

Speaking
of
Energy

Playing in the Fields of Consciousness

Justin X. Frank

Speaking of Energy: Playing the Fields of Consciousness

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INTRODUCTION

I have been deliberately examining consciousness in one form or another since 1973. Before then, it seems that I had always been engaged in this, but not with any overall self-awareness of doing so. Over these many years, I just kept inquiring, making notes, occasionally sharing what I experienced, and letting it go at that.

What I eventually came to see was that it is possible that sharing my observations, as they evolve, might be important to the structure of consciousness itself. And yet, I saw that if the context from which I was speaking was not understood, that which I had to add to this evolving structure would be of little use. Part of what was holding me back was that, as an introvert, I was simply afraid to open myself to public scrutiny. I knew that my experiences and ideas were hard to communicate, and I was also clear that I would never reach a point of certainty with these developing ideas, since my curiosity was inexhaustible and universe infinite. In the end, all of these thoughts prodded me to the edge of writing something public, where teacher and author Jeff Carreira invited me to jump in.

What comes to me to say about my writing is that my truths are transitory and though perhaps reflective of broader patterns recognizable by others, are not expected to be universal by any means. This work will represent a momentary description of the general flow of my experiential life and what I've extrapolated from perspectives within that flow. It must also be said that there is nothing scientific or academic about this. It is mostly a narrative of experiences, and suppositions made from them, using contexts both created and borrowed.

And so, the essays that follow are an attempt to articulate patterns of thought that seem to be linked to energies that my body can sense. The two are entwined in such a way that they do not appear distinct, but in my view they are. Segregating the experience from the thoughts can provide a sense of freedom from held patterns. The freed energy emerging from this disentanglement is both revelatory and creative. It has something to say that appears new, but often seems to be have been known, then forgotten. For me there is a sense of reverse engineering how my consciousness came to be focused in this place, and in doing so I can uncover my intent for having done that. It is revealed in the preferences that underlie my patterns. I can re-choose what is now remembered, modify its intent, or take the unleashed energy off in a new direction. Bringing these patterns into view tends to bring about a bidirectional flow, energy revealing insight, and insight calling forth energetic experience. That back-and-forth movement seems to have an evolutionary track of its own

and, when tended to, moves naturally into its own rhythm of growth.

Noting that we exist on a single planet, revolving around one star in a galaxy comprised of a few hundred billion stars, and in a universe of at least a hundred billion galaxies, it seems silly to state that anything is true. Yet I hope that some of the ideas here will open up a new playground for the reader's curiosity to explore.

Author's Note

These essays were written at different times and most of the older ones were edited for this book. Though ideas will be repeated, each essay will be making different distinctions.

I've been told that my writing is "dense" so if you get bogged down on a particular essay, feel free to move on to the next. You do, however, need to be clear on the first two, as all of the rest are derived from them in some way.

They might best be digested slowly.

*“If you want to find the secrets of the universe,
think in terms of energy, frequency and vibration.”
– Nikola Tesla*

Justin X Frank

FREQUENCY SOUP

“You and I are all as much continuous with the physical universe as a wave is continuous with the ocean.” – Alan Watts

In the fall of 1973 I was in the living room of a friend’s apartment doing LSD with several friends. I was sitting still, simply observing my experience, when I felt what I have since described as “invisible cotton balls” pummeling my mouth in rapid succession. As I turned my head just a bit, the direction from which this experience was emanating did not change. Fascinated, I moved my head side to side, up and down and, sure enough, this experience was coming from a fixed direction. When done with that little experiment, I just sat there observing, which was my preferred pastime when “tripping”. What occurred next sent my life on an examination of consciousness that I’m still on today. The impact of this “cotton ball machine gun” subtlety moved my lips and while I simply observed, the mood that I was normally in when my mouth was in that position quickly enveloped me. “What the hell was that? Is there something that actually alters my mood without me knowing?”

Incredulous, I decided the phenomena needed to be examined and so I ended up tripping two or three times a week for the next couple of months, which was way out of the norm for me, or anyone else I knew. Prior to this, LSD was typically something I'd do once or twice a month and was often well planned.

What I discovered was that this “energetic” experience was something that could be learned. With relative ease, I was able to sensitize my focus to readily get to a place where these “waves”, as I initially called them, were experienceable. They came in a very wide variety of sensations. My next test was to see if I could achieve the same state just using marijuana, a significantly lesser “high”. I was successful in achieving that within a few weeks. Now, the question was whether I could get to this same state without the use of drugs.

Looking back, I would say that in some ways this next phase actually began in the summer of '69 between my junior and senior years in high school. At the time, I had a job selling food to tourists in a little building that sits on the Washington Monument grounds in D.C. The bus that I rode to get downtown took me past a “yoga center” and on numerous occasions I thought *I wanted to try that someday*. Remembering this, I decided that yoga would be the path I would try in order to sensitize my body to these “waves”. So I went out, purchased a yoga book, and practiced it on my own for about a year and a half. During that time, I did have some intermittent success in getting “sensitized”, though nothing consistent, and while

I continued my drug use during this time, it was at a dramatically reduced level. I found that not only was I making some progress, I very much liked what yoga did to me, so I kept at it. Then my sister's boyfriend gave me a "real" yoga book, *The Complete Illustrated Book of Yoga* by Swami Vishnudevananda. A few months later, I was in my local food coop and saw a flyer advertising a local weekend retreat with Swami Vishnu. Of course, I went.

At the morning chanting that followed meditation, my body went directly into high sensitivity mode. I had clearly found my home. I started regularly attending classes and Sunday "Satsang" at the local "center", which was, of course, the same one that I'd passed on the bus that summer in high school. The drugs had served their purpose and, no longer needing them, I gave them up. To make a long story very short, I'm still doing yoga today.

Here I'll attempt to describe what I have called for many decades now, my "frequency soup". Though it's not easy to relay, it is important because it provides the most fundamental access to how I experience this world, and thus it holds the general perspective that has generated the story I'm about to tell. Some of the terms I will use are simply the best description that I can come up with for an experience that cannot be converted into something easily referential. Therefore, I'm going to start with a simple, thus less accurate, version and blend in other attributes later.

I experience my "frequency soup" as ever-changing energetic fields. Imagine that you are floating in the ocean.

You can experience currents in the water that vary both in direction, temperature and rate of flow. At the same time, you are also seeing differing amplitudes of waves on the water's surface and some smaller ones riding larger ones. In addition, you are experiencing wind that is also varying in direction, velocity and, perhaps more subtly, temperature.

Try to imagine that your skin is a permeable membrane whose resistance is variable, and that the interior of your body is hollow. Imagine now, that this skin membrane allows the waves and air of your ocean experience to pass through to the interior, and then out the other side, in ways that vary due to the membrane's resistance in any given moment. The wind and waves are never the same in any spot, at any time, and are moving at all manner of speeds and in all directions. In addition, imagine that the wind/waves have variable texture, density and other more subtle attributes. In a gross generality, one end of the spectrum is a warm, viscous, oily liquid, and at the other, it is static-y, like the "snow" on an old TV set when it was not tuned to a station. Everything has an impact on, and often creates, these frequencies; the amount of light, who is around, colors, temperature, the state of my body, my mood, what I've eaten and how long ago, in which direction I'm facing, if I'm moving or stationary, sitting or standing.....literally EVERYTHING in my environment. Now include that my thinking process

can resist, intensify, divert, override or disperse these wind/waves, sometimes dramatically. Add to this unfathomably complex mix, the fact that I am not alone in this world and the energetic impact of everyone else's energies is contributing to the energetic field that I'm immersed in. The maelstrom can range from blissful to disorienting and many things "in between". It is all filtered by what "I" am paying attention to.

It is extremely rare that I am without these constant interweaving flows, though I am consciously paying little attention to them most of the time. Though these frequencies are constantly flowing in what appears to be infinite variety, there are nevertheless patterns that are distinctive. I've learned a great deal from those patterns, some of which I will attempt to convey in the essays that follow.

Now, there is one more distinction that I would like to add here. I'm going to use the terms, "higher" and "lower" frequencies as they are referred to in science, with the short peak-to-peak distances of wave forms as the higher frequency and the longer peak-to-peak distances as lower. I don't want to confuse what some call "higher" to mean more conscious, because *that is the opposite* of how I use the terms. As I experience them, the "lower" frequencies actually reflect "higher" levels of awareness.

My interpretation of these states is that those frequencies that are at the slow-moving end of the

spectrum (longer wavelengths) are typically infused by a sense of quiet calmness. At the extreme, those at the higher end (shorter wavelength) convey the sense of being so short that they appear to be a collection of minute and nearly identical separate particles. Experientially, note the difference in “feel” between looking down into the Grand Canyon and experiencing the rate of a bee’s wings moving next to your ear. Those will give you a general flavor of my perceptions at the distal end of these fields. In between those ends, they are mixed beyond imagining.

CHOICE AND APPRECIATION

"[It] might seem limited, imposing our human perceptions trying to deduce the grandest cosmic codes. But we are the product of this universe and I think it can be argued that the entire cosmic code is imprinted in us. Just as our genes carry the memory of our biological ancestry, our logic carries the memory of our cosmological ancestry. We're not just imposing human-centric notions on a cosmos independent of us. We are progeny of this cosmos and our ability to understand it is an inheritance."

Janna Levin – How the Universe Got Its Spots

I'll start with the very basic framework upon which everything else in this model is supported. This has evolved over time, and simply represents the point from which I look out at life at this moment in time. Though it's far from perfect, I'll use the metaphor of a "river of consciousness" since I perceive relatively directional flow and "upstream" – towards longer wavelengths – and "downstream" – towards shorter wavelengths – are terms everyone can relate to. But this is a simplification, and therefore just a place to start the metaphor building.

The Hindus say that the only true statement in the universe is "I am." The premise, typical of monotheistic

religions, is that in the beginning there was just God/Being/Consciousness/Self/Source (fill in your favorite label) or the like; whole, solitary and self-aware.

If we accept the premise that there was conscious awareness, which I will, I would think that the initial creative act that set the physical universe into motion must have been initiated with intent, choice, or at least its energetic equivalent. Spiritual teacher Andrew Cohen refers to this as the “Evolutionary Impulse” and others as “First Cause”. I prefer “First Choice” since that more clearly indicates a deliberate action rather than some spontaneous event.

For any choice to occur there must have been, at a very minimum, the options of creating or not creating. Options require distinctions between one “thing” and another, so the possibility of making distinctions must have existed before that initial choice. It seems almost a certainty to me that curiosity and imagination also existed, but I will address these as I go along.

What was there to distinguish between before the physical universe was created? I can’t imagine; “Let there be light!”

Only after First Choice could there then be a distinction made between that which originated it all and the manifesting force driving diversification. That is not to say these two components were separate, only that there were now distinguishable traits; one “moving” and one the source from which it was emanating.

A variety of terms have been used to describe the latter of these, including pure consciousness, “ground of Being” or just Being; that which existed before the Big Bang and the manifest universe. The other is what Cohen calls the Evolutionary Impulse or “Becoming”, that energy that is driving differentiation/evolution. I will use Cohen’s terms Being and Becoming – though I am aware that he borrowed them – because I like his explication of them.

“Becoming” surely has as its primary trait that from which it was generated, not just consciousness itself but, I believe, also the nature to be curious, to imagine, to distinguish and creatively choose. So, in this model I’m saying that the impulse to imagine, make distinctions, and then choose, is at the forefront of each and every act of creativity, then and now.

I would like to provide here a few quotes from Steve McIntosh’s wonderful book “Evolution’s Purpose”. Not only because he so brilliantly conveys evolution’s nature and process, but also because it made sense of the mechanisms that I was seeing.

“.....I cannot see how the first cause could be anything less than personal, since we are personal. Indeed, how could the part be greater than the whole?”

“What does a universe of existential perfection do for an encore? It transcends itself through the development of creatures who can experience becoming perfect in time.

That is, to achieve evolutionary perfection freely by choice, by effort, and even occasionally struggle, is to create an aspect of reality that did not exist in the state of existential perfection that we recognize as prevailing in the universe prior to the Big Bang.”

“Evolution is drawn toward perfection through the choices of consciousness....”

And I’ll add a quote here by Irish poet and philosopher John O’Donohue

“...the ultimate passion of the Cosmos is the creativity of divine beauty”.

To me, McIntosh is saying that manifesting experienceable perfection is at the center of Being’s choice to create the universe, and thus is Becoming’s active intent.

Distinguishing and choosing, in some energetic fashion, down the eons has manifested an uncountable number of pathways, spreading and diverging in all directions. Each component of awareness produces a myriad of points of physicality, along with the extended perceptual and experiential capacity, though muted, of its origin, Being.

Each point of awareness observes the environs of its locale and, in some way, selects new paths moment by moment, continuing that “downstream” current sourced by its headwaters, Being’s initial intent. Long forgotten in

its focus on the immediate is any awareness of all of the upstream perspectives that it has traversed. The momentum of the energetic flow carries it along.

The choice of the next most perfect possible creation, in any particular place, for any particular aspect of the physical universe, must depend upon a particular perspective or set of perspectives from that locale.

I'll use a worldwide company, like Siemens, as an example. A service technician knows what specific miscellaneous parts and what tools he needs to work on a piece of equipment, and likely his supervisor does too. The technician may prefer a certain specific tool, but his supervisor will factor in the costs, his budget, his perspective of the need, and perhaps a long term cost benefit ratio. The local salesman of the equipment will likely know little or nothing about a tech's tools, or the minute details of the equipment's set up or repair; a sales manager will know even less. Going upstream, the general manager of that branch office knows less than the sales manager, a regional manager knows even less and the CEO, unless you're a real curious guy like Elon Musk, will know virtually nothing about the minutia that helps a technician do his job. Each in his own arena knows what's needed for the best performance, based on the view from his level. The CEO is feeding his intentions downstream but it is primarily the folks in each area that determine what's needed to improve things – make them more perfect – at that level. Yet it is all being driven by the

intent of the CEO whose broad perspective is, in turn, not perceptible to our technician.

So, though the overall intent/choice energy stream is fed from Being, in the form and flow of Becoming, the choices of what will make one's current environment more perfect must, again, be derived individually and locally. We forget the upstream choices in our focus on the immediate choice at hand, like "I'm stopping for groceries." But those upstream choices are still flowing down to us, as subtle as those experiences may be.

I'm going to stop here for a moment and point to something fundamental about focused attention. When one is focused on any particular thing, everything else has less attention paid to it, and often none at all. Thus, focused attention has a sort of blindness as one of its traits, so no matter how much any particular "I" may be perceiving, it is blind to nearly everything that it is not paying attention to at a given moment. Even appreciation of the created seems displaced when one is fully absorbed in some creative act.

So, if you can fathom all of the creative intent generated in the Big Bang, spreading out over about 13.8 billion years in all directions with all sorts of intertwining on micro and macro levels, it's easy to see that the most distant choices are those to which we are most blind. They are still sense-able, since their upstream flow is feeding us, but they are so subtle that they reside deep in the *apparent* stillness that lies within us (very, very long wavelengths).

Now on the one hand, we have the downstream flow of Becoming's energy, infusing every individuated perspective with creative intent searching for perfection. And it accesses those perspectives from every angle that it can because that is most effective for the larger purposes that are feeding the stream. And on the other hand, we have individuated entities' perspectives (points of Becoming's attention) making choices about what is most perfect for them. There will be subtle preferences flowing from upstream, but it seems these may be overridden by the immediate downstream consciousness since that's the place where perfection is being assessed and choices on perfection made. *For choice to impact a particular frequency range, it must be focused to vibrate within that that frequency range.*

Becoming will access all possible perspectives through each portal available. Each perspective, or portal, will generate its own observations and creative choices along the way. Though each "I" moves among a multitude of perspectives, it will generally be making its choices in the particular range of frequencies that it is most attuned to.

What is also true, in my experience, is that focused attention generates an energetic flow in the direction of my intent, and this current has attributes. Firstly, it changes intensity based on the level and duration of attention exerted. Becoming a lawyer, for example, requires longer and more intense attention than mowing the lawn. Thus, the higher intensity generates a broader and more significant flow.

Secondly, the generated flow does not end when my attention leaves it. It keeps flowing off into the surrounding energetic field on its original trajectory. Some flows are easy to detach from and others are not. For instance, most people have had the experience of eating at a restaurant and realizing they have had enough to eat before their plate is empty. They may even stop eating but will occasionally start picking at what's left until it's all gone, or just enough is left so that they can tell themselves that they didn't eat all of it. That one is relatively easy to detach from compared, for instance, to missing an Olympic team you've trained years for.

So each generated flow has gravity of its own, and the more energy that I've put into it, the more that energetic wake will pull me in as it seemingly meanders off into the nearby energetic environment.

Every act of creativity is to be shared and appreciated as a form of localized beautification/perfection of the energetic playground within which each aspect of consciousness has chosen to be focused.

THE MOVEMENT OF WAVEFORMS

“Life can only be understood backwards; but it must be lived forwards.” – Soren Kierkegaard

Though I can't really determine where in my experience Becoming's features end and where Being's begin – likely because there is no distinct transition point, just some directional shift in flow – using my interpretation of Cohen's model I posit that in general the primary attribute of Becoming is that it creates and of Being, it appreciates.

In my view, we are smaller versions of the initial generative flow that started the metaphorical on/off or up/down movement of all waveforms “in the beginning”. We are microcosms of that waveform, also moving up and moving down. Now every waveform has a high point and a low point and movement between the two. It seems to me that each direction reflects a quality of Becoming and Being, with choice driving in one direction (downstream) and appreciation in the other (upstream). Becoming creates (fills up) and Being appreciates (empties out). So,

we are both driven to create (choose) beauty, then experience and appreciate that creation (complete it).

We, in our everyday lives, create and appreciate all of the time and on many levels. It is easy to see that any individual “I” can get lost, not only in the movement of any one waveform but in the multiplicity of waveforms that are perceivable even within the general range of frequencies that we normally inhabit. As I noted earlier, what we focus on creates a flow that continues on and tends to pull us with it when we’re done adding intent to it. If it’s a lengthy pursuit, we will continuously add focused intent to it, thus magnifying its magnetic pull. We may have difficulty letting go of that energy, particularly if we are not fully satisfied with the end result. There seems to be no end of possible avenues down which our creative curiosity can lead us and each one is left either complete or not, with the ones endowed with more of our attention generating more gravity. Becoming is in relentless pursuit of beauty and, when done with one task, leaves what was created in its wake as it curiously explores the “energy-scape” for the potentially new and more beautiful.

The vast majority of my experiences do not have thinking associated with them and that which I do not think of I cannot dwell on, so cannot be incomplete with. Incompletion occurs only when what I consciously imagined I was creating does not match up with what I did create in “reality” – and most of this lies just below my fully conscious awareness. Yet that leaves a whole host of unmet goals, conscious and semi-conscious.

So one description of a dissonant waveform could be that it was a choice not brought to fruition as imagined (completed), and thus not appreciated. From an energetic perspective, if the flow of a waveform is impeded there is an experience of dissonance and what I am stuck with is the repeated attempt of the choice that initiated that waveform to complete its natural pattern, beginning to end. Thus, it can be seen that I am doomed, if you will, to repeat that which has not either been fully created or fully appreciated, or at least consciously accepted “as is”. If not, I remain “full of it” so to speak. So, as I have said above, there is real value in consciously appreciating and completing that which we have chosen to create. If we do not, those things can remain as unfulfilled desires – a state of intended beauty not fulfilled and appreciated. Many of these incompletions can, and often do, drift into wavelengths no longer attended to by my current range of conscious awareness. Though the relative gravitational pull on that awareness may be unconscious, part of me still holds it. It is the ones that keep reappearing that must be attended to. Part of the problem here is that I have an inborn tendency to ignore those things at which I was not successful. For that reason, I am unconscious of most of the dead weight caused by this ignore-ance and the noise of those incomplete frequencies collects in my energetic foreground over time blocking the subtle waves behind them.

As far as I can tell, we all love the experience of unfettered flow, and the continuity of creating and

appreciating allows for the further completion of Being's original intent. The degree of participation (Becoming's urgent creating) is reflected in the commensurate degree of appreciation (completion and emptying) and this pattern itself is indicative of that intent. The degree to which we are conscious of the deeper foundational layers of a particular pattern is the degree to which we can choose to manifest the broader intent. That intent arises in consciousness at those lower frequencies from which the "I" arises – my energetic ancestry.

The bottom line here is that emptiness, as a relative experience within a particular frequency range, reveals the longer wavelengths that comprise what appears to be the next level of my "higher" self. So the more (relatively) short wavelengths that I can be complete with as they are, the less "noise" there is in my experiential field. This pattern, of re-cognition and completion of the ignored, allows the emptiness that is necessary for revelation that occurs in the relative quiet of longer wavelengths.

