

## DISSOLUTION AND REBIRTH

### Spiritual Warrior II - Class One (Transcript)

Most people in this world are far too focused on finding success and avoiding failure. Much too little time is given to actualizing an awareness of what really matters in this life—what it really takes to get through the day and live in the joy and the glory of a perfect existence. These people believe that worldly success is all that really matters. This is an extremely limited belief.

If you are chasing success, even unconsciously, with the mistaken idea that it is what really matters, you are having to deal with failures which dog your footsteps all the time—according to the “law of opposites”—and which then become your worst enemy. You are being stalked by your enemy all the time. This could hardly be called a balanced life, and if you are living like this, you are chasing your own tail and living in an extremely jeopardizing and limited way.

In the West particularly, financial success is directly connected to our sense of self-worth. If you have money, you must be worthy. If one chooses a career—say, as an artist—one may be successful without making much money. Yet one has to live with the idea that even though one has followed the heart in choosing that career, there is always the sneaky unconscious feeling present that one is not truly successful or really worthy. In other words, we are hooked into a belief that the two go hand-in-hand. If the money is not there, then we are not truly successful, and without success we are worthless—and its converse, if the money is there, then we must truly be worth something. We even talk of someone’s worth as how much they have.

Think of Van Gogh. He was not a financial success in his life. Indeed, he never even sold one single painting during his entire lifetime—yet after his death, his work revolutionized art, and recently his paintings have been selling for upwards of 50 million. Was he successful or wasn’t he? If he was not successful in his life, how come success came after he died? What is success anyway? Is there perhaps another way to measure it? Could we look at it from a soul’s point of view? In that instance, success may be measured by how much integrity one had or developed in one’s lifetime, or how awake one became, or how much humanity we had, or how generous we were. These are qualities of the heart.

We can measure success as development of the heart, and, in fact, this is done in our civilization—but more with our odd, rare saints and geniuses who are an unusual breed, seldom known or seen, and remarkable for their rarity and by their unique blend of luminous humanness. For the average human, he or she is usually seduced by the lure of the world’s trappings and by this deep, insidious idea—this connection between money and success. In this transformation work, we have to break the addiction to this belief which robs us of our soul. “For what profit a man, if he gain the whole world and loses his soul?” [the Gospel According to Mark]. This is the only thing which will allow us to be really free to be ourselves, indeed to find our true selves. Otherwise, we are driven constantly by the fuel of this usually hidden belief to make choices which are not always noteworthy for their wisdom in furthering our evolution.

This does not mean that one should avoid money or success or deny yourself from having them—that would only be the other side of the polarity. Money and success have a place in our lives, and they have to be processed along with all the other things until we are healthy with them. But money—and its mystique—is the subject of another talk at another time. I am more interested here in awakening you to the dangers of your attachment to success—success sought at a very superficial level, and money being one of the forms that it takes. When you are trapped on the success treadmill how can you ever get to a place where you allow yourself to see the fullness of existence in each moment—to appreciate, in full gratitude, the way in which Eternity supports every part of your life?

Every experience you have is filled with wisdoms that linger momentarily to alert you to your hidden depths, allowing the presence of Spirit to shine through in each moment, the blessings that abound in each moment. Because we do not have the pure perceptive eyes to see this, not nearly enough attention is given to seeing the astounding magic and the sweet mystery that each moment brings us—as, for instance when you share heartwarming moments with each other and with all aspects of life. Also, if you had the eyes to see beyond the conditioning, you would see how the Divine cultivates and tempers your spirit and educates your being with little experiences, until your shining soul is bare and passes naked through life, lost in the ecstasy of an illumined existence. Ah, if you could just open to the synchronicity of it all!

As you learn to live more from your heart, you will allow the feelings of appreciation to be there for yourself and others to enjoy. Life's real meaning is the cultivation of the garden of love, and you are the shining, holy gardener. This alertness to the divine romance brings out the poet in you—the ecstasy of seeing, through all of the subtle nuances of life, how all is a celebration of the perfection of being. Such artistry! Such synchronicity! What a creator the Mother is! How painstakingly she cares for all of us. Such amazing attention to detail!

I'm sure that you have had moments of seeing through the pressures of life to this level of magic—yet why are you not always able to sustain that state? In the main, it is because of a whirlpool of mind stuff which swirls through your awareness constantly—all the conditioned concepts, ideas, desires, fears fantasies and limitations that your life imprinted upon you—most of them quite without reason but happening anyway, disguised with an aura of logic because this is the way of the world you were born into.

An example of a concept would be, “All businessmen are sharks”. Heavy and strong thought forms have you in a gridlock, mostly in the unconscious, which are based on limited viewpoints, gross generalizations held by the culture and society into which you were born. Some of the areas where we have huge numbers of concepts are politics, families, the business world, the rich and the poor, and foreigners. We also have huge concepts or beliefs about ourselves, who we are, and how we should live, and these concepts drive us forward on the treadmill of life.

For the seeker, there are concepts born of experiences in early childhood and also from past lives. These past-life experiences are known as “samsara.” