is hard work.

The process involved many steps that were novel to me. At one point I heard myself say, "I'm not going to worry about this today." I knew full well that, if I put off worrying till tomorrow, I'll have forgotten about the matter and simply carry on. Well, it worked, but was not an answer.

Our ineffective behavior patterns are formed in the heat of the formation of vasanas (core issues). They then erupt like volcanoes - fear, hatred, anger - when we get near to re-experiencing the rejected feelings.

But the behavior patterns that result have a life of their own, independent of the original vasana.

I can heal myself of vasanas and still have residual ineffective behavior patterns. I want to reparent myself and bring myself to a point of equilibrium. I'll need to, to handle the assignments which I know are waiting in the wings. I have to not start the car until my Adult is safely installed behind the steering wheel.

Reparenting in part involves me teaching myself more effective ways of handling things than I've resorted to in the past. I know it sounds strange to do this work with one's self. I'm wide open to ridicule for being so transparent. But I see reparenting as absolutely necessary if I'm to be of service later.

I have to both shed the unworkable and create the workable by my own efforts (and lots of help).

I guess we don't see emergence from our vasanas and reprogramming our behavior as a matter of healing.

But I'm going through this process and it's proving to be a great healing for me. Often painful and embarrassing in the moment but finally full of relief.

Enlightened psychologist John Enright used to say:

"Unawareness leads to momentary relief and continuing pain; awareness leads to momentary pain and continuing relief. "(1)

I've always steered my ship by that statement.

Footnotes

(1) Awareness, Responsibility, Communication Workshop at Cold Mountain Institute, Cortes Island, B.C., Canada, January 20, 1979.

Staying in My Adult State

June 6, 2019

<https://goldenageofgaia.com/2019/06/06/300811/>



Having said what I've said as prelude, (1) I want to pick up the reparenting that I'm doing to master every thought and feelings. (2)

If I'm to succeed with the Arcturians' challenge, staying in my Adult without lapsing into my Wounded Child again seems a move in the right direction towards self-mastery.

In this work, I seem to be being given a clue a day.

This afternoon I was inspired to notice that every time I felt a negative emotion such as anger, rage, hatred, etc., I could see that my Wounded Child was in the driver's seat, and not my Adult.

I also noticed that, whenever I put my Adult in the driver's seat, the feelings of anger, rage, hatred, etc., disappeared.

Deprived of attention, they did not last.

I also realized that I don't know much about my Adult side, my Higher Self, or Big Steve.

I have to search around in my field of consciousness to even find it.

It isn't installed in the seat of my awareness, so to speak. It isn't prominent in my awareness by any stretch of the imagination.

The fact that I haven't spent much time in it is a sobering thought.

I now need to get to know it and make friends with it.

When I track myself, I see my submission to the Wounded Child is almost habitual.

I'm willing to bet that the vast proportion of negative feelings that arise do so from the Wounded Child.

It takes work to hold onto my Adult conscious state right now or my Wounded Child will overwhelm it, claiming attention for itself.

I notice that my Adult state is still, balanced, and unattached. It's neutral, a good pilot. And manifestly open to guidance.

Footnotes

(1) "Original Challenge from the Arcturians," June 2, 2019, at <https://goldenageofgaia.com/?p=300810>

(2) "You will be called upon to master EVERY thought and feeling. ...

"Hence any thoughts or feelings that cause inner conflict of any form are best pulled into your conscious mind to be displayed as an experience. In fact, in 5D this will occur with your EVERY thought/emotion.

"Hence our leaders are having to totally hone this mastery of energy NOW." (The Arcturians in a personal reading with Steve Beckow through Suzanne Lie, Nov. 8, 2013.)

That is My Destination

December 9, 2021

<https://goldenageofgaia.com/2021/12/09/that-is-my-destination/>



All we are at one level of reality, as I've experienced, is a point of awareness in a sea of love. (1)

Michael referred to that state when he described us re-emerging from the heart of One:

"When you go home, ... you can reunite in the heart of One. ... [After a rest] you go back out into the universe as a brilliant spark of pure light!"
(2)

On another level of reality, I know myself to be a spirit inside this physical body, pulling the levers and directing the journey. (3)

The point of awareness is nested inside a multitude of bodies each allowing me access to life at a different level of reality.

My astral form is inside this physical body allowing me access to the physical level of reality. I presume it's the same with all the other bodies, each allowing me access to life at a certain level.

The lower level provides a container for the individual, allowing it access. It also imposes limits on the higher-level being such as a loss of psychic powers and memory.

Before we incarnate, the higher level provides the context and rough outline for everything that transpires on the lower level.

For example, we map out what we intend to accomplish and design our bodies and lives to accomplish those ends. Our incarnations therefore have a purpose defined by our higher-dimensional selves.

When we emerge from that incarnation, we shed the limitations the lower level imposed and find ourselves again in the unlimited context of love and the divine states, which are the flavors of love and which we temporarily left.

For all intents and purposes, there's always a level higher. As the Divine Mother said: "There is always more, more delight, more bliss, greater wisdom, more understanding, more compassion, more love." (4)

There's always a being who has assumed a body on a lower level for learning or service. Until there's not. (5)

So why, at any one moment, can I not choose to be the context rather than the container? Instead of withdrawing into a lower level of consciousness when stressed, why not withdraw into a higher?

If so much of my thinking has already gone out the window to date and so much more is destined to follow it, why not let it all go and withdraw into the higher realm of love, rather than follow the lower "reptilian brain"? Been there, done that, and spent a lifetime escaping the resulting bad choices!

If I add to this knowledge the knowledge that we live forever and that I'm not going to escape the carousel by dying this time, then the desire to opt for the higher way of being rather than hang out any longer in the lower increases.

I don't have to be here, in suffering and misery. The power lies within me - and I say that on several levels of meaning - to live a profoundly happy life. That is my destination.

Footnotes

(1) See “Immersed in an Ocean of Love – Part 1/2” at <http://goldenageofgaia.com/2015/05/17/immersed-ocean-love-part-12/> and “Immersed in an Ocean of Love – Part 2/2,” at <http://goldenageofgaia.com/2015/05/17/immersed-ocean-love-part-22/>

(2) Archangel Michael, *An Hour with an Angel*, March 26, 2012, at <http://the2012scenario.com/2012/03/archangels-michael-and-gabriel-on-the-angelic-realm-hour-with-an-angel-transcript-march-26-2012/> .)

(3) "From Here to Eternity – Part 1," September 4, 2014, at <https://goldenageofgaia.com/2014/09/04/from-here-to-eternity-part-1/>

(4) "Universal Mother Mary explains the last Universal Law in our series: the Law of Constancy and Continuity," at <https://counciloflove.com/2013/12/universal-mother-mary-explains-the-last-universal-law-in-our-series-the-law-of-constancy-and-continuity/>.

(5) At the 10th Dimension, I believe, we go formless. But even avatars still assume bodies out of service.

⌘ Growth Work/Applied Awareness ⌘

Spiritual Exploration

January 17, 2022

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



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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

Footnotes

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

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

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

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

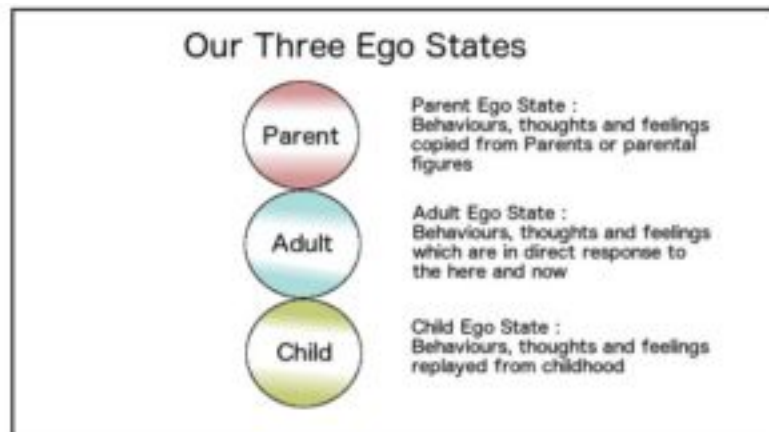
Steve: In around 2014, I felt I should stop driving or I would have a terrible accident. Was that your message?

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

Reconstructing the Deconstructed Self

May 20, 2019

<https://goldenageofgaia.com/2019/05/20/300554/>



Transactional analysis was the start of it all, for me

Eric Berne's ego states are particularly helpful in looking at the operation I'm doing on myself.

What Berne meant by "ego state," I think, would be the same as what we mean by "states of consciousness." "Ego" here just means "I."

If I can adapt his terms, I grew up with a bad-parent ego state dominating a wounded-child ego state.

I was perennially a wounded child arguing with its Father.

The turning point for me, I have to say, was the heart opening of March 13, 2015. Once I saw what authentic, true, higher-level love was, I knew I had to abandon the way I'd been raised and opt for entirely-different ways and means in life. The cost (the loss of this love) was now altogether too high.

This is four years later so the process has been slowly going on. Lately I've been able to see my constructed self so clearly that a time of rechoosing approached. I chose happiness. I chose to move from sad and mad to glad.

And where has that taken me?



Brilliant!

It's taken me first of all to the place of seeing these ego states. It's taken me to re-discovering the adult ego state, the driver of the car, the self-commander.

When I stumbled upon the adult, one thing I noticed about it was that it didn't need validation from anyone for speaking on my behalf.

My wounded child was forever seeking validation from others. My "bad" parent knew it lacked validity. But the question of validation never arises with my adult. I think this certainty around self is what the Divine Mother means by our divine authority.

I imagine its future work to restore my parent ego state to a state of purity and innocence. But now the time is for reconstructing my deconstructed self so that there's a wise adult in the driver's seat and a happy child in the passenger's seat.

In growth-movement years, we'd call what I'm doing "journalling." My life is a workshop and these are all my experiments.

My object is to restore myself to the innocence and purity I saw and felt in my sight of the Self at Xenia Resort, Sept. 18, 2018.

I will know that time has arrived when love, which is universal by its very nature, flows out of me continuously.

We Talk Little about What's Most Important to Us: How We Feel

October 28, 2021

<https://goldenageofgaia.com/2021/10/28/we-talk-little-about-whats-most-important-to-us-how-we-feel/>



How do you feel?

From a life of observation, as you know, I've reached the conclusion that how we feel is what's most important to human beings. Everything seems to get channeled through the filter of "how do we feel about it?"

We go to Hawaii and rent a room over Waikiki for that magic moment. What does that magic moment boil down to? How we feel.

Although we may not acknowledge it, everything about relationship seems to revolve around how we feel. Any decision from buying a car to conceiving a child is filtered through it.

I could argue that we're captive to our feelings. Although we're largely unconscious of it, they show up as who's steering the boat, who's deciding our choices, who are our friends and who our enemies, etc.

The ironic thing is that, though our feelings may rule us, we either don't have a language to discuss them with or else for one reason or another don't use the one we have.

Our emotional IQ, to borrow a phrase, doesn't seem to be very high these days. It was in the growth movement of the 1970s.

In part that devolution of consciousness was planned. Team Dark has in every way tried to dumb us down - chemtrails, vaccines, media programming, advertising, sports, glamor, automation, recessions, overseas outsourcing, jobless recoveries, unemployment, MacJobs, etc.

As we now begin to awaken to the deadliness of the vaccine and the plight we've put ourselves in, having been raised on deadening fare so far, we may be ill equipped to handle the emotional upset we're about to experience.

In particular, we haven't been educated on how to handle our low spots. If we feel low, we tend to feel low about feeling low.

We don't let it be and just observe it, remaining aware and watching it pass like a cloud overhead. Instead, we get inside the feeling, get behind the steering wheel, and drive it around. We project our anger and upset onto others, when it's just us that's been triggered, usually by something in our past.

I said earlier that we either don't have a language to discuss our feelings with or else for one reason or another we don't use the one we have.

As a result, I could arguably say that we talk little about the most important thing in our lives.

Ask a person how they feel and they likely will say "good" or "tired." And that's about as far as the discussion goes.

If a person is low, we listen for a short while and then say something which usually boils down to "you shouldn't feel that way. Cheer up."

As Gabor Mate's work is showing, we never learned how to be with an upset person or to handle our own upsets.

The wounds we received in early life - our early childhood trauma, to use Gabor's term - fashion our responses rather than our responses being spontaneous (if any of our responses ever truly are).

I fervently hope that all this changes in the future. I'm working to see that we relearn an emotional vocabulary and accord our feelings their rightful place among the determinants of our behavior.

And that we learn how to handle the down times.

But most of all that we take responsibility for the way we feel and then begin to do what has us feel at our best.

What has us feel at our best is a synonym, a code word for the divine qualities or divine states. Love, peace, bliss, happiness, joy, abundance, mastery, etc. - these are higher-dimensional states of consciousness, rather than feelings.

They transform the way we feel if they're the genuine article.

I hope that we begin to explore what has us feel best, share about it, and develop a culture after the deep state is gone that opts for emotional transparency and enjoyment of the divine states.

The divine states, I assert, represent the spectrum of states of consciousness in which we feel best.

New Ways of Communicating

November 26, 2020

<https://goldenageofgaia.com/2020/11/26/315220/>



There have been many discussions of new ways of communicating. I'd like to add to that discussion, drawing on my experience of the growth movement of the Seventies.

I'd like to illustrate here one element in the way we used to communicate - what we'd have termed "calling yourself on your own number."

Usually we hide what we're up to. But the growth movement encouraged us to share everything, especially the things we didn't want to share. It was very empowering to be all cleaned out.

So I'm about to call myself on a number I'm running, which I just glimpsed.

I saw it through the filter Werner Erhard provided in the est Training. He talked about stages of character development. You may feel reactivated by one of the names, but he meant it clinically, technically.

He described a stage called "disloyalty." At this stage we judge. We gossip. We're always on the lookout for something better.

I saw myself being disloyal and raised it to awareness.

I'm not talking about serious, off-with-your-head disloyalty. This is relatively small, everyday stuff here.

What happened was this:

President Trump was rumored to have fired Sidney Powell. When I first heard the news, I was shocked. I heard myself say, "There are limits to my loyalty." Hearing myself say that, I was shocked a second time. I looked at other areas of my life and noticed a similar lack of strong commitment, a willingness to leave a "lost cause" or "sinking ship."

Of course the fact that one may be being disloyal is something that's usually denied, kept well hidden, ruled out of bounds for discussion.

When I asked my mind to mirror back to me the original incident that underlay this vein of (mild) disloyalty, (1) I heard the sentence: "I don't need anybody." And I flashed on my Dad kicking me under the table at dinner time.

The conclusion I reached was "You can't win around this man." The decision I reached was "I'm not letting him close to me." Gradually that became "I'm not letting anyone close to me." And still later: "I don't need anyone."

That's not fertile ground for loyalty to grow in.

I allow myself to experience whatever arises as a result of locating the original incident. (2)

I see myself avoiding contact, staying away from people.

This all dovetails with my seemingly-lifelong commitment to being a writer, a communicator. A person doing this job needs ample free time for research, reflection, etc. So it played into my mission.

Alright, I've raised this element of my repertoire to awareness. I can do no more with it at the moment but I don't need to. Now that I recognize what it looks, sounds, and feels like, it'll be difficult to run this number again without laughing at myself. I'm aware of it now.

I continue to watch and notice that I also have a side that's very loyal. What's common to both of them is that they exist on the extremes, not in the middle where balance and groundedness lie.

This means something.... Why am I ungrounded in the area of loyalty?

Because I never bonded with my Father. Or if I did, I broke every bond I created after a kick or a slap or a shout.

Here's another area for reparenting. I need to provide for myself the missing experience of bondedness. No sense waiting for the outside world to do it for me; I need to assume the adult side of me and reparent the wounded child.

I look deeper. If I haven't developed bonding with the male side of life, and I already know I'm defensive, even hostile, what does all this point to?

What level of social development would I assign myself to? Clearly, it'd have to be at looking out for Number One - that is, Self-servingness.

That being the bigger picture, I take the puzzle piece called "disloyalty" and see if it fits anywhere. And yes, it does fit. The two go together. Disloyalty is born of self-servingness.

And now I've "shared" about it, which is the final step in this way of communicating. Not lecturing, advising, praising ourselves, etc., but sharing our own experience, what we learned from it, how it has affected us.

In this case, I called myself on my own number of disloyalty. Why wait for someone else to do it? And, yes, I'm still living. I didn't die from it. Sharing can be this easy. (3) It's scary before we do it and a relief after.

In my view, we have to free ourselves from our addiction to combative, controlling, right/wrong communication patterns. This way of communicating is one alternative.

And, yes, I'm trying to develop a lexicon of communication. I'd like us all to communicate by taking personal responsibility for everything we think, feel, do and remember. It truly works whereas blame and shame do not.

I love the awareness path. It pays dividends in increased joy, bliss, love, peace, and harmony. Not in some distant future either, but right here, right now.

Footnotes

(1) I'm running the upset clearing process on the triggered issue. See "How to Handle Unwanted Feelings: The Upset Clearing Process," April 25, 2011, at <https://goldenageofgaia.com/2011/04/25/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

Also: *Vasanas: Preparing for Ascension by Clearing Old Issues* at <https://goldenageofgaia.com/wp-content/uploads/2019/07/Vasanas-Preparing-for-Ascension-R8.pages.pdf>

(2) I'm working with the vasana using every tool available to me. At times I ask the mind to give me information the same way we ask "Siri." At times I make a logical deduction and see if it fits. I'll know if it's the truth from the release of tension: The truth will set me free. But I keep burrowing into the vasana and "being with" whatever arises.

(3) We used to think of ourselves as comparing notes, comparing experiences. I don't talk about you; I talk about me. You don't talk about me; you talk about you. And we go deeper and deeper into who we are, together, unfolding, revealing, showing up.

The Self-Serving Bias: The Chief Barrier to Life Working

Undated.

The self-serving bias is the tendency to glorify one's self and criticize or minimize others. It's the tendency to play up one's victories and successes and play down one's failures and defeats. It's the tendency to excuse oneself for anything that doesn't work and blame it on others and not excuse others for anything that doesn't work, etc.



It involves:

- taking credit for successes and denying responsibility for failures.
- attributing success to internal and personal factors within one's control and failures to external and situational factors beyond one's control.
- attributeing to oneself all honorable intentions and aims and to others all dishonorable intentions and aims.
- knowing why something succeeded but posing as being ignorant of why something may have failed.
- attributing central and indispensable leadership to oneself in things that succeed and being left out of the loop in things that failed.

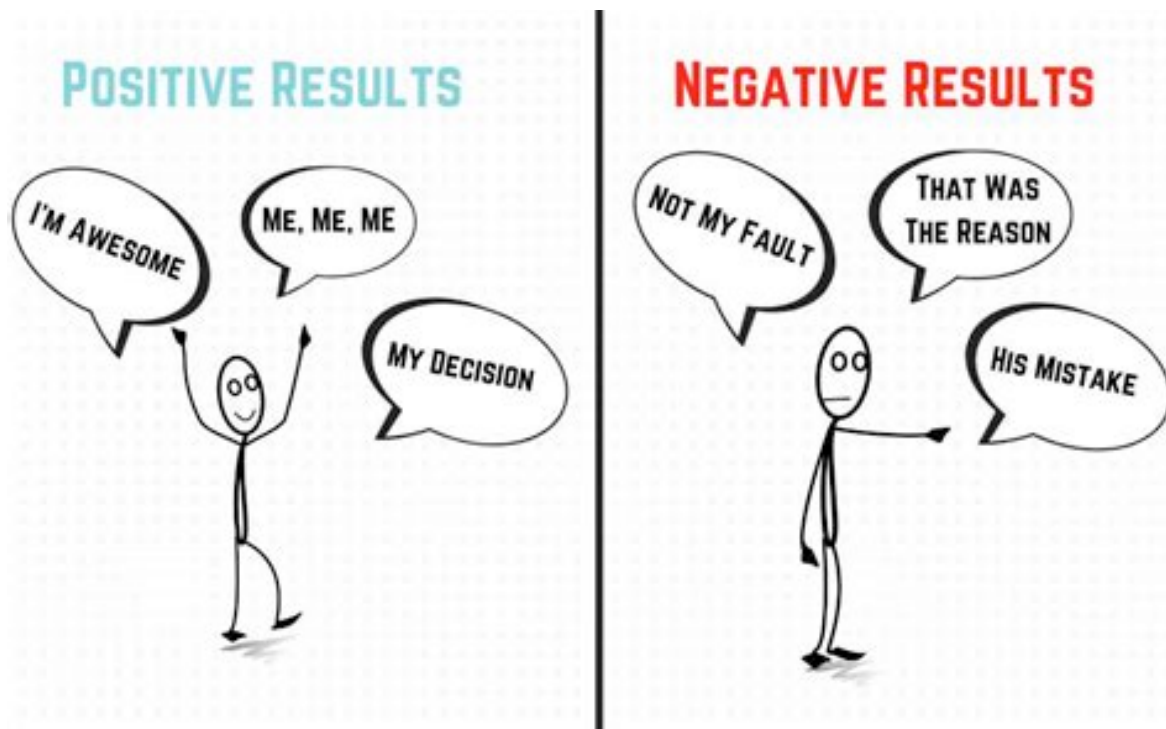
Werner Erhard gave another account of it. He used to say that the mind, which has, as its central value, survival of the being and anything with which the mind identifies it, tends to make itself right and others wrong, to judge and avoid being

judged, and to dominate and avoid being dominated. That's another good way of seeing the matter.

I suspect that we all have a sense of it. And in fact we see world leaders particularly, but even the corner grocer, engaging in it continuously.

But I see it in myself as well. And I want no part of becoming concretized through the use of it. But how to cleanse myself? My normal approach would be to be transparent about it. Doing so carries a cost.

One could be accused of being maudlin, narcissistic, etc. for even speaking out about one's own self-servingness. But I think the risk is worth it.



The self-serving bias will fossilize a person no matter what their intentions are. I'm inclined to think that it's the primary corrupting agent in all of life and history: the tendency to want to glorify oneself, eventually at the expense of others. It's the primary weapon of ego, as far as I'm concerned. It's the house of ego: vainglory, hubris, pride.

If I started down that road, I'd begin the process of concretization. My awareness would begin to shut down. I'd silently and gradually turn from being an open and transparent person into one who created a story about himself in which he was the local hero, and all disappointments and defeats would be blamed on others. I'd move from being flesh and blood to being stone.

I'd follow so many lightworkers in a fall from grace. "Yah, he had something to say once."

The self-serving bias is perhaps the worst virus among all viruses, the most silent, inconspicuous, and deadly. In the beginning it's invisible but in the end it's obvious.

I hear one lightwalker calling himself the "father" of a field, another calling herself the sole representative of the galactics on Earth. Balderdash. We're here in a common enterprise and it isn't for the purpose of empire-building or self-flattery.

I don't matter.

I say that to strike a blow at self-servingness.

It's a simple fact: The "I" does not matter. The ego serves a caveman, but it doesn't serve us. We want to aid world freedom and achieve unitive consciousness. I don't want myself to succumb to the self-serving bias and so I declare that fact, flat out. I declare it publicly. I don't want an empire. I don't want to be influential. I don't want to be flattered.

Having said all that, what's the moral of the story?

It's this: What you and I are involved in right now is too important to lose our grip on the factors that will bring us success. Failure would be all too easy and the rise of the self-serving bias is perhaps the largest single factor that would cause our failure in our attempts to accomplish anything of importance.

I want to realize the purpose of life – to know my true identity. I want to accomplish what God intended me to accomplish – to serve others and know love and compassion. I am as liable as anyone to succumb to the self-serving bias and so I declare that to all and sundry in the hopes that you'll keep me honest if I perchance forget.

We're building a world that works for everyone. We're dismantling an elite structure that exists around the world and keeps people enslaved and hurting. We're empowering people to live freely and enjoy life abundantly. There's no room

for vainglory in this work and I remind myself of that. I don't want to be self-serving. I will not do so.

I want to live in a world that works, among people who are empowered and happy. In the realization of that vision, I do not matter, but *we* matter. *We* will push through and accomplish that vision. *We* will. Together, with no one of us more important than another, with no one's accomplishment raised above another's, *we* will build that new world.

Calling Ourselves on Our Own Numbers

June 22, 2012

<https://goldenageofgaia.com/2012/06/22/calling-ourselves-on-our-own-numbers/>



I said a while back that I'd presumed that many of the skills and techniques of the awareness movement (growth movement, human-potential movement) had survived to this day. More than that, I assumed that the younger generations would have taken those skills another mile down the road.

I'm no longer as certain that they have survived and I'd like to resuscitate some of them as being very useful to the lightwork we're doing and as a preparation for Ascension.

I'd like to discuss today what we used to term "calling yourself on your own" ... well, number. We spoke more plainly back then, but "number" will do. Or "racket." Or "stuff."

If you were to say to me, "Steve, you're arrogant." I would take a look and see if I can detect arrogance within me. try it on, test it out, see if it fit.

I'd If I detected a tinge of it, or if my inquiry was met with an arrogant response, or if in trying arrogance on, it fit, I'd respond, "Yes, I'm arrogant" or "Yes, I can be arrogant" or "Yes, I see arrogance down there."

If you said, "Steve, you're a hypocrite," I'd take a look. If I saw what the other was talking about, I'd reply, "Yes, I can be a hypocrite."

If you said, "Steve, you're jealous," I'd try it on. Chances are I'd reply, "No, I'm not jealous. Jealousy is not something that applies to me. For whatever reason, I don't generally feel jealous."

So calling yourself isn't about simply lying down and being a doormat. It's about acknowledging what's true and what's not. What it isn't about is denying, excusing and justifying bad behavior.

It's a great blessing to be around a person who's willing to call themselves on the way they're being. It's a huge step up in human efficiency to be willing to say "I feel angry" rather than act it out. And having walked back from being an angry person, I know that at the level of experience.

In the awareness movement, the price of admission was to allow yourself to be called on your behavior. It would be a real accomplishment to have moved on from there and to call yourself on your own behavior without needing to be called by someone else.

On one side of that line, lies adult, dharmic and (increasingly) acceptable behavior and on the other childish/parental, adharmic and (increasingly) unacceptable behavior. And you've either crossed that bridge or you haven't. (There's no hovering.)

The other day you might've said to me, "Steve, you seem really annoyed by X." The proper response from me, if I want to have my ante in the growth game, would be: "Yes, I was really annoyed. I saw it as threatening Y. Yes, I was irritated."

Or I could say, "No, I wasn't. Perhaps I spoke poorly or did not communicate well." Or belligerently: "Well, who wouldn't be?" Or I could say, "Well, it served him damn well right." etc., rather than acknowledging the fact and being done with it.

In denying, excusing and justifying, I'm acting like a matador, swirling my cape, and sidestepping the bull. Which would mean that my bad behavior would get to

live to fight another day. And you have to put up with it another day. Sooner or later you'd grow tired of it.

SaLuSa said June 20, 2012:

“Whatever happens around you or directly to you, stay strong and any problems should be quickly resolved as you are now clearly on the upward curve and leaving the lower energies behind. *In fact so many of you are drawing a clear line between yourselves and the old energies that no longer satisfy your desire for the pure things in life.* [My emphasis.]

“It can cause difficulties between family and friends but you have to follow your own needs. You are in a time of self-realization and discovering who you really are, and no longer beholden to the opinions of others. If necessary make your own pathway to Ascension and allow others to do the same. Loved ones may also be involved but they too must follow their intuition, and we reiterate that the love link will always be there.” (1)

Translated into my language, that seems to indicate that it's OK to part company with those who insist on remaining stuck in old-paradigm ways of denying, excusing and justifying their bad behavior.

But it isn't Ok for us to remain in stuck behaviours and old beliefs.

We can catch up with them later, if we want to. But I'm getting the sense that we don't have to abide, any longer, the bad behavior we've inflicted on each other in this run-up to Ascension.

It's time to fish or cut bait. And I for one have a huge appetite for fishing right now. I *want* to unfold. I *want* to blossom. I no longer want to continue to play games, float rackets, or do my numbers on other people and abide theirs.

I'm engaging in what John Enright would have called "hard-nosed permission giving" with myself. It's OK, Steve, not to abide bad behavior any more.

Jesus said to his follower, who wanted to leave his side and return and bury his father: “Let the dead bury the dead.” “The dead,” in my view are those who insist on remaining in unconscious awareness - to remain blind to their numbers.

Why let them bury the dead? Because anyone who is consciously aware would realize that the “dead” do not die. One who was alive or consciously aware would also realize that an Avatar stands beside them.

He has the chance this moment to drop everything, leave the routine of his life and walk on with an Avatar. The dead would still get buried. It isn't essential that *he* bury them.

But the chance to meet Jesus, hear him, decide to walk with him, and realize the huge benefit that attends that for oneself and the world - *that* may come only once in one's life. He has to take that opportunity now - or not.

And so it is here. Ascension comes only once in 26,000 years for the vast majority of us. I want to play in this arena. I want to ascend. I'm no longer content to argue endlessly with hard gameplayers or remain attached to people who throw punches at me and won't cop to the way they're feeling.

Anyone who chooses to go along with me is welcome. The price of admission is that you be willing to call yourself on your own stuff.

Anyone who doesn't is welcome to choose that too. I'll walk this road if I have to walk it alone and whatever other cost I must pay.

It's the only road worth walking, as far as I'm concerned.

Footnotes

(1) SaLuSa, June 20, 2012, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

Illustrating Calling Oneself on One's Own Number

June 24, 2012

<https://goldenageofgaia.com/2012/06/24/illustrating-calling-oneself-on-ones-own-number/>



I'm having a discussion with myself. The conversation is taking place between a part of me that feels authentically adult and a part of me that feels simply self-serving.

I maintain that a conversation like this is not unusual. I actually think we have these conversations often.

The part that's authentically adult has noticed that I have an opportunity here to illustrate calling oneself on one's own number. (1)

The self-serving side of me (my ego) wants to make something out of it, wants to get something from it. The self-serving side wants to look good, dress it up, make a big deal out of it.

I say what I'm saying here, not to act like an exhibitionist, but to assist us not to feel so reticent about these things, to limber us up and get us to reveal ourselves more.

The self-serving side of me wants to get whatever mileage it can from whatever I do so it tends to take over what is essentially a good thing and bend it to the service of the self.

What is required to not allow the ego to take over a good thing and turn it sour appears to be to do the thing slowly and deliberately, to stop when the ego gets invoked, wait for it to die down and then proceed again.

Of course there's no way that slowing down can be conveyed on paper and so that will have to be an invisible part of the process.

There are several useful outcomes to calling oneself on one's own number. First, it has us stop our forward motion in something we're doing that isn't working. Second, it may repair damage if repair is possible. Third, it may release one from the wreckage one has created within oneself by one's own actions.

On the one side, the ego can commandeer it and spoil it. On the other side, we can sell ourselves out, sell ourselves short. Neither, I think, is useful.

I'm going to call myself on aspects of what happened last week that didn't work. Specifically I'm referring to the articles I wrote on the channeled message concerning Noah's Ark. I say it that way because I don't want to increase the Google traffic by naming names. I'd rather let the matter rest and so I'm speaking in a roundabout way. It's really the business I'm conducting that's important, not raising the issue again *per se*.

To call myself on my own number, I need to say that I could have handled the matter better, more diplomatically, with less heat and clamor. In fact I could have handled the situation by simply ceasing to post the messages in question. That would have been a better way to do it and it may be the way I conduct myself in the future.

I check in with myself to see if there's more to say.

I see if I've done what I set out to do. I believe I have.

I look to see the impact on me. Yes, it has stopped my forward movement. That's all I'm aware of at this moment.

I think I've illustrated what I was talking about earlier, which is to call oneself on one's own number. What is my number: being self-righteously angry and indignant. Yes, that's the number.

I'm stopping here because the job feels complete. If I were to say more, I'd invite reactivating the ego and saying something self-serving. I've managed so far to skate around it.

That's the process. If I were to report how I feel, I feel relieved that I don't have to make myself right for something that didn't really work.

I've reached a natural stopping place for now. One more word and the ego might raise its head.

Footnotes

(1) "Calling Ourselves on Our Own Numbers," at <https://goldenageofgaia.com/2012/06/calling-ourselves-on-our-own-numbers/>

Letting Go of the Ways of the Ego

May 3, 2012

<https://goldenageofgaia.com/2012/05/03/letting-go-of-the-ways-of-the-ego/>



On the path of self-awareness, as we progress through this apparently heightened time of the Transition, I'm watching my own ego operate and seeing validated some things that were said many, many years ago about its nature and methods. I'd like to share to reveal my own ego to itself.

I mentioned earlier that the est Training was an exercise in recreating the way the mind operates so that the mind, seen, would fall silent. Perhaps this can be an exercise in revealing the ego to itself for whatever advantage that that presents.

I think my ego operates in standard fashion so there may be value here for others. Maybe not.

The fundamental process of the ego, as I see it revealed in my own operations, is the self-serving bias. What does that mean? It means that the ego operates to represent matters in a way that is advantageous to itself. So I operate to cast things in ways that represent myself as winning and others as losing, me as the critical

factor in success and others as the critical factor in failure, and my gains as noteworthy and others' losses as noteworthy.

Put another way, when I operate as my ego, I maximize my own success and minimize my failures, retell events as if my input was crucial to success and others' was not, and selectively remember my own part in all things that worked out and selectively forget my own part in things that did not.

I suggest that this is the game plan, the *modus operandi*, the way of being of the ego.

By the workings of the self-serving bias, I seek to get ahead of others. I view my success as vital to the beneficent outworking of life. I excuse myself whenever I'm in danger of being associated with an unsuccessful outcome. I work mightily to cast or represent things so as to distance myself from outcomes that are unfavorable, inglorious.

I used to sit in the lunchroom of a place I worked at and watch myself and others converse. I'd watch myself polish my statue, keep my ducks in a row, and keep up a good front by engaging in what I came to call "howdido" conversations. This kind of conversation sees us tell and retell the day's events in a manner that successively whittles down any reference to our own mistakes, losses, and failures and retains only our own part in successes, gains, and wins.

We constantly ask our conversational partner, whether directly or indirectly, "How did I do?" And, if they operate self-servingly, they conspire with us to feed back to us that we did great - whatever anyone else did. When we have our story right where we want it, then we cease our howdido conversation on that topic and move on to the next.

What we come up with as a result of this kind of image management, this kind of sanitization of life, because that's what it is, as far as I can see, is what many of us call our "story." History becomes boiled down to our "story." It's my story and I'm sticking to it. Instead of life becoming about the truth of ourselves or whatever happened, it becomes about defending our story and selling it to others.

Werner Erhard used to say that life lived this way becomes about dominating and avoiding being dominated, judging and avoiding being judged, and excusing

ourselves while not excusing others. I would think the totality of what I've just said fairly much represents and typifies a separative life lived in duality.

In duality, we gossip about others and defend ourselves from whatever gossip we chance to hear about ourselves. We gossip about them but are outraged at the very thought that others may be gossiping about us. We work away at all the rough edges, not of ourselves, but of our story. And we collect around us friends who will engage with us in ways that serve that same image and story.

And that is the round of life that we're leaving, hopefully - and if we do.

What does such a round of life leave us with? It leaves us feeling self-righteous. We are right and others are wrong. Werner used to say that it leaves us feeling dead-right because there is no aliveness in life lived this way.

We turn ourselves into a god and then worship before the statue of ourselves. And everything we do becomes a rite of worship before the god of self.

I'm watching my own ego rise up. I'm watching myself be indignant at things that don't go my way. I see myself trying to whitewash my mistakes and represent myself to you in ways that have me come off looking good.

Put out the brushfires. Offset the bad buzz. Distinguish all who attack me as being somehow deficient or off. Yawwwnnnnnn....

As Werner said, there's no aliveness in life lived this way. Even if I were to say to you, I don't want to live my life this way, I'd suspect myself of image management, of wanting to look good. I think it might be better to simply remain silent.

Life lived for self, life lived by way of image management, life lived according to the self-serving bias simply has no future any more, no promise of aliveness. More of it won't be better. But not like I know what will take its place.

Oh yes, I could represent myself to you as knowing. "Oh, yes, I know. It's called unitive consciousness. Yes, that's the ticket."

But I actually don't know. I mean really *know*. I'm as much in a process of discovery of what way of being will take the place of the self-serving bias as anyone else. I'm not sure I'm even at the place of "not knowing," which is itself a

high place, above the line between unconscious and conscious awareness. I think I'm more at the place of just being tired of my own self-servingness. Just tired of it. Like one more round of my own self-servingness just won't do it for me any more.

There's no doubt in my mind that this coming month will make it harder and harder, and more and more costly, to be self-serving and I'll be weaned of it, quietly or kicking and screaming, along with the rest of us who are embracing the new energies. Whether the passage is smooth or rough, it will happen, I feel very sure.

The only thing I can make out, if even dimly, is the necessity of letting go of it sooner rather than later, and then forgiving myself for living by that code for so long. How does one acknowledge that one has had it wrong for so long, without wallowing in self-pity or preening one's own image even here?