In the way that I perceive Becoming's urgency – its relentless pursuit of creating experiential perfection – there is no gap between one creative act and the curiosity about what might make the next moment more perfect. But Becoming creates at innumerable temporal rates, as well as in many downstream layers. I think that in the "relatively" timeless moments between one creative act and the next, awareness is emptied of that intent and Being's *relatively* still presence slips in and appreciates that which has been created, sometimes consciously and most often too fast to

be perceived. In those moments, appreciation is presented both for that which was created and the individuated identity (us) that imagined and created that particular feature within its own downstream environment. That identity is, after all, just another result of creative choice, occurring along the time stream, awaiting appreciation to be complete. Whether it's a short term or long term intent, natural flow will eventually pry us away from our energetic inclination to stay attached to anything in particular (even a particular lifetime). Hopefully we will experience being complete here by the time we leave.

LANGUAGE AND REALITY

"There is nothing either good or bad but thinking makes it so."

- William Shakespeare

I did the "est Training" in the summer of 1975 and have participated in their programs (now Landmark Education) on and off ever since. Though these programs have enriched my life beyond description, for this moment I just want to present an idea that I got there.

In one course that I did, the leader stated, "without language reality doesn't exist." I loved the feel of that since my frequency soup is, in its essence, experienced without words. I called my father to talk to him about what I'd seen in the course. The way that I phrased this point to him was, "I learned how much language has to do with the way that I see the world." His response, verbatim, was "Well of course, without language reality doesn't exist. I wrote a paper on that once, would you like to read it?" Uhhhh, yeah. Just seeing him as my dad, I'd forgotten that he was a linguist.

As I interpreted this, reality as I "know" it exists only in my descriptions of it and those descriptions are based solely on agreements (through cultural conditioning –

choices conscious or not – and the like); agreements of which any experience, perception or concept any given word or set of words are a representation.

My first observation of the relationship between words and experience occurred in my early years of doing yoga. I noticed that I could get completely absorbed in the flow of frequencies and my thoughts would simply stop altogether. What I saw in this process was that the words instantly “vaporized” once I was immersed in the flow of frequencies that were passing through, and I “saw” that the words were just riders on that horse. My thought afterwards was that the words lacked substance unless they were attached to an associated frequency. In order for them to have any impact, they needed to be substantiated with something “real”, which to me a frequency was. I couldn’t “experience” words but I could clearly experience a vast array of these frequencies. I decided that frequencies were real and words were not. At the time, I thought this matched up well with meditation, which was all about silencing the mind, and separating words from frequencies did just that.

As I see this now, and *not* being a linguist, the first level of interpretation in language is the simple understanding of each word and then understanding them in the order that they were delivered to ascertain the basic meaning of the sentence. Secondly, another level of interpretation is often added based on the nuances of inflection in how the words are expressed, which is also reflective of what is customary within the society that one

has been immersed in, an individual's family conditioning, and one's own internal personal conditioning (my choices past and present). All of this may then be taken by some part of the mind, almost instantaneously, and emotion may be associated to the sentence, as a seemingly inseparable component of it. All of this is wrapped up as one unit called communicating. Despite my observations about all of this, I do often still act as if the words and experience are one and the same. It looks to me like that is how we are wired and that general feature of language linking has an enormous gravitational pull within the human energy field, and so it is not easy to extricate myself from it.

So, though I cannot give someone the experience that I am having, I can point to it in language, which can be multilayered and complex. I cannot really know with any certainty that someone else has experienced the particular frequency that I have. But I am usually able to at least get them into the energetic neighborhood of what I am trying to convey.

IDENTITY HOLDERS

“The internal dialogue is what grounds people in the daily world. The world is such and such or so and so, only because we talk to ourselves about its being such and such and so and so.”

– Castaneda’s Don Juan

There is one state I’ve experienced that I’ve heard named the “Witness” state, which is about as good a description as can be had for it. It is difficult to even point to since any description presents parameters that don’t exist there. What “occurs” when one is in that state, is absolute silent observation, nothing else. No thoughts, no frequencies or movement of any kind. Upon exiting this state, I recall seeing movement, in an apparent foreground, like it was on a movie screen “out” in the distance. I see frequencies “out there” and have even seen my own thoughts riding them; going along their merry way as if “my” absence was of no concern to that mechanism.

I was very curious, given that “I” was clearly not that motion, why I always returned to “my” thought/frequency patterns and not to something at least somewhat new. I discussed this with many people and some teachers, without a satisfactory answer, until I was told of what the

Buddhists refer to as “thought form”. I took this to mean that thoughts (my attention) generated a gravitation and solidity of their own to which “I” was energetically anchored. This matched up well with what I was experiencing in the energetic impact of attention and choice, and the fact that someone else was articulating it gave it validity for me. I was not, of course, oblivious to the fact that my body is also an anchor but I was looking for clarification of the connection of mental energy.

This eternal generating, all along the choice/intent stream, seems to infer that ALL of the flows that originated anywhere along this “I’s” experiential landscape are still there. Not only that, but also any frequencies that I’ve ever experienced before are known to me in some way, even if I did not create them “myself”. I can re-tune to them at any time, but particularly if I’ve named them. The ripples of those generated in the most distant past would be the most imperceptible, but since we are of the same original flow, I must have access to the sensibilities that would allow “me” to have those experiences. This means that I always have the capacity to experience any or all of the frequencies that have ever existed, at least within my own upstream channels.

What does this imply? For one thing, I have access to a ridiculous amount of incoming data, from an unfathomable number of creative expressions, at a multitude of experiential levels over eons of time. I also experience the radiated frequencies of creations by others who inhabit my current energetic “neighborhood”. This

neighborhood surely includes everything from being a human animal on this planet to my own particular family. The broader the “set” (like human rather than my family) the less sensitive I am to the impact that those frequencies have on me. But they are most assuredly there and just as assuredly have an impact, like the Siemen’s CEO mentioned earlier.

How, then, do I sort out what’s important to me in my particular “here and now”? How do I shut off enough of that mass to determine what’s going on around me and assess what’s perfect for me in this environment? It seems that it all comes down to my attention. Alan Watts said, “the ego is nothing other than the focus of conscious attention.” This is my longtime favorite description of how we appear to show up as actors in this world.

So being that I am in this maelstrom of flow, how is it that my identity has any solid ground to form a stable “I” or focal point? Not easily when I “think” about it. My guess is that it arises from two sources.

First, that the longer wavelengths of upstream intentions are felt as relatively stable, at least in relation to my downstream inundation of more localized high frequencies. As an example, the earth is turning and though I surely have access to that experience, it is strong and steady in relationship to the wind across my skin on a blustery day or a cat sitting in my lap. They will narrow the focal range of my attention.

Secondly, the stories that I share create *relatively* stable platforms to grasp. I think that stories about me have at

least a dual purpose. The first is to create a specific image, a kind of ID tag, to use as a link to an earlier “thought form” that I’ve chosen as representational of “me”. What it does functionally is to bring my attention to a frequency, which is one that I prefer. The second is to share that frequency with others. If it is a new experience, it introduces them to it. If it is a frequency that they are familiar with, it just allows them to link to what they already know. At some level, they assist me in holding that particular “thought form” of me in place. They’ve added their stabilizing attention to mine. In this way friends and family are, at some level, place holders for my identity.

In my mind, there is no one who holds that place better than our parents because at our birth we tuned to their energy at its longest wavelengths. We came in from the neighborhoods of longer wavelengths so sensed and tuned to the ones from whence our parents came. Those frequencies lie at the bedrock all of the others here, before we began to have our attention focused more locally and narrowly in this place. They know us at our core, before and during our acclimation to focusing in our current range. It may actually have been that familiar source that attracted us to them in the first place.

FREQUENCY *NEIGHBORHOOD*

“Our life always expresses the result of our dominant thoughts.”
– Soren Kierkegaard

Proceeding on with language, it seems to me that this linking of language to an energetic state or experience is fundamental to learning and is another aspect of the mechanism that holds my identity in place. As infants, we were clearly having experiences and the process of discerning the flow of experience/perception/energy into a series of separate experiences was just beginning. Our parents coaxed us into focusing on this world and languaging it to us was a major component in their toolbox. Given that we had no language to start with, it makes sense to me that we attached words to “things” (all manner of things from dogs to emotions) pointed out to us by our parents. We put a particular label, as instructed, on our perceptions of a narrow range of one type of “thing”. And though parents consciously pointed out the perspectives that they were aware of, that’s far from the extent of it. What we are more broadly immersed in is not languaged. It is those longer wavelength frequencies that

our parents could not see. The fish and the water is a decent metaphor here.

These less visible frequency ranges are what I call our families' "frequency neighborhood"; those frequencies that they most typically inhabit. But our families are also immersed in the larger cultural frequency neighborhood. The infant will become more and more attuned to that neighborhood as it ages, but it is not described by the parents since they are blind to it as well.

From my vantage point, we use the learned words or concepts to access linked frequencies. Like a vast relational database, the mind uses the associated label to call up everything from all of our perceptual ranges (thoughts/energy/emotions/feelings/etc.) into present experience. This associative process, I believe, is what forms the foundations of the energy patterns that hold identity in place. They give us an illusion of solid ground, born of thought form, from which to peer out on the world. This narrowing or focusing of attention allows us to be agents (choosers) in this world but the focusing process itself, as described before, does blind us to things outside the area of focus; those broader bandwidths.

CLIMBING WAVELENGTHS

“You become what you think about all day long.” – Ralph Waldo Emerson

So why is it that people read philosophy and “holy books?”

In part, I think, it is because there are ideas expressed in such works that resonate with us. They call to our “better natures”, so to speak. The golden rule says “do unto others as you would have them do unto you.” It just feels right.

Some sayings just literally resonate. They tap into a variety of longer wavelengths and bring to the foreground an experience of their deep and gentle flow. I do think that philosophical or spiritual ideas, whether written or spoken, bring conscious attention to “deeper” frequencies (longer wavelengths). They certainly do for me.

In my own yoga practice, reading, or in dialogue with others, traffic can go either way (language to flow or flow into language). I am either, directly experiencing longer wavelengths and having insights show up, or listening to words (typically in the form of concepts), which reveal the longer wavelength from which they arose. As I am associating language to energy, I am thereby stabilizing a

pathway to reconnect with that newly discovered wavelength.

One thing that appears to be true for much longer wavelengths is that they tend to be mostly unknown to me. Their long durations are such subtle currents in my experience that they are outside of my conscious perceptual range. Though this is an extreme example, the wavelength of the planet's orbit is very, very subtle, and therefore outside my current ability to sense. It resides in the relative stillness of the vast, but it is nevertheless there as part of my environment.

When delving into unknown territory, what I initially sense is just an energetic, moment by moment flow. If an insight or linguistic observation does not present itself, that frequency is gone. This is *by far* the majority of my experiences because my mind simply cannot keep up with naming the immensity of motion out there. Besides, I miss the pleasure of the flow itself if I'm drawn into naming. But without language I have no anchor with which to easily return to any new frequency once I have dipped "myself" into it. If I am to move my identity forward on its evolutionary trajectory, at least some of these new experiences need to be graspable once discovered.

It appears to me that cognitive links are the primary mechanism that I use for this function. Take the "golden rule" example again. Though I may not permanently reside within the frequency that exhibits that rule as its constant natural expression, I do know that it "feels right". I can remind myself cognitively that this is how I intend to act. I

choose it. It represents an ideal, or goal, whose end state is the inherent and natural exemplification of that tenet. And the practice of mental linguistic repetition will more often evoke that labeled frequency over time. My frequency range then includes this wavelength more often, making it more habitual for “me”, my attention.

So, it is important for me to generate a description for the purpose of identity anchoring to new frequencies. This can happen either by me hearing something that resonates – like Meister Eckhart’s *“Wisdom consists in doing the next thing you have to do, doing it with your whole heart, and finding delight in doing it.”* – or when a frequency that’s passing through reveals a description that just comes to my mind micro-seconds later, as if the two were already linked.

I want to be very clear about this. I am saying that naming, on the front edge of newly discovered frequencies (linguistic differentiation if you will), is critical to evolutionary development, at least for me. In my view, the importance of this formative process has been overlooked because of the focus of letting go on the back end; where the volume of our habitual ways of talking tends to blind us to any new or broader frequencies. Language is the grounding mechanism for my stage development. It is the mortar that holds my “attention” on certain frequencies and ranges of frequencies. I think that it reflects what is needed, as philosopher Ken Wilber describes, to take a “state” change to a “stage” change, or permanent trait. Without it pure experience just drifts away after being appreciated. And though appreciation is a primordial and

wonderful thing in itself, it is not evolutionary in nature, in my view.

Another observation about longer wavelengths is that once I've spent some amount of time in the neighborhood in which they reside, they become *relatively* shorter experientially. As my frequency range widens, they end up within my "normal" operating range. What then seems like a long wavelength is one that is just beyond the new upper border of my recently expanded frequency neighborhood. And as I become tuned to those longer wavelengths, the shorter ones begin to reveal themselves, as they are now visible in contrast to the longer (a less extreme example of my Grand Canyon and bee metaphor). And not only are the shorter frequencies revealed, so are their language anchors and any behaviors that were formed in association with them. Remarks that may have an undertone of reprimand or scorn, for example, are revealed in noticing the frequency on which they ride. The behaviors may also show up for me first, as they are not in harmony with the newly revealed perspective.

Inquiry alone can also reveal them since it rises out of "I don't know", which, at least momentarily, releases the natural attachment of the language link to its associated frequency. Thus, what is revealed occurs both in language and in frequency at the discovery end – by creating associations for the new – and at the letting go end – by releasing attachments to the old.

Now this is a bit different for the infant. An infant gets trained on grounding its identity but none in letting go. Why should it? It is initially unanchored from *any* cognitive pattern in our range of bandwidths. It is flowing freely in the frequency soup, lapping up all of its experiential splendors. But the infant is also trying to get focused here. Its assessment of perfection and creative choices can come only after it has scouted out the territory and tuned itself to it. You can't let go of something that you have not yet distinguished so babies have no need for that "letting go" function. Babies must get grounded here by first focusing on things in the environment and naming the contents of it, as instructed, at a minimum physically and psychologically.

Here's another important feature of language, creativity. Going back to the intent of Becoming, neither the infant nor I can create our next most perfect experienceable world without some form of expression, which is most often – certainly not always, as in art – language. It is the glorious creative mechanism with which I bring my personal preferences into "reality" via choice. I need language both to hold in place a description of myself as relatively solid, assess my world from that solid-ish place, then use that semi-stable platform to choose what I want to have/do in the world and execute the actions to have that happen.

Many spiritual traditions, yoga being one, are not about creating so much as they are about letting go. Not resisting anything; allowing things to exist as they are. And

I think that the letting go practices are critical, because we were never trained for that, and so are locked in to the language anchors of our identities. We get blinded by the sheer mass and proximity of our most familiar frequencies, and their anchoring words, and find comfort in that temporary certainty. Further, the longer wavelengths are not visible due to the incessant high frequency buzzing of what we've already created. The entangled nature of these language anchors tends to keep our attention focused within a narrow frequency range. But we cannot be so focused on silencing the mind that we cannot both create a new world through choices *and* anchor newly discovered frequencies by describing them in language. These new longer wavelengths guide my evolutionary view, which then reveals to me what is "most perfect" for my world from that new broader perspective.

And since these anchors occur regardless of wavelength, no matter where I am in my development, there will be longer wavelengths revealing or evoking language anchors. These will appear as insights, inspiration, or wisdom. And, due to the contrast, the *relatively* juvenile behaviors will become more visible on the back end and so can be more easily seen and released. It's a progression.

Now I would like to go back to an idea that I expressed earlier. That is the notion that frequencies generate a gravitational pull, and that the more attention given, the more gravity is generated. If you take all of the language anchors that you have, and bundle them into a

package, you have a range or general field of gravitation, born of thought form, which I am calling my “frequency neighborhood”, or colloquially “me”. A majority of the time, though not all, my attention tends to remain within that range.

I am seeing my own spiritual evolution as an active process at both ends of the experiential spectrum that I currently have access to. The glacial pace of my evolution continues by virtue of creating linguistic associations on the front end (on new longer wavelengths), and disengaging the associated ones at the back end (relatively shorter wavelengths). And what gets added into the linguistic associations is typically a broader context, which can hold the entire frequency neighborhood together. This process slowly moves my frequency neighborhood forward. It appears to me that the right brain (at least what is generally attributed to the right brain) is for unencumbered exploration, and the left for grounding; and this back and forth balancing is needed for my healthy forward motion. So as I see it, dismissing or demeaning the ego, the mind or concepts is denying a vital component of the growth cycle.

WHAT IS TRUE?

“Whatever thou sayest of God is untrue.” – Meister Eckhart

I’m going to point to two facets of truth. Becoming’s truth is a full-throated intent, created by pure Will, which imagines what might exist next and that truth comes into being upon the manifestation of that intent.

The second is related to the first in that it is a discovery of an existing (could be described as earlier) intent of Becoming, which is experienced from a downstream perspective looking back upstream to its source. As I’ve stated before, the shorter wavelengths (the more differentiated) exist within, or are riders on, longer wavelengths. The longer wavelengths then are reflective of broader collective intent (the Earth’s orbit around the Sun rides along inside of the rotation of our galaxy). Thus, the long wavelengths appear downstream as more stable – reside in *relative* stillness – so the articulations of the experience of those wavelengths feel more true.

What I’m suggesting is that what we experience as true is based on the relative wavelengths we are opened to, by someone’s expression, or what wavelength we tap into that speaks its expression to us.

Truth is truth, but it is always momentary. However, truths at the longest wavelengths are seen downstream as really true because they are true for a longer period of relative time. They will appear stable due to their depth but will be discarded as one (hopefully) transits on to the next ranges of relatively longer wavelengths. In this model, the longest wavelength might be the motion of the expanding universe, whose expression would be most true.

THE ARCHIVES OF BECOMING

“Learning is finding out what you already know. Doing is demonstrating that you know it. Teaching is reminding others that they know just as well as you. You are all learners, doers, teachers.”
– Richard Bach

Becoming’s gusto to beautify, to make more perfect, appears relentless and Being’s appetite for appreciating the beautiful also seems inexhaustible. Both of those energies are still very much “us” and every nuanced layer “down” through time can be felt if one can but remember them in their energetic splendor. Here I’ll focus on what I see as a trait of Becoming’s energy.

As the intent of Becoming’s evolutionary flow spreads out, metaphorically, to where our consciousness resides now, that evolution has created an energetic trail, which is still our source, our lineage. The intentions (choices) that initiated those varied flows are carried along downstream and reside in tenuous flavors of preference that lie below our conscious thinking. Those deeper directives have been diluted by our more focused localized beautification decisions, which operate at faster

frequencies and thus mask the gentle undulations beneath. To be able to sense them we most often use some kind of “letting go” or “bringing forth” practice, which can melt away the most superficial frequencies. What is revealed is where some aspect of “us” – a less differentiated “We” – had once looked out from. We are familiar with every space along our route, since we created them on the way here by “our” own beautification choices.

It seems to me that, by the very fact that they were the opening through which we created this place, those intentions are of a broader vision of the beautiful. They are less focused on the relative minutia that we as individuals are intent upon right now. The urgent yearning of survival, for instance, is much deeper than what clothes are most suitable for the event you are attending today. Both are a form of a beautification – a “what will make the next moment more perfect” choice – but are of differing depths. If you are in a real, or imagined, life and death situation, all minor preferences/choices disappear. Yet all of these, in some way, must reflect the life force infused in us through the planet, the star and their energetic ancestors.

I think that sensing into those deeper flows and operating in this world in alignment with those choices is at least a component of making the world work “as intended”. You cannot let go of something that you are not aware of so observation – becoming aware – is always the first step. But the natural flow is to then blend those deeper intents with the abilities we’ve developed by

operating in this physical and psychical world and to merge all of our intentions into one clear choice stream. We, in essence, can re-choose that which we already chose in our “past” when we were less differentiated, and can then manifest that choice into the world of the more differentiated. With our current abilities, as to what it takes to produce results on this plane of existence, we can take that choice, that commitment, and bring the intention of those depths here. As these upstream choices are shared and manifested, they will resonate with all those who also shared in the creation of those commitments and are currently sensitive enough to recognize their siren’s call. Part of the overall beauty of this process is that at some point, upstream, there was a more unified “We” – that chose what now appears to us as a general direction. As now more differentiated selves, we have different experience and abilities here in this place. We can draw inspiration from upstream and then contribute to the manifestation of those deeper themes in ways that reflect that beauty here and that suits our particular talents and abilities.

I will point out that I see deeper collective choices showing up in my life as subtle preferences, both energetic and cognitive. So, though I do recognize that letting go practices that call for releasing preferences are valuable, what is revealed by the letting go will be more subtle preferences. The embrace of the deeper preferences, and the intent to actively manifest the inspirations that arise from them, must not be skipped over as just something

else to let go of. Letting go will always be an aspect of growth, but participation will always be part of the beautification process in which we are also naturally engaged. We must not disdain either.

