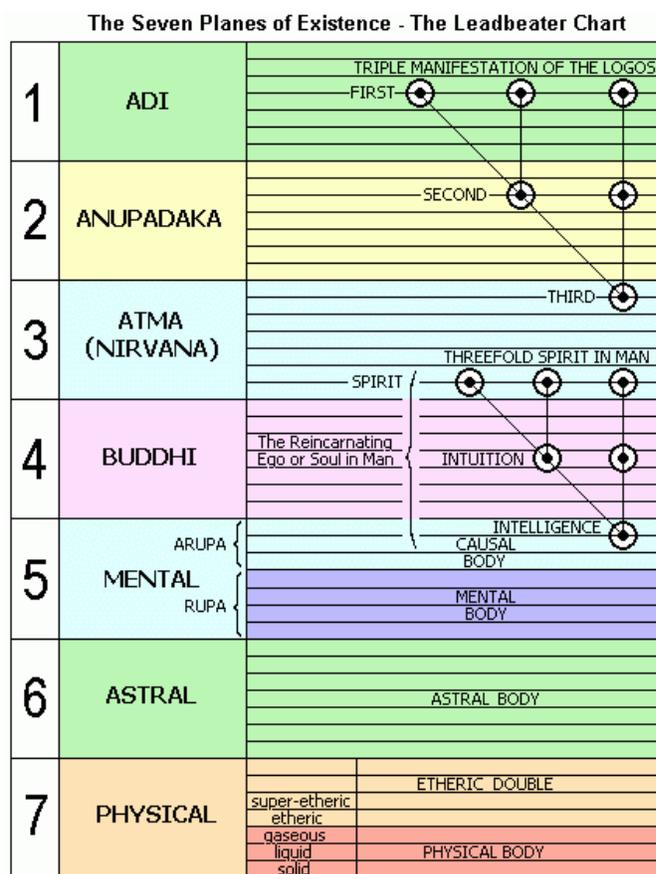


The Kwan Yin Journey



Week 7 Summary -- Awareness

I'm going to refer back to the Levels of Being and clear up a couple of things.



We throw around the words "spirit" and "higher plane" and "higher self" a lot, and I want to get clear about what it is we.

Just a couple of clarifications before we start getting into this. In the bottom plane, the physical plane, when we first start talking about states of matter -- solids, liquids, gases, plasma -- these are actually a subset of that plane, and when we move above that, we're in what's commonly called the "etheric double," this etheric energy around the body, but we're still not into spirit. Above that, then we have the Astral Plane, the emotional aspect—still not spirit.

The Mental Plane is also, like the physical plane, divided into two subsets, the rupa and the arupa. The rupa is what we think of as the "mental body." The "casual body," which we think of as part of the spiritual plane, is still part of the mental plane; it's still part of our mind. So it's easy to think that we've escaped mind into spirit, when we've simply just gone into higher aspects of mind. It's this aspect that we prize most, the aspect of Intelligence, that's active here, in the highest part of our mind.

When we get into the next plane, the Buddhi plane -- the middle of this plane is our Intuition. But we're still not into "spirit" (in a highest sense) which is in the Atma, the next plane. It's these three aspects, Intelligence, Intuition, and Spirit, that are the reincarnating soul, the three-fold aspect of humans.

One of the reasons people have so much trouble trusting their Intuition is that it's very easy to mistake Projected Fears for Intuition. And we can't counteract that with Will or Intelligence. We need this higher aspect of Spirit. We need all three to have things working well. This soul, these three aspects of ourselves, stretches across three planes, from the mind, through the Buddhic, and into the Atma.

Now, from there, the very highest, the three highest planes, these are divine planes, and there's a continuum that we are part of. So, in the Anupadaka, the highest plane, this is the Logos, this is the Divine, this is the pure potentiality. And the second, the Ana, this is the divine spark, the divine essence that's inside you. And then the Atma, where we start to step out into form.