I just don't know.

Cleaning Up the Residue: The “Work” in “Growth Work”

August 23, 2020

<https://goldenageofgaia.com/2020/08/23/312749/>



Credit: theravive.com

Seeing a vasana (or core issue) disappear for a time is not the end of the road.

Vasanas can reappear and re-establish themselves if we fall back into living life by following what have become habitual behavior patterns.

Habitual behavior patterns are one form of residue, precipitate, the fallout from our vasanas. They may linger even after a vasana is gone.

I still have the habits, patterns, and behavior of a person who has been disappointed so many times he sees things as hopeless.

Add to that a steady diet of perceived criticism and you have someone who feels beaten down.

Like Morley's chain, we each have our residue and are each responsible for what we do with it. It's like the software, the program in the computer. We act according

to its dictates automatically - yes, the world is a hopeless place; yes, nothing I do works out; yes, it's all my fault.

If I don't remain vigilant and respond in the old familiar ways, I'll fall back into the same old grooves and attitudes. I'll recreate the vasana, without knowing I'm doing it.

So, I repeat: It isn't enough to get free of the vasana; we also have to get rid of the residue of habitual behavior patterns by rechoosing and reprogramming ourselves. (1)

In past articles, I've called this process "reparenting." I've reparented my own wounded child and offered it the guidance, now, that I didn't have then.

If I don't do it, who in society will do it for me? A psychotherapist? A workshop leader? A spiritual teacher? We have few courses on parenting, never mind reparenting.

No, I need to see to the residue, reprogram the computer, rid myself of the leftover habitual behavior patterns that result from losing hope.

I consider all of this the "work" in "growth work." This then is me "doing my work."

My hope and intention is that, when I do reparent myself, the sudden disappearance of Constant Comment, the constant chorus of carping critics, will continue and become established. (2)

I'll probably have to journey to the heart of the feeling of hopelessness before it'll loosen its grip on me. The truth will have set me free.

Or I could see its cost, which also might have me change my vote. Either way, I'll clean up what's left over from years of responding ... no, succumbing ... to the vasana of hopelessness.

In service to happiness.

Footnotes

(1) Doing this takes time and patience. Most people may not be up for it.

(2) See "Out of Jail at Last," August 20, 2020, at <https://goldenageofgaia.com/?p=312718>

Taking Myself Seriously

June 11, 2020

<https://goldenageofgaia.com/2020/06/11/taking-myself-seriously/>



It's very strange. When I take my self, my life, my mission seriously, I feel a very pleasant change of energy.

The situation is like turning the dial of a radio and coming upon a station "playing my music." I perk up and leave the dial there.

So here, on this frequency of taking myself seriously, of using my time effectively, of becoming conscious of myself and everything around me, I feel at home; I perk up and leave the dial here.

This feels like me, where my life before lacked engagement, satisfaction, etc.

I've been flirting with this space all my life. I was reading Classics Illustrated as a child, Landmark Classics later, Homer, Ovid, Xenophon, soldiers, naval heroes, airmen - always of men and women who took themselves seriously.

When I walk, I feel most comfortable walking super-slow and using the time to think. I notice in the evening, before I go to bed, I walk slowly around my apartment any number of times.

I recognize this space as that of the balanced Adult, that of a voice I've called "the Commander." Only now I see the means by which I slip into this space naturally, rather than partially and awkwardly. By taking myself seriously, which I was never doing before, I end up in my Adult, the Commander.

Someone will say, "Oh, you shouldn't take yourself *so* seriously." There are always extremes, which are to be avoided. But in the moderate, middle, central zone, this frequency suits me. It enlivens me. It nourishes me. It definitely appeals to a side of who I am.

Something inside of me is wanting to emerge. And it's characterized by the philosophical, the introspective, and the fundamental.

Some people want as much of things as possible. Others want the right kinds of things. I just want to know what is basic to all this, what is fundamental? What is the *sine qua non* of life? What is the Source?

Since all is consciousness, I'm searching for it in consciousness. I'm searching for it in awareness. I'm searching for it in me.

Standing Forth as the Self

April 14, 2013

<https://goldenageofgaia.com/2013/04/14/standing-forth-as-the-self/>



As you know, there are many ways of becoming realized. (1) I could sit down on a cushion and meditate. I could serve the Lord. I could sing Her Praises. These are all well-known paths.

But I think you know that mine is the awareness path and the result of following that path is emergence. (2)

Awareness, as I've said a few times, is not neutral. It's a solvent, just as love is. Awareness dissolves the knots we tie ourselves up in. Awareness works quietly, unobtrusively to dissolve the constructed self.

It can be helped along by will. And that's where standing forth comes in.

The incredible energies I'm feeling right now push me, prod me in the direction of standing forth as my Self. What the heck does that mean?

Well, it means everything and it means nothing. There's no necessary doingness to standing forth. It's just something one does nobody knows how, and, while it's an act unto itself, it has no necessary evidence or acts that it leads to. (3) But it in itself is decisive, significant, important.

And right now I'm feeling the full force of it. Either I stand forth as my Self or I go and do something perfectly ridiculous, unnecessary, perhaps even harmful. Either I stand forth as my Self or I go pick a fight or I drink myself under the table or go out and buy a fancy kind of drug. You get where I'm going with this.

Standing forth as the Self is emergence. It's a suitable path for writers and others who serve in a virtual realm, but still want to realize themselves.

Emergence is necessary at some point in time whatever we do. We have to shake off this constructed self. We have to break out of our conditioned boxes. What the heck did we come here for if not for this?

I get the slightest feeling that I may be a whit ahead of the curve but then that's what I signed up for as a lightworker (as did you).

And I also know that, unlike many lightworkers, I'm asked to straddle the borderline between the old Third and the new Fifth. That's what being a gatekeeper or a pillar entails.

Many lightworkers will pass on into the Fifth and do their work from there.

But that doesn't mean I can't stand forth as the Self. I feel at this moment the energy coursing through me. I haven't lost my senses. I haven't lost my better judgment. I'm not manic depressive. This doesn't result in a loss of balance. It's just that I feel bigger, stronger, redolent with a cosmic "YES!" even if I become a little much for many people to take!

In fact the constructed self can be summed up in one word: No! The Self can be summed up in one word: YES!

I am here! I am cosmically here! And for everyone's sake, I need to say it. As confusing as it is to not break through to the dimension I'd like to be, that doesn't mean that I can't fully occupy the space I'm assigned to.

OK, I'm gonna take this new model Me out for a walk and just smile at a thousand people and light up their hearts. No hiding this light under a bushel. But no getting myself in a dark and dingy place (loony bin? jail?) either.

Footnotes

(1) Keeping in mind that Self-Realization is the purpose of life. See "The Purpose of Life" at <https://goldenageofgaia.com/spiritual-essays/16244-2/>. And no, I am not at this moment realized. Never said I was.

(2) See "Emergence" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/>

(3) I can say that I've achieved the state of "standing forth" on occasion by a mental act whose physical correlate is stamping the foot in determination. It's as if I'm saying "no" to the self and "yes" to the Self.

Bringing Light Up from the Heart

May 2, 2022

<https://goldenageofgaia.com/2022/05/02/334831/>



The setting sun

Let's hope I can make a few notes here, the bliss is so tangible.

(This illustrates what the Mother said about too much bliss incapacitating a person for this work.) (1)

I've just discovered that I can bring light up from my heart in the same way that I've been able to bring up love.

I breathe light up on the inbreath, allow it to fill me up, and send it out to the world on the outbreath.

Brightness fills my inner vision when I do this exercise and I feel expanded, confident, balanced. I get the benefit of the light, as with the love, as it flows through me.

It's morphed into "lovelight" now.

I recall that this experience began when I asked the setting sun, as you see in the graphic, to fill me with light. I heard myself respond "I fill *myself* with light."

Someone is whispering in my ear. Saying that was accompanied by the sensation of brilliance filling up my inner vision (through closed eyes).

I began to fill myself up with my own light on my inbreath and send it out to the world on my outbreath. It gave rise to a sublime feeling of bliss. Bliss so thick it was like honey.

Dog barking. Canada Geese honking.

In my mind's eye, I see myself in a village "hotel" (a modest restaurant with benches) in southern India, with dogs and geese. All is well with the world.

My mind comes to stillness.

Later.

In meditation, I found myself following a pathway that I'd learned some time ago, designed to take one to the higher realms.

It involved being handed off from one master to another, one celestial to another. And I resisted.

I realized why. I've seen so many masters fall in my lifetime that I no longer want to do my ascending via a path of bhakti or devotion and a ladder of masters. I want to do it via a path of awareness and a ladder of the divine qualities.

Hand me off from love to bliss to ecstasy to exaltation and beyond. You could call it rising higher. Or going deeper. Or becoming more and more balanced.

Divine Mother, bless my reaching you by the path of awareness.

Footnotes

(1) "If you had seen the light as it actually is - yes, a million, billion suns - you would have simply departed. ...

"We don't mean die but you would have departed the life that you have designed - yes, with us - for yourself, for the service you are providing - you would have departed and simply said, 'I do not need to do this. I will just simply sit in the bliss of love and good luck, everybody!'" (Divine Mother in a personal reading with Steve Beckow through Linda Dillon, Oct. 26, 2018.)

Changed My Mind

September 6, 2021

<https://goldenageofgaia.com/2021/09/06/changed-my-mind/>



"Depopulation Through Forced Vaccination" - 2011 newspaper

I'm just back from Vancouver's first Connecting Consciousness potluck. (1)

Wonderful being around people who knew what I was talking about. I'd forgotten what it was like to have a social conversation that had depth.

And of course it got all my impatience surging again. Where is the Reval? Why can't we get to work?

But of course we *can* get to work. We can master ourselves and own processes in preparation for heading up large humanitarian concerns. (2)

THE most significant process we can master, in my humble opinion, while waiting for the Reval, is the process of changing our mind.

That's ridiculous, you say. It takes nothing to change my mind.

If you're talking about the everyday choices we make, maybe. But that's not what I'm talking about.

I'm talking about a process that is much deeper than that. I don't even know who changes whose mind but only at that level do changes in commitment happen that are totally, absolutely basic and decisive.

For instance, I've changed my political support. I idolized the father of one of our politicians and so I supported him. But I was red-pillled by an investigator who linked him to the worst possible crimes. I still feel depressed remembering.

It took hitting me with a sledgehammer, to reach that basic, basic level where I changed my mind and my vote on what had been a fundamental loyalty. The father was right up there with JFK in my eyes. I had heard whispers but no evidence.

We call this kind of deep-seated change a red pill. "Red pill" implies that we had a lasting reversal of opinion - and choice.

Yes, we're going to be swallowing a lot of red pills, plenty of deep changes of mind. But will we work the process consciously or be swept up in the tide?

In my opinion, a change of mind that's simply superficial is usually not enough to have a person alter their conduct. And the depth of a change, in my view, is measured by its capacity to alter behavior.

Did they stop doing this? Did they start doing that? They've had a change of mind.

This much, much deeper change of mind - this change of vote - that I'm referring to definitely alters behavior.

How many times have I said, oh, yah, I stopped doing that. And I haven't. Because the resolution to stop was too weak and superficial.

The kicker is that there's no faking it. Our intention shows up in our tone, pitch, emphases, word choice, everything. We telegraph where we're at. Some of us can't resist one barb or hook or note of disdain, showing where we stand. And we think we're not observed.

Not me of course. I never do that.

What do we say? Present company excepted? As I do another nosedive into superficiality.

I can now say from experience that coming from stillpoint makes it easier to reach deep levels to rechoose from. Growth work, meditation, risky transparency all have the ability to assist us to reach deep levels of focus and intention - and willingness to rechoose.

My intuition tells me that, if we want to make deep and reliable decisions in the times ahead, we need to begin the practice of going deeper and deeper into our choices until we reach that place - we call it the observer - that really makes the decisions and forms the intention. That's the one, "the man behind the curtain," (3) whose choice, whose vote needs to change if anything else is going to change along with it.

Change that mind and you'll alter the ship's course. But I mean *really* change the mind. (4)

Footnotes

(1) No, I'm not joining with anyone, as worthy as they may be. My instructions from Michael are to remain independent in every respect.

(2) I was triggered by something that happened a couple of days ago and I got to see that I don't have a firm grip on myself. I haven't cleansed my vasanas to the degree where I could, today, make solid, reliable, enlightened decisions for a large corporation - and I'm a trained decision maker (as a Member of the IRB). Still not there yet, but working on it.

