

Spiritual Essays



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An Introduction to the Perennial Philosophy



In his Sept. 11, 2010 message, Matthew said: “The truth is [that] religions were devised to keep you from knowing who you truly are, to keep you ignorant of the universal laws, and to create divisiveness within the populace.” (1) So bad did the situation of religious division become that, SaLuSa tells us, “throughout your history, religious battles have been at the root of many wars.” (2) As I understand it, in many of these wars, the controllers funded both sides.

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

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

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

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

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

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

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

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

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

He never tired of taking up the theme.

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

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

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

“Enlightenment has been given many names. ... St. Paul called it ‘the peace of God that passeth understanding’ and Richard Maurice Bucke named it ‘cosmic consciousness.’ In Zen it is satori, in yoga it is samadhi

or moksha, in Sufism it is fana, in Taoism it is wu or The Ultimate Tao. Gurdjieff labelled it 'objective consciousness,' Sri Aurobindo spoke of the Supermind, mystery schools and occult paths speak of 'illumination,' 'liberation,' and 'self-realization.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And Aldous Huxley also offered his version of its fundamental tenets.

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

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

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

“Third: man possesses a double nature, a phenomenal ego and an eternal Self, which is the inner man, the spirit, the spark of divinity

within the soul. It is possible for a man, if he so desires, to identify himself with the spirit and therefore with the Divine Ground, which is of the same or like nature with the spirit.

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

Now the galactics and spiritual hierarchy say they will assist humanity to shed the shackles of religious belief and recover the truth of spirituality. Diane of Sirius for instance informs us: “In recent times more of you have broken out of the rigid disciplines of a religious nature. The truth will be brought into the open in due course and it will be left to you as to whether you accept it.”(18)

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

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

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

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

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

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

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

I personally look forward to this spiritual flowering with unmixed delight. I welcome the day when our spirituality is truly cross-cultural and the truth is known free of dogma and doctrine. For me, it's of primary importance that the people we listen to at the moment appear to fully understand the truth behind religions and assure us that its restatement and reintroduction into our society are among the highest priorities.

Footnotes

- (1) Matthew's Message, Sept. 11, 2010, at <http://www.matthewbooks.com/mattsmessage.htm>
- (2) SaLuSa, Feb. 15, 2010, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (3) Paramahansa Yogananda, *The Second Coming of Christ*. Dallas: Amrita Foundation, 1979-86, II, 10.
- (4) Sri Yukteswar Giri, *The Holy Science*. Los Angeles: Self-Realization Fellowship, 1984, 3.
- (5) *Ibid.*, 4.
- (6) Aldous Huxley in *The Perennial Philosophy*. New York, etc.: Harper and Row, 1970; c1944, vii.
- (7) Aldous Huxley, "Introduction" to Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 11-2.
- (8) John White, "Introduction" to his *What is Enlightenment?* Los Angeles: Tarcher, 1984 xvi-xvii.
- (9) *Ibid.*, xi.
- (10) Hazrat Inayat Khan, *Way of Illumination*. Delhi, etc.: Motilal Banarsidass, 1988, 31.
- (11) *Loc. cit.*
- (12) *Ibid.*, 33.
- (13) Ascended Master Hilarion, channelling through Mabel Collins, medium, *The Idyll of the White Lotus*. Wheaton, IL: Re Quest, 1974; c1952, 114.
- (14) Various religions will interpret the expansion from one to two differently. Some will say that it means the evolution from the Transcendental Formless only to the Transcendental Formless plus God in form. Some will say it means the creation by the Holy Father (Allah, Brahman, Buddha Nature) of the Divine Mother (Shakti, the Holy Spirit, Dharma). Others will say it refers to the creation by the Father of the Christ (Child, Atman, Original Face).

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

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

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

(17) Huxley in "Introduction" to BG, 13.

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

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

(20) Matthew's Message, May 19, 2010.

(21) SaLuSa, Feb. 15, 2010.

Spiritual Evolution: The Divine Plan for Life



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

Everything known and unknown, everything that is and is not is God. There is nothing that we can see or not see that is not Him (Her, It - God has no gender. I'll follow the conventional use of sages here and refer to God as a "He"). That being the case you are God and I am God and everyone else is as well. Being God, we're not capable of being destroyed or ceasing to exist. We're therefore eternal, though our physical bodies are not.

The "immortality" that such teachers as Jesus speak of is not immortality of the soul, which is already immortal, but the cessation of the need to be born into a physical body again. As it happens we reincarnate endless times until we reach the point of needing no more to be reborn physically. But that is not the end of spiritual evolution, which continues until we return to God, whence we came, through a virtually endless process of successive enlightenments.

Spiritual evolution means that, not simply the physical body evolves as Darwin said it does, but the spiritual bodies that we also inhabit do as well. We journey through lifetime after lifetime, learning, discriminating, improving our ability to discern the Real from the unreal, until finally we realize the One fully. We have then progressed from unconscious awareness to conscious awareness of our nature as God.

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

God is One without a second. In His highest expression, God is formless and thus encounters no forms and can draw on no tools or technologies. God is alone in the universe of form and beyond. There being no other, there is no one to know God and no means for God to know God. In light of this, to satisfy a

desire to know Himself and taste His own bliss, God created life forms and assigned them the task of knowing their true nature, their original identity.

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

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

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

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

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

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

Neither is the Father male nor the Mother female. These designations were conventional teaching devices used by sages of old. There is no cosmic male, strictly speaking, and no cosmic female. The difference being pointed at is the same as the difference between movement (Mother) and rest (Father), sound

and silence. Only the Father is not physical or material; everything else, no matter at how sublime or refined a level it exists, can be said to be physical or material when compared to the Father.

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

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

The most important law for us to attend to as Third-Dimensional beings is the Law of Karma. The Law of Karma is like guardrails which prevent a vehicle from leaving the road. It keeps the individual soul from going too far to the left or right and ensures that the individual keeps moving forward towards the destined return of the Prodigal Child to God, once it tires of all experiences in the material world.

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

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

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

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

The longing for liberation is just one of the design elements built or hardwired into life forms. Most people, experiencing this subsensible tidal yearning, try to fill it with possessions, experiences, relationships, and so on. But God so designed life that nothing will satisfy it except the return to God. We go through life endlessly acquiring, enjoying and casting aside, ever unsatisfied, in

an endless cycle of desire. This develops discrimination in us. Gradually we are made aware that nothing but God will satisfy our ineffable thirst and hunger. Then we develop detachment. At that point we cease to be prodigal children and begin our return to the Father, who welcomes us with open arms.

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

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

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

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

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

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

The Christ or Atman is often called the “Self,” which leads us to say that we cannot know God until we become knowers of the Self. Translated that means we cannot have the experience of seventh-chakra enlightenment until we have the experience of fourth-chakra enlightenment. Therefore know Thyself. Meditate on the Self that is known and it will become the knowledge of God. All of Jesus’s parables about the treasure buried in a field, the pearl of great

price, the mustard seed, and the measure of meal concern this journey of enlightenment.

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

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

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

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

There is no religion or spiritual practice that is invalid, if genuine and sincerely followed. Some cults and orders may have dark purposes but the spiritual experiences of all genuine masters, translated into religious teachings (if rendered and maintained purely) are all acceptable in God's eyes. There is only one God. The God of the Christians is the God of the Muslims and God of the Hindus, Buddhists, Jews, Taoists, Sufis, etc. God is One but His names are many. Hear, O Israel, the Lord thy God. The Lord is One, without a second. There is none else besides God.

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

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

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

Who Am I and What Do I Want?



Whether we know it or not, the two most important questions in life are: “Who am I?” and “What do I want?” Why?

Who am I?

“Who am I?” is important because knowing who we are is the purpose of life. The sages have been telling us this in many different ways since as far back as we’ve been recording their sayings.

The sufi sage Ibn Arabi expressed this truth when he said: “I was a hidden treasure and I loved to be known, and I created the creation so that I be known.” (1) God was a hidden treasure and longed to be known and so he (she or it - God has no gender) created this world full of living creatures to whom he gave the assignment of knowing their true identity - which is God.

And why did God do this? Sri Ramakrishna answers: “It is the Godhead that has become these two [God and devotee] in order to enjoy Its [own] bliss.” (2) God created life to know himself so that God could meet God and thereby experience his own bliss.