TEMPORAL RATES

“Time is an illusion.” – Albert Einstein

I am certain that, for me at least, self-awareness is a function of the *relative* pace at which I experience time – it’s always relational. The smaller the increments of experience that I am aware of, the faster the world appears to move around me and so the more “present” I am, in a sense, of each experiential moment. In focusing on those smaller increments, my focused attention is narrowing down into the relative time stream that is their normal frequency neighborhood. What I perceive is that the smaller the increments I am experiencing the less “span” of time I seem to be able to hold. This results in things such as forgetting – losing retrievable memory – the majority of the details of some books that I’ve read and the finer points of conversations that I’ve had. Certain things make a lasting impression and the rest are lost in “time”. It seems that the more attentive I am to the space from which words are arising, the less the words themselves remain with me and the more the overall feel of the communication I become immersed in. Now it may be true that it is simply a failure of mine that I cannot hold

the broader span of temporal rates together, but it is also true that this is the identical experience I remember having in early childhood. In a sense, over the period of childhood I trained myself to focus here at the general pace everyone else did, and in doing so lost the slower rates which are perhaps closer to my “natural” state. As I age, it seems, I’m returning home.

Here are some examples of shifting flow rates. I went to a concert while on LSD in 1970. Due to traffic, many of us were late and the aisles were congested. Our seats were in the third row of a sizable amphitheater and when I got to the top of the stairs, I looked down to where my seats were and clearly remember thinking: “Well it’s going to take me an eternity to get there so I might as well just start.” My experience of time shifted around me. Things just seemed to take forever to occur, compared to my experience of what was “normal”. I have experienced similar time dilations long after I stopped doing drugs. When getting a type of deep massage called Rolfing, I notice that every sensation that I experienced was different and if I put my complete attention on the minutest energetic flow, not one of those sensations was painful. Each was merely a velocity of flow that I was unable to simply be with at the rate my body would routinely sense it. Though some of those flows took every ounce of attention I could muster, not one was “painful” while I was focused. It was just a matter of how I narrowed the frame-rate of my attention.

Experientially, at least for me, the higher the flow of energy moving through this system – the allowing of longer wavelengths through at my gross and subtle bodies – the slower things appear to move around me. The faster “I” allow flow to move, the smaller and smaller increments of time I become aware of and in doing so I lose track of my own normal terrain. But I am still very conscious but of a different order of moving energy. The experience of time in my “normal” terrain is experienced as *relatively* slow from that narrowed place.

I’m not saying that I don’t have lucid mental (with thoughts) experiences during temporal shifts. I do know that Aurobindo has 6 or 7 levels of “mind” and I will certainly not argue with his perspectives, as he was a master of consciousness in my view. It is also clear to me that “insights” in general seem to occur for me first by feeling a “space”, observing a small interval, then internally “saying” the insight to “myself”. It always seems to me that there is an observer/translator moving at a slightly different temporal rate than the space of the current experience that I am immersed in. That translator delivers the mentally tangible insight that is derived from the frequency. This may reflect the different levels of mind. I don’t really know. What I can observe is my tendency to free-fall into micro times, where all words are washed away in those tiny increments in which only individual sounds are passing by. I love those wordless experiences, though aspects of me are later concerned about losing too much to operate as efficiently in this

world as I have been accustomed. Nevertheless, I am drawn to appreciate and delight in the movement of those slow subtle regions. They beckon me.

THE CREATIVE PROCESS OF I AND WE

“Whatever instance we may think of, we may be sure that every time a richer and better organized structure will correspond to the more developed consciousness.” – Pierre Teilhard de Chardin

I’ve long been clear that since all frequencies are moving – and my experience outside of that flux is extremely rare – whatever is experienced as “I” in a given moment is, in some way, also moving. But a new way of seeing that moving collection has created an opening for a much wider vision of how perspectives participate with each other. At one point I became completely immersed in the thought pattern that though everything that comes out of my mouth is coming from a perspective – a particular flow – “I” am clearly not any one perspective. Yet any given perspective often feels to be a result of other perspectives coming together in some kind of revealed frequency. At first I thought that the disparate frequencies merged into a concentrated form that blinded “me” to their former experiential distinctness. But the more I observed the process the more it seemed as if there is a given moment in which a transformation occurs. It

appeared that the perspectives were vying for the attention of an observer, that was allowing each to have their say, and once a certain rate of flow was reached, the observer enters the fray and the noise is quelled by its presence, which rides on a much longer wavelength. It could also be that when that rate of flow reaches a certain pitch, its cycle is complete and it ends, leaving the observer's wavelength in the resulting quiet. But either way it does not end there. There is a separate and distinct place from which a description arises adjacent to that relative silence, like a commentator at a sporting event.

Experientially, the many perspectives were converted from distinct particles (many transiting perspectives) to one very long wave (a singular experience) and was then articulated by an "I", which I always and only describe as "me". So it appears that there is a process from a collection of perspectives, to an observer, an assessor and then there is an option of being a chooser, declaring the result. Yet again, where focused attention lies is what determines how I experience myself at any given moment.

I have long been aware of what I've called "aspects" of myself. I saw these as collections of perspectives that, I believed, had coalesced into relatively stable positions that I tended to interpret as gently nudging me, badgering me, reminding me, or the like. Though I lived with "them" in the background, I typically treated them as somehow discreet from the "I" that was present at the moment. Sometimes, for example, I would think "thank you" or "leave me alone." I have no idea how long that went on

before I became aware that these statements were made “as if” directed at some “other”. Yet in looking at it now, I do not really know where “their” input begins and my own perspectives end or if there is a difference at all. It seemed that perhaps perspective patterns are available to all of us, though through our own individual pathways.

It brought to the fore the thought that my “aspects” may indeed be more of a “family of identities” of which I was a part, rather than “aspects” of “me”, though it could be both. It may be a subtle distinction, but it greatly shifted the tenor of the “relationship”. It is possible that every perspective is the articulation, or translation, of a particular set of frequencies, gathered from this family and surrounding terrain, coalesced, transmuted, and then expressed as one. And that each time I reach out to inquire or “think about” something, I am tapping into different collections of perspectives. These provide a distinct set of flavors from which to sense a collective resonance and then I have the option of articulating that to others. Energetically, these collections reach a certain peak vibration at which they are inclined to be subsumed into a broader wavelength. That wavelength is waiting at the doorstep of their flow to be experienced as new and singular. I don’t think that they are lost in the process, just transmuted into the next “I”.

Each of us taps into collections with different pairings and, being distinct sensors, observers and translators of energetic experience, we all have a different way of experiencing and expressing any resulting singular

“perspective” into language. A newly revealed “I” observes, and what is observed is assessed from some other distinct space, which then transmutes the perspectives – some collected “We” – into something new in the process. In a way, this distinguishing itself is a creative act that occurs as a new perspective comes into “my” consciousness. In the next moment, this newly enhanced “I” may choose to share it but I certainly begin to explore and collect experiences from the new vantage point, and the process repeats. It seems to create here, in language, what is imagined there and thus some step in evolution has occurred.

In this process not only am I served by experiencing the expanse of a larger perspective, it seems that I serve that “family of identities” by sharing a perspective from their natural frequency range and providing the gateway to bring that expression here into “mine”. This variable singular “I” chooses to merge one set of perspectives into a form that resonates within the frequency range that I normally inhabit. Their/my/our collective perspective on what is Beautiful is presented by this merged “I” for all of “our” appreciation, which is the culmination of a creative act between frequency ranges. The “I” collects a set of the “We” – from which it likely arose – and chooses to create its imagined Beauty for appreciation of the “We”, which re-emerges from the concentrated “I” following the articulation. But the localized “I” is now infused with the frequencies of that larger “We-space” and is able to

remain semi-merged with “them”. It is now flavored by that collective, that particular “We”.

I am thinking that this “I/We” vacillates, like a frequency, from choosing as an I to perceiving as a We (agency to communion and back). So, like frequencies, I have no fixed identity, only flow. Every additional perspective that the “I” includes from the “We-field”, enhances the “I” to more fully express the collected intent down through all of the layers of vibration leading to this “place”.

I’m going to jump for a moment here to talking about Holons. In case you are not familiar with them, the short version is that I read them in Ken Wilber’s work and he borrowed the idea from Arthur Koestler. The concept is that everything in the universe is both a whole and a part.

Every Holon is composed of organized parts, which make up a whole, and are embedded within other Holons **as** a part. Each is complete in itself, part of something larger and composed of something smaller. A common example used is that atoms are whole but part of molecules, molecules are whole but part of cells, cells are whole but parts of organisms, etc. And the more complex the Holon is (the more “smaller” Holons which it contains), the more consciousness it has (organisms contain more consciousness than cells).

This is typically used to describe physical reality but I think that, though more fluid, it is mirrored in the energy fields as well. With the use of the now popular term “We space” it is assumed that each of us is an individual that is

part of a larger “We” and it is inferred that the “We space” that we are intending to touch is more conscious than we are. It may not yet be physically represented here, like a cell is, but from a larger context we are participating in a level of consciousness that is as much social as physical and that social Holon IS represented here, in that our perspectives are influenced by our personal and cultural “frequency neighborhood”, which in turn we are contributing to by our focused intent.

I am saying that each energetic “Holon” vibrates at a different rate, or frequency. And each whole also vibrates within a range of frequencies, or what I’ve called a frequency neighborhood. As an example in the physical, a whale’s heartbeat is around 6 per minute, humans around 70 and humming birds around 1,250. To me they access the energetic fields of consciousness at different frequency ranges. And, I suspect, just as our experience includes a variety of experiential frequencies (frequency neighborhoods), so do theirs.

To extend the frequency and Holon metaphor downstream, each of us has skin cells dying every day. We are not consciously aware of them or their “lives”. Yet they have a level of consciousness in the Holon model. And upstream we are unaware of the planet as a whole, the star, which we are orbiting, the frequency of the galaxy’s rotation etc. Our frequency range is much narrower but as self-aware energetic entities, we should have access to other levels, and thus their perspectives,

because in its totality, all Holons are intertwined in one massive unified whole/Holon.

What I am proposing is that the experience of being a whole or a part is simply a matter of experiential focus and momentary expression. A Holon is not a whole *or* a part, it is always a whole *and* a part. I am immersed in a particular frequency field (some We flow) with the articulation of “what it has to say” – or they have to say/or what I sense – following afterwards. I speak that into existence in a way that suits the denser frequency ranges that I would call my norm, and by doing so expand “my” environment to holistically include the new. From this expanded range, the new “I” – the larger energetic Holon – reaches out to explore.

In sum, when I focus my attention on the act of choosing, the flow of some “We” is compressed through this faucet named Justin and in passing through in a condensed form, it IS Justin. In the creative choice – the articulation – that opens up a deeper pathway between frequency ranges, I am a singular “I”. But the fodder for that creation is gathered from a collected “We” – a collaborative effort – of which I am a component. Upon active choosing, the “We” momentarily disappear and I am.

THE FLOW OF AGENCY AND COMMUNION

“Whatever happens, happens to you by you, through you; you are the creator, enjoyer and destroyer of all you perceive.”

– Nisargadatta

Given that we are both participants and observers in an ever-moving universe, we will always experience the fullness of each perspective in addition to the transition from one to the other. This is reflective – using the waveform metaphor – of the turning point in a waveform, the up, then down. In my experience the transition points are where some form of discomfort can occasionally arise. If I am completely absorbed in doing something that I am committed to, I will often repeat the cycle of “just get this done and then I’ll stop” a number of times. It is always a time constraint that stops me and I tend to stretch it out to the last moment available. When I am completely at rest, almost any requirement to do something else feels like an intrusion. The current direction of energetic flow is out of resonance with its opposite and, like waves on the beach, one interferes with the other.

Though the levels at which this is experienced deepen, along with the opening to awareness, the change in directional flow always occurs at some point for me. Expansion, discovery and creativity, followed by easy joy and appreciation of the discovered/the created, seems to be a trait of the evolution of consciousness. For me those transitions are often, though far from always, uncomfortable and in those moments some aspect of me will instinctually try to resist, to no avail. Life moves. I would like to say that at some point the discomfort will end, though given the size of the universe that seems illogical. As I expand my range of experience, depth increases and that territory is unfamiliar and habit takes over. The waves continue to flow out and in, out and in, like a heart emptying and filling to provide the heartbeat of Being's universe.

I do think that the experiences of being in control and being buffeted around by life are a reflection of this back and forth flow. Agency, the active aspect of consciousness, is always “on”, driving forward with active intent. When I'm in an active choosing mode, as long as things are progressing, I'm in control. If I've shifted to a more merged communal space, agency is not welcomed there – unless it is a communal agency. As part of something larger, I am not typically conscious of what role my “part-ness” is playing. If the body is running upstairs, the muscle cells are contracting and relaxing but are not cognizant of why. Do they feel like the “victim” in the vagaries of life? I doubt it, but we often do, and as part of

this evolving planet, we don't really know what part we play. Given the size of this universe, I don't expect the back and forth flow of agency and communion – "I" and "We" – to cease for this "I" anytime soon, so this relative "I" may never be completely comfortable in the transition points.

HABITS

“Every man is a creature of the age in which he lives and few are able to raise themselves above the ideas of the time.” – Voltaire

As I mentioned earlier, Alan Watts once described the ego as “a focused point of conscious attention.” It infers, at least to me, that there is only one source of attention and we are all openings allowing it access to our particular frequency range.

I also stated that “focused attention generates an energetic flow in the direction of my intent” and the more attention that is paid to something, the more “energetic mass” coalesces around that focal point. This mass, just like a celestial body, develops a gravitation that is amplified based on its volume. It makes sense to me that the same holds true for collective attention. Thus, attention brings energy to bear on a particular point and the more human beings that focus their attention on something in common, the more energy it has and the more gravitational force it generates. This gravitation is what helps generate our habits, our repetitive attention, in a particular energetic place. In Jeff Carreira’s book “Soul of the New Self” he says, *“Maybe selves are not things; maybe*

they are habits that are embraced as our self.” What I am suggesting is that pattern repetition is a manifesting apparatus of Being’s intent prior to our particular individual self-consciousness; that it is an energetic component of the mechanism used to hold Being’s attention in place. Though most of our habits were formed semi-consciously, deliberate repetition – chosen habit formation – is part of our learning/anchoring process and fundamental, as Jeff Carreira says, to our self (identity). Though as adults we tend to see language as our primary anchoring system, we must assuredly retain the proclivity to anchor without it, as that is the stuff from which we – as children and perhaps before – arose. Since we think that we mostly dwell in language, this can be difficult to see.

What seems clear is how habits form via language. Language is both how we talk to ourselves and to others so it is instrumental in all kinds of identity anchoring. Think about times when you’ve had an argument with someone and what your mind does in the aftermath. Immediate experiences like that tend not to remain in our memory, as that type of experience is a rush of energy too fast to hold on to. Almost immediately we repeat over and over again, first to ourselves and then typically to others, a verbal description that we call “what happened”. I’ve noticed in my own mind that even though I’m aware of this process, I am often unable stop the continual repetition until some aspect of mind is satisfied that the story is firmly anchored; it IS “what really happened”. This

repetition process is itself a habit, and this one is the habit of creating habits. It is a creator of our “*view of reality*”. We may let go of some habits via meditation or the like, but the habit of forming habits is not going anywhere.

To state the obvious, the description – the *choice* of words – is not the same as the flow itself, but we use these descriptions to act as anchoring for focused attention upon a particular experiential flow. Perhaps that is what habit forming does. It provides a relatively stable “platform” of focused attention from which interaction with this particular place in the universe can occur. Whatever it is that is the “source of attention” has chosen this window (us) as a way to engage in, and with, life as it is manifested here. Our view of reality is a functional, though pliable, formation by which our particular portal of “attention” is given access. We could, in part, be seen as a mechanism that focuses that attention.

Now let’s take a look at how this propagation pattern spreads to “others”. This is through some form of sharing. Energetic proximity is the most basic method of pattern tuning. Sharing, both energetic and verbal, focuses collective energy and it is part of the mechanism for collective attention to generate collective habits (cultural conditioning). The better our ability to share our experiences coherently in language, the more the energetic gravity of focused attention draws in broader groups of individuals, a collective “We”. Over time the increased mass of attention makes these newly articulated wavelengths more accessible to more and more people –

and also harder to extricate oneself from. Though we may not sense the energy itself, in this way it is made easier for others to feel, resonate with and participate in.

Lastly, I will point out a useful type of habit, a routine, whose nature is a bit different than what I've described above. Routines allow us to ignore what we've practiced, like walking down the sidewalk, so that attention can be elsewhere. It allows for multi-tasking. I do think that only one thing at a time can be the primary focus of attention, but how many plans have you made or conversations have you have while walking down the street? Many of my most interesting ideas, over many years, have occurred while driving to and from work. I kept a notepad suction-cupped to the windshield to jot notes down.

Nearly everyone practices something – like public speaking, playing basketball, or dancing – in order to get the mechanics down so that a different level of attention can take over and, in essence, use the body as an instrument of self-expression. These routines to not seem to carry the kind of gravity that other habits do.

CERTAINTY AND FREEDOM

"I think nobody should be certain of anything. If you're certain, you're certainly wrong because nothing deserves certainty. So one ought to hold all one's beliefs with a certain element of doubt, and one ought to be able to act vigorously in spite of the doubt.... One has in practical life to act upon probabilities, and what I should look to philosophy to do is to encourage people to act with vigor without complete certainty." – Bertrand Russell

I think that when anyone has an insight, on almost any topic, that very state of insight has as its natural energy, the space of simple certainty; a sense of knowing. This is, I believe, indicative of thoughts that appear when tapping into a longer wavelength. An insight shared from that deep space carries with it a solid sense of certainty, which I think is a downstream reflection of Being's certainty when choosing to create the universe. As I've pointed out, longer wavelengths live in the background, and thus are the relatively stable canvas on which my frequency neighborhood is alighted. So when a new insight is tapped from that wider field and expressed, the listener may feel the impact of the words landing as fact. Declared facts, by their nature, eliminate options contradictory to the stated position, so can be experienced

as limiting to the listener. Certainty, clearly a form of focused attention, pushes alternate frequencies/perspectives to the sideline.

Now one of the fundamental aspects of Being is freedom. Being is unencumbered at its origin. I think that most would agree that at Being's deepest level, absolute freedom is one fundamental expression of what it is. And since it lies there in our depths, it is logical to conclude that it is one of our fundamental components too. Thus, anything we experience as impinging on that absolute freedom can evoke a dissonance that can reverberate downstream from the natural depth at which our boundlessness resides.

If someone is very exuberant or passionate about something, the force of that certainty lands with a comparable energetic impact when shared. This could be experienced by the listener as that much more limiting. Yet the power of the new, of discovery, is indicative of the Becoming aspect of the universe, seeing the next perfect thing to create. Its focused attention, deliberate choice and certainty of will are primary features of its creative acts.

My point here is simply to note that it seems to me that fundamental aspects of Being (freedom) and Becoming (choice/creative certainty) have some naturally opposing forces, and it is useful to notice their interplay as we operate in the world. What shows up for me as resistance can often just be an initial impulsive pushback against a perceived limitation that is generated by someone else's creative intent. And this particular type of resistance

may be welling up from aspects of self that lie deeper (closer to unfettered Being) than the levels of awareness that I normally occupy in my everyday life. Armed with that knowledge, I am at least capable of cognitively catching a dissonant impulse before tripping the auto-response circuit that I seem to have when I experience limitation. I can then tap directly into the deeper, calmer space from which that impulse originated. Perhaps this process will become habitual at some point on my evolutionary road. One can only hope.

This seems to be a good place to comment about the beloved “I statements” that are so often proposed as ground rules for discussions. As noted above, “I” think that certainty is a fundamental aspect of who we are. The “choice” of Being to create the universe in the first place was not made with timidity so in the depths of our origin certainty exists as a core attribute, “I am saying.” I am also aware that repetition of a previous insight can be, and often is, co-opted by the ego to support its chosen momentary identity and may transmit with a bit less authenticity that it did when it first arose out of the unknown. Nevertheless, the insight may still reflect an aspect of truth, universal or not.

Many writers, and I’d say most spiritual writers that I’ve read, state their propositions as fact. They simply state what they have to say as if “that’s the way it is.” I do see that adding “perhaps”, “at least to me”, “it is my assessment”, “I think” to a sentence will arouse less of one’s natural resistance to the energy of certainty. But at

some point, “in my view” it is the listener’s responsibility to simply take what they get without offense. Though I do recognize that my energetic experiences make my propositions harder to counter, I think that the patterns noticed are visible via behavior patterns and seem to me to be more broadly manifested than just in “me” and so do use “we” in many places in these essays.

I’ll end with a mantra that I created in a moment of insight many years ago, though have often forgotten, “Everything that I know to be true, isn’t”.

Hopefully that can cover all of my past and future “I” sins as I weave “I” and “We” into my narrative. Take what resonates and leave the rest.