(3) The Wizard of Oz.

(4) Yes, and who is doing the changing, if not the observer, the Self/No Self, the One?

A Basic Change of Opinion

February 28, 2020

<https://goldenageofgaia.com/2020/02/28/a-basic-change-of-opinion/>



I'd like to continue a thread. It's about the importance of how we feel.

I often feel like an anthropologist, studying customs in the North American culture to which I belong because all seems so new.

I have absolutely no awareness of any other culture but ours - on or off planet. But following the path of awareness is where in spirituality you'd expect to find a curious newbie and a wannabe anthropologist.

I notice things. I also know I'm being fed thoughts and have caught "them" in the act on one or two occasions. For instance, I have a very loud ringing in my ears right now, which tells me that Michael is here. (1)

And I'm always trying to take these noticeings and explain what sociologists call "the definition of the situation" and what I'll call "what's going on here?"

So I had a "what's going on here?" moment today, listening to music. I observed myself changing my mood based on a thought having changed. The music reminded me of someone and the minute I remembered her I was swept away by love. (2)

A minute before I had been listening to different music and grumbling about daily issues. Oh my Gawd, it was so much more enjoyable to be swept away by love. But I saw that *I did it*. I caused the change in feeling by changing my thought.

I let go of the daily issues and began thinking about an angelic being whom I love. My mood changed like that!

And yet, if I were feeling an unpleasant way like humiliated or lonely, I'd be thinking to myself that I need to feel that way until it lifts. I need to stay with the experience. I need to be with it.

In actuality that isn't totally true.

If I change the focus of my attention, I actually can change my mood.

For years, I regarded this as dodging the issue. By staying with the experience, I was getting at the root of the matter. But I now feel the tug of weightier matters and I no longer have the time to go the long route, as useful as it is.

I'd like to leave that noticeing for a moment, to show you how the process of consciousness works. The next thing to arise was a stray issue, triggered by noticeing I no longer had time.

I now engaged with the issue that my time was no longer my own. I'm in service now. I feel regret, wistfulness, sorrow.

I've lost control ... or yielded control ... of my time. That goes along with - it's implicit in - service.

So let me count. I now have agreed to stay to the end, yielded expectations of enlightenment and given over control of my time. Those are big sacrifices, what the Arcturians would call "big initiations."

It demonstrates that service will ask certain things of us. We're called upon to make some sacrifices. And they're sometimes not small.

OK, that illustrates how one thought follows another - triggered or not - in a stream of consciousness. My private life is just moving from one thought and the mood it brings to the next. At least that's the way it is on Earth.

Returning now to my overall theme, I do have some control over my feelings. I can change a thought that has negative energy streamers attached to it to one that has positive.

I'm not arguing about the rights and wrongs of seeing things that way. I'm simply observing what shows up for me like fact. Changing our thoughts can change our feelings. (3) If we don't want to feel the way we do, then among the many strategies we can use, the quick one is to change our thoughts.

When I'm standing in front of a group of government officials and corporate officers and we're contemplating how to bring a universal basic income to Canada and I'm feeling grumpy, I'll remember this.

Footnotes

(1) Steve: How do I know when you are whispering in my ear?

Archangel Michael: Often it is prefaced by a high-pitched ring.

S: Oh, I hear that all the time.

AAM: Yes, I know.

S: [laughing] Are you here all the time?

AAM: Yes, I am. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 18, 2011.)

(2) Here's an example of mood-changing music. See if you can listen to Ennio Morricone's *Theme from the Mission* and not have your mood shifted.

[audio mp3="https://goldenageofgaia.com/wp-content/uploads/2020/02/Ennio-Morricone-The-Mission-Main-Theme-Morricone-Conducts-Morricone.mp3"][/audio]

I have never watched *The Mission*, just so you know. I only know this piece of music from it.

(4) I acknowledge that certain vasanas or core issues may not yield to changing our thoughts. For those there is the upset clearing process at “How to Handle Unwanted Feelings: The Upset Clearing Process,” December 29, 2018, at <http://goldenageofgaia.com/2018/12/29/how-to-handle-unwanted-feelings-the-upset-clearing-process-2/>

For the Highest Good of All, Simply Be the Love

March 26, 2022

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



For the highest good of all....

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

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

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

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

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

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

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

That compresses volumes into one short sentence.

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

A Miner Striking Paydirt

August 22, 2022

<https://goldenageofgaia.com/2022/08/22/337558/>



Oh my gosh.... Credit: National Geographic

The reach of my observation keeps increasing. I'm now watching a decision I made some time ago extend itself throughout my consciousness.

This is something that would have gone on in the background of obviousness, to use Werner Erhart's phrase, a short while ago.

In an unknown past, I reached the conclusion that, when I'm thinking or speaking negatively, I don't have to have something to put in its place. I just need to stop. That's the naked insight.

Just this morning I saw myself extend the reach of that statement to "you don't have to have something to put in place of negative behavior either. Here too, you just have to stop."

So, just to be clear, it had left the place of essentially personal guidance and entered the domain of public interaction - applied awareness. What that said to me

is that I have assimilated the first insight and am now applying it. I watched myself do it.

To watch the flow of my consciousness as if I'm a chef picking up a pan and placing it somewhere else was awesome. For someone on the path of awareness.

And another thing.

I saw something fundamental about my moods. In the past, when something of importance happened that sent me deeper into myself to absorb it, I'd automatically feel fear. An initial and strange iciness. Hesitation.

When I now go deeper to have a look, I feel only peace. Not anything else. Just peace.

This is such a big change for me that I want to shout it from the rooftop

It proves to me that underneath the overburden of vasanas (or core issues) we are innocent and pure.

Also, seeing that I encounter purity and innocence when I go deeper makes a huge difference in moving from not trusting myself to trusting myself.

It's probably mostly due to the rising energies but being on the awareness path is starting to pay dividends as well.

I've gone down through a few of my Number One vasanas recently - around my Mother's death and Dad shouting at me until my personality shattered. Can it be, as Michael said in 2015 regarding love, that I've cleared the space for both this acuity of observation and the extended dropping of negativity? (1)

Previously I knew I was being negative. At best I'd be forcing and manipulating others to agree. At worst I'd be engaged in constant damage control.

Now I don't have to do any of that. I can just stop and be me.

Have I cleared the passageway between my ordinary self and my pure and innocent Self? Wouldn't I like to think that I have. I'm not sure.

I have no manual to consult. Whatever it means, I feel like weeping to have encountered my purity and innocence again when I went deeper. (2) It's like a miner striking paydirt.

I shall bury the treasure again, where I found it in my neighbor's field. I shall return to the world and sell all I have and buy that field. (3)

Footnotes

(1) "This [heart opening] occurs, not merely because you have asked for it, but because you (and this does apply to the collective) have done your, can we say, your homework, your due diligence. What we mean by this is simply, think of it in spatial reality, time and space reality: you have created the space for this [energy of love] to, not only pass by you like a passing breeze or a rain, but to anchor within you because there is a sense of this spaciousness within thee." (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, March 13, 2015.)

That spaciousness is partly a result of clearing one's vasanas: See *Vasanas: Preparing For Ascension by Clearing Old Issues* at <https://goldenageofgaia.com/wp-content/uploads/2021/07/Vasanas-Preparing-for-Ascension-R10.pdf>

Don't overlook watching a deeper level of consciousness acting on my everyday consciousness to have me stop the behavior. We call this the rise of conscience. Is it our Higher Self, now called back to us for this Ascension?

(2) The first time would have been at Xenia. I've experienced the Oversoul, on the other hand, twice. See *An Ascension Ethnography* at <https://goldenageofgaia.com/wp-content/uploads/2021/07/An-Ascension-Ethnography-5.pdf>

(2) Buying that field is Ascension. Having felt the purity and innocence of the Self at Xenia, and then lost the experience again as will always happen short of Ascension (burying the treasure again), I let go of all other desires (sell all I have) to permanently know and feel the Self in Ascension (buying that field).

See "We Are, All of Us, Innocent and Pure," April 7, 2020, at <https://goldenageofgaia.com/2020/04/07/307247/> and "Archangel Michael Explains What Happened at Xenia," Sept. 22, 2018, at <http://goldenageofgaia.com/2018/09/22/archangel-michael-explains-what-happened-at-xenia/>

⌘ Autobiographical ⌘

From the Humpty Dumpty Man to Here: Completing the Fear of Being Wrong

June 5, 2019

<https://goldenageofgaia.com/2019/06/05/300939/>



The electricity is still off. Evidently a transformer is down. The thought of climbing up twelve flights of stairs has me decide to remain here in the darkness.

I've resolved to use this time to complete the experience of the fear of being wrong. If I put a dent in fear itself in the process, I'll be happy. I'll be doing it in stream of consciousness.

I feel the fear as if it were in every cell of my body. I give it my full and undivided attention.

I breathe into it and fill myself up with it. I massage any chakras or areas where I feel resistance to fully opening to it.

I'm now as open as I ever will be to the full experience of fearing being wrong. Fearing making a mistake. Fear of screwing up. This is part of the chaos arising that Michael talked about (1)

Having remained with it for as long as it took, I now feel the space emptied of the fear of being wrong. This may be the first time in my life I've felt clear of it.

It's been there at a subterranean level since forever.

I marvel at what it feels like to take a breath without fear being there.

I can't overlook the fact that this reparenting I'm doing is recovery from child abuse. Physical and emotional. This length of time is what it's taken me to recover. And I'm one of the lucky ones who experienced no sexual abuse. That would be a number of times more difficult to come back from. Nonetheless, it's been a long road, from the Humpty Dumpty Man to here.... (2)

The electricity is still off. Once my laptop and cellphone run out of juice, I'm a caveman again.

Becoming aware of the vasana around fear of being wrong, I next uncovered another vasana - fear of failing. I experienced that through to completion as well. Again a space opened up.

I haven't explored that space yet because I broke off to write this. Since my laptop has only so much juice left in it, I'm trying to make best use of it every time I turn it back on.

I find that I keep focusing on what the Buddha said: Do only wholesome action; refrain from unwholesome action; and purify the mind.

Purifying the mind is experiencing the vasana through to completion - on all levels - mental, emotional, realizational. That's what I've been doing since 1974. (3)

Refraining from unwholesome action is letting go of the behavior patterns that arose from our vasanas, the things "we always do."

Just stop them. And not to put a replacement action in unless it's wholesome - that is, of love.

It's helpful to know I only have to stop the unwholesome stuff. I don't have to have something to put in its place. I can put love in for good measure. Otherwise I can leave the space open for love to arise by itself.

Working on this area of myself is new to me.

The way I feel now? It isn't blissful. Not joyful. Just open. I think of this as "normal." For all these years I haven't been acting at all what you could call "normally." I have always been compensating for my fear of being wrong and failing.

Probably because I feel normal now, I saw the ego last night when it arose. Having observed it, I think I now have a pretty good idea of what it feels like when the ego is talking.

At those times, my speaking has an edge and there's a grim laugh to it and a desire for vengeance. Getting even with everyone and everything for what I suffered, I suppose.

I experience this new vasana through to completion as well. I let every pore of my body breathe in this desire for vengeance.

Let me allow it to overmaster me and feel it deeply. Let me allow it to reshape my face, set my posture. Hard, dictatorial.

Ok, I now can identify it. Just stop. I can do that too.

No more unprocessed fear. As soon as fear arises, experience it completely and let it go. Don't act on the basis of it unless you feel you must.

I'm walking around free of fear at this moment. It's just absent.

I breathe consciously and cannot, on the inbreath or outbreath, which are like two sweeps of the radar, pick up a trace of fear.

I breathe in and concentrate on my interior field of experience and I find no trace there as well.

And now love rushes in to fill the vacuum. And bliss.

I am, at this moment, a hollow bamboo, through which the winds of love whistle.

Footnotes

(1) "The Kryptonite of Being Wrong: Getting to the Heart of Fear," June 4, 2019, at <https://goldenageofgaia.com/2019/06/04/the-kryptonite-of-being-wrong-getting-to-the-heart-of-fear/>.

The quote is so fundamental to the study of vasanas or core issues that I take the liberty of reproducing it here again so nobody misses it:

“The reason why I speak of this is that many of you – and you, beloved, included – look at situations and you say, ‘Well, how can it get much worse?’ That is because you, and many, come from a place of love and purity of intent.

“But you also know that everything that has need to be eliminated, everything that has need to be relinquished, everything that needs to be healed in this cesspool that we call ‘chaos’ has need to come to the surface.