Sri Ramakrishna tells us that “the only purpose of life is to realize God.” (3) “Without the realization of God everything is futile. This is the great secret.” (4) My own teacher Mata Amritanandamayi tells us the same fact as well: “God-Realization is our life’s aim.” (5)

The Christian mystic Jan Ruusbroec also reveals this to us: “[For] the rational creature to attain the sublime beauty of God and to possess it in [a] supernatural way ... is [the] reason that God created heaven and earth and all that is in them.” (6)

Sufi Sage Hazrat Inayat Khan explains that:

“The purpose of life ... is that the only Being makes his oneness intelligible to Himself. He goes through different planes of evolution ... to make clear to Himself His oneness. And as long as this purpose is not accomplished, the one and only Being has not reached His ultimate satisfaction, in which lies His divine perfection.” (7)

The poet Rumi reminds us that, if we don't know ourselves by the end of our lives, we've accomplished nothing.

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

“It is just as if a king had sent you to the country to carry out a specified task. You go and perform a hundred other tasks; but if you have not performed that particular task on account of which you had gone to the country, it is as if you have performed nothing at all. So man has come into this world for a particular task, and that is his purpose; if he does not perform it, then he will have done nothing.” (8)

Therefore answering the question “Who am I?” is the very purpose of our lives and that is why this first question is so important. Knowing this is universal wisdom.

What do I want?

The second question, “What do I want?” is so important because God has structured life so that we get what we want. This design principle of life is called the Law of Attraction. The Law of Attraction is most often stated as “like attracts like.” So far, I have examined the first question by looking at the great sages and saints of Earth, but let me switch here and discuss the second question by drawing on the galactic and spirit teachers that we follow on this site.

Here is Matthew Ward explaining to us what the Law of Attraction is and how it works.

“The universal law of attraction, or ‘like attracts like,’ which is totally neutral and constantly in operation, will serve each individual in accordance with his or her perception of and reaction to personal situations.” (9)

“Just as everything else is being accelerated, so are the results of the universal law of attraction coming more rapidly and forcefully. We

cannot stress too strongly how crucial it is to focus on what you want, NOT what you don't want!" (10)

"Drawing to you the energy of souls in spirit whom you didn't personally know but greatly admired and often think about is 'like attracts like' in operation." (11)

"Remember that the universal law of attraction, 'like attracts like,' always is in effect—sharing what you have with those who have less will bring back to you what you need. The energy of giving from the heart not only adds to your light, thereby radiating out to all lives you touch; this starts a cycle of upliftment. Just as your heart feels lighter when you help others, they in turn feel grateful and hopeful, and the energy in gratitude and hope gives them more light to send out to all lives they touch, and so on and so on." (12)

Here is SaLuSa:

"Like certainly attracts like, which is again why you need to be careful where you place your focus." (13)

"Freewill is a gift from the Creator that is sacred and covered by the Law of Attraction. Human beings sometimes blame others or God for their experiences, but in truth they are attracted to you by your thoughts and actions. ... Freewill is still your prerogative, but having agreed to a plan for your life you are drawn to those people and experiences that will help fulfil it. Your Guides are also very active in keeping you on track, but the final word is with you." (14)

"Everyone will eventually reach an advanced level of understanding, and be naturally drawn to those souls that are of a similar vibration." (15)

"Where you direct your thoughts is where your energy goes, and the more you focus upon it the stronger the link becomes for you." (16)

Here is Atmos of Sirius: "Fortunately, those who are on Earth to lead people out of the dark work quietly and without drawing attention to themselves. As you seek, so you will be attracted to them [because] as you know 'like attracts like'." (17)

And here is Diane of Sirius: "Be of the Light and, by the Law of Attraction, more shall fill every cell within your body, and balance and harmony shall be your gain." (18)

Because the Law of Attraction works, a sorting-out process is going on in the world, as a group called the Angels tells us:

"If all in the world could embrace the concepts that they are loved, [that] they are guided, and that their truth is valid for them, while

others may or may not share the same, you would sort yourselves out into circles of like-minded individuals and be among those who see and share life as you do. You would be able to interact with those who don't in peace and harmony. This type of sorting out is going on right now on your planet earth." (19)

It is also the reason why we can forget about the dark, as SaLuSa tells us:

"Forget the Dark Ones and leave them to their own future, as no soul can remain in the lower vibrations and expect to go with those who have dedicated themselves to moving on to Ascension. That is simply impossible, and there you have the beauty of the Law of Attraction. What you focus on comes into your life at some time, whether it is really what you wanted or not. Thoughts and desires are powerful energies, and as creators in your own right you should guard against negative thoughts." (20)

The Law of Attraction works whether we are aware of it or not, as he tells us:

"The fact that you are invoking the Laws of Attraction may not be something that you are consciously doing, but it will still bring the same results. It is therefore imperative that you continue to give power to your thoughts, by projecting your vision. How it will ultimately be manifested is something you leave for the energetic thought form to decide." (21)

Matthew explains how it may work in the background unknown to us.

"Let me return to the law of attraction for a moment to mention another of its dimensions. If a spiritually-evolved individual feels uncomfortable or even repulsed when meeting a stranger, it is because their energy fields are so incompatible—there is no 'like' to attract 'like.' When that same individual feels strongly attracted to a stranger, it is 'like attracting like'; without consciously knowing that the stranger has qualities of compassion, honor, helpfulness, honesty and a sense of justness, the individual experiences soul-to-soul recognition of those components in that person's energy make-up." (22)

If we see life negatively, we attract negative results to ourselves, Matthew tells us.

"The energy sent forth by those who see themselves as tragic victims will zoom out and draw to itself the energy of thought forms in the 'universal soup' that match the individual's thoughts and feelings, and the energy combination will manifest 'tragic victim' circumstances for the person to deal with. Those who feel genuine gratitude for what they have will be provided with more to be grateful for, and the energy of sharing with an open heart has the same positive result."(23)

Knowing these facts about how the Law of Attraction works should show us why we need to stay away from negative thoughts, SaLuSa says. “Those who are out of balance bring adverse results to themselves, and that is the Law of Attraction at work.” (24)

“So you can see Dear Ones, why it is important to keep in your sight the beneficial changes promised to you. In so doing you are helping manifest them quicker than they might have done otherwise. Your present reality developed in this way and hence we say that you created it yourself.” (25)

However, everything I’ve said so far about our wants or desires and the Law of Attraction could be considered a junior discussion. The senior discussion, in my view, is different. Just as Rumi said that, if we end our lives not having realized God, we have done nothing, so we could also say that all our desires will produce little of lasting value, except one desire only. Krishna explains what that one desire is:

“I am all that a man may desire
Without transgressing
The law of his nature.” (26)

Krishna is speaking here as an Incarnation of God. How many people in this world desire God? How many desire the perfect freedom that comes with the knowledge of God? Krishna asks:

“Who cares to seek
For that perfect freedom?
One man, perhaps,
In many thousands.” (27)

Swami Brahmananda puts the figure even higher: “Only one in a million sincerely longs for God and few sustain that longing.” (28)

So advising us to seek the positive rather than the negative is one, junior level of counsel to the wise seeker. But advising us to seek only God is another, more senior level.

Thus, I assert that the two most important questions in life are: “Who am I?” and “What do I want?”

Answering the question “Who am I?” is our assignment in life. Without answering it, we have accomplished nothing, as it were. Watching what we want is the second most important matter because life is designed to give us what we want, whether we know it or not. If we want only God and sustain that desire throughout life, then God is what we’ll get.

Footnotes

- (1) Muhyiddin Ibn Arabi, *Kernel of the Kernel*. trans. Ismail Hakki Bursevi. Sherborne: Beshara, n.d., 3.
- (2) Paramahansa Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 305.
- (3) Paramahansa Ramakrishna in GSR, 273.
- (4) Paramahansa Ramakrishna in GSR, 95.
- (5) Mata Amritanandamayi, *Awaken, Children!* Vallicakavu, India: Mata Amritanandamayi Mission Trust., 1, 2.
- (6) John Ruusbroec in James A. Wiseman, *John Ruusbroec. The Spiritual Espousals and Other Works*. New York, etc.: Paulist Press, 1985, 72.
- (7) Hazrat Inayat Khan, *Way of Illumination*. Delhi, etc.: Motilal Banarsidass, 1988, 237.
- (8) Rumi in A.J. Arberry, trans., *Discourses of Rumi*. New York; Samuel Weiser, 1977; c1961, 26.
- (9) Matthew's Messages, Oct, 22, 2008, at <http://www.matthewbooks.com/mattsmmessage.htm>
- (10) Matthew's Message, Sept. 21, 2009.
- (11) Matthew's Message, April 26, 2010.
- (12) Matthew's Message, Sept. 24, 2008.
- (13) SaLuSa, Feb. 5, 2010, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (14) SaLuSa, Sept. 18, 2009.
- (15) SaLuSa, March 19, 2010.
- (16) SaLuSa, Feb. 5, 2010.
- (17) Atmos of Sirius, Nov. 21, 2008, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (18) Diane of Sirius, Feb. 2, 2009, at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm
- (19) Message from the Angels, 9 May 2009 at http://www.visionsofheaven.com/AAngels/newsletter_2009_0509.html#AngelMessages .
- (20) SaLuSa, April 6, 2009.
- (21) SaLuSa, April 13, 2009.
- (22) Matthew's Messages, Oct. 22, 2008.