When we get up into these highest vibrations of ourselves, we are no longer separate--there is no separation. We need to let go of that illusion of self, because it literally doesn't exist.

In the Hindu concept--there's the Trinity of Brahma, Vishnu, and Shiva. Brahma is what we would call the creative force, the emanating force. Vishnu is the sustainer. The reason Vishnu is the head of lots of festivals and a beloved aspect of this trinity is that we love to see things sustained and to thrive and to continue. Krishna is an incarnation of Vishnu, for example. So we love to have -- law of attraction -- we love to think in terms of creation. And when they're created, we want them to thrive, to last, to be sustained, to go forever.

But the third part of this trinity is Shiva, the Destroyer. All three aspects are crucial. While we love sustaining, we hate generally to destroy. We hate to let things go.

Remember my analogy of Abundance as like a stream--water needs to be constantly flowing in, and water needs to be constantly flowing out, or we very quickly have a problem. Our human tendency is to try to hold on to as much as possible.

Lao Tzu, in the Tao Te Ching, says "In the pursuit of knowledge, everyday something is gained. In the pursuit of wisdom, everyday something is dropped." What's outdated? What's it time to let go of? What's no longer serving us?

This tendency to not want to let go, not want to destroy, is totally out of fear, and it blocks manifestation. So one of the keys, as we start moving from awareness into making the law of attraction work for us, is to embrace Shiva.

Fear is very much a mental construct. It's in our heads. As soon as we get faster than the vibration of our minds, there is no fear because fear is a mental construct. There's no unhappiness. Beyond the mind there is only what is, and that's Love.

So, the main death, the main destruction in the Hero's Journey, in Don Miguel Ruiz's "The Four Agreements," for example, in Tibetan Buddhism and in several so-called "primitive" cultures, the main death is the death of the ego, the death of the mind.

When we can let go of the mental ego anchor that keeps us from Intuition and Awareness and connection with the Divine Spark, we can get glimpses of Awareness. It's not something that's reserved for a Buddha sitting under a bodhi tree -- you *can* get glimpses of this. Even if it's just for a fraction of a second. Literally, everything stops. There's no sound, there's no nothing. The reaction is compassion. The reality in that glimpse, in that Awareness plane, is Love, is Compassion, is Connection--one plane away from the Divine Spark. It just is.

One of the problems in discussing the Atma, the Awareness plane, is that it's all faster vibration than our mental energies and it's a little tricky to try to talk about it. So I'm going to come at this from a couple of different angles today; as our mental pictures triangulate, we can get a better sense of where things are.

Don Miguel Ruiz, in "The Four Agreements," notes that "To be alive is the biggest fear humans have. It's why they resist life." It's early on in his book, and that's just a really chilling accurate thought -- "To be alive is the biggest fear humans have."

We're not afraid that things are going to go badly -- we're afraid that things are going to work out! We're not afraid that we won't get what we want -- we're afraid to say what it is. We're afraid to step up and truly live. As Richard Bach wrote in "Illusions" -- what if the Divine simply said to you ..., "Be Happy. Do what makes you happy." But we throw away happiness.

We do this because, as Ruiz points out, we have Old Agreements, cultural and social, that we made as children, that simply don't hold true. His Four Agreements speak exactly to this issue, the process that we're taking. The First Agreement is "Be Impeccable with your Word." We start by getting honest with ourselves, looking at what's *really* going on in our physical world, instead of what we tell ourselves. Looking at our emotions and going "What are these emotions telling me about my thoughts?" Looking at our thoughts -- are these accurate? Are these even mine? Looking at what's going on with us in a spiritual sense, making those kind of changes. "I want things to change, but I don't want to make any

changes." All the things we've been doing are very much around this Agreement, "Be Impeccable with your Word," and it's a surprisingly difficult thing to do at first.

And that's because of the Second Agreement, "Don't Take Anything Personally." This agreement is totally about ego. Everything is about "me." I am the center of the universe. And the problem there is that -- you're not! It's an inaccurate understanding of what's going on, and it clouds us to getting honest and to moving forward in the sense of living life, because instead we're totally reacting to fears. And we're reacting to fears as an excuse not to have to live our lives.