DISSATISFACTION AND PERFECTION

“By your stumbling, the world is perfected.” – Aurobindo Ghose

Why are we so often focused on what we don't like in the world, that which doesn't work? It is just part of the natural mechanism for making the world more perfect from our current perspective. If we are intent upon creating the next most beautiful experienceable universe, as Steve McIntosh proposes, then there will consistently be moments when we look around to see what is not most beautiful. This is not a problem. It is Andrew Cohen's Evolutionary Impulse doing what it does. It is curiosity, and not an obsession from which to extricate ourselves. The world is not falling apart at the seams; it is moving towards the next perfection. One person's method of achieving a perfect world can look like evil to others. “How can I make that better?” is what Becoming's mission is (thus ours) and our particular view of perfection will depend on our perspective. So Becoming's view, through each perspective, will always be looking for what's not perfect in this moment so that the next can be more perfect. And that's perfect.

Once created, we must not overlook the “experience”, the beauty in it before moving on to the next, “what isn’t perfect” and “what could be better”. Allowing ourselves to be immersed in appreciation of the newly created is what the creating process is designed for. It is clear that sometimes we can get so focused on what to create next – as with type A personalities – that we miss the appreciating part. This seems particularly true for broad, long-term goals, like feeding the hungry. Balancing the creative and appreciative would seem the ideal situation, but every energetic field has a gravity of its own and the more attention that we put on one, the more attuned we can become to that energy. We must, however, remember that “what’s not perfect” begins the process and that has gravity too.

So, assess, create *and* appreciate; repeat ad infinitum.

THE IMPACT OF COMPLETION

“Only when we acknowledge ourselves as who we really are can we begin to take inventory of the physical, mental and emotional clutter that no longer serves us. Then we can choose to no longer judge ourselves for who we’ve become and focus on who we’d like to be.”
– Sadiqua Hamdan

Choices are typically made for some end, which is ultimately some form of perceived perfection – a more beautiful (better or perfect) state – that can then be appreciated. It is, as I have said, our nature to create and appreciate. If that cycle is completed, one is left fulfilled, at least at the level at which a choice was made. Choosing to open the refrigerator is still a choice, one requiring intent and action, but its completion does not really register in our conscious attention as satisfying since it is commonplace within our every-day frequency range. A knock on the door may defer that action, but altering any of our minor choices with another choice does not seem to leave any energetic residue. But choices are associated with frequencies and, like frequencies, exist at varying

energetic levels. Some take more focused and longer-term attention so the energetic shifts can be more impactful.

Some people get a college degree and then realize that some very different career calls them and so the degree's focus is dropped without regret. It was a long-term goal, but the choice to leave it behind seems pretty clean. This example of completion is consciously choosing to no longer pursue the intended outcome.

Another example of dealing with a choice is to ignore it, deny it or put it on the “back burner”. With this inaction, it is my experience that the intention hangs out until it is brought to some conscious conclusion. Given the varying amounts of energy applied to goals, some will pester you consciously, like “I really need to get that done,” and some lie in the background unattended, like wanting to be a doctor when you were a kid (yes, if you are not a doctor, it's probably still there), but all require some degree of energy to hold them in place. The mind was given a command – commands/declarations are never ignored – and until another one alters that energy, it lives on awaiting completion of the “choice-appreciation” cycle. I think that much of the energetic clutter that flows in and out of our minds is a result of incompletions that are waiting for an opening to remind us of the desire we once had to have them be fulfilled. The mind is a perfectly oiled machine and it does everything that we ask. All requests lie in wait until their “completion and appreciation” cycle is done, even if some intentions are contradictory.

For longer-term intentions, the pathway inevitably weaves about, but the interim choices along the way, each with its own expected result, are all in pursuit of the completion of that broader intention. As a project manager, my intent was to complete the job on time within the estimated costs. The normal path was fairly routine, but nevertheless required a multitude of individual choices, as simple as when to return a phone call or as complex as the design approach for the engineering. Some were easy and others ended up dramatically changing my plans, but all of the projects ended up completed. As long as each leg of the path lead to the completion of the overall intended result, it was “appreciated” and left behind as the focus on the project’s fulfillment remained paramount. Finally, the project itself was appreciated, and I moved on.

Now think about how long consciousness has been around and how many incomplete choices may lie in your lineage. You yourself are one of them, as the endpoint of a particular stream of intent. How would it look to see into your depths and align yourself with an intention much broader than what you are seeing now, and bring that to its conclusion here in this place? Aligning the energy through all of those layers allows for a powerful flow of intent. Individual course corrections from a narrower view might cause distress but the broader view, like managing any long-term goal, traversing through many layers of choice will just take the relatively minute deviations in stride. There would be exhilaration in the discovery of the

project's end and a clearer picture of what interim choices had supported that end.

The completion of Being's long-term intent is not in doubt. It is our intent. We intend to create and appreciate all along the line, opening our refrigerator doors and changing our careers. If we hold any deviations along our path within the framework of a larger intent, we will likely be more satisfied with the choices that we've made within our own frequency locales.

Being awaits our appreciation of the WHOLE THING. We must first realize that we are participants in its creation.

LOOKING GOOD

"Behind every face there is something eternal going on. You are a custodian of sacred thresholds on which you alone stand. You have a kind of eternal imperative and divine calling that it is your business to look after, to become aware of, to inhabit and to actualize. You are not here for yourself alone but for all the rest of us as well."

- John O'Donohue

Looking good is a trait that seems much maligned but, in my view, it is simply a reflection of one of the fundamental aspects of Being. I think that all of the most basic traits of consciousness flow through every level of awareness, and are manifested in accordance with the frequency ranges that a particular portion of consciousness inhabits. Those traits flow out from the Source and exit through every portal based on that portals resonance. It is a bit like a coin counting machine. There is a source from which everything flows, and each exit point allows an easy outlet based on its natural aperture.

In this case, looking good is a reflection of the gravitational pull of Unity. Assuming the validity of the common assertion that in the beginning there was just the one consciousness, we have a common source and are differentiated and dispersed aspects of that One.

Therefore, the underpinning of all frequencies is this longest of wavelengths, which, if experienced directly at all, we might experience as peace, ease or where we are most assuredly at home. It does not seem possible to extract ourselves from that sense. With that as an assumption, it is logical to conclude that from that same space of unity, there is derived the direct knowing that it is our natural home, where there is no question about acceptance or belonging. Our presence there is just what is true, far beyond doubt.

The deep knowing of our common home is reflected by the very subtle assumption that we are “included” in the Unity, no matter what is reflected in our localized consciousness. Anything in the local environment that causes some ripples of disturbance in the flow from that deep place are experienced as energetic dissonance to varying degrees, depending on one’s sensitivity. Most of us don’t attribute it to energetic dissonance, but rather to something that happened within our normal experiential environment, like hearing “you’re dreaming,” “what were you thinking?,” or “we gave the position to someone else.” It’s all a matter of degree, and there are certainly an infinite number of experiences each of which alters the flow of that “I belong” energy. It seems to me that measuring our experience of belonging in our current environment is always going on, consciously or unconsciously. Some form of – “Am I known here?” “Am I seen here?” “Am I recognized with the whole here?” – is ongoing at some level, and probably many levels simultaneously.

So I think that looking good is quite natural, and also unavoidable. It is quite likely true that there will never be enough evidence, at the levels we predominantly inhabit, to assure us of our link to that ultimate belonging so I do see the futility of localized actions solely performed to provide that evidence. As we each become more attuned to our deeper connections, that urge to connect does not disappear, but moves up the scale to a different resonant range. There it is less discernable to us; thus we are blind to the new manifestations of that very same trait as it operates upon us in territory with which we are yet unfamiliar.

In sum, we belong, we want that re-cognized by others and this is a particular line of development, one that likely has its own stages, will not end until we are at home in the Unity. We'll be blessed, as some would say, if we could bring that Unity experience here and share it.

FAMILY TRAITS

"Whoever knows himself, knows God." – Muhammad

In the essay above on Looking Good, I stated that I think that all of the most basic traits of consciousness flow through every level of awareness. Thus, my curiosity wonders which of these were present before the Big Bang and which might have developed later. So it is again time for more “creations of imagination”. [I’m going to ignore the idea of a multiverse, since if that possibility is mentioned in mystical writings, it’s not discernible to me in any that I am familiar with.] In that vein I’ll repeat what I suggested in Creation and Appreciation: “For any choice to occur there must have been, at a very minimum, the options of creating or not creating. Options require distinctions between one “thing” and another, so the possibility of making distinctions must have existed before that initial choice.” For distinctions to be possible, observation must also have been an aspect of consciousness.

If, to borrow a phrase, we were “made in the image and likeness of God,” then it makes sense that we still reflect the “likeness” of our parent energy, which some

call god. It also makes sense, from a purely evolutionary point of view, that the essence of what we evolved from would still be embedded in us, much like the DNA in our bodies. And where those likenesses are most visible in a relatively undiluted form is in young children. Initially it takes time to bring their attention into our perceptual ranges, but as they do they are insatiably curious. They observe, then explore and enjoy. They investigate and try things out long before they have the use of language. Their behavior exhibits a pure “what is this?” – the true beginners mind – and “what can I do with it?” There is typically some level of delight or fear in discovery. I take that delight to be a form of appreciation, as are love, enjoyment, humor, laughter, and the like. I’m not sure about fear. It could be that Being itself perceived the possibility of non-existence when it imagined what was possible. Certainly, each of us are taken aback when a threat to our current experiential existence occurs. But from Being’s perspective, that would be just losing one localized focus of attention so only one certain focal range might truly be “lost”. It would not be much different than one bacterium dying on this planet, insignificant. Regardless, it seems that fear and a survival mechanism comes along with the distinctness generated by having an aspect of Being’s attention focused in one place. I do not see it as a primary attribute, as I struggle to imagine the end of consciousness itself.

Along with observation and distinctions, it appears to me that imagination must have been an original attribute

too. In order to choose, there had to be something TO choose. In children and in adults, imagination clearly comes before a creative choice. Something “comes to mind” from somewhere. What’s possible for the child comes after the child has a certain level of familiarity with this physical terrain. At the early stages, they are so new to this place that they don’t know enough to discern what might be possible in physicality and what is not. It is conceivable that this was the case in the beginning of our universe too. Who knows? It seems that possibilities would be few when there was little of anything to play with. Did more stuff to play with allow imagination itself to grow and evolve? It seems almost inevitable that “what’s possible” expanded as the universe had more material to create from, so curiosity and imagination’s playground is expanding all of the “time”. And, of course, the more that exists the more there is to delight in and to appreciate.

As my mind currently sees it, observation, curiosity, imagination, creativity (choice), and delight (appreciation) can present themselves with little distortion through the many layers of consciousness into our current levels of experience. What impedes them to some degree may be the blunting of our current conscious intent from what we have imagined our lives could be, compared to how we experience it to be. Bumping up against the limitations of manifesting our imagined life impedes Becoming’s localized intent (our choices) within our experiential neighborhood. This energetic disruption is experienced

and named, which generates a language anchor – like “this sucks” – familiarity and habit. Like every declaration, the mind just says OK and we’ve created that reality. I think that puzzlement, impatience, denial, disappointment, irritation, frustration, resignation, hopelessness, despair, cynicism, jealousy, hate, and similar “negative” emotions are, to some degree, a result of an experience of energetic dissonance as our choices, on *any* level, are impeded. All of these are the result of choices, and are thus not primary attributes but traits derived from assessing the result of choices.

As I’ve pointed to before, longer wavelengths tend to be experienced as relatively quieter, which is reflected in both my body and mind. But this is from the point of view of the observer. The energy of the observer tends to be separate, quiet, and could be described as dispassionate. It is a stepping back out of both choosing and appreciating (defining appreciation as something to value rather than simple assessment). It is one space within which distinctions are revealed, and here I’m pointing to the Observer’s distinctness as an original trait.

Now I will point out that the trait of observation occurs at every energetic level, but I do think that there is a distinct energy lurking behind the observer, at a different temporal rate. It feels different. It is the articulator, the interpreter, or distinguisher, of what was simply observed. With the exception of the Witness state, all of my experiences of observation are not completely still, they are just relatively still. Thus, some aspect of me assesses

this as a long wavelength, which must have come into existence from an earlier choice so carries with it a preference. That preference will at least influence the description that follows observation. Without assessment of some kind, it's hard to imagine making a choice, and so I'm thinking that assessment is a primary attribute too.

I will say here that what I called "First Choice" was, and is, the propeller of intent, the energy of Becoming. It seems logical to me – though this is still, obviously, conjecture – that initially the minute physical/energetic components that started the universe off had very little observable consciousness expressed in their physical form, as far as we can discern. The more complex differentiation that occurred, the more consciousness arose in matter – as Pierre Teilhard de Chardin and others have said. Thus, as localized agents became more and more cognizant of their environment, the more it would become apparent to us that their preferences were being deliberately and consciously chosen. From my current perspective, the energy of Becoming is derived from choice, exists everywhere and is clearly primary. It seems to me that the energy of choice/intent is ever-present through all stages, regardless of what may be discernable to us.

Another experience that would exist at the beginning, and thus manifests here, is that of being solitary. If there was a single conscious awareness before the Big Bang, then the experience of being alone is certainly one of our most fundamental traits. So it is no wonder that we have the experience of being separate. Within the manifested

“We” there is the option of what I’ve pointed to as the alternating “I/We”, experiencing itself as alone or connected. But ultimately the solitary is permanent and the “We” is transitory. “I” is a habit because there is only ONE, and it’s a very, very old habit so that family trait isn’t going anywhere. You may wallow in the pleasures of the “We” for periods of time, but at some point, you will come back to the One, the solitary One. That, however, may be at the end of time so go out and play with all of the other “We’s” and enjoy it.

For a look at family traits that are closer to home, I’ll take a look at ones that are more obvious in our day to day experiences. I have two children who had very different ways of being. When still just crawling, my daughter would go over to the crib, sit down next to one of the legs, close her eyes, lean on it, and suck her thumb until we put her in. My son needed to be dead asleep before being put in the crib because if he woke up while in it, he’d howl to get out. We may come in as blank slates from a physical experience standpoint, but we bring an energy all our own into this place. In my model, this is derived from billions of years of intent bringing a focal point to one particular temporal and energetic locale, which for us obviously includes this planet’s energy and its star. The choices we make here clearly generate distinct directions of flow but we always have energetic home bases – on many deeper levels – from which we arose. So our choices here, and our reactions to the choices of others, do tend to favor our underlying proclivities. I was a solitary, quiet observer

as a child, and that gravity still tends to tug on me when I'm not engaged in some particular activity. It is where I look out from when at ease. This means that I'm more inclined to observation than to create, participate, seek pleasure, delight, or appreciate. It's not that I don't have access to them, and all sorts of "moods", but it feels like they are spaces that I visit rather than live from. I have a cousin who sees humor in just about everything and the way that he expresses himself is typically hilarious. It's a reflection of where he comes from. I tend to "run home" to quiet. I think that how each of us expresses ourselves comes most often from whatever set of intentions (choices) brought us here in the first place. Though we likely don't know what they are, we follow those upstream tunes. It makes sense to me that if I had a specific reason for being here, my trajectory would reflect that once I was here. The fact that I may not be conscious of those choices does not alter their energetic flavor and direction. I'd noted in "Creation and Appreciation" that focused attention generated a flow, which continued on even after I was no longer inputting any conscious energy into it. The gravity of that flow has a slipstream that tends to pull me along after it and the intent that brought me here is doing the same.

I will note here my appreciation of the many authors who have written on Truth, Beauty and Goodness. The insights are extremely valuable as they create distinctions that reveal habitual patterns, and thus earlier choices. I'm not clear about the existence of any of these prior to the

Big Bang. You could say that the Hindu's "I am" could be "true". You could say that Beauty might have been an image of possibility in Being's imagination, in its purpose to create experienceable beauty. But for beauty to exist there would have to be something to assess. In a singularity, how could that be? Goodness seems to be pretty much out of the question, as it is clearly relational and there was nothing with which to make a comparison.

In sum, there may not be all that many attributes that are directly derived from the beginning. I'm guessing that the primary ones are solitude, observation (consciousness), curiosity (inquiry), assessment (making distinctions), imagination, and choice (active participation). They are fundamental to who we are and seem to be required in order to create, and for that reason are irrevocably interlaced. But of even these, how could any exist without duality? There must be something to observe, there must be something to assess, to be curious about, to imagine, and to choose from. Some distinctions are necessary for all of these. Beauty, appreciation, love, and the like also require duality, but it seems to me that they require some other degree of separation. Some other, or other thing, must exist in order to be assessed as beautiful, to be appreciated or loved, and so would show up immediately after the initial creative act. They will certainly seem like primary attributes, given how close they are to "the beginning" so they are, in a different way, fundamental traits. Regardless, I think that being familiar with all of them, in all of their subtle variations, makes it easier for

me to discern the direction in which my ancestral choices are steering me and thus allows me to participate in this life with greater clarity and alignment with those choices. I can actively choose to “ride the horse in the direction that it is going,” as Werner Erhard once said, which is to engage with them all consciously as I come upon them within their myriad expressions.

A PERSPECTIVE ON LOVE

“It is free-will alone....which I find to be so great in me that I can conceive no other idea to be more great; it is indeed the case that it is for the most part this will that causes me to know that in some manner I bear the image and likeness of God.” – Rene Descartes

I have noticed for some time that when people speak of love in such terms as “all you need is love” or “God is love,” I experience some resistance. Given that it is my policy to assume that even the mildest form of irritation represents a gateway into something deeper – an aspect of negative Shadow – I decided to dig into that a bit.

Certainly, one thing that I have impulsively said about my reaction is that on the rare occasions when I am in a state of absolute stillness, aptly called the Witness state, there is no love there. Observation occurs but it comes to me as solely visual. I’m not feeling anything experientially, no frequencies, no flow. As I have said, sometimes I “see” that energetic movement out in the apparent distance somewhere, and sometimes I can even see my own thoughts riding those flows. But the “I” that seems like the source of observation is not “in” any noticeable flow, nor is there anything to generate thoughts there. Since the

“I” is without attributes there, I have, upon exiting this space, thought that the “I” is in its most pure form. And, again, there is no love there. I will acknowledge here that Aurobindo, no slouch when it comes to the exploration of consciousness, did see love beyond the Witness, but I have not been there yet so cannot speak of that.

The thought that came from this current look at the topic was the question of what love actually is. I’ll begin with the most basic fact that love is a range of experiences that we have applied a linguistic label to. My personal experience of love is that “it” is energetically distinct for each and every person or thing that evokes it from me. And it does not even appear exactly the same each time with each person because, as I see it, neither they nor I are in the same energetic space each time we are together.

Every definition of love that I have looked up requires duality. Love is an experience that one has for someone or something. So in the beginning, when there was only Being or god or whatever you want to call it, there could not have been love since there was only “a singularity”. Now, once anything at all was manifested by Being/Becoming, then there could be appreciation (love) for that which was created. It does make sense to me, in fact, that Being would appreciate every single aspect of the manifest universe because every bit has come from Becoming’s choices, instigated by Being’s First Choice. So choice, in this perspective, is the source of all creative power and preceded love so it is clearly a more powerful aspect of consciousness than love. Thus, Being’s love and

appreciation for the result of every creative choice seems to me to be an attribute that came “into” being immediately after the initiation of the manifest universe. I’ve already stated my agreement with Steve McIntosh’s view that that “[Being] transcends itself through the development of creatures who can experience becoming perfect in time.” In other words, its intent in generating was the possibility of its energetic offspring (like us) to choose (free will) in our personal experiential locale so that we too would be able to love (appreciate) that which our choices manifest, just as Being does with the all of it. We get to choose what will make things more perfect in our lives at the level of consciousness and in the environs that we inhabit. We appreciate our environment and everything that we have created, or co-created, and Being loves and appreciates every bit of it. So love is the experience that Being has for the created. As a muted reflection of Being, we create and love just as it does. But choice comes first in every case.

Now given that “I” am 13.8 billion years downstream from that initial creative act, love can absolutely appear pervasive. From any perspective, other than pure Being at its inception point, love IS pervasive. Appreciation for the created is inherent at every level in all of creation. If the energetic aspect of our planet communicated directly to you in understandable language and said “I am God and I love you,” it’s very unlikely that you would question that immensity. Yet compared to our star, our galaxy, or our universe, it would not be the whole story. We’ve got a

very, very narrow range of perspectives. Give love its proper place, but creative choice must also be given its proper place.

THOUGHTS ON LOVE, SADNESS AND WE SPACE

“The things that we love tell us what we are.” – Thomas Aquinas

“Falling in love” does, in fact, have a sense of motion associated with it, which is why this term exists. It’s like our depths are naturally in resonance with the depths of another and our normal experiential range feels that gravitational pull into the deep. Since our own depths underpin all of our daily conscious experiences, all of those experiences feel the stability of those longer wavelengths. The motion we rightfully call “falling” seems to bubble up through every experience we have and the normal solidity of our sense of self becomes more transparent and we “fall” through its dissolving support into the newly revealed depths.

I felt that instantly when I first met my wife. I just knew that we were related. We “fell” for many years and at some point long ago, reached a relative energetic equilibrium. As I see it, our depths are no longer experientially deep. Rather they are very present for us in our everyday lives – as we are in orbit around each other like binary stars. That feel of falling is no longer

experienced since we are in proximity and there is no longer a distance over which to travel, or “fall”. We are in communion and that communion provides the solidity of being close; we are a “We”.