(23) Matthew's Messages, Oct, 22, 2008.

(24) SaLuSa, 5 Nov. 2008.

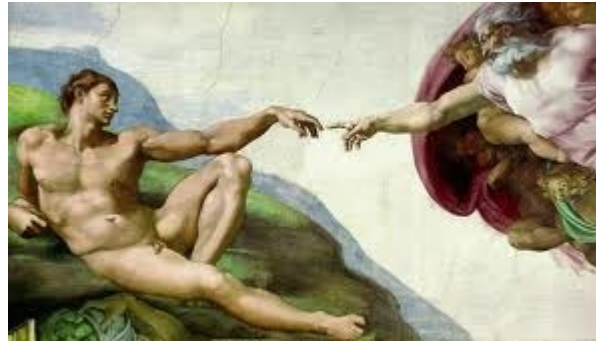
(25) SaLuSa, Feb. 5, 2010.

(26) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 71. (Hereafter BG.)

(27) Sri Krishna in BG, 70.

(28) Swami Brahmananda in Swami Prabhavananda, *The Eternal Companion. Brahmananda*. Hollywood: Vedanta Press, 1970; c1944, 194.

Let Me Not Forget That



With everything that's going on, in all this hubbub, what gets forgotten, what falls by the wayside, time and time again is our remembrance of the purpose of life.

I can forget a day's appointment or where I left my keys, but I never want to forget the purpose of life.

I'm not an enlightened man so where do I get off talking about the purpose of life? In the strongest spiritual experience I've had, (1) one which propelled me out of academia and into life as an urban monk, I was actually shown the purpose of life. I was given one jewel from the treasure box buried in the field and have gazed into its depths ever since.

The purpose life could be stated many ways. The way I'd like to state it today is that our purpose in life is for each of us, by our own efforts, with a clear consciousness and not through a mind-altering substance, to know and realize the ultimate Truth - the Truth of who we are, the Truth of our identity, as God.

I'm convinced that God designed life. I think She (He, It) created design elements of life and divine processes. Among design elements in the Third Dimension are things like birth and death, reincarnation, the full-life review, the Adam Kadmon template, (2) and many other things.

Chief among the divine processes is that the Truth will set you free.

Have you ever wondered why you can be in an upset and then suddenly have an epiphany of some event, and seeing that event, the upset is released? The truth has set you free.

Or when a lover's ardor has cooled, you ask them what's going on and, even though they tell you the cruelest news that breaks your heart and sunders the relationship, once the truth is known the forward direction comes to a halt and a new direction begins, whatever it may be.

No matter whether we're talking about the relative plane or the Absolute Plane, the truth applicable to it sets one free at that level.

We are here to know and realize the Truth.

Not to get rich. Not to rack up conquests. Not to see as many countries of the world as possible, not for any other reason. And life responds to our discovering the truth by freeing us from whatever condition propels us in that moment.

I'm inclined to say, but I don't know whether I'd be correct or not, that the truth will free us from karma. It will eventually. The one who knows the truth of his or her being in *sahaja nirvikalpa samadhi* will in fact be freed from karma. The one in whom not a wave arises in the mind - a wave or vritti being a thought, which is inherently illusory and hides the truth - is ultimately set free.

In a relative sense there are reasons not to disclose the truth on occasion - not to lie, but not to disclose the truth. If a mind-controlled hybrid supersoldier showed up at my doorstep and demanded to know where my wife was because he wanted to kill her, I would withhold the truth.

Such reasons exist and form part of the drama of life. But, left to my own devices and not having to obey any other social exigency or duty, only the truth matters to me.