The Third Agreement, "Don't make assumptions" -- is about projected fears vs. true intuition. When we are projecting fears, we are making assumptions. What do we do about this? We do what intuition does -- it looks to Awareness. It looks for higher vibration.

And number four, the Fourth Agreement, "Always do your best" -- this is really the Hero's Journey. And the Hero's Journey is about progress, not perfection. It's not about getting it right -- it's about getting ever closer. It's about the power inherent in taking imperfect action. When we wait to be perfect, this is fear-based, and it's a recipe for inaction.

Breaking old agreements accepts responsibility, and it gives *us* the power. Conversely, ego saps our power. Ego is the illusion of power, and because it's embraces an illusion, it actually erodes the actual power that we have.

Ruiz talks about the three masteries -- awareness, transformation, and intent. Mastery of awareness -- first we have to get honest, we have to open our eyes, because awareness includes the possibilities. It includes gratitude, it includes our potential, it includes "don't forget the good about your situation," OK? We project fears, but forget to project possibilities just as quickly. And being aware of all of that, that this is all part of existence. The Upanishads start with that: "Filled with Brahman are all things that are; filled with Brahman are all things that are not." Possibilities, once we get to higher vibrations, are just as real as things that we can hold in our hands. And this is one of the problems that people have with the Law of Attraction. You know, "How can I create this?" It already exists at one level.

The second mastery is transformation. And a transformation includes freedom from the old agreements. Freedom from old ways of thinking. Freedom from fear. Not so much bonk you in the head with a magic wand and suddenly you're everything you want. First, get rid of all the stuff that's holding you down. Shiva, right? Destroy. What's it time to get rid of? What needs to be destroyed? What needs to be let go of?

And then the third mastery is intent. And this is where the Law of Attraction can finally kick in. There's lots of material about the power of intention, but most of time it doesn't work because people aren't ready for it, because they have not mastery awareness and transformation. When you do master intention, which, this is what Ruiz said, that this is life

itself. This is getting clear. What is it you want? What is it you love? What is your intent? And being aware that once we get to these higher planes, fear falls away -- it simply doesn't exist at these levels.

This is the role of a spiritual warrior. A spiritual warrior is someone who is in control of one's own behavior. It's not fighting off demons in the Astral Plane. It's not even necessarily fighting off self-demons. It's mastery of self. The "enemy" is the old self. One of the hardest things for us to see, because the emotional plane is so difficult and cloudy -- the inner demons don't exist. But as long as we believe in them, they're still there. The spiritual warrior understands that the enemy is the old self.

Apotheosis we talked about as a meeting of "Meeting with the Goddess" and "Atonement with the Father" coming together. We're recognizing that these trials, and these blessings, are one and the same, and for the same purpose -- to help us get ready. Apotheosis means literally to raise you to the level of a god. It's literally to raising your vibration up to a completely different plane. And -- this is the meaning of heaven on earth. You simply start to choose different, and to see that we *can* choose differently, and to see love, and to realize that this is reality, the real reality.

As soon as we achieve one thing that we wanted, we have new desires--this is really what Karma is, the continual promise of fulfilling your desires. And as you want new desires, before you can have those desires, you have to go through a new Road of Trials. Why? Because you have to step into a new level of being. And to step into a new level of being, you have to raise the vibration by learning these new things. Why do you have to do that? Well, if it were in your current level of being, you would already have it, and it wouldn't be something you're desiring. This is simply the process, over and over and over again.

A bodhisattva is someone who has achieved this level of Awareness--mastered this level of Awareness, is in Nirvana--but chooses not to continue. The first two are the Buddha and Kwan Yin. Buddha set out on the quest of Enlightenment not for himself, but to free people from the Wheel of Karma as he saw it. And Kwan Yin achieved Enlightenment, reached Nirvana, and rather than stepping into this endless state of bliss, looked back and saw all the rest of the world, and realized that Enlightenment for oneself is meaningless unless all other beings are enlightened as well. When you have just this tiniest glimpse of this Awareness, you are simply filled with Compassion.