This sense of communion, I believe, is the same with family. I loved my parents but it was not often that the actual experience of “I love you” arose in my consciousness such that it demanded expression. I was in their orbit from the day I showed up here, and perhaps before. Yet when they died, my connection to them could not have been closer to “me” and what I was present to was sadness. They were no longer in proximity, and the gravity that held us in relative orbit – a sense of “We” – was gone. So my thought here is that the sadness was the experience of the loss of their gravity – the loss of our We-ness. In that loss, part of me became adrift from our anchoring in that “We”, and as a result I am a bit less connected to that particular deep collective We-space.

I have worked with many people during my professional life and, with a few exceptions, I felt fond of all of them when it was time to move on. On this basis it seems to me that the more time we spend with others, the more of that deep and natural “We” tuning works on us, whether we are conscious of it or not. That type of coming into deep tuning does not feel like “falling” due to its slow pace, but we do end up in a deeper level of communal resonance. I have witnessed this when tragedy has struck former co-workers, as I feel a deep empathy arise and naturally reach out to them. I feel their loss of

We-ness. We are all related and our experience of that is, at least in part, a matter of our ability to experience our own depths and to sense those similar frequencies in others. That sensibility allows us to touch their depths and know them “where they are”, or more precisely “where a shared “We” is”.

It is true that we do naturally resonate more easily with some people than with others right off the bat. The co-mingling of frequencies occurs on an unfathomable number of wavelengths and the ones that lie in our depths are just closer to some people’s than others. With these sorts of connections, we do have an easier access to those very deep communal spaces but, given our common ancestry in growing out of this planet, ultimately we arise from a common source so that the closer our experience comes to that source, the more “We” experience blending into a singular I.

So perhaps love is the experience of moving towards a resonant We, and sadness is the experience of moving away from one. The experience of “We” itself has less movement – thus feels more like an I – as our collective gravity has us in close proximity. The greater the velocity in either direction, the more relative impact we experience as an individual. We are moving towards a collective “We” or moving away from it. Either way, it may be simply the movement back and forth from a very broad waveform, which we experience and have named Love or Sadness depending on the direction.

GRACE

“Forget not that the earth delights to feel your bare feet and the winds long to play with your hair.” – Khalil Gibran

I’ll start out this piece by noting that all experiences are transitory. I will also say that due to the fact that everything is in constant motion, any assessment or meaning that I assign to a particular experience comes to me in one instant that will never be repeated again in precisely the same way. So this description, like everything else that I have to say, may be temporarily useful but it will eventually transit out of existence regardless of how much energy I apply in order to keep it congealed for a time.

In my current thinking, as I have stated before, Becoming is incessantly creative and all of the energies created by that intent down through the eons are still experienceable; though those that are most upstream are mostly imperceptible in the maelstrom of the more localized frequency ranges in which we typically play. At every level along that pathway, the manifestations of Becoming’s creative nature are displays of beauty, and are therefore intended to be appreciated. I have access to the experience of beauty on all of the levels at which I have

current conscious awareness, and that obviously includes those expressions that are perceptible to the senses of this physical body. I can hear a beautiful song, feel a warm spring breeze, see the majesty of the Milky Way, and taste the glorious flavor of Ben and Jerry's "Chocolate Therapy". Each has its own impact on me, depending on how focused I am and how much I choose to immerse "myself" into the experience of appreciation. That immersion momentarily extracts "me" – my current point of attention – from the creative downstream flow of Becoming, and "I" drift upstream a bit and contemplate the beauty of what is observed and appreciate it (and/or assess it for modification in line with further perfection).

Now I'll flip the perspective to being on the receiving end of appreciation instead of doing the appreciating. When my children were little there was often an invitation, sometimes verbal, of "look what I can do!" or "look at me!" They seemed to drink deeply of any praise given. They clearly yearned for it. It is, as I see it, a microcosm of the inherent cycle of creating and appreciating, on which my writing rests. The child does or makes something about which they are excited, and then shares it in order to have that creation appreciated. They soak up appreciation and are pleased with themselves, I would say, for making a contribution and being recognized for doing so. This process exists in an inconceivable number of ways, and on an inconceivable number of levels of awareness; the grander the creation – that is, the larger it appears relative to my current perspective – the grander the potential for

appreciation. And given the stream of consciousness from the dawn of time until this moment, focused points of awareness at every level and perspective are appreciating what “they/it” observe and are always being appreciated from “above” – upstream – at the same time.

In my current view, what some call grace is the experience of being appreciated from a level much deeper than that at which my energies are normally attuned. As with all other words, there is an energetic experience associated with grace. I will describe it as a multitude of light particles (or micro-waves) falling down through me, much like a steady delicious “light-rain”. I have not experienced this from any other direction or in any other form, so far. The first time I thought of this, as what might be called grace, was when the light particles gained enough volume to provide in me the experience of being wholly enveloped in “de-light”, as this rain of light particles passed through. “Maybe this is what they are calling grace” is what came to mind.

I do see this particular delight, this grace, as an experience generated by the recognition or “allowing” of appreciation to rain down from some upstream “I/We” – a fluid singular collective – that was created on “my” way to my current focused experience of the “I/We” named Justin. It also appears to be very same energy as me appreciating something, as if when I appreciate I am providing a pathway for grace to transit through me, cleansing any energetic debris as it rains downstream to what I am appreciating.

It seems to be related to the energy of pleasure. When one is tasting something “divine”, one tends close the eyes and reach energetically “up” to be lost in the incoming flow of these same light particles. It is just at a different velocity. A fuller flow from the depths might be experienced as bliss.

At all levels a particular “I/We” is both the source and chooser of its creations, and a source of appreciation for all creations at its level and those it can perceive. Appreciation, from the beginning of time, infuses every level and can be experienced at each level in the range of frequencies that any given “I/We” can perceive.

ENERGETIC PREFERENCES

"We are as mysterious and as awesome as this unfathomable world..."
– Castaneda's Don Juan

Here I'll describe some observations on preferences. Preferences influence our immediate choices and are most likely the result of our earlier choices, currently conscious or not.

There are a number of ways that I experience the flow of frequencies **in which thoughts are not involved**. Since I've already relayed that I consider these, and not thoughts, as real (relatively), these traits or tendencies seem important to note.

1. Pure unadulterated flow moving every which way of its own accord seemingly unimpeded by my conscious attention.
2. This is experientially the same as #1 but added to it is an experience of pleasure.
3. This is experientially the same as #2 but a form of choosing appears. Some aspect of "I" is periodically, but ***automatically***, seeking pleasure by choosing to merge with a particular frequency. It also avoids

relative dissonance by diverting attention from a frequency, closing off that pathway.

4. Again, this is experientially the same as #2 but some aspect of “I” is *intentionally* choosing the direction of flowing/merging. Though there are still no words here, it is clear that some aspect of my awareness is actively selecting which direction to flow into or close off.
5. Flow stops for a moment, “I” skip over what seems like a tight bundle of intensity, and I arrive at the absolute stillness of the Witness state. Though there is no energetic flow of any kind, frequencies and preferences are visible, somehow, out “in the distance”, to the Witness.

It is numbers 3 & 4 that are particularly interesting to me. They are essentially the same except that one is automatic and the other somehow chosen deliberately. What I’d like to distinguish is that there are preferences. It seems likely to me that these preferences are the result of earlier upstream choices (similar to cultural conditioning), though perhaps there are simple enjoyment factors inserted in some fashion. But what is true is that I’ve witnessed them, and that both aspects seem to exhibit tendencies of curiosity and pleasure seeking (appreciation).

It must be noted that all of my descriptions of these observations occur after the experiences themselves. This “I” is immersed in experience and there is periodically a micro-second on/off, a momentary slowing down of

attention, where a sequence of events occurs. In an instant, after exiting experience, observation occurs followed by assessment. Then on some occasions there appears to be curiosity, followed by preference, and then choice of direction. It is my suspicion that this nearly instantaneous sequence is occurring all of the time. It happens so fast that it appears as a single event, but I suspect that it is not; the events are sequential. I think that if I could slow my moment-by-moment experience down, I'd see the entire sequence every time. This is reflective of the fact that I experience time differently in upstream consciousness (longer wavelengths) than down, as I have spoken of before.

I'm saying that it is the nature of frequencies to flow in one direction then another, up and down (metaphorically) like any sine wave. They overlap and ride upon each other in a vast number of up/down rates. The rate of any frequency that I am experiencing is based on the wavelengths at which my consciousness is currently focused, and the observation/assessment/ choice sequence noted above occurs at a rate fast enough that I'm typically blind to it. But it is there and apparently habitual.

INCLUSION AND EXCLUSION

*"To get the full value of joy you must have someone to divide it with."
- Mark Twain*

This essay piggybacks onto my earlier ideas on the rationale for looking good. Given our premise that there is one Being, of whom we are all expressions, then it is logical to assume that somewhere in our depths we are conscious of this fact. There must certainly be a myriad of levels of communal resonance, developed down through the eons to where our particular attention is focused right now. I think, therefore, that in our interactions with other people, we are at least subtly aware of being included in that oneness of Being or excluded from it; implicitly or explicitly. Our sensitivity to that inclusion or exclusion will likely be experienced as resonance or dissonance at some level. At deeper levels, its impact would be much more subtle, and at some depth disappear into ranges where the wavelengths are too broad for us to yet perceive.

When my way of expressing myself leads to being understood, I allow an opening to a deeper resonance with Being. Given that Being is my source, this obviously resonates in a harmonic fashion; it feels good. When I

experience rejection, slight or profound, I sense a dissonance, a pushback, and on some level feel detached or separate (though more accurately it would be a label applied to a feeling assessed as dissonant). The relative depth of a given conversation, my attachment to a particular perspective, my state of openness or vulnerability at a moment in time will, at least in part, determine the level of connection or disconnection that I “feel”. The question for me then becomes, how much of another person’s self-expression I can include. Can I tap deeply enough behind any communication that evokes dissonance in me, and tune farther into their depths where I can see the point at which I, and they, are in relative resonance? If their response was an impulsive pushback from perceived exclusion, like that which expressed *certainty* can evoke, can I let that expression roll out of them into my depths and include it? My absorption of their expression of exclusion leaves them with emptiness. And since longer wavelengths are relatively broad and quiet, emptiness is reflective of the larger expanse that they presence and will thus resonate as inclusion (recognition; being known again).

Now part of the paradox of being here is that in order to be able to assess what would make my personal environment more perfect, I have to have a unique, thus separate, perspective. So that which allows me, as an aspect of Becoming, to assess and creatively choose from a particular perspective, also separates my awareness from the inclusive nature of Being at some level. In other

words, in order to participate in creation, a distinct “I” must separate itself despite the fact that it always wants to experience being included/belonging; its fundamental state.

So, I will again note that some fundamental aspects of Being and Becoming appear to be mutually exclusive. In this particular interplay, in order to have the experience of one, at some level you have to give up the other, at least momentarily.

CHOICE AND SHADOW

“You will not be punished for your anger, you will be punished by your anger.” – Buddha

In the piece “Choice and Appreciation” I proposed the possibility that there is a flow of choices all the way from the “Big Bang” to my moment-by-moment choices right now. From an energetic perspective, that means that every single choice upstream has some impact on the energy that is represented as me, since I am sourced by the entirety of that stream.

I’ll return to my “Siemens” analogy about levels of awareness. Choices made upstream always will have some impact downstream. Those upstream choices will impact a wider array of downstream people and processes in their organization but typically at a more subtle level. Upstream choices are reflected in me primarily as preferences, moods, ways of being, tendencies, worldview, and the like. They can act like an overarching steering mechanism. They obviously are experienced, but I tend to be most aware of them when I’m not actively engaged in anything. What is most visibly impactful are the choices made with clear and present attention. Conscious choices will most

often override upstream intent because, as I've pointed out, downstream shorter wavelengths tend to mask the longer ones. You're not likely to be thinking about your overall commitment to life while you're zipping down a mountainside on a snowboard or trying to put a squirming child into a car seat. Though your overall commitment is reflected in your individual choices here, making an impact in this world still requires taking action within these local frequency levels where it can be experienced and appreciated.

With that as a basis, it makes sense to look at the choices that were made after I arrived in this body, since that frequency range is closer to where my attention is right now than something that occurred in a less dense place. I am not denying that earlier choices from past lives or bardo realms have an impact, I'm just saying that those choices will be less discernible here than choices made once we are anchored here.

I will point out that in early childhood our attention was less focused on the details of what we now see as day-to-day life than it was after enculturation was completed. It is easy to see that infants are not quite able to bring their attention to bear on any particular thing at first. That is developed with practice. It seems to me that enculturation is, at least in part, the training process required to become focused on, and the ability to manipulate, the energies of which this place is made.

I'll provide here an example of how one of my choices was made and how it still impacts me today. The

thought process for this part of the perspective was initiated in either an “est” or Landmark course long ago, I don’t remember exactly when. I’ve made my energetic additions and stirred their idea around a bit so it reflects only how I see it in this moment.

In elementary school I was caught by a classmate repeating something that I had agreed to keep secret. The first thing that happened was the experience named embarrassment, which momentarily stopped my mind; there was silence. What occurred next was the thought that I broke my promise, thus “I can’t be trusted.” The third was a promise to myself to always keep my promises in the future, to “be reliable.” These two statements were cemented onto very long wavelengths of the near silence evoked by embarrassment. These long wavelengths are typically experienced as stillness, which can be described as openness or vulnerability. Choices or declarations made in those moments of relative stillness seem to hold real power, as they are laid down on those longer wavelengths. In Carlos Castaneda’s “Tales of Power”, Don Juan says “...any thought held when the mind is silent is properly a command.” I gave the mind two commands/declarations – “I can’t be trusted” and “I will be reliable” – and it simply said, metaphorically, “OK.” It’s a machine. I gave it a command – made a choice – and it ran the program.

Those words, and the associated frequencies, then retreated into the background as daily life went on. To this day I am very attentive to being reliable, and though societally this structure works very well, this particular

program created other issues. Firstly, I'm hyper aware of inferences that I am not trustworthy. And secondly, my declaration that I will be reliable was laid over top of "I can't be trusted." Being reliable contradicts the "fact" – since I said so – that I'm not trustworthy, so there is a dynamic tension there in my depths where both reside. So, no matter how much "superficial" evidence I gather for being reliable and trustworthy, there will never be enough of that evidence to override "I can't be trusted." The only possibility, it seems, is to do the reprogramming at the space on the hard drive where it was originally written, so to speak. In "The Four Agreements" Don Miguel Ruiz says "Breaking agreements is very difficult because we put the power of the word (which is the power of our will) into every agreement we have made. We need the same amount of power to change an agreement." Though today I am conscious of the original implanted command (Ruiz's agreement), the mechanism generated by my own instruction to the mind keeps running. Given that I am now aware of it, I at least have a measure of control over the expression of that flow and where responsibility is assigned, which in this model should always be me.

Another side effect of this mechanism is that people who do not keep their promises – are not reliable – irritate me. This is one way that negative Shadow reveals itself. Keeping promises and being reliable is one of my standards and is generally supported by culture as to how everyone "should" behave. But the "Catch 22" is that seeing people who are not reliable provides me the

evidence that, compared to them, I am. Therefore, I actually want this irritating behavior in my environment since it verifies that I am, in fact, trustworthy. So, I am always seeking it out, despite the fact that it upsets me. But the energy of that old “I can’t be trusted” command still rises through the energetic layers, and permeates the present while I continue the Sisyphus-like task of collecting evidence to quell the deep disquiet of my own making. It’s a “vicious circle”. But the mind is just acting upon commands that I gave it, and is doing its job, as designed. The mind is not the problem, my programming is.

How many times in your life have you declared, “I am (fill in the blank)”? Each declaration is accepted by the mind as a command, and lives on within you. The energetic level at which a command was placed determines how much that command will influence thoughts and behavior. I am saying that this particular manifestation of anger is a result of earlier choices, remembered or not. Those commands, in vast numbers and depths, have become standards that I use to present what I’ve deemed to be an acceptable identity to the world. They recede into the background after being implanted until called upon by some event. This includes both those that I deliberately put in place, as with the example above, or that I chose to adopt in order to “fit in”, following the flow of cultural conditioning. Culturally there are a multitude of these, such as “wait your turn, be considerate, clean up after yourself, share with others,” and the like. In each and

every case, with varying levels of consciousness, I made a choice. So not only am I responsible for the results of those choices, in some ways I “am” – or my identity is – a composite of those choices. I use every one of them to present this composite to the world and I assess the world from there. I see if people and points of view measure up to the standards that I decided are the most appropriate for me. When they don’t, Shadow arises. It almost always arises in an indiscernible mass of what appear to be particles composed of short frequencies, as it erupts from the depths, and I am unable to distinguish anything in particular. That mass overwhelms my “normal” processing rate and “I” am carried downstream in the onslaught. It displays as irritation or anger, at whatever level that flow leaves “me” (my attention). The intensity, thus exit point, will vary depending on how deeply the dissonance resonated but does tend to be much less mature than my norm.

There is a second way that anger, almost always an indicator of negative shadow, is initiated. Though the energetic experience is still a rush of energy downstream, the initiator is different. As I see it, this one is the result of frustration at not being able to complete manifesting an intention that is reflective of making my world more perfect/beautiful; Becoming’s intent expressed through me here and now. It could be as simple as finding a shirt that fits or as complex as completing my professional certifications. Like all intentional flows, they have a momentum of their own, commensurate with the amount

of effort and attention that I have given them. Anything that impedes that rate of flow creates some dissonance; called irritation if minor and anger if intense.

Not only are there impediments from the physical world, we are also impacted by the creative intentions of others working studiously to manifest their best intentions and, just like me, not always so consciously. It could be as simple as someone in front of you casually digging into the depths of a purse for one coin after another when you're at the end of a long in line at the grocery store. In language, this incident might be a violation of my standard of "be considerate" and that may or may not come to mind consciously. Note that many joggers don't stand still when they hit a red traffic light; they jog in place to remain, I'm saying, within a particular flow rate. Anything that impedes the velocity at which you are intentionally moving can possibly initiate a dissonance that is nothing more than an impediment to a flow rate, followed by the assigning of a description (a cause) to that particular disturbance. It can begin with what we call "impatience" but can escalate to emotions with much higher velocities.

THE NATURE OF CYNICISM

“Scratch any cynic and you will find a disappointed idealist.”

– George Carlin

As I noted before, it would be logical for one to assume that Being, in its original intent to create, knew with certainty that its choice would bear fruit. Given that we are offspring of that choice, on some very deep level we, like Being, expect that all of our choices will bear the fruit of our intent. That initial intent – manifested in the energy of Becoming – is our source so how could we not reflect it? However, the physical world in which we live requires a certain kind of effort in order to have an impact on it. It is said that this “gross” physical plane is more dense than the “subtle” and “causal” layers described in the yoga traditions and elsewhere. Whatever the difference may be, it is clear that once we arrive here, we have to familiarize ourselves with the nuances of how energy works in this particular place. In addition, we are competing in this world with others who are just as connected to Being and intentional about the outcomes of their choices.

Here I will again point to Steve McIntosh's quote that I used earlier in "Choice and Appreciation".

"What does a universe of existential perfection do for an encore? It transcends itself through the development of creatures who can experience becoming perfect in time. That is, to achieve evolutionary perfection freely by choice, by effort, and even occasionally struggle, is to create an aspect of reality that did not exist in the state of existential perfection that we recognize as prevailing in the universe prior to the Big Bang."

Our experience of "becoming perfect in time" evolves out of our choices of what we see as perfect in the place where we happen to find ourselves. So in each moment we are making a choice, which we intend to lead towards something more perfect than what exists in our experience right now. That may be a choice of what to have for dinner, buying a house, or ending a war. Each involves a choice or series of choices. Often what we choose does not come to fruition. A pitcher and a batter have exactly the opposite intentions. A store may be out of just that item that you specifically went there to buy. What you intended to eat for lunch may have been consumed by someone else in the house. There are innumerable choices and outcomes every single day. How we react to these unfulfilled intentions varies depending on our mood, the amount of energy we've exerted toward their completion and likely a whole host of less perceptible impulses, derived from other underlying preferences. But in each and every instance, the frequency of that intent is

interrupted so there is some experience of energetic dissonance as that frequency is disrupted in some fashion.