“Otherwise – and this has happened many, many times in human history – what happens is there is a belief, there is a healing, an accommodation, a remedy, and then the human collective tends to think, ‘Okay, now it is cleaned up. Now it is healed. Now it is done.’ But the core – the core issues [i.e., the vasanas] – of the collective, and of course of the individuals, have not been addressed, and therefore it simply settles in and it festers.

“In this part of the infinite, eternal unfoldment of our Mother’s Plan, it all has need to be surfaced so that this subtle and actual festering, until it again boils over, cannot happen. It is simply, in your time and in the Mother’s time, the juncture at which this has to be healed. So it continues to rise to the surface.” (“Archangel

Michael: Victory is at Hand!" May 10, 2019, at <https://goldenageofgaia.com/2019/05/10/archangel-michael-victory-is-at-hand/>.)

It adds weight to my beliefs that:

- (1) Vasanas must be triggered before they can be processed.
- (2) They must be completely re-experienced before they will not simply disappear but altogether lift. Kathleen calls it "feel it to heal it."
- (3) We think that, when the vasana disappears from sight, the problem is solved: It isn't. The vasana may still be there, available to be re-triggered.

What Michael says here is very important to one like me who studies vasanas.

(2) I dissociated at age 7 when my Dad yelled at me from inches in front of my face. I shattered into a thousand pieces; hence the Humpty Dumpty Man, as I thought of myself later in life.

(3) When I first read Eric Berne's *Games People Play*, I saw that there were patterns in human behavior that could be studied. The apogee of that study would be Erving Goffman's *The Presentation of Self in Everyday Life* and Goffman's other books. Vasanas Werner Erhard called "records." I owe much to Werner. The term "vasanas" comes from Hinduism, especially Ramana Maharshi.

Healing the Primary Break and Becoming Whole Again

Jan. 1, 2013

<https://goldenageofgaia.com/2013/01/01/healing-the-primary-break-and-becoming-whole-again/>



The main split, the primary separation, the basic polarization, breach, and chasm that we've created for ourselves, in my view, is between an inner and an outer self.

This break is illusory but has ramifications. There can never really be a rupture between us on the outside and us on the inside, but we can persuade ourselves that, and act as if, there is. And when we do, there is, it seems, a resulting weakness, insecurity, and hesitation.

We can call the break whatever we wish, but it sees a separation come about between a surface self - the one who gets up in the morning and goes to work - and our Higher Self.

The first order of business for me, if I want to be a whole and integrated Self again, so to speak, is to heal that split, bridge the chasm, and reconnect the two in every

way I can and in every way that presents itself. In doing so I'm only healing a construction of thought.

And so I spent the bridge period between 2012 and 2013, the arrival of the New Year, in meditation on reconnecting my surface self and my Higher Self.

This is for me a sacred and an ongoing task because the first psychic break I had in my life, and we all seem to have one which shows up for us like the “work” of this lifetime, the job we took on as part of our reconciliation of karma, so to speak, was to heal a shattering that occurred for me in early life.

I've discussed it elsewhere – on *The Light Agenda* for instance. It was a moment, when I was perhaps seven or eight years old, when my father yelled at me from a point maybe two inches from my face, at which moment I shattered or disassociated to save myself.

I actually lost myself at that moment to save myself, in a manner of speaking. The experience was one of shattering into a thousand pieces and I became what I later thought of as the Humpty Dumpty Man.

The work of this lifetime had begun.

In 1986, the basic split within myself was noticed and addressed, when a girlfriend said to me, “Do you know you have the profile of an abused child?” The two sides of me – an inner side which spent much of its time grumbling and complaining and an outer side which happily presented itself to the world – rose to the surface to say “yes” and met for the very first time.

I spent the next three weeks going off like an exploding volcano of anger. Enter the main vasana. (A vasana is a bundle of memories, conclusions and decisions that arises from an earlier traumatic episode and governs our life thereafter in the area of being it applies to.)

Fast forward to the future and the Humpty Dumpty Man has apparently still not suspected and healed the primary split between the outer and the inner self. Or the wider split beyond that and the next wider split beyond that as we work our way back to ending the primordial and illusory split between us and God.

I expect that I agreed to heal splits in this lifetime as a useful piece of work. But it may also have been a needed karmic enterprise. Whichever, last night I was hard at work addressing it.

Why? Because of the rising energies, which seem to have accelerated now. They once again brought this illusory division and separation to mind. All our sources are saying this will happen round about this time in the process of what I've been converted to believe now is a more gradual phase of Ascension.

So now on this occasion, having noticed an inner and deeper self that was seemingly different from my everyday self, I became aware at that moment of the opportunity that presented itself to heal this split and began to use every metaphor I could think of to reconnect the two.

In the course of exploring it, I moved back and forth between the surface self and the deeper self I experienced. I became aware of the unusual nature of the split. I saw that I could inhabit either.

Never mind restoring my relationship with my Dad, I was now restoring the relationship of my surface self, my personality, my everyday consciousness with my Higher Self.

My Higher Self, whom I could at first only vaguely see or feel, was, I soon came to discover, that which we know as the Light ever burning on the altar of the heart, the firebrand plucked from the burning, the Son, the Christ. It was the treasure buried in the field, the pearl of great price, my original face, God-within-the-body.

We know it by so many names and I felt it again as a light burning dimly in the darkness. Or perhaps I could say more properly a side of myself that I could sense and feel as brighter, stronger, more resilient and more "up."

I had only noticed it. I did not have a full-blown experience of it. (1) But I did see that I could inhabit it, so to speak, however dimly.

And I also noticed the plasticity of consciousness because I could also become a third "I," an "I" who, while it was still one with the surface self and the Higher Self, could also inhabit either and watch both. That third "I" could recognize the opportunity before it of the two meeting and reconnecting, and decide to capitalize on it and bring the "other" two together in whatever way "I" could. Consciousness, I'm convinced, is plastic and adaptable in these ways.

And so I began to engage in a metaphorical and imaginary exercise of reconnecting the two. In my mind, I built a bridge over the chasm. I welded two pieces of metal together. I reintroduced the two to each other, and began to explore every other simile and metaphor of reconnection, reconciliation and unity.

I tied a rope around the two. I put them in a golden egg. I imagined them as a man and a woman, joining in relationship and marriage. In every way I owned both sides of myself and loved them back into reconnection.

I welcomed the proverbial child back, reunited with the Father. I intended that the separation end. I convinced myself of the benefits of the reconnection and claimed them as mine. I imagined myself pleading in court on behalf of the reconciliation of the two, and so on and so on.

I carried out every act I could think of to reunite them.

The result by the time I was complete and feeling drowsy was a rosy glow within myself, a feeling of being One, whole and integrated again.

And then I slept and awoke the next day, again feeling the love arise in me more easily and knowing that I had begun a piece of work that I must carry on, perhaps continuously from that day forward. The reward of it all was an artesian well of love arising within myself.

I expect that the life we continuously and eternally live, in and out of incarnation, is an overall quest or voyage in search of one instance of reintegration after another. Remembrance occurs as we heal every one of them and find ourselves in the end simply One and whole again.

The Humpty Dumpty Man had taken another step towards an important reintegration, to be sure. But more importantly, an auspicious but eternal process had begun of ever-increasing levels of reintegration of myself.

Footnotes

(1) Archangel Michael, in answer to a question from me on the form that a rise in consciousness would take now, said that it would not be an explosive "Aha!" moment, but experienced more as a gradual rise in consciousness. And I have in fact been feeling it that way in the last two days. (Archangel Michael in a personal Reading with CM through Linda Dillon, Dec. 31, 2012.)

Putting Humpty Together Again

August 15, 2010

<https://goldenageofgaia.com/2010/08/15/putting-humpty-together-again/>



I notice that many discussions today have to do with being uplifted by the energies prior to Ascension, but I don't see as many discussions about the way I'm feeling.

I have a sense of a very slow process occurring within myself. I've called it on previous occasions "emergence," but I now feel it more as a process of drawing myself together again.

In the nursery rhyme of Humpty Dumpty, Humpty had a great fall and smashed his eggshell self. All the king's soldiers and all the king's men couldn't put Humpty together again.

But apparently these energies can. I feel Humpty Dumpty coming together again.

And there are some very interesting features of this very slow development. It's as if a very competent group of warriors was assembled, only to discover once the

troop is together that they already know each other and have a recollection of having worked together in the past.

But none of them had that memory prior to reassembling.

A new me, a more competent me, is arising and, as it does, I have this sense of having known this state and condition before. It's like a reunion.

Rip Van Winkle awakens. Braveheart forges an army from a ragtag band of farmers.

It's like being healed of some primordial split. The dumbing down of thousands of years is being reversed.

I wonder if, as the process continues, it will blossom, in the end, into a cessation of duality. All I can say at the moment is that I feel more confident and less needy as the process continues to unfold.

Awareness Writing

May 2, 2015

<https://goldenageofgaia.com/2015/05/02/awareness-writing/>



May I clarify some matters about what I'm writing and why I write this way? It may or may not be the same for other writers.

My writing over the years has become more and more personal. That can raise alarm bells. It has become more personal for a number of reasons.

One is that I'm on the awareness path and one's self is who and what one talks about on that path. Others talk about themselves and we share and compare notes. So in the circles I used to travel in and which I miss, to write as I do is not only accepted but encouraged.

Another is that Archangel Michael has made it known to me that part of my mission is to go through Ascension publicly, to write about the cleansing of vasanas that I do and the various stages of unfoldment I go through. (1)

It makes sense to ask somebody on the awareness path to do that.

I'm not interested in being a spiritual teacher and readers know that I've rebuffed email attempts to have me assume that position. Please do not do ask it of me and I won't embarrass you by refusing.

I'm a writer and that word means something for me. It's a discipline. And for me it's in another galaxy from spiritual teacher.

And besides, a spiritual teacher, in my opinion, should have had the experience of sahaja samadhi and I haven't. When we all have it in Ascension, there'll be no more need for teachers. We'll all be teachers then.

In my view, such a service as I perform is valuable if it invites and encourages others to try on the situations I describe and experience vicariously the emotions I feel, the thoughts I think.

For example, if I were talking about issues around money, others might have the same issues and pass through them along with me as I process them. Isn't that an aspect of clearing for the collective? And that is service to the Mother. And others.

Such a service is not valuable if it's in service to self rather than service to others. If it serves only to glorify the ego, to say "what a good boy am I!", then it has no value. It drags a person backwards.

When we don't live up to our potential because we serve the ego, we're out of integrity with ourselves. At a level just below consciousness, we know who we are. And we know it's not the ego. We know we're living a charade.

That's a life that only satisfies for a short while and then leaves us hungering again.

Behind my writing are two wishes.

- I wish that all of us would get more personal and share more about ourselves.
- I also wish that more of us would learn the art of listening and practise it.

These are elements of the awareness path. They lead to ever-increasing awareness and awareness is who we are. Therefore my writing is also my path: both proceed through awareness. Expanding awareness, consciousness-raising, getting into

ourselves and finding out what's really down there, these are also elements of the awareness path.

Footnotes

(1) Archangel Michael: You are focusing on helping others understand their spiritual journey. It is a time of incredible, remarkable, miraculous transformation for the human race. And there is a need for many voices, different slants on the same process, the same journey, for people to come to understand that transformation — it is not only a process; it is a choice.

And it is the choices that are being made, not the big choices — of course, that includes the big choice to go forward — but it is the small, everyday decisions, actions, and making time to understand the impact of what you are doing, and allowing the partnership with us, the partnership with their own guardians — what they think of as guardian angels or guides — to allow that to emerge, and to allow what may at moments feel dissociative, may feel confusing, but to keep going.

It is the teaching and the sharing of the assumption of not only personal responsibility — and that is a word that is often avoided — and taking action in the here and now of your reality, to go forward. And it is a feeling of, “no matter what” [i.e., valor].

You are showing people and sharing with people how your star brothers and sisters react, or receive, some of the harsher emotional fields.

You are teaching your readership how to discern what comes through as truth, how to act on truth, how to simply dismiss and let go of what does not resonate as truth.

...

So you are, through yourself and your writing, through demonstration, showing how to let go of drama — this cancer, the largest human addiction. (AAM, April 25, 2013.)

Last Few Moments

July 2, 2018

<https://goldenageofgaia.com/2018/07/02/last-few-moments/>



Walk in the park

These may be the last few "sane" moments before incessant busy-ness sets in. I find myself drawn again into the stillness.

I find I'm walking more and more slowly these days. If it's raining outside, I walk in my apartment, Zen kin hin style. (1) Or in the rain.