Kwan Yin, means "the jewel in the lotus--the lord who has seen within." And as Campbell describes this, "When the envelope of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change."

Time and Eternity are two aspects of the same experience. Time is simply a function of consciousness. The Fall from Perfection -- for example, the story of Adam and Eve, the story of man -- is a fall into duality, of going from Eternity into Time.

In the Bhagavad Gita, Arjuna is really hesitant to fight; he has some relatives on the other side. Krishna points out that it simply doesn't matter, that it's all illusions, it's all just consciousness, that everything is only Eternity. And this is the part in Apotheosis where we recognize that all the things that happen, good, bad, tragic, wonderful, horrible, as simply aspects of the Majesty of Being. It takes quite a bit of Awakening, perhaps, to be at that point where we start to see that. Things just are. And not in a detached "I don't care" way, which would throw out the "good" fear with the "bad" fear, but rather in this all-embracing "All is bliss." The bodhisattva has reached this state.

In The Hero's Journey, whatever the hero learns, the hero comes back to share with the village. This is not a journey for oneself. It's a journey that benefits everyone.

So the hero's quest is accomplished, penetrating right to the Source. And from this point, then, very often the hero refuses to come back. Just as originally, the hero refused to the Call to Adventure, the hero doesn't want to go back.

So a couple of interesting things can happen, in this regard, in our myths and in our stories. One way is a Rescue from Without. But if he's managed to steal the Elixir without properly going through the Trials, then there's what Campbell calls a "Magical Flight"-- the trials he faces on the way home are simply the Trials he skipped on the way up. So, there's no short cut here. One of these ways, you come to learning the wisdom that you required.

So there's either a Magical Flight or a Rescue from Without, and he's brought back from that supernatural adventure. In which case, the people who would benefit from that Elixir, they're facing their own Road of Trials. One way or the other, we *have* to go through the process of Initiation.

The difficulty when we're rescued from without, one way or the other, brought back from the supernatural adventure, the Ego is restored. Whether we're rescued from without or journey from within, or gently carried by guiding divinities, we have to re-enter this world from whence we came. "This long forgotten atmosphere," as Campbell says, "where men who are fractions imagine themselves complete, and he has yet to confront society with his ego-shattering redeeming elixir and take the return blow of reasonable queries, maybe some resentment of good people at a loss to understand." The point here is being able to assimilate Self back into the Others. This is the role of the bodhisattva.

We talk about connecting with our Highest Selves, and from there connecting with the Oversoul. If we haven't got this, then Shiva will smash it, because the Oversoul is not the Higher Self of a person -- the Oversoul is the Higher Self of a group. So, as you get up to the higher self, you aren't a separate ego anymore. You are part of a group. So if you want to know your Higher Self, if you want to connect to your Higher Self, you cannot do it by yourself. That has no meaning.

Homework for next week -- what are your new agreements with yourself? We started off with "what do you want and why, what do you love and why," we've gone through examinations of physical, emotional, mental and spiritual aspects, and now Awareness, and now that you've got all that -- what are your new agreements with yourself?

This will be a work in progress, but let's articulate it. You can't be a spiritual warrior, going from old self to new self, if you don't know what the new self is.

Alright? Fair enough?

And the way to do this is, let's use this exercise right from here, OK? Start making going to the Awareness plane, going to the Divine, going to spiritual help, however you see this, start making that your first step, not your last step. So let's start here. Let's go into this exercise being open to your Higher Self, to your Oversoul, to that compassionate Awareness plane, to that highest part of ourselves where we're simply a part, like a coat we put on, and let's right from there, what are our agreements? How should we best live? And we're going to bring it back to the ego level, that's life. Let's do that really informed and living on all levels.