And that truth in the end is not the truth of who won the 2000 election or who killed JFK. It's the truth of who I am. And that truth is not the truth of what substance makes up my skin or why I'm allergic to soy. It's who the dweller in this body really is. And that truth can only be found by looking within, where the dweller is.

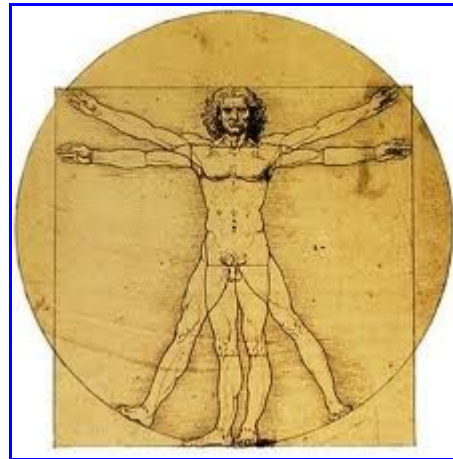
So, in the last analysis, I'm actually not that much interested in anything at all that lies out there, except insofar as I have a duty to it. There is something in here I'm more interested in, a treasure buried in the field of this body, in the heart to be precise - a Pearl of great price, a mustard seed, a something which can't be known for looking, can't be found for thinking, can't be called out, or cajoled out. A something that only responds to (and in fact IS) openness and love, stillness and silence.

That I don't ever want to forget no matter how the outside of me changes. Disclosure doesn't touch that. NESARA doesn't touch that. Let all this panorama outside of me change with the season, but let me not forget *That*.

Footnotes

(1) Found here: "Epilogue: Eight Seconds Out of Time," at <http://www.angelfire.com/space2/light11/epilog.html>

(2) The template of the galactic human, whether reached by mammalian, reptilian, cetacean, insect, or other evolutionary line. We are most used to thinking of it terms of Leonardo's depiction of its male version:



Mammalian version of the Adam Kadmon template

Life No Matter Where, No Matter When



Tonight I was riding home on the bus, reading SaLuSa. A passage arrested my attention and, surprisingly, left me close to tears:

"For many lifetimes your Guides have travelled with you, and proportionate to your level of development have led you to the truth and real purpose of life. ... Clearly ... there are those who profess little interest in the purpose of life. They will be ill prepared to take the opportunity to ascend, in view of the few years left to this cycle." (1)

I thought to myself: you know what the purpose of life is. Most people in the Ascension 2012 community know it as well. But supposing someone doesn't? Are you willing to risk looking like a fool for writing on the subject?

Yes, I am.

Is there anything that can be said about the purpose of life that would be true for us, for the galactics, for the spiritual hierarchy, and for every other life form, at any place and any time?

Yes and here it is. The purpose of life, in any place and age, is enlightenment. Whatsoever the life form or region of space, the purpose of life is that God should meet God and in that moment of Self-Realization, experience Its own bliss.

For this moment was all of life created, from the lowliest cell to the most elevated Being.

One thing the Formless cannot do is experience Itself. Since It is One without a second, what object could there possibly be to experience? And who would know Itself as the experiencer? Consciousness exists without an object.

So the Creator created illusory finger-puppets or shadow dancers, bestowed upon them consciousness and the capacity for Self-Realization, allowed them to convince themselves that they existed separately, and assigned them the purpose of realizing themselves.



At the moment of Realization, when form sheds form and, with its created faculties, realizes formlessness, the Formless has an experience of Itself.

This we share with all the galactics, ascended masters, angels and archangels. All of us have come from God and are returning to God again. All of us are experiencing higher and higher levels of enlightenment.

One could say, in light of this, that the Divine Plan is spiritual evolution. We are designed to evolve in spirit from the lowest forms of life to the highest.

It is not that Darwin was mistaken: the physical life form does evolve, but it evolves to suit the needs of the evolving spirit.

The spirit dives in and out of the sea of materiality, evolving as it goes until it returns to the One.

Our “Ascension” is another level of enlightenment accomplished. Since we take our physical bodies with us, I think of it as “enlightenment plus.”

God did not offer us at the end of this cycle a return trip to the Pleiades. God offered us an experience of enlightenment.

* * * *

God meets God in an experience of enlightenment. But there are many levels of enlightenment. One level occurs when the spiritual energy (the kundalini) reaches the heart chakra. Another when it reaches the brow chakra. Another when it reaches the crown chakra.