When I become aware of each footstep, I find that each is in fact different. I land slightly differently each time I place my foot on the floor.

I hunger to slow time down and just experience my footsteps, as Genele discussed a few days ago. (2)

I know the Now Moment is a portal. I'm just hypnotized by, fixated on time and money, as she pointed out. I need to wake up to my own priorities.

Even when I go for a walk in Stanley Park, I notice I create an agenda around it. One hour out to the Rhododendron Garden. Time for a snack on a park bench, reading the morning mail.

One hour back and down to work again. But I'm as *determined* to exercise as I am to slow down. All of it is driving, driving.

I saw myself slating everything into a schedule. At no point did I release my grip on time. What's the point if I don't let go? How will I be in the Now Moment if I hang on to time?

My walk in the park has to be one footfall after another after another or I miss the tremendous value in it.

To let go of time and just keep slowing down takes me out of step, literally, with others. I resist doing it and so I never opt to slow down very much. I keep up with the rest.

But now I feel it like a hunger, a thirst. I must slow down. I have to stop excusing myself for wanting it.

Someone once said, "stop finding yourself and get back to work." Soon enough we'll do that, gladly. The work will be building Nova Earth. I recognize this as an interlude.

But the point is there won't be time then for slow walking. There won't be time for slowing time itself down until it becomes no factor in our beingness or choices.

These will probably be our last few moments to experience what lies beyond time before immersing ourselves in schedules for the foreseeable future.

Steve, slow down, if only for a day.

It doesn't matter what you do or don't do. Just slow down.

Footnotes

(1) Slow Zen walking meditation.

(2) See Genele Edey, "Wanting is More than Having More," July 1, 2018, at <https://goldenageofgaia.com/?p=294636>

Last Lunch at Cold Mountain

August 10, 2014

<https://goldenageofgaia.com/2014/08/10/last-lunch-at-cold-mountain/>



I repost this article as an accompaniment to the last.

I've just passed through a shift so basic in my life that I didn't know beforehand that the shift was available or possible.

And I have to acknowledge a friend, whom I don't want to embarrass by naming, who has modelled this way of being for me until I got it.

Where do I start?

The shift occurred Friday night and into Saturday morning and I can only describe it in retrospect. Going forward I did not even suspect that anything was happening.

Previously, as you know, I've been processing vasanas and core issues. A vasana is a reaction pattern formed in response to an earlier, traumatic incident. It includes

the issue, the conclusion reached about life, the decision on how to act in the future, memories, feelings, body language, etc.

A core issue is an issue which we'd choose to die before exposing, facing and resolving.

I could characterize my life as being OK, even very happy at times, but punctuated often by the triggering of a vasana and limited by my not wanting to stray onto the wrong side of my core issues.

But I think I've cleared so many vasanas that my life became ripe for this major shift. Still I wouldn't even have recognized that there was the possibility of a shift, or have recognized the shift when it happened, had it not been for my friend modelling it beforehand.

It's going to sound funny. It may not seem like a big deal when you hear me describe it. You may've had to have been there to appreciate it.

I shifted from my memories being solely of earlier, traumatic times to my memories including happier, better times.

Let me let that sink in.

I've almost never had memories of earlier, better or earlier, happier times, only of earlier, traumatic ones. Can you imagine that?

The shift began in the early evening, when I was walking along the beach with my friend in a familiar part of Vancouver (English Bay) and went to share an earlier, traumatic incident that arose in my mind. OK, a complaint from a distant past.

But I didn't and I reported that I had not. I said I was sparing her and she agreed. And we laughed together.

But that proved to be only the tip of the iceberg.

Later on in meditation, I began to be aware that I was now remembering earlier, happier times instead of simply all the old "bad memories," our "top tunes," as Werner Erhard would have called them. A walk down memory lane for me became ennobling rather than depressing. (1)

As it happened, last night, the memory of earlier, happier times was so powerful that it propelled me into a transformational moment, a peak experience.

The impact of that remembrance was to open the door to a flood of memories and a shift in my way of being. I don't claim to be able to explain it, but it occurred nonetheless.

Not only were the remembrances powerful, but the states of being they related to came alive for me as well.

But I want to describe only the first memory because it was so powerful.

The first memory was of the last lunch I had at Cold Mountain Institute before leaving a now-ended, three-month encounter group.

The group was saying goodbye. But so well did we know each other by then and so deeply did we accept each other's personal sovereignty that no one I can remember said a word.

Can you imagine anything more counter-intuitive than spending your last moments with a group that you had been to hell and back with and not saying a word?

We'd aired so many vasanas, resolved so many core issues, explored so many significant chunks of our lives together, and passed through such stages of awkwardness in learning new ways that I knew every one of them better than I knew my own loved ones. Way, way better.

But I can't imagine anything more unexpected than spending my last meal with them in silence.

That last lunch made a permanent impression on me and was the highpoint of personal development in my life to that time, a high-water mark. And I'll never forget it.

But the point of my sharing it is that I was able to access the way I felt at that moment and remembered the experience of group love - of love at the level of the group - and the deep acceptance of another's personal sovereignty - and of mine - that I was in that made our silent communion possible.

I realized that, if I could remember how I felt at the end of the experience, I could also remember what brought me to that place. And I began to remember. I remembered some of the learnings that brought us all to that point. The technology of the group began returning to me.

It was the sum, the mix of all these memories that sent me into a transformational moment.

In that peak experience, I emerged in a way I never have before. (2)

I'd like to keep this share from becoming overly long so I may stop here and discuss the importance of "personal sovereignty" in another post. (3)

But what I'm left with is that I now have access to the happier memories of my life whereas in all my life until that time I did not. I don't know what life will be like from here on in but it's about as wonderful at this moment as anything I've known.

One clue as to how life will be is that I awoke this morning expressing gratitude for everything in my life - my life itself, my relationship, my family, my memories, my state of being, everything. This too my wayshower friend had modeled for me.

I can tell that friend that what she's doing is working and keep going. I am living proof of the workability of this new paradigm, whatever it is.

Are you in that place of remembering only the earlier, traumatic incidents in your life? Well, I can tell you that there *is* another place to be.

Footnotes

(1) I can hear someone quoting Krishnamurti to the effect that thought, memory is not love.

"Thought, with its emotional and sensational content, is not love. Thought invariably denies love. ... The sense of time and space, of separation and sorrow, is born of the process of thought, and it is only when the thought process ceases that there can be love." (1)

That's very true and at many points during my experience my mind was indeed completely empty of thought.

But there's also no denying that (1) the recollection of the memory that lies at the heart of a vasana can set one free from the vasana and (2) many instances could be cited of sudden thoughts sending a person into rapture and enlightenment.

Keep in mind as well that it's an accepted path to enlightenment to remember who we are. After all, most of us have already ascended in other lives, as Sue Lie's Arcturians reminded us the other day: "In your other Ascension lives, all of you (even those who are now lost in darkness) have had Ascension experiences." ("Arcturian Message - Keeping the Lights ON," channelled by Suzanne Lie. August 6, 2014, at <https://suzanneliephd.blogspot.co.uk/>.)

(2) See the essays under "Emergence" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/>.

(3) Although, for one cut at it, see "Monarchs in Our Own Domain" at <https://goldenageofgaia.com/2014/08/05/monarchs-in-our-own-domain/>.

Insights Coming Fast and Furious in These Fertile Times

January 18, 2013

<https://goldenageofgaia.com/2013/01/18/insights-coming-fast-and-furious-in-these-fertile-times/>



Excerpt only

I want to emphasize something I've said earlier, but am seeing more broadly now and perhaps a little more clearly.

I think we fail to estimate the manner in which the divine qualities work. Let me take awareness as an example because I've spoken of it before. (1) But the same could be said for love, compassion, generosity, etc.

I think that we think of awareness as being neutral, invisible, a non-thing, like the air is considered neutral, invisible, a non-thing. The air is just the air. In our minds, the air is not there and is not a factor in our thinking about things.

But awareness - or love or generosity – is decidedly not neutral. It may be invisible but it's not a non-factor in things. Rather than being neutral and invisible like the air, it's rather more like a solvent on paint.

Paint some knot in our character with awareness, and the knot will lift just as paint doused with paint remover will lift from a board. As I discovered in the bus last night, paint some rather hard-bitten characters with love and their moods and spirits will lift as if love were a solvent. Paint others with unqualified generosity and their spirits seem to lift as well.

The divine qualities are not at all neutral. Their valence, their impact, their momentum is decidedly towards the uplifting, empowering, and ennobling.

So I need to change my thinking on matters such as this, from seeing the divine qualities as being impactless, insubstantial, practically non-existent and neutral to being efficacious, substantial, definitely existing and not at all neutral.

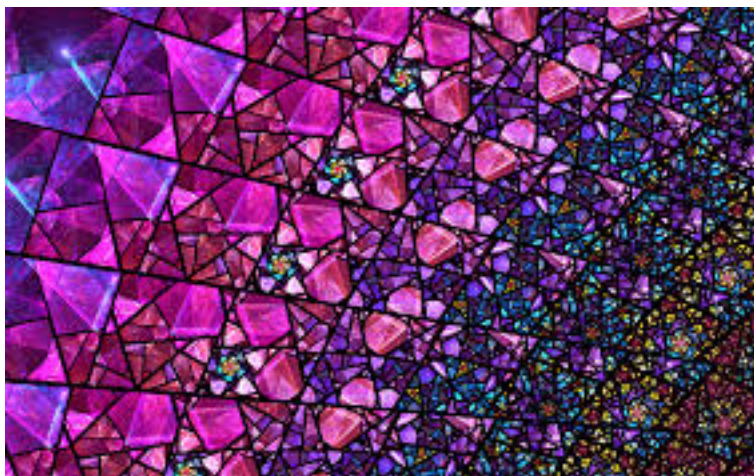
Footnotes

(1) "Painting with Awareness: Dealing with the Most Common Obstacle to Ascension," at <https://goldenageofgaia.com/on-processing-vasanas/painting-with-awareness-dealing-with-the-most-common-obstacle-to-ascension/>

... And Later

July 7, 2015

<https://goldenageofgaia.com/2015/07/07/later/>



It must be five hours after I went above the line (1) between unconscious and conscious awareness at Starbucks. Today is Wednesday.

I had to stagger home, I was so drunk with consciousness. I rode my bike down the least traveled routes and even then I felt I had to ask the archangels and everyone else who wasn't busy elsewhere to protect me as I wobbled on my bike the rest of the way.

When I got home, the only thing I could do was lie down and I've been there ever since. It isn't quite vertigo but there is a dizziness to being on my feet in the midst of this particular stay in the transformed space.

One of the things I did as I lay there was I asked the celestials to take away my memory, erase it totally, and then return only those elements of it that would be of use in the Mother's service. I wanted there to be a totally clean start, from this moment on. I don't want to carry my past around any more.

I'm not sure what came of it. I remain in the present moment and haven't used my memory for as long as I recall today to see if it still works. I rather think it isn't my memory that needs to be laundered; it's my attachment to my memories.

Nonetheless, I'm in a perpetual state of equanimity right now. That allows me to stay in the center and in balance.

Nothing shows up for me as more valuable than conscious awareness, except perhaps transformative love. I love awareness, the deeper and more extensive the better. Every meaningful spiritual experience I've had has been around or through awareness. My experiences come in consciousness rather than in sights or sounds.

I'm just being with the experience of deep awareness now. Even making myself something to eat feels like too much effort (but I will). I just want to be, to hang out with myself, my first, true love and the one who never leaves me.

* * *

Now eight hours later and my space is beginning to mellow. What's left is an incredible feeling of stability or solidity. And this space is bereft of any form of judgment, blame or shame, resist, resent, or revenge. If this degree of the experience remains with me, I'll be content.

Some time ago, Archangel Michael said to Kathleen:

AAM: What [Steve] is doing is acting as a catalyst for change. [And] that ... necessitates and implies, it contains within it, the necessity for him to also be pretty much in a constant process of change, of growth, of opening, of shifting. (2)

I do get that. My life is constant change, constant movement hopefully forward, constant shifting and opening. I also know that my character is very mixed: there's a part of me that is still and silent (Hindus would call this sattwa) and a part of me that's very, very active (Hindus would call this rajasic). Hindus would know this state as sattwo-rajasic.

Moreover a focus on the inner work at this moment in time is not out of step, Archangel Michael reassured me recently:

"I beg of you, do not assume that when you write of what you are calling 'the inner work,' that this does not have profound effect because the focus of the leadership movement, right now, is on the inner work." (3)

OK. Then full speed ahead.