I think that the repeated blunting of our intent generates a familiarity with that particular type of dissonance. Familiarity will cause us to name it, which gives us the ability to more readily recall the experience, and thus process it into another habit with gravity applied by the declaration. Like all habits, we become able to call it forth easily at any time. I'm thinking that as young children it was solely the experience of energetic dissonance that we did not like; on some level being instinctually "not preferred". In looking at my own experience, I'd say that if I was not able to fulfill my intention, it would, in some fashion, devolve into irritation, then frustration, resignation, and perhaps trail through stages down to cynicism. I actually think that it starts with the nature of Becoming itself. If its purpose is beautification, then after each creative act there must be a moment of assessment in which some version of "what could be more perfect" arises. With the inference that "this is not perfect" a hint of lack forms. Without immediate successful action to create what's next, this lack can certainly morph into a slightly magnified version, such as dissatisfaction. We don't experience ourselves with quite the creative power that Becoming has, so these incompletions, over time, likely became a recurring pattern. So it seems to me that feelings like dissatisfaction, resignation, hopelessness, cynicism, and the like, may often be sourced by the interruption of an intended

outcome that we, as aspects of Becoming, energetically expect to happen but are blunted or diverted in some way. It may well be that all “negative” energy begins in the dissonance of this blunting. This process is occurring simultaneously on the many experiential levels at which our choices are made.

The suppression of perhaps many layers of intent generates a residue, which we sense as an underlying unease. Internal statements like “That will never happen,” “It’s hopeless,” or “I’ll never get it all done” are representations of this energy. This can lead us to resisting the impulse to act upon ideas or inspirations that come to us, as we don’t want to run the risk of failure and the resulting disappointment. That would presence the direct experience of the dissonance we are trying to avoid.

I’m thinking that much of Becoming’s broader intent for the planet, manifesting through us, is being suppressed by letting “failures” dominate our energetic patterns to the point where inspiration itself is transmuted into the energy of cynicism, which acts as a braking mechanism. I do want to distinguish the difference between a healthy skepticism and cynicism. There is an energetic difference between a dispassionate statement “How will that work?” vs. “How the hell is THAT going to work?” One is an honest inquiry and the other is intended to suppress or make fun of an idea. That energy of cynicism can mute both our creative natures and our ability to delight in those creations

So perhaps all we need to do to reverse this trend is to bring our attention to the energy of cynicism, and consciously train our minds to notice cynical thinking and thoughts of resignation, to sense their suppressing energy and finally to disengage with that habit; to *let go* of those thoughts until the natural force of our submerged intentions re-emerges as natural imagination and inspiration. Then we can actively attend to their manifestation and appreciation. If that's the game, let's understand the mechanism and use it to OUR advantage.

SURRENDER AND POLARITY

“All being, it seemed, was built on opposites, on division. Man or woman, vagabond or citizen, lover or thinker – no breath could both be in and out, none could be man and wife, free and yet orderly, knowing the urge of life and the joy of intellect. Always the one paid for the other, though each was equally precious and essential.”

– Herman Hesse

The word surrender is bandied about in spiritual circles as the necessary active ingredient to the growth of one’s consciousness awareness. Though I will not dispute the accuracy of what is pointed to, I do have my own take on it.

I have long had a resistance to the use of the word “surrender” when it comes to spiritual work. The inference is that there is something that one is surrendering to. If you believe in a form of a second person God – and I am well aware of Ken Wilber’s articulation of first, second and third person pronouns and their ramifications – then that makes sense. I am not arguing against the existence of aspects of “other” – some collection of a “We” – that are experienceable on levels at which our depths cohabit with “them”. I am also not

disputing that the deeper one reaches into those depths, one might understandably experience the many – in some collective “I/We” – and view one collective of that relative singularity as divine. I do, in fact, believe that communing with all aspects of our depths is a necessary component of the growth cycle. What I am saying is that there is an experiential difference between surrendering in the form of, “you know better than I so lead me” and “this moment’s focused “I” is releasing its grip on the present view to experience the more subtle – the next moment’s “We”.

The first example relinquishes choice to someone or some otherness, inferring that the “I” that chooses is not responsible for its choices, which to me is never the case. This momentary “I” may receive intuition or insight but must then always choose to accept, alter, or decline that insight based on the current relevant circumstances in which it finds itself. ***The current “I” is always the master of its choices.***

I perceive the second example as a recognition that some aspect of this self is stuck on one of its created “I” positions, and is “letting go” – my preferred term – in order to release its current gravitational constraints and drift upstream, where a deeper aspect of “I” peers out from its relatively longer range of waveforms. The “I” in those ranges will more clearly observe the long-range alignment, or misalignment, of the choices occurring in the frequency neighborhoods that “my” downstream point of focused attention is dwelling on. Surrendering my

current declarations and certainties will, in essence, discharge Becoming of its creative intent for a while and allow my attention to drift towards the natural gravity of Being.

Up and down the entire spectrum of consciousness, the experience of the many (We) and a singularity (I) will always be accessible. There is a natural flow between the two. They are, metaphorically, two sides of the same coin. It is only a matter of focus. There is, in my view, an ongoing flip-flop between collections of my variable “I/We” and the associated perspectives.

I sometimes find it amusing that each perspective that I flow through, or flows through me, at any given moment tends to resist every other one at some level. In a manner of speaking, in order to be a perspective, the boundary that identifies its distinctness must exclude otherness in order to have form. That, I think, is the source of my sometimes knee-jerk resistance to many sorts of exclusionary declarations, even though I am aware that it is built into very nature of the “I/We” polarity. Energetically, the very existence of the “I/We” interplay depends upon the natural resistance that polarities exhibit. Without that multidimensional interplay, we’d have no playground. We’d be the Singularity back at the beginning planning to generate another. Some version of “I” will want to go out and play again.

SOME FACETS OF ONENESS

“All differences in this world are of degree, and not of kind, because oneness is the secret of everything.” – Swami Vivekananda

I’ve noticed what appear to be at least a few different uses of the term Oneness, which may each have some validity but are not universal Oneness so need some clarification, in my view. It is my inclination to assume that capital “O” Oneness is only totality, not the momentary experience of being at one with some distinct person or thing, not even the planet itself (nature). The planet is certainly large but not nearly the totality of the universe. I am going to distinguish Oneness from completeness, which I think has some similar attributes but exists as the end point for each creative act, following appreciation. If and when all of creation is complete, that would be true Oneness – the Singularity.

To begin, there can be a sense of oneness, at times, when people are unified in a single-pointed common goal, for example, the immersion in the creative process. In this case, the communal commitment to its creation strips away individual concerns and can blend the participants into a highly focused unity of intent for some periods of

time. This might be described as a communal agency. It cannot, however, be what I call Oneness because the entirety of everything is not included.

Others may point to Oneness as the experience of being one with the All, so to speak. It brings to mind an image similar to drifting off into a sensed communion with nature lying on a sunny patch of grass on a warm spring day but extended to infinity. In this immersion, an individual may give up thought processes in order to have the experience of the pure pleasure of merging/belonging. There seems to me to be a loss of “self” consciousness within that experience at its natural end point. That merged experience overrides the thinking mind and one’s individual identity is lost. In that loss, it is not possible to distinguish what one’s identity is actually lost in, since there is no individual “self” to have a distinct awareness of the experience. At the entryway to that threshold, however, there is awareness of some form of “other” or “others” – a pervasive “We” – that one is tapping into. Even if one felt in complete harmony with “nature” (rather than some group) prior to momentarily letting go into that vastness, there is no telling what one is giving in to. Giving into the “all” of this planet would be quite an experience but, again, is a far cry from the entirety of the universe.

One thing to note about this type of communion is that to have an assessment that there is a communing, the point of perception that notices the communion must be separate enough to be aware of its connection with the

“others” or whatever term one might apply. There must be a bit of separation from that perceived wholeness for that assessment to occur at all.

Now there are a nearly infinite number of possible collections of “We” that one might be in communion with. Each of these experiences of communion is unique, and wonderfully appreciated in its own way and engenders the experience of belonging. I’d not call any of these intermediary experiences Oneness. Each is a case of the natural back and forth flow between “agency and communion” – the up and down of a frequency – in much smaller increments than “all there is”. We touch upon the perceived isolation of individual identity and the inclusion with others, though we are rarely completely lost in that inclusion for long.

True One-ness would be when there is only One, that the entirety of the universe is included. At that point of true Oneness, there would no longer be any “others” to be One with. Everything is unified in a singular whole. So this facet of Oneness would be closer to the experience of being completely alone in space with no manifest anything. I don’t think that this Singularity is what most people are thinking of when they are imagining “Oneness” but would be Oneness in its most complete form. Of course being that alone might cause the One to create a universe in which there could be “others” to be in communion with.

The *Witness* seems something quite different than my other descriptions of Oneness and though it may not even fit, it is worth mentioning. There is no apt description of that place so even though it could perhaps be conceived of as a form of Oneness, I'd rather leave it in its indescribable pristine state since nothing comes to me to say about it.

DELIGHT, DISSATISFACTION AND MEDITATION

*“The whole evolutionary impulse of the universe brought me about
and then woke up to itself in me.” – Daniel Schmachtenberger*

The purpose of meditation and similar mind quieting practices is intended, at least in part, to extricate oneself from the relentlessness of the mind’s thinking. There is true value in that, but I’ll start off by pointing out what is almost never appreciated, that thinking is also an integral part of Becoming’s beautification process. So if, as I’ve proposed, Becoming’s choices down through the eons have localized a focal point in this place (me), then along that pathway “I” and “We” have chosen the tools necessary to complete both our personal desires of perfection and our less conscious or unconscious broader communal commitments as well. Thinking is clearly used in the way humans both assess what our current status is and the direction that we intend to go next. It is the tool by which we assess, inquire, and then take action on what was perfect a moment ago but, after appreciation, leaves us looking for the next best thing.

Now we should always stop and first delight in what we did create, as that is why we are creating. We have every right, and it is our nature, to delight in all that has been created, whether that be by us, other humans, the planet or the broader universal intent of Being. Thus pleasure seeking is also fundamental to our individual experience of Being's delight. This also tends to be disparaged in some circles, as was the case in my ashram days. A renunciate gave up all desires of the flesh and that path was to be admired by the rest of us. This effort was intended to assist us in letting go of all participation in this "illusion" in which we found ourselves, and that work was serious business.

It does seem true that this underlying pursuit of perfection and delight, in such a vast energetic playground, leaves us with minds endlessly searching for the next best experience, so there is value in letting go of that stream of energy and allowing it to go on its way without "us" – that is, our particular attention. This is to some degree what sleep does but doing so consciously does seem to awaken us to those more subtle energies that reside in deeper layers of that dynamic flow. From that vantage point, the intent for beautification takes on a much broader picture of what is beautiful, as I have said. It takes into account more people, things and experiences, which make clear that more complex methods are required in order to impact these grander vistas that become visible to us. This striving for a broader view of perfection is reflected beautifully in the preamble to the U.S. Constitution:

We the People of the United States, *in Order to form a more perfect Union*, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America. Though it is still evolving, every single individual has the “god given right” to create and appreciate as they please. The need for this Constitution was initiated by dissatisfaction, a dissatisfaction which may have been initiated by individual circumstance but transitioned into an inquiry of something larger underlying that discontent, and this became visible due to its pervasive presence within the community of individuals.

So the experience of discontent or dissatisfaction is not a bad thing, as long as it is used to propel us into action rather than a place to dwell in. From very subtle to oppressively inescapable ways, it is a precursor to assessing what comes next in Becoming’s ongoing intent to beautify on both individual and collective levels. At some point the process transits from the personal – “This is no longer the most beautiful possible experience so what can **“I”** create next?” – to the collective “What will **“We”** create next to improve **our** experience?”

Each and every level of consciousness reveals what can be delighted in, what isn’t perfect from the present point of view and in which direction “I/We” might take perfection next. So at least some of the options, in every moment, are to delight in what is present, assess and

create anew from where one is or shift to a different point of view, where the same three options are also present. Meditation is one tool for shifting to a new point of view, and this particular tool is what often unearths these grander views (vertical travel) rather than jumping to something different within the same frequency neighborhood (horizontal travel). This vertical “within-trospection”, if you will, and tuning to a broader collective intent, represents the deeper currents in which we swim and from whence we came. It’s like our Siemens technician becoming aware of the CEO’s knowledge and intent, as well as everyone in the command structure between them. He can then align his daily choices to be in tune with the entire spectrum that is visible to him. Bringing those more global intents down into the frequency ranges in which our manifestations can be experienced by others can be seen as our collective – thus perhaps “divine” – intent.

LOST AND FOUND

*"You make your choices and you live with them."
- Bill Murray; Groundhog Day*

How often do you find yourself deviating from a particular task due to something fascinating that has distracted your attention? Often, I would guess, is the answer. It could be as simple as stopping to greet an excited puppy while walking to the store and chatting for a while with its owner. Sometimes one thing of interest leads to another and you'll soon be putting off your original task to pursue the other. If, for instance, the distraction is a charming human being, it could change the course of your life.

This may just be how each of "us" got here in the first place. If, as I proposed in Choice and Appreciation, this "I" is at the end of a very long stream of choices, then it seems to me that the only reason that a distinctive identity even exists is due to a choice made by an upstream perspective that is still very much "me" (my collective stream), and that choice still lies in my lineage.

As I have said above, perhaps any given "I" is just a transitory expression of a set of perspectives that comes

together in a particular moment. Another way of saying this is that whatever comes out of my mouth is a singular expression (an “I”) of an experiential state that reflects a set of collected perspectives at one particular moment in time.

Perhaps, like our distracted selves, one particular focal point/perspective followed its curiosity and went traipsing off to pursue something of interest or to create something it had imagined. It is still tethered to the connections of its source (its collection of perspectives, its “We” stream). They are still there but the awareness of their existence is muted by its attentiveness to its current pursuit. How then does it find its way back to the conscious awareness of its “clan” and its collective intent?

It seems to me that it would be of use to remember the upstream choices that brought “this expression of a We” here in the first place. At a minimum, the current I could then consciously choose with both its current interests *and* the intent of the broader “We” in hand, as I’ve pointed to before. On some level that deeper intent is the subtle fuel driving the overall direction of “our” focus and with that knowledge we can “keep the faith”, so to speak, with the choice of both the broader and the localized “I/We”.

But in order to have an impact in this place, the frequencies of this location in the universe must be brought to bear. We have absorbed and practiced the knowledge required to be competent with the frequency ranges within which we operate here. If we are to bring

together the connection of any higher intent with our current aptitude within the operating ranges of this place, we must be the conduit that allows them to merge from that origination point and come into resonance here. We are like a “step-down” transformer, which takes one voltage and reduces it to comport with the requirements of a device that works at a lower voltage. We are the pathway that connects higher intent with local frequencies, while also accommodating their operational needs.

What may be so, and I think likely, is that there was a particular reason that a collective “We” (as an expressed I) chose to be encapsulated in a body in this place and time. If so, there would be some value in discovering this so that the particular intent may be fulfilled. In the same way that I surmise an “I/We” separated off from its clan to follow its delight, the same pattern overtakes us here and, in our curiosity and joyful exploration, we lose track of what that “I/We” had intended to do here. Now I’m not ruling out that the purpose of some may simply be to explore, and that “they” may be fulfilling their intent by being at play. There are infinite ways to experience any given moment, thus an infinite number of ways to fulfill our intent. But it does seem that if the consciousness of the planet had an intent in creating beings of our sort, then there is some very broad purpose on which we’ve all, in some former merged “I”, agreed to collaborate.

One of my fears as a young yogi, trying to escape this place, was that as detached as I could be, when leaving here I might forget the density of this place and choose to

return some time in the “future”. So kudos to those of us who, at some higher level, agreed to deliberately and consciously serve the interest of the greater “We” in this narrowed field. At least for me, it sometimes feels like a sacrifice to have done so.

ASPECTS OF DISTINCTIONS

"The important thing is not to stop questioning. Curiosity has its own reason for existing." – Albert Einstein

I have noticed that there are at least two different types of energy when it comes to making distinctions, which I take as a primordial trait:

Narrowing – This type of distinguishing notices the attributes and qualities of what is being examined by narrowing the focal range of the observer. This has the flavor of agency. Narrowing requires intentionally adding energy to the point of attention. Distinctions of narrowing add gravity, which pull one into the frequency ranges of what is being examined. It seems like it might be our inherent curiosity delving into the layers of creations not of our own conscious making.

Widening – This type of distinguishing notices the attributes and qualities of the container in which components are held by stepping back and observing. Widening requires intentionally letting go of focused attention and allowing particulate similarities to reveal the pattern of the parent energy. Distinctions of letting go release the gravity of focused attention that is holding specific norms, habits and the like in place. This seems to

be the process of revealing upstream choices that were made in this identity's particular lineage.

These two appear to work in concert, another example of the flow of agency and communion. For only in flow can contrast, thus distinctions, appear. It is in movement from one perspective to another where distinctions become visible.

Nothing at all occurs without distinctions. Making distinctions is perhaps the most fundamental of all traits, except consciousness itself. But could consciousness even exist unless there was something to be conscious of? If so, it wouldn't know.

WHO I AM NOT

“God is not found in the soul by any kind of addition, but by a process of subtraction.” – Meister Eckhart

Given the vast nature of my energetic experience and my belief that a nearly infinite number of choices brought some aspect of focused attention to this particular point, I don't really ever expect to know “who I am” and I am quite at peace with that. I am, however, quite capable of letting go of habits and perspectives that have accrued over time to hold “me” in the frequency ranges that I tend to be most attuned. This letting go, observing and assessing illuminates where “my” choices have brought me and provides a wider view of my nature. Not only does that experience feel less confining, as the narrowing of focus is released – a momentary experience of freedom – but it provides a view of the source of that choice, which both satisfies my natural curiosity and grants a broader perspective from which to modify my daily choices. There is no telling how far back in time this might take “me” but the logical end is the Singularity, the all-encompassing “I”, Being. I tend to doubt that this individuated “I” will reach

that ultimate Singularity, but if I were to make conscious contact with our star, that would be pretty cool.

WORLDS INSIDE A WAVE

*“Wisdom is knowing I am nothing,
Love is knowing I am everything,
and between the two my life moves.”
– Nisargadatta*

I want to bring back an idea that I mentioned briefly in *Frequency Soup*, which is that the shortest of wavelengths appear to be particles when viewed from an experiential “distance”. I used a metaphor about the feel of the space of the Grand Canyon versus a bee’s wings buzzing next to your ear. I’m not saying that these faster frequencies are particles, but they do feel like they are due to their relatively small vibrational wavelengths.

The cells of this body, for instance, live in a moving and vibrant world that I’m oblivious to unless there is something dramatically wrong occurring there. There is surely an entire world of frequencies in those ranges, much like the flow of the ones that I experience in my everyday “soup”. So I suspect that there are whole worlds, both up and down the temporal frame-rates from where my current experience exists, that are nearly infinite from every perspective in any direction. The faster frequencies seem like particles if viewed from longer wavelengths but

they are really just other frequencies. It is a matter of relative scale. But strangely enough, when I allow in the flow of a multiplicity of “We” energies simultaneously, it initially feels like particles, before the “I” is lost in communion with them. Upon emergence from that space, they are again assessed as feeling like particles. So, in some way it is a matter of choice/preference, as to whether I’m experiencing flow as the singularity of a wave or the multiplicity of a “We”. No matter the scale, it is quantity that appears to matter. If I am experiencing flows of waves that are individually discernible, which is the case the majority of the time, then I call them waves. If I am entirely immersed in a vast collection of minute waves, all in the same general range, I call them particles. If I experience that I am fully engulfed in a single flow, so that no others are noticeable, then “I AM” is all that is present. In that experience, flow of any kind is masked by what I assess as that singular rate. And I’m really just assuming that it is a flow since it’s just relatively still, and not the absolute stillness of the Witness. And *all* flow contains preferences, no matter how subtle they may appear from the current perspective.

Now maybe there are particles and I just can’t tell the difference between a large collection of very small frequencies and particles. I don’t tend to dive into these collections of vibrations, as I have a preference for the longer ones where relative stillness and awareness lie. In the flood of the particulate there is appreciation and pleasure, there is grace and bliss, but there is no Self-

awareness. In that experience, I am a human being lost in a merged state in a perhaps planetary-sized Holon without reaching the singular Self-awareness of that Holon. The admission price for bliss is the loss of Self-awareness; the loss of any singular perspective. My experiences of bliss and grace – nearly identical and particulate – are assessed after exiting that place, much like the Witness state. But unlike the Witness state there is no memory of being aware in there. There is no Witness, no perceiver. It is as if “I” arise from unconsciousness. The shifting in and out can be very rapid so one might appear to be “in” it and aware, but that is not my experience of that state.

My natural inclination is to observe rather than appreciate so I don't tend to seek the particulate. I do know the route towards pleasure/bliss, but pleasure and bliss are just not experiences that I'm most naturally attracted to. [This would seem to skew all of my writing with an “observer bias”]. Despite my proclivity, I do think that in order to be complete I must set observation aside and attend to both the singular (choosing) and the plural (appreciating). There does seem to be a constant, infinitely layered undulation from filling to emptying (“I” to “We”) and sometimes I need to deliberately choose to exit observation and participate. Indeed, my survival depends on actively choosing, such as finding food, so I can't avoid that and appreciating seems to be the natural outcome of completed intentions. In fact, the level at which you are actively choosing is reflected in the level at which you experience appreciating the results. The inflow and

outflow of given frequencies are waveforms so would be of equal measure. This occurs at many levels of awareness so the more of your depths you have access to, the more capacity you have to create a beautiful outcome that will resonate with others who have access to those same depths. Their recognition of collective resonance empties you of that set of wavelengths and that emptiness allows the next layer of more subtle energies to be distinguished. And the beat goes on.