We are not liberated until the energy reaches the spiritual heart or *hridayam*, beyond the crown chakra and different from the heart chakra. At that moment

we experience what sage Ramana Maharshi called “sahaja nirvikalpa samadhi.” “Sahaja” means permanent and “nirvikalpa samadhi” means the samadhi state in which there is no movement in the mind.

But enlightenment goes on from there. Even ascended masters are achieving higher levels of enlightenment; witness Lord Kuthumi’s statement last year that the masters too will be ascending.

Even buddhas go further. Even the angels become archangels and pass on from there to seven more realms, all of increasing enlightenment.

If time persisted, which I am told it does not, then we are talking about endless aeons passing, all the while with us achieving higher and higher levels of enlightenment.

For all practical purposes, we could say that enlightenment is virtually endless.

The galactics and the hierarchy talk about the 100th Dimension. And there are quite possibly countless dimensions beyond that.

Footnotes

(1) SaLuSa, Feb. 27, 2009, at http://www.treeofthegoldenlight.com/First_Contact/mike_quinsey/channeled%20messages/February%202009/salusa__27february2009.htm.

Saul on Our Search for the Divine State



Relatively speaking, very few people today accept that life is orderly, that it has a purpose, and that it has a design which functions to help us achieve its purpose.

The purpose of life could be stated in many ways. Viewed from the standpoint of the Creator, She (He, It - God is beyond gender) exists in a formless domain in which there is no second.

To enjoy the experience of meeting Herself, the Creator made imaginary life-forms, who live in a dream world which seems very real to them, and assigned them the task of realizing their true identity.

When one imaginary life-form becomes aware of the whole of the imaginary dream-world in a moment of enlightenment, along with the secret of who he or she really is, God meets God.

Viewed from our standpoint, the purpose of life is enlightenment.

Enlightenment is the moment or event for which we were all created. To ensure our enlightenment, God built guardrails on the path, which we call the Law of Karma. Go too far to the right and the guardrail prevents further swerving and sends us back, and the same to the left.

To sharpen discrimination, so that we'd have a well-developed ability to discern the Real from the unreal (our prime objective in life), She created the Law of Attraction, which gives us what we yearn for. But anything that we get which is not God, She decreed would not satisfy. So we live our lives hungering for this, getting it, and seeing that it does not satisfy and then hungering for something else, until at last we realize that nothing but God satisfies.

If we analyze life in all its aspects, we'd see the structure of the dreamlike puzzle that God has built to lead us from darkness unto Light, from untruth to Truth, and from death to Immortality.

Saul in his message for July 4, 2011, mentioned another design element of life but very, very few people would probably recognize it. Shankara called it the "longing for liberation." (1) God hardwired into us an insatiable desire for Her. I've described it in other places as:

"... a low-level, steady, and eternal thirst, an undying but sub-sensible yearning which a considerable number of the enlightened masters are very familiar with. ...

"This thirst or yearning operates on us continuously, but so subtle is its impact and so powerful are our desires that we often misinterpret it and think that we are longing for a relationship or an experience connected with the material life of the body and the mind. Thus misinformed, we seek one relationship or experience after another in an endless cycle of desiring, acquiring and experiencing. Yet none of our acquisitions or experiences finally satisfy that endless longing. And this is as it should be because that endless longing can only be satisfied by spiritual union with God and not by anything material." (2)

Just so we don't miss these nuances in the spiritual messages we're given, I'd like to look at Saul's statement of the longing for liberation and then perhaps review a few statements from other galactic and terrestrial sources.

Saul tucks away his reference in the following passage. He begins with a statement of the purpose of life.

"Your search for meaning in your human lives is a search for that divine state, which, within the illusion, is inaccessible to you. You are, as humans, so shut down and limited that even the concept of God's Love entirely escapes you, leaving you with an anxious and inexpressible longing that can drive you to despair, because you appear to be such tiny and insignificant beings of very little worth in the overall scheme of things. This is why you developed an ego that drives you to compete and display yourselves as special, noble, able, and competent beings in your desperate attempts to escape from the apparent reality of your total insignificance." (3)

Our "search for meaning in [our] lives" is a statement of of the condition that all life-forms find themselves in by divine decree. He tells us that our search is

for a “divine state,” which is enlightenment. But we are so constrained by the limits that duality imposes on us that we cannot see the Hand of God in all this. All that remains with us in “an anxious and inexpressible longing that can drive you to despair.”

Indeed the longing for liberation never releases its grip on us but keeps us moving forward, seeking, seeking, seeking for a means of releasing ourselves from our yearning. In 3D life, we typically try to satisfy it by seeking money, sex, and power. With our money, we buy experiences, possessions, status, education, all the time seeking a fulfillment that continually eludes us.

Buddha called this the cycle of desire. It could only be satisfied by putting aside the things of this world and discovering our true nature. So many of Jesus’s parables about the man finding the treasure in a field, a pearl of great price, or a great fish are about this putting aside of worldly things and buying that one spiritual treasure that alone would satisfy.

Let’s look at how a few other sages have described this design element of life. First Shankara:

“[The] longing for liberation is the will to be free from the fetters forged by ignorance – beginning with the ego-sense and so on, down to the physical body itself – through the realization of one’s true nature.” (4)

And next Adyashanti, who calls it the “impulse to be free”:

“The impulse to be free is an evolutionary spark within consciousness which originates beyond the ego. It is an impulse toward the divine, unity, and wholeness. It is an impulse originating from the Truth itself. This impulse to evolve is often co-opted by the ego, which then creates the illusion of the spiritual seeker. This impulse, which is inherently innocent, is something, which in and of itself, has nothing to do with any seeking to attain. It is only when the ego co-opts the impulse and then tries to attain something that the seeker is born. This impulse, this spark of evolution, becomes almost instantly corrupted by a wanting which gives birth to the seeker.” (5)

Sri Ramakrishna tells us that, to realize God, we must yearn for Her a worldly people do for sick relatives or for financial security.

“This yearning is like the state of mind of a man who has someone ill in the family. His mind is in a state of perpetual restlessness, thinking how the sick person may be cured. Or again, one should feel a yearning for God like the yearning of a man who has lost his job and is wandering

from one office to another in search of work. If he is rejected at a certain place which has no vacancy, he goes there again the next day and inquires, ‘Is there any vacancy today?’” (6)

When we hunger for God from the depths of our soul, we will find Her, Sri Ramakrishna says.

“He who from the depth of his soul seeks to know God will certainly realize Him. He must. He alone who is restless for God and seeks nothing but Him will certainly realize Him.” (7)

“After the dawn out comes the sun. Longing is followed by the vision of God.” (8)

Let’s return to Saul as he continues his theme:

“In your intense desire to find meaning in your lives you are turning to the Light within you, which beckons continually, and you are seeking its guidance to lead you Home. You have spent eons ignoring It or hiding from It, but It has waited patiently in the knowledge that eventually you would turn to It and allow It to lead you out of the nightmare and Home to God. It is but an awakening from an intense and frightening nightmare into the divine Reality where, at every moment, you enjoy your eternal existence. The nudges that you are receiving to awaken you can no longer be ignored; the end of your long slumber is inevitable, and the joy when you awaken will be wondrous.” (9)

“The Light within you” is in one sense the light of enlightenment but in another sense the constant subtidal longing which draws us home like a beacon. It waits patiently, as Saul says, lifetime after lifetime, for us to stop our prodigality and return Home.

Saul tells us that “the nudges you are receiving to awaken you can no longer be ignored.” Indeed they cannot as the energies continue to rise on the planet. But what he doesn’t tell us that our awakening into the Fifth Dimension is again just one more step on a very long journey. Much more awaits us after that and we can rely on that same longing for liberation to remain with us and draw us on until we reach our final destination and merge again with God.

Footnotes

(1) Shankara in Prabhavananda, Swami and Christopher Isherwood, Shankara’s Crest-Jewel of Discrimination. Hollywood: Vedanta Press, 1975; c1947, 36.

(2) “The Longing for Liberation,” at <http://stevebeckow.com/16244-2/the-purpose-of-life-is-enlightenment/ch-7-the-longing-for-liberation/>

(3) Saul, July 4, 2011, at <http://johnsmallman.wordpress.com>

(4) Shankara, *ibid.*, 36

(5) Adyashanti, *The Impact of Awakening*. Los Gatos: Open Gate Publishing, 2000, 3.

(6) Sri Ramakrishna in Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 96.

(7) Sri Ramakrishna, *ibid.*, 777.

(8) *Ibid.*, 83.

(9) Saul, *ibid.*