* * *

Eleven hours later and the experience is still holding. I just read AAM's message through Ronna Herman and so much of it is relevant to my experience. For instance:

"As you tap into the higher frequencies of Divine Wisdom, brilliant ideas will pour forth from the higher planes of intuition.

"You may experience exhilaration one moment and depression the next as you gradually achieve a blissful state of awareness, only to lose it again. However, the times of depression will grow less intense and also less frequent." (4)

That pretty well describes what's happening.

Archangel Michael described the set of experiences that involves emerging into conscious awareness in a reading I had with him on June 7. I asked him what had just happened and he replied:

AAM: That was the experience of true expansion of interdimensionality, of coming to touch, embrace and begin to explore the breadth of your soul design.

Steve: I see. Now those experiences are intended to be just visits, with me, is that correct?

AAM: They will anchor deeper and deeper until it is simply a state of being. (5)

This too is about what appears to be happening. We'll see if this experience holds, tomorrow.

* * *

It's the next day, Thursday, the day after my most recent sojourn in conscious awareness, the transformed space, our natural state

At 6:30 a.m, the bliss and love, and the sense of solidity, were still here. Now instead of bliss rising, it's with me as a baseline quality, in an unbroken manner.

* * *

I had breakfast with a friend and in the middle of it ... boom! ... I emerged into the transformed space again.

And I saw that it depended solely on letting go of our attachments, having no preferences, no leanings, just as Sosan said.

"The Great Way is effortless
For those who live in choiceless awareness,
To choose without preference
Is to be clear.

"Even the slightest personal preference
and your whole world becomes divided.
To perceive reality as it is is to live with an open mind." (6)

Being in this space doesn't depend on doing something, unless you consider the act of letting go to be doing something.

Everything said by sages who speak about sadhana or spiritual practice is aimed at having us let go of our attachments to the things of the material world and realize a certain space. Not intellectually know it. Not experientially know it. But realize it.

Let me call it "conscious awareness," provided you understand that "conscious awareness" is a constantly-deepening space. It goes on and on, deeper and deeper, higher and higher, forever. In my way of seeing things, non-attachment is like a lack of fuel. The vehicle comes to rest. In our case, the resting place is the center.

Some sages discuss equanimity, which is simply the state of having no attachments.

Others discuss balance, groundedness, the centerpoint, which is the place we move to or remain in when we have no attachments.

Others talk about the heart, the soul, the love, the bliss, which is the same as the centerpoint, the balance point. We gravitate and remain there when we have no attachments.

In the early stages of enlightenment, the centerpoint is the heart, the soul, the spirit. It's called the Son, the Christ, and the Atman in the religions, the pearl of great price, mustard seed that grew into a great tree, and treasure buried in a field.

In the later stages of enlightenment, the centerpoint is the All, the Source, the One. The mustard seed does grow into a great tree - the Tree of the Source.

That is conscious awareness constantly deepening itself, the truth manifesting or making itself apparent at every step like a bridge that's there now but wasn't there a moment ago. This is a path of trusting - trusting others, trusting the universe, and trusting ourselves above all.

Footnotes

(1) "Above the line" is an est term for moving internally from unconscious awareness, to a state above an imaginary line separating the two, which Werner called conscious awareness. It's really what we mean when we say we "woke up." We use it nowadays to relate to awakening on a single issue whereas it originally meant awakening completely.

This movement from unconscious to conscious awareness Werner called transformation and it's an event in awareness.

(2) Archangel Michael in a personal reading with Kathleen, through Linda Dillon, April 2, 2014.

(3) Archangel Michael in a personal reading with Steve Beckow, through Linda Dillon, June 7, 2015.

(4) "Archangel Michael: Pyramids of Light – The Light Pathway of Return," channelled by Ronna Herman. July 1, 2015, at <https://goldenageofgaia.com/2015/06/30/archangel-michael-via-ronna-herman-pyramids-of-light-the-light-pathway-of-return/>.

(5) Archangel Michael in a personal reading, *ibid.*, June 7, 2015.

(6) Sosan, *Hsin Hsin Ming. The Book of Nothing*. Kansas City: Andrews, Andrews McMeel, 2002, 16. Lightworkers will appear to disagree on matters like these. Here is Tiara Kumara of Children of the Sun appearing to state a different principle than I'm stating:

"Live according to your preferences and what gives you joy. Any direction that excites you the most, and that gives you that full body YES, is the pathway to your next step. Just walk through that door of excitement, without any hesitation."

There's more than one door in to any state; in fact there are usually many doors. I favor giving up preferences, a state that feels peaceful and is a door in to bliss. Tiara favors living according to your preferences in action, enthusiasm, excitement, which brings us to the Now where bliss freely lives. The graphic of "Bliss Dance" she uses, from *Burning Man*, typifies this approach.

I have no problem with different approaches: whatever works. Totally following your preferences with joy might work. Totally dropping them also works. I'm more of a contemplative person when it comes to bliss and she may be more of an active person. (Tiara Kumara, "MORPHOGENESIS: Activate Your Bliss Blueprint," July 7, 2015 by email.)

Autopilot Set to “Learn”

October 4, 2020

<https://goldenageofgaia.com/2020/10/04/automatic-pilot-set-to-learn/>



The way things seem to go, it's often only after a condition has departed that we learn what it was and what it did.

For example, hostility having been recognized and left, I'm now beginning to see some things about it.

Hostility has many poses. One of them, I'm now seeing, is "Don't mess with me."

This pose was my first line of defence.

It in turn has many faces. One of them apparently was so fiercesome that my karate partners used to give me wide berth. (1) (It was 70% show.)

Underneath was a young boy afraid for his safety, who was putting on a threat display. (If you attack me, you're gonna have to take me down.) People who do that are often amazed when they're called on what turns out to be mostly bluff.

I mentioned before that I loved fighting. I always let the other fellow throw the first punch of course. The first move in karate is always defensive. Karate doesn't teach a person how to start a fight. Punch coming in. Kick coming in.

Because I enjoyed it so much, I never really planned what step 2 or step 3 insults were. With me it was trade one insult, fight, or get lost. There was no middle ground.

I know this is past-life bleedthrough because the way I feel inside (ferocious) is out of all proportion to the body I was born into (average in all respects), the circumstances of my family life or anything else I can think of. But it fits with what I know of a past life.

I declare my life a draw. I won some and lost some. The wins felt good and the losses felt awful and they all balance out.

I'm looking forward to learning about harmony with the same gusto that I learned about self-defense.

Some time after I wrote this, I read what Daniel Scranton's 9D Arcturian Council said:

"You have to let go of the fight, and we know that statement ruffles feathers.

"We know that many of you identify yourselves as the fighters of the good fight, the ones who are going to take down the such-and-such cabal group.

"But please trust us when we say you are *less* powerful when you are fighting, resisting, and pushing against, and you are *more* powerful when you accept, let go, and open up to the energies that you have just summoned." (2)

I'm ready.

My will is settled; my commitment is complete; I'm issuing the command to begin investigating harmony.

I've established my beachhead of understanding: Harmony leaves no residue/no karma. Harmony promises to contribute to peace of mind, which I long for now. These are testable hypotheses.

I now set my autopilot to "Learn."

Footnotes

(1) After I shaved my beard off, I sparred with a karate partner who used to give me a wide berth. I said to him, "Clem, you've never come this close to me. What has changed?" He said, "Steve? Steve? Is that you? You shaved your beard off. If I'd known it was you, I wouldn't have."

(2) "The 9D Arcturian Council: When We Open Portals for You," September 28, 2020, at <https://goldenageofgaia.com/2020/09/28/the-9d-arcturian-council-when-we-open-portals-for-you/>.

Seeing Life as a Learning Experience

May 5, 2021

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*"... something about the awareness path to alchemical transformation. ...
Gutenberg's latest." Credit: rightwritings.com*

Because I regard all of life as a learning experience - the primary lesson to be learned being who we are - I create hypotheses for me to test out, which then become theorems.

Often I resolve to test a thought out because it persistently repeats itself in my consciousness.

Approaching life in this manner keeps me endlessly busy in a supremely-useful activity.

The first hypothesis I ever created, which later became for me a theorem, was that awareness varies inversely proportional to muscular tension in the body.

That makes the case for relaxation. The most dramatic demonstration of this theorem for me was when a fire broke out in a planetarium.

I should mention that my mother died in a housefire. I came to consciousness in the planetarium with a man shouting at me to sit down. So tense was I that my awareness that I had gotten up out of my seat and was making for the exit was absent.

I've proceeded from that first theorem, for the most part not noticing this process of creating them and then testing them out.

I imagine there's a certain amount of past-life bleedthrough in this approach, from a life as a mathematician, a life I asked Michael never to ask me to repeat (too dry).

My latest theorem - and it's very hard to test out - is that what motivates the overwhelming majority of people is how they feel.

I've been wrestling with that one for years. I'm now at the place with it where lately I've been taking responsibility for how I feel and doing what Suzi calls "raising my vibe, going for altitude."

I've been spending meditation time consciously drawing love and bliss up from my heart and sending the love out to the world or simply sitting in the bliss.

In that state, I realize that love and bliss are constantly available to me from the supermarket of my heart, on a 24/7/365 basis, home delivery. It's just that I distract myself and forget.

So let's stop the camera here. We took a persistent thought and recast it as an hypothesis or theorem, in order to try it on, test it out, see what it brings.

In this case, it's made me more aware that I'm responsible for how I feel and it's motivated me to take steps to feel the best I can, without attracting undue attention to myself for having left the herd (if I have).

Hmmmm.... Approaching life this way makes it endlessly fascinating. What can I learn from this today? What does this reveal about my life? Group life? Human life?

Each new day I'm in the classroom. What will observation of self reveal today?

Oh oh. Here's a new hypothesis arising: A practice of continuous self-observation will quietly process vasanas without the need for extra effort, in the ordinary course of simply living life. Hmmmm.... Fascinating. I wonder....

Hmmmm....

⌘ Additional Readings ⌘

For related readings on vasanas or core issues, see:

- [PREPARING FOR ASCENSION](#)
- [Dealing with Stored Emotional Trauma](#)
- [Running the Process](#)
- [I Know I Came Here to Communicate This](#)
- [OK, I Feel Upset. ... Oh, Great!](#)
- [Yayayayay! We're Reactivated!](#)
- [To Be With and Observe](#)
- [Presence Dissolves Issues](#)
- [The Truth Will Set You Free](#)
- [How Do I Pass Through the Narrow Doorway?](#)
- [On Being Rebuffed ... and Getting It](#)
- [Sooner or Later We Must Forgive Everyone in Our Lives](#)
- [What is a Vasana? – Part 1/2](#)
- [On Looking like a Fool ... and Getting It](#)
- [Back, Back, Back](#)
- [Back to the Origin](#)
- [What Are You Invested In?](#)
- [Karma and Issues Are Not the Same](#)
- [Sri Ramana Maharshi on the Problem of Our Habitual Tendencies](#)
- [Can Illness be Caused by Reactive Habit Patterns?](#)
- [Time to Complete Old Issues – Part 1. Rising Energies are Awakening Us or Exposing Our Barriers](#)
- [Time to Complete Old Issues – Part 2. We Must Heal the Barriers to Love](#)
- [Time to Complete Old Issues – Part 3. Dropping Rackets and Completing Karma](#)
- [Time to Complete Old Issues – Part 4. How to Clear Old Issues and Upsets](#)
- [Time to Complete Old Issues – Part 5. What Can Go Wrong?](#)
- [Time to Complete Old Issues – Part 6. Philosophical Considerations](#)
- [Conclusion to “Time to Complete Old Issues”](#)
- [Let Go, Let Go, Let Go](#)
- [What We May Need to Leave Behind – Part 1/2](#)
- [What We May Need to Leave Behind – Part 2/2](#)
- [Processing the Upset](#)
- [Processing the Sleeping Volcano and Moving On](#)
- [Trimming Down for Paradigm Shifts](#)
- [What Are You Invested In?](#)
- [How Do I Pass Through the Narrow Doorway?](#)
- [Dealing with Stored Emotional Trauma](#)

- [I Just Want to Know the Truth](#)
- [Sharing the Truth](#)
- [All Shares Are Born Equal](#)
- [Lisa Renee: The Reality Check](#)
- [Looking in the Mirror – Closely](#)
- [Truth and Harmlessness](#)
- [Time to Complete Old Issues – Part 1. Rising Energies are Awakening Us or Exposing Our Barriers](#)