GRAVITY AND CHOICE

“Because there is a law such as gravity, the universe can and will create itself from nothing.” – Stephen Hawking

If one posits that a singularity has nearly infinite gravity and that because we believe that Being was all that existed before the Big Bang, that “Being” is represented by science as a singularity. Then it follows that this Singularity had infinite consciousness, at least as far as I can conceive, since there was nowhere else from which consciousness could arise. For me this points to there being a relationship between gravity and consciousness. I do not myself know how that form of consciousness can be understood, but in his book “The Phenomenon of Man”, Pierre Teilhard de Chardin said “....we are logically forced to assume the existence of rudimentary form (in a microscope, i.e. an infinitely diffuse, state) of some sort of psyche in every corpuscle, even in those (the mega-molecules and below) whose complexity is of such a low or modest order as to render it (the psyche) imperceptible -” He believed that consciousness inhabits every level of the material world even though our particular type

of consciousness does not appear in the minute in a way discernible to us.

I've said that choice is the source of all creative energy, which I've been calling Becoming (the evolutionary impulse), and that the result of First Choice is the manifest universe. Thus choice initiated the dissemination of the Singularity's gravity. In that dispersal, consciousness (focused attention) got more diffuse – dispersed into all of the particles of the universe – and gravity too became less concentrated due to that diffusion. Yet each particle in that universe still reflects the gravity of its parent. Each has less gravitational impact than the Singularity from which it all originated, but each does have some gravity and that will bring particles together if they are in proximity.

I have pointed out that in my personal experience, focused attention generates an energetic flow that has a gravity of its own and the more intense the focus, the more gravity. We mimic the actions of Being and Becoming in that communion is driven by the gravity of our original oneness – the Singularity's pull – and expansion is driven by the creative choices of focused attention. We choose to create that which beautifies our individual landscape and that in turn expands the complexity of the manifest universe around us. The gravity of oneness – its inclination to re-collect – manifests in one form as the impulse to share the beauty of what we've created – individually and collectively – so that every bit can be appreciated by all of “us”. And that sharing brings

us into alignment in such a way as to generate more energetic connections, more gravitational attraction, and thereby more concentrated consciousness, which opens up a broader flow of upstream attention and its associated intent. So it does seem that choice disperses gravity in the process of differentiation, and afterwards the familiar oneness of gravity will bring the particles together to interact, to commune. Somehow, it seems to me, it all has to do with conscious attention.

However, the star has gravity and our planet has gravity, and I don't know how physical gravity and the gravity that I experience as the result of focused attention are related. My curiosity is waiting for an insight on that and so this thought stream, like all the rest, is still evolving.

MINDFULNESS AND MINDLESSNESS

“There is an ecstasy that marks the summit of life, and beyond which life cannot rise. And such is the paradox of living, this ecstasy comes when one is most alive, and it comes as a complete forgetfulness that one is alive.” – Jack London

Here I’m going to create a distinction between some types of attention. They are very different but have some interestingly similar traits.

The Witness state is a state of mindlessness, in fact a state solely of witnessing. There is no thinking there, no frequencies, no mind, nothing of any kind. Distinctions are available just outside the threshold of this place, but not within. One thing that is very clear is that there is no Justin there, nor anything or anyone else. It is assumed, upon exiting, that time has passed, but there is no knowing how much.

Then there is the immersion in pleasure or grace – appreciating or being appreciated, which I’ve described as the downward flow of particles. Immersion in this experience also tends to be mindless. The more one lets go into the flow, the more pleasure/bliss there is but the

less self-awareness there is. Any “Oh my god this is good” seems to be expressed *after* being completely “lost” in the experience. Identity tends to disappear in that flow of pleasure, though it may be very brief. When lying down on the grass to enjoy a sunny spring day, sleep often lies on the distant side of that pleasure. Sleep is an energetic outreach in the same direction as grace – tapping up and allowing in – and though it is somewhat different in feel, I think they are related.

I see Mindfulness as clearly different than the two outlined above. How many things can you be attentive to at one time? Let’s say you are in a restaurant eating a hot egg roll. If you intend to be “mindful” you could pay attention to every way in which your tongue moves the food around to dissipate the heat, what the teeth are coming into contact with, the sounds of chewing something crunchy, the consistency of the filling or the shell, or the flavors that most jump out at you or the more subtle ones. You could just pay attention to one portion of the shell at the fold, which is particularly hard. What does it mean to be mindful? As with frequencies, the possibilities are immense. Every moment of life can be experienced in an infinite number of ways, and it is all a matter of where your focus of attention is. So being mindful appears to be a choice of where to put one’s *full* attention. If you are fully engaged on any one thing, like perhaps the sound of chewing in this case, being deliberately mindful can silence the mind to a great degree. It is full attention on one particular thing. Keeping it

focused there, however, will typically require continuous intent.

I once had an experience where I was so lost in a project that over 5 hours had gone by in what seemed more like 2. I actually assumed that the clock in the room had gotten screwed up somehow, so I went downstairs to find out the “real” time. The moment I realized the actual time, it occurred to me that being fully involved in a creative act – the purview of Becoming – there was a loss of identity and a time dilation. It was different from the time dilation of Witnessing, in that it was full engagement rather than full detachment. I will note here that it also appears different from the full attention to the eggroll above. In that case, though initially consciously attentive, the act is pleasure seeking (appreciating), rather than creative. In my experience, creativity has a higher flow velocity than pleasure seeking. It also requires a greater degree of effort, of intent – ongoing choosing at some level transmitted through to this present moment.

On two occasions I have awoken in the night in a state very different from any other. I experience my “self” as a tight ball of intensity, a mind over-full. It felt as if all frequencies were so compacted that their condensed state allowed for no movement at all. It was pure potential waiting for a choice. There was no “outside” of me. My normal experience of frequencies is that they are distinct from my perceptions of them and they are just passing by. I can, in a way, experience them on the outside, like wind, as they are transiting through. In this particular experience,

there was “nothing” out there, as I could sense no “out there”. I was enclosed but not by anything. Though my thought process did exist, it was very slow. I remember wondering if this is what it was like at the beginning, before the Big Bang. It was empty, nearly silent but not completely so. There was no impetus to act in any way – which later made me wonder where the impulse to choose comes from. There was nothing to choose from because the compaction of energy was such that there was no movement from which to discern any boundary. There was nothing distinct *to* choose. Yet, I do recall choosing to fall asleep again and I remembered all of it extremely clearly when I awoke in the morning. The rate and feel of thought in this space was similar to the flow rate that I remembered – after the fact – in the creative endeavor noted above. There was active, deliberative thinking and assessing going on, but just no creative action in these two nighttime cases.

What I’m pointing out in these experiences is that it seems that when full immersion occurs – full Becoming, full appreciating or full observation – they have attributes of mind quieting and time dilation. In each case, it can only be described afterwards and there is no experience of identity for some period of time.

THE ONCE AND FUTURE SOLITARY I

“Life is the flight of the alone to the alone.” – Plotinus

If in the beginning was God, Being, Spirit, Source, then there can be no doubt that we are, in our deepest Self, solitary. You may call that whole and complete and that is sensible too but with no “other” it is still solitary.

Sometimes I find it strangely curious that we are such social beings, ever desiring to be included, to belong, but I think that what most imagine as unity is some kind of a fully re-collected “We”. If we all re-merged into total inclusion the full “We” would become the original “I” that was in the beginning, solitary. It is as if we long to be whole again by seeking each other out, but that inclusion ultimately eliminates the “We” and inclusion ceases to exist in the Singularity. “We”, in the final merging, would be granted the full inclusion that we sought and be alone again.

On rare occasions I appear to sit in that aloneness, seeming to be in this energetic experiential space by myself with no one to discuss it with. I spent the better part of my life staying busy enough that I could avoid that the

experience of alone-ness. Perhaps the original “I” created this place because it too wanted to stay busy, to play at something with “someone” to avoid the solitary.

But the conundrum for me is that any experience is nothing more or less than that experience; that’s it. The label of solitary, alone, happy, fulfilled, and any other naming is like pointing to one photon in a bolt of lightning and calling that description an accurate portrayal of all that “It” is with nothing left out. My occasional irritation at having to be in this world is a description of a particularly intense energetic flow at one moment in time, but the rate at which I’m experiencing time in that “moment” varies the experience so.....it’s all fluid and naming is futile at some level.

This transitory “I” is mixed up in the vast flows of collective “We’s” generated by the beautification choices of many transitory “I’s”. But what the “I” is, and what chooses, will remain unknown. Still, this I is really curious about it.

EMPTINESS, EMPATHY AND SADNESS

*"We choose our joys and sorrows long before we experience them."
- Khalil Gibran*

When I was very young I felt like I did not fit in. I was mostly silent, as both my mother and I recalled it, and tended only to observe the world rather than participate in it. It seemed to me that I saw sadness everywhere, whether or not that was on display at the moment or not. That is not to say that I saw everyone as sad all of the time. It was more like when they were in any non-animated state, what seemed to me to be lurking in the background was a solitary, lonely quality that seemed sad to me.

I recall that a deep well of sadness sat at the doorstep of a silent, empty place I would sometimes enter. Within that silent realm, it was peaceful; I was safe. But what it took to get to that silence was distressing, and the demands of the world would inevitably call me back out of it. The only exit was through that pain, that sadness, and reaching up into any activity required passing through that space. That deeply painful place lay at the core of my experience, and I dreaded it. I experienced it as a vortex,

like water going down a drain, pulling me ever downward into bottomless emptiness. And falling into the peaceful silence was infrequent enough that I more often just experienced the depression of those plumb-less depths. I clearly remember waking up some mornings wondering how I would make it through another endless day. Time moved very, very slowly near the bottom of that well.

I was aware that as pervasive as the pull of that vortex seemed to be, being busy pushed that experience into the surrounding energetic background. So, in my mid-teens I decided that I was going to deliberately keep myself busy, as often as possible. Actively focused attention drives out everything not within that focal range and it did provide that function in this case. The vortex did rear its head from time to time over the decades, but my commission-based job, raising children and “self-improvement” pursuits gave it little chance to remain in place for long.

One downside to that choice was that being busy also served as a way to shut down my empathic tendency to reach into the pain of others. When I was in elementary school, people did tend to come to me with their problems. Looking back it seems like I could resonate at the level of their pain and somehow mitigate their distress. But that put me right back in the place I was trying to avoid so I did deliberately try to create a barrier to my natural tendency to reach out and sooth. When days seemed eternal, looking at a lifetime of those days was just not an option.

Accepting the premise that we all originated from a single source, it seems logical to assume that there is at least some level of “missing” that experience of unity. Sadness may just be a manifestation of that subtle experience. I am thinking now that the depth of “missing” was the natural experience for me to emerge into when first arriving here since, I’m surmising, that I was more connected in the territory that I emerged from than I seemed to be here. It’s almost as if I brought the experiential memory of the space that I came from here to this place. I didn’t, perhaps, acclimate as readily to this focal range as others did and so I brought frequencies too long to be easily accommodated here. I was thus less able to leave them in the background as I attempted to focus here. It does seem logical to me that I can’t be any more separate than in physical form and though the physical form confirmed my separation, it did not completely blind me to my former more merged experience.

I AM ALONE, OR NOT

"When so many are lonely as seem to be lonely, it would be inexcusably selfish to be lonely alone." – Tennessee Williams

We come into this world as infants who surely seem more merged with deeper aspects of Being, or whatever you'd like to call it, than those who have been here a while. It takes time for us to train our attention consistently to this particular physical environment. Somewhere during that process we achieve a benchmark level of separation.

When I was 6 we moved into a larger house in a new neighborhood closer to the university where my father worked. It was full of children. After a week or so, I don't really remember, I went to my mother and said "I don't think that there is anyone in the neighborhood my age." She said, "Well, Christine Daley is about your age." In that instant I realized that she'd known that there were no boys my age and had kept that from me. In my little mind, I thought that if I couldn't trust her to be honest with me, I was really alone in the world. That declaration, in that silent moment, made it effectively true. Many decades later I remembered this event during some course

at est/Landmark Education, where they were specifically looking for such a “break in belonging”. I went to share what I’d seen with my mother and as I relayed the story she said, “I remember that! I regretted it the moment that I said it but it was too late.” Even she saw the impact that it had on me and remembered it all those years later.

It seems to me that at least one component of the process of being trained to be in this physical world comes in some form of a declaration that “I am alone.” It may be “nobody loves me, I’m not good enough, I don’t fit in” but it is something along those lines and is typically painful. The “I”, in that moment of declared separateness, realizes that it must take responsibility for its choices as a solitary individuated entity. If it is going to survive in this world – to get what it needs and wants – it has got to take charge and make it happen since it cannot guarantee the same resolve from anyone else. The responsibility for energetically localized choosing is declared and owned. Given that on some level each of us does have to make our own way, it makes sense that we do have to come to that declared state at some point. But this also, at deeper level, reflects “my” acceptance of being Becoming’s local representative of the beautification process from my individuated perspective. I choose.

I’m not sure that it started with the event with my mom, as I was always a quiet soul, but I often experienced a deep sadness and “I don’t belong here” was what I sometimes said to myself. Initially I was just depressed, but somewhere along the way I developed a sense of

“resentment” at having to be here, as if I was forced to or came reluctantly. I don’t really know where that came from but it was deep. Over years of spiritual reading and pursuits I came to assume that on some level I chose to be here, yet occasionally still blamed some “others” for leaving me here, as if I had been deceived or not given all of the facts before choosing to come here and was then abandoned. It took a while but over time I acquiesced to the fact that I am here, though I can’t say that I’m always pleased about it.

Often during my spiritual journey I’ve described an experience of being “strapped to the front of a freight train”, when the downward thrust of energy from some seemingly “higher” place displaces my normal experience and demands attention without cognitive explanation of what is to be attended to. Energetically it seems like something deeper is rushing forward into my consciousness and bringing with it all of the intervening energetic wavelengths. This experience is always distressing, occasionally frightening, and I am mostly irritable when in that energetic onslaught. My sense is that this is the source towards which my “resentment” is aimed. And yet it seems that my discontent may actually just be with the velocity of that flow. It feels like a more intense version of my sense of certainty, that space from which clear creative choice arises. So it is perhaps the case that some deeper level of choice – made and forgotten – is manifesting through this forceful energetic flow.

While writing recently I had the experience of a merging with that energy, now seen as those “others”. It/they seem tuned to my writing. In some fashion I tuned to it in such a way that it no longer felt aggressive. The writing seems to be acclimated to that flow and may be the manifestation of that flow’s intent. In one moment the thought that arrived on the page in the midst of that tuning was “I am not alone.” I was momentarily quite at peace in that space; the antagonistic relationship that I once had, and will assuredly have again, with the “others” is gone for a while. There was a sense of completing a circle that began at 6 with “I am alone” and the beginning of the end started with the re-cognition that “I am not alone.” In the revelation that one aspect of my experience here has begun the process of completion, I have opened up to a new perspective where its dominance is diminished. I re-belong to some deeper aspects of one particular thread of “We”, all of whom I represent here and who seem to have something to say. Yet I recognize that the declaration “I am alone” is old, has accumulated decades of evidence as part of its survival mechanism and will thus continue to defend itself, as awareness begins the process of bleeding away its accumulated gravity.

As I have many habitual patterns since landing in this world, I’m not expecting to shed any of them quickly, but as I have this new tuning, and have a “story” for it, I can now both cognitively and experientially call it up whenever I remember to do so. My experiential world has a new place within which my many other perspectives can be

held. Given that it has contextually shifted them all, at this moment there is a sense of stability, which I don't often get in the fluid way that I experience the world. Everything looks a bit different and I have no idea what's next: more fluidity I'm sure.

This space will, no doubt, make this "I's" range of perspectives much more diverse but it is temporarily comforting to feel whole and stable.

Now to really go out on a limb, I had the notion during this experience that "I am alone" seems a likely experience that Being might have had before this universe was created. Who or what was there to relate to then? So our similar declaration here in the physical perhaps attunes us to Being's initial experience. In this case, however, over the eons the "We" have created McIntosh's "beautiful" playground for the declared solitary "I's" to participate in and appreciate and there will always be a flow between the two.

LETTING GO

“Once you realize that the road is the goal and that you are always on the road, not to reach a goal, but to enjoy its beauty and its wisdom, life ceases to be a task and becomes natural and simple, in itself an ecstasy.” – Nisargadatta

In the essay “Climbing Wavelengths” I noted that babies do not need to be trained in “letting go”. Initially, letting go is their natural state and they are being trained to focus here in order to grasp and get some relative stability in the wavelengths at which we operate. But once they are well-grounded adults, it seems important to bring that finely honed cognitive ability to bear on the choices that were made, both before and during the process of bringing our focused attention to this “place”. It is my view that we consciously chose to be here, and that part of the process of acclimating to these frequency ranges is to at least bring that same conscious capacity into our cognitive awareness here. If we are to fulfill our intention for being here, we must first and foremost become conscious of what it was. Regardless of whether we came to play, create, observe, or whatever, in order to actively participate in the completion of our intent, the first step

must certainly be to sensitize ourselves to the direction in which our preferences – the nudging of our earlier choices – lead us and to deliberately choose to move in that direction. Ideally, it would behoove us to be consciously aware of our intent for this particular life, and re-choose it in a form that will most fully manifest it here.

So, how do we come to dis-cover the choice or choices that resulted in this life? There are an immense number of layers of choice, but I examine most of the ones that I come into contact with in a similar way. Some show up as broad and subtle preferences which become apparent by observing every-day life. Others may better be described as habitual behaviors. Here I'm not referring to something simply repetitive, in the sense of putting fork to mouth, but habitual in the sense of something automated and not preferred. In both the broad and the particular I'm looking for what it is that is recurring. Examining them will reveal choices, typically laid down behind the manifestation of the behaviors themselves. The first aspect of the examination is to cognitively observe the habitual behavior, and see what patterns are visible within it, what repeats. The second is to ask how do those habitual actions or preferences feel? What is the flavor of the experience? This begins with choosing to sense what is present in the moments in which you find yourself in a repetitive behavior. Whether it is gross, subtle or causal, the body is the only input device that we have, and so the simple sensing of what we "feel" must be the place to start. This is not how we feel *about* it but what sensations

are being felt. What is important to note here is that you cannot examine feelings unless you are in the experience. If you are angry you could try and examine your thoughts and actions after the fact, but you can only observe the physical sensations that are manifesting in the body during the experience itself. So, if you want to fully unpack something, it is best that you be cognitively conscious during the event, but it is essential that you be sensually conscious during it. The first requires active inquiry and the second only observing. But, as I pointed to in *Language and Reality*, words and energy are linked by cognitive association and so what you hear in your head is directly connected to what you are feeling in your body, so it is most effective to do the work in the moment that the experience is occurring. I do realize this isn't pleasant or easy, but it is useful in making distinctions.

The overall purpose is to discover deep choices and in order to sense the subtle, one must reduce the activity in the foreground. This is typically achieved by some kind of emptying. If you've got a great listener in your life, this can be a wonderful thing, but they must empty you without adding other anchors. Anchors will provide you with a landing place, rather than allowing the silence in which emptiness leaves you to reveal your next threshold. Most people need some kind of letting go practice. There are many, but here I just want to look at the basic process. You cannot let go of something unless you first have a hold on it. So in order to let go one must first have at least a mild interest in a particular outcome. Its simplest form

seems to be observing something with some concern about what transpires, but not without any at all. This is like watching a sporting event in which you have some preference for who wins but would not be bothered by either team winning. The more investment one has in a preference, the more deliberately one must act to release oneself from that entanglement. The more energy applied to intention, the more natural gravity is accumulated and the more of an anchoring quality results. Thus, the more gravity that exists, the more effort is needed to extract oneself from that attachment. The point I want to start with is that some level of choice initiates the energy that generates the attachment and that “letting go” also requires a choice, a choice *to* let go. Letting go may appear to be, and in a way is, passive – a form of allowing – but it is initiated by a choice, which is active.

Letting go is a transition from focused to not focused, from activity to rest, working to vacation. The narrowing of attention, required to intentionally create, is released and the narrowed intensity of focus is freed to expand back into an effortless appreciation, or perhaps just observation. That release, the movement away from a creative act, is typically pleasurable. But letting go of a workday, for instance, does not occur at the same frequency range as letting go of some habitual behavior. This letting go requires stepping out of your normal range of attentiveness and viewing the behavior from behind, as something distinct. If you are to discover what lies at the source of the behavior, you must be able to examine its

contours and discern the component's traits. It starts with the recognition that something is occurring that seems to be automated. You don't remember deliberately choosing the behavior. In that moment, the observer appears in the opening and distinguishing begins. Letting go is a practice of repeated emptying and requires the recognition that some form of "holding on" is occurring.

For me, my yoga practice took deliberate choice for years. Sometimes I struggled to do it as often as part of me wanted to, other times it was almost effortless. But now it seems more like an addiction, as now I am not willing to do without it. It has a momentum of its own, but achieving that momentum took a concerted effort over a long period of time. Like a rocket escaping gravity, the initial thrust is immense but once a certain altitude is achieved, less effort is needed to maintain forward motion. I practice every morning, with just a handful of exceptions, year in and year out. Within the practice, though sometimes just for ten seconds or so at a time, I lose touch with the experience of a body or thoughts and am floating free in ways I described in "Energetic Preferences". In that quiet freedom, there is not only a feeling of being boundless, but insights arise after thoughts return and much of what I've written in these essays began in those reentry experiences. The insights provide footholds in the new territory. Both the pleasure and freedom of the experience, and the grounding nature of the insights, have created a habit of letting go that is now preferred.

In one of my first “est” seminars the leader said, “I can’t tell you how pissed off I was when I realized that there would never be a time in my life when I could sit back and put my feet up.” Though I took that to be a recognition of the path of evolution going on forever, being a young yogi I still held to the premise of yoga that enlightenment was an achievable destination, one in which I would excise my experiences of the world’s suffering, and my own. It’s interesting that I could understand that the universe was infinite yet still expect to reach a stationary experience of the infinite. But with my continual energetic experiences into the infinite variability of flow, one day I simply knew infinity. It was not what I expected. I was immersed in the fascination of this endless path on which I traveled and marveled at its wonders and endless nature. My insatiable curiosity did not disappear with this experience. I could still be urgently drawn to investigate and be transfixed and delight in what I found but I let go of seeking a destination. Within the infinite, I also realized that there is likely an infinite number of ways to experience the infinite and I was not limited to that particular taste of it. And it seemed that letting go to that degree was a result of years, perhaps lifetimes, of intentional choices. It was as if some aspect of this “I” was intent upon a broad creative act, and that creative action allowed “me” access to the inverse portion of that waveform, appreciation. Active choosing seems to create the possibility of the equal and opposite level of letting go into appreciation. The amount of energy used to create

will be reflected in the amount of appreciation derived from that intent. We choose, then we release in balanced amounts. Given that we are the end result of eons of intent, we certainly have the capacity to let go into that expanse and appreciate vast amounts of creation. Yet, we have chosen to be focused here so it would seem prudent that we either deliberately continue on our chosen path or accept that we are complete with it, let it go and be emptied again.

A WELL-OILED MACHINE

“Every decision is a statement of who you are.” – Neil Donald Walsh

The mind is often pointed to as a “problem” and it certainly can appear that way at times. But it seems to me to be just a machine that, as I’ve stated before, does what we command it to do. “I am....” fill in the blank, and it just does what we told it to do. Any choice, declaration, command, etc. is an instrument by which we give it instructions, such as “I’m reliable”, “He’s a jerk”, “It’s hard”, “I hate that”, “I love you”. Part of its nature, which is what we sometimes disparage, is that it defends the commands that we give it, a form of a survival mechanism. It seems to me that any distinction generates a boundary between itself and anything else and that perhaps some survival mechanism comes along with the act of distinguishing. In the case of a command/choice directed to the mind, this means that not only is it to be executed as instructed, but also to be defended against contrary perspectives. It is the defense – typically represented as an aspect of ego – that is more obvious than our choice that created it in the first place, since

being “defensive” is frowned upon and interferes with our inclination to be liked/included.

Part of our conflicted nature is due to the fact that we have made many choices that are contradictory. We are often a mass of internal conflicts of interest of our own making. Internally we can chastise ourselves for acts or words that we regret, when in actuality we have simply allowed one of our own choices to override another. Choosing between any two is sometimes conscious, but more typically automated. The automation comes in the form of underlying preferences, which may depend on a range of things, but certainly one’s “mood”, how far upstream the command was placed, and the amount of energy (intensity) with which it was put there. The declaration “He’s a jerk” is a pretty narrow focal range, but “I’m reliable” is flavoring a wide variety of behaviors and part of the mind is always on the job watching out to defend that declaration, that choice. The ones that are less deep, like “He’s a jerk”, are often easily discarded by being present to either our deeper commitments or to qualities in that person that resonate with our deeper selves. But those that lie farther upstream can be more entrenched and hold more sway. As in the movie “2001: A Space Odyssey”, the computer ignored what it considered the lower level commands of the astronauts and followed the instructions higher upstream in its program, its command structure.

“I am Alone,” as an example, was laid down deep by me. It is also in direct contradiction of the natural gravity

of Unity that calls us to be re-cognized as the One – in the form of being included/belonging. There is thus always some underlying tension between the two. Commands that are laid down in the deep quiet, upstream, tend to be more universally spread throughout our awareness and we are typically much less conscious of them. We may be aware of how they manifest but assign blame for that reaction elsewhere. If they are threatened, more energy seems to be brought to bear to defend them. The mind is very, very attentive to its duties and to the level of energy and intent originally used to create each choice.

For this reason, it is often difficult to resolve inconsistencies within our choices. First and foremost, we must become conscious of a conflict, and this often becomes visible to me personally by what irritates me or generates stress. It is my custom to think that everything that makes me angry is the result of a choice that I made so it is always an opportunity for discovery, whether I like it or not. But what is also clear is that when conflicting choices meet head on, the mind resists any transition that will weaken either's integrity. One of them will surely have to "lose" and that manifests as stress. Rationalizations tend to assign fault elsewhere, which keeps the underlying commitment hidden from my conscious thinking. This is only a way of putting off what will assuredly arise again, and again and again.

Most often in these instances my mind is full of rapid-fire thinking and feels very "static-y" (high frequency). I know that these thoughts have nothing to do with the

“real” underlying issue, though I will often drag it out until I acknowledge that I am really stuck. This is, fortunately, infrequent but I eventually do an exercise that I call “emptying my mind onto paper”. I write down every single thought that comes to mind about that issue. The mind does tend to drift off onto something that came out on the page so I do have to keep returning it back to the topic at hand. When I feel like I’ve gotten everything, when the mind is seemingly empty, I pause for a minute or two and then start writing again. In nearly every case, at some point the real source of the problem comes out, in the revelation of some old declaration. It always feels like my mind let it out accidentally. The mind’s nature is to defend commands and it just failed to do so. It seems to me that the rate of flow itself was responsible for that mistake, in that it exceeded the capacity of the associated language anchors to keep up – the flow was just too fast for the mind’s wordsmithing. The layer at which they had been attached was incompatible with the larger wave that washed them away.

Energetically there is a crescendo of a sort, where the waves get more and more particle-like and get congested “in my head”, along with their corresponding thoughts. That feeling is what I take as the clue that I finally need to sit down and “write it out”. My rationalizations get very rapid, noisy and stressful as the underlying grander wavelength threatens the range at which they have purchase. The tsunami of deeper awareness is a threat to their distinctness and they react to hold their ground. The

tsunami itself exacerbates their frenzy but it does seem that I must choose to name all of their concerns – complete them in a sense – before the parent energy is revealed and they acquiesce to awareness’ underlying commitment.

One way to view this layering of commands is that at each given moment in time I am focused on something in particular. I make my choices based solely on what I am present to. The jockeying of previous commands for dominance at that moment is dependent on my current energetic focal range too. But regardless of where it started and where it ends, it is always a matter of some choice being made. Even a letting go practice is initiated by a choice to do so. So it can be said that every moment of my life is exactly how I have chosen it to be in a given moment.

There is nothing wrong with the mind. It works perfectly. The programmer must be conscious of what commands are given, and though those commands are constrained to a great degree by earlier choices, there still appears to be a modicum of free will – a tendril of the Singularity – presenced in the act of choosing. There are people who’ve had near-death experiences who have said, “my whole life passed before my eyes.” Extrapolate that out and imagine the time frame between the Big Bang and now. The original intent of the Singularity may appear have a minuscule impact on us, when looking from the vastness of eons down to the temporal rate in which we

currently experience our lives, but I think that it is here infusing our every choice.

MIXED FEELINGS

“The problem, simply put, is that we cannot choose everything simultaneously. So we live in danger of becoming paralyzed by indecision, terrified that every choice might be the wrong choice.”

– Elizabeth Gilbert

Imagine what it would be like to be a 5-year-old who was told that he would be going out to a playground with every conceivable playground apparatus, toy, drawing and painting materials, tasty things to eat etc. Further, he could have anything that he might imagine, and that he could remain there for a lifetime. Some might be overwhelmed but many would be so excited that they'd flit from one thing to another, wanting to play with everything all at once. There was an episode of the original Star Trek series much akin to this playground called “Shore Leave”. The crew was exhausted from some recent workload and a few officers when down to what seemed like an uninhabited planet to ascertain if it was suitable for recreation. All sorts of strange things started appearing out of nowhere and interacting with them, and each thing was something that one of them had been thinking about, such as people that they knew during their lives, World War I planes, knights

on horses, and the like. Dr. McCoy even “died” by the hand of the knight, only to reappear later. As it turned out, the planet was occupied by individuals who were solely there to operate this “playground”. It was indeed designed to bring into being anything one might imagine in order to “recreate”, to play. Even death, in McCoy’s case, was temporary so that one could be fully engaged in every marvel and still leave the playground whole, complete, and refreshed.

I’ve sometimes thought of this life being a bit like that. Perhaps before choosing to come here and incorporate, we saw the possibility of what our power of choice made possible, and what this dense physical world had to offer in the way of a place to play, to create marvels in and to share with others. In turn, we could reap the beauty of what others had created and were creating. And that is certainly a possibility, but it takes practice to manifest in this place and we have competition from every other creative creature. Each of them is also intending to manifest their most perfect experiences. Children are forever imagining fantastical things that this physical universe may not allow at all but the earth – and its many energetic layers of being and temporality – encourages us to imagine wondrous things to create, experiences to have and to delight in. We might indeed be able to come back after a lifetime and give it another try.

My point is that, as with the 5-year-old, there are uncountable things to be insatiably curious about, to play with, to imagine, to create and appreciate, and

innumerable wonderful souls to share it all with. Not only that, there are just as many points of reference from which to view any of them, and every location from which one might peer out will include the possibility of being perceived from an “I” or a “We” perspective. The options for creating and appreciating are unfathomable and the playground is ours. The proverbial “monkey mind” is no surprise given the enormity of the available options. Yet this excitability is a natural reaction to these glorious and enchanting fields in which we find ourselves if we could but see it so, at least on occasion. It is another space to pass through, which should be deliberately enjoyed rather than derided. Doing the evolutionary work of discovering our deeper choices and bringing them into manifestation is also a many-layered and complex path to travel, requiring focus, choices, and energy. They are part of the menu too but not the whole meal. The entirety of it is vast and enticing, so sample what you like, act where you will and keep looking around.

MEANINGLESS

“All I know is that I do not know anything.” – Socrates

I have spoken of primary attributes, like observation, curiosity, imagination, and the like. I consider them primary but want to point out something important about these, and every other articulation. I started out in Frequency Soup stating that in my early experiences of energetic flow, frequencies were real and words were not. They gained a foothold in experience by riding along on some particular wavelength. What I also find to be true is that I can, and do, use the same word to describe a narrow range of similar frequencies. My experience of love, as I also mentioned, is quite different with each person in whose presence “I love you” arises in me. In truth, they come from a similar fountain but are different jets within it. It’s a bit like asking a parent which child they love more. They are each loved completely. They have a multitude of ways of being, some of which will be preferred over others, but the question invites the experience of the entirety.

Words cannot describe experience, they can only point to it and are thus limited. What I want to note here

is that without language there is no meaning. Love is a word assigned to a range of experiences. The experience itself has no meaning. All labels – god, agency, communion, intense, pleasure, light, resonance, love, and the like – have the meaning that we assign to them, but the experiences that they point to do not. I could say that life without meaning is depressing, but meaning and depressing are also just labels pointing to moving energy. As with looking out from the silent state of the Witness, there is apparent movement, but both apparent and movement are also additions to experience. The Witness could be called detached, dispassionate, not caring.....but those too are labels and only arise after leaving that state. Exiting the silence brings forth a myriad of perspectives – labeled energetic flows – all equally valid or invalid, depending on which perspective one chooses to heed. This often leads me to a state where the recognition of inescapability of perspectives evokes weariness and hopelessness, either of reaching any real knowing or “truth” or having any impact on this vast expanse of flowing energy. In my 20’s this state had me shout out “it’s all bullshit” in exasperation. My only escape was to keep so busy that I did not have the time to dwell on it. I can let go of the weariness by remembering that it’s just a label too but that takes an effort that the weariness itself does not want to expend. Plus, I do feel some kind of comfort in the slower version of weariness – melancholy – which has a soft flavor of lonely isolation to it. I am drawn to silence and one of its entry points, at least for me, is still

melancholy. In the vastness of this mindboggling universe, I wonder if Being didn't create this place to escape solitude. Forgetting itself in these corners of focused attention that we are, Being can have experiences that are different from the solitary. Of course, like meaningless, weariness and melancholy, escape and solitude are just descriptions added to an experience too.

WHO ARE WE?

“Trying to define yourself is like trying to bite your own teeth.”
– Alan Watts

I’m going to set aside the ultimate “Who Am I?” as it is beyond comprehension and so, at least as I see it, not relevant to how I am actively engaged in my own spiritual evolution on a daily basis. I do prefer Alan Watts’ observation that we (the mind) are focused points of attention. In my own current model, our particular focal point and focal ranges are a result of our choices, ALL of them down through the eons. Every statement such as “I am...”, “I am not...”, “I will/will not...”, “He, she, it *is*.....” (followed by anything) is a form of declaration/choice that directs our focus and our future choices. After the fact, they direct us in the form of preferences – or avoidances – of which we are mostly unconscious, despite the fact that we were their authors. There are not only an infinite number of these choices, we are energetically impacted by the choices of every form of consciousness around us and all of their choices, particularly their declarations about us. It is no wonder that we often feel like things are beyond our control. In

spite of the fact that all choices ultimately originated from the same source, our localized selves are in a playground of our own choices and have lost contact with most of those that are upstream. It is only our inherent power of choice that gives us (me at least) a semblance of control when the “I” speaks. But in many ways my actions here are limited since all of those upstream choices – those that “I/We” once made – narrow the options that are consciously available to me in this localized experiential range. My “letting go practices” do seem to provide a broader view, which illuminates the general direction, and often specific choices that I made “long ago”. The choices of those longer wavelengths “ring true” so I allow them to guide “me” most of the time. But on occasion “I” do have the sense that this life here is so distant and inconsequential to some higher “I/We”, from which I sometimes peer out in silence, that the directives are unconcerned about the impact on this localized “me” and so this me ignores that gentle push and “makes its own choice”.

Yet we are also the Singularity, which is the source of all focus and choice. We inherit that ability to choose and in one sense *we are choice* and, “as it was in the beginning,” every moment of appreciation can only occur as a result of some choice, some creation of beauty. Indeed, I think that all choice at every level, down through the layers of time-sense, arises from the Singularity and is expressed at each and every point of its attention. Each choice occurs with some resonance of Its certainty, as

every appreciating “We” step aside when choice occurs. Choice dispels all distractions, all experience and all “others” – including past lives – in the instant of declaration. Some layer of “We” then returns to enjoy the result and evokes a declaration by the Singularity, “This is Beautiful!” Observe, assess, imagine, choose, enjoy, repeat.

The Hindus say that god created the world for Lila, which is play or sport. Like any game, once you become familiar with the rules, play becomes second nature. As the nuances of the game begin to reveal themselves, you become better at producing the outcome that you intend. The questions to answer are “What have you already chosen and what do you intend to choose now?”

You may win or lose any particular game, but participation and enjoyment are always part of it. Go out and play.

SHORT STUFF

Below are a handful of decades of notes to myself, which I think are useful reminders.

Allow people to be the many ways that they are.

You will never have all of the facts, choose.

In each moment, be willing to give up every notion you have about who you are.

Whatever you are experiencing, it is just another space to pass through.

What you don't want to acknowledge in yourself is presented to you by the universe in the form of other people.

Making up the rules as you go is a habit of creative beings. Use it well.

To be here with these friends is enough.

Each point of view justifies its own existence.

People will seek “belonging” anywhere they can find it

In day-to-day life, little kindnesses matter.

There are plenty of thoughts to think. Give it a rest.

Conversations alter who you are so the company that you keep matters.

There is nobody to examine but me.

All upsets are antique.

Who you are being will be reflected in who they are being.

The story that you are telling never happened.

Clearly acknowledge where you are. Only then is it possible to move on.

Run your act, touch no soul.

When you know another, it removes their need to be known for a moment and silences their mind, and yours.

Fixed positions are not natural and, in fact, not possible.

We are like a particle of light. The more accurately you can identify its location, the less accurately you can identify its speed. Light's nature is to be moving at high velocity.

Acknowledgement is the affirmation of re-cognition.

Presence will reveal your patterns to you.

When you have examined all of your points of view on a given topic, the choice is obvious. It emerges in the silence that remains.

You are a wellspring of possibility. Apply words to it and create or the words will be applied automatically and you will create.

Your insights are not universal.

There is nothing wrong.

You are responsible for how you assess external stimuli, all of them.

Speak your heart into their listening and you will be known.

Living in the present is a series of endless choices. Integrity is being responsible for each of them.

“Everything that I know to be true, isn’t.”

CONTRIBUTION

*"I arise in the morning torn between a desire to improve the world
and a desire to enjoy the world. This makes it hard to plan the day"*
– E.B. White

Lastly, I'll share a quote from Werner Erhard. Now it has turned out that when I looked up several of the quotes that I've used here, many were phrased a bit differently from what I had remembered. Since this next one is from an old cassette tape that I once had, I can't check it, so I will just have to relay it as remembered.

"Perhaps the most important thing in a person's life is to know that they've made a contribution."

I love this because it represents creation, in what was generated as the contribution, and love – a form of appreciation – which is the source of the impulse to contribute. It's a beautiful manifestation of the ongoing interplay of Becoming's creations and Being's appreciation of the created.

It is my intention that these writings be a contribution to someone. Hopefully at least one distinction has

provided freedom from a fixed pattern, an opening for curiosity, or a platform to take off from.

*What are you experiencing,
right now?*

*These ideas are creations of my imagination, just
as we are creations of Being's imagination*

Afterword

No, I can't really tell anyone how to experience energy. I'm certainly not going to recommend LSD, which opened the doorway for me. Though that route forcefully demanded that I pay attention, in retrospect I was sensing similar feelings before that but just didn't know enough to pay them any mind.

You cannot give someone an experience. Traditional types of "practice", including religion itself, were attempts by an individual who had a mystical experience to create a context within which that same experience might occur for others. The tendency was that the context required form, and the form became codified into what we call practice or religion. That form all too often became the sole focus instead of the experience it was intended to contain. Another problem is that we are all tuned to different wavelengths so don't always react to a given practice the same way.

With that being said, I will point to a few things in my yoga practice. In the Sivananda method, one gets into a posture (asana) and relaxes there. After a minute or so, in most postures, one moves further towards what is considered the ideal position, and relaxes again. At the end of each asana, one rests supine on the floor for a minute

or two. The relaxation component is just as important as the posture itself. Getting into the posture requires intent and effort, and relaxing is letting go of that intent. As I see it, this process is energetically identical to focused mental attention and letting go of those thoughts. So in the asanas you are training the body to learn a process that is then recognized by the mind, and it begins to fall into a habit of letting go of thoughts too. One advantage this has over simple meditation, for those of us who are kinesthetically sensitive, is that a contrast experienced in the body between tension and relaxation, follows one after the other, so is readily apparent to the bodies (gross and subtle at least).

In my early days of practicing yoga I had taken a few deep breaths before beginning a Sun Salutation. I raised my arms, bent backwards and felt an incredible rush of energy race up my “body” and I found myself in a clean, clear, nearly silent state of awareness. I don’t know how long I was there but when I opened my eyes, I was on the floor. Luckily, I didn’t hit anything on the way down and felt wonderful. I started practicing this every day until I discerned how I could control the inrush, and also steer my body towards something soft to fall on if I overdid it. It is much more refined these 40 years later but I still do this daily. When doing the deep inhalations, I imagine that I am reaching up through the top of my head to a distant galaxy and breathing down the infinite into this body. I’ve showed this technique to some people with varying results but will explicitly say **be careful** if you decide to try it out.

I will not go on about consciousness raising practices about which so much has been written. I will simply say that every single experience that you have ever had is perceived through the bodies (gross, subtle and causal) so sensitizing one's self to those feelings will allow for distinctions to become visible that can not only be delightful, but also illuminating. Be aware of the rate and depth of your breathing. Be aware of the subtle differences each type of food has on the body. Be aware of the impact that each human being you are present to has on your senses. Look into their eyes. They too are flowing and your interactions with them change the both of you in ways that are noticeable. But we all tap into consciousness in different ways so this will not be useful for many. Just be aware of what the body is sensing.

Many of these essays, though edited here, can be found on my Blog, frequencysoup.com where I plan to continue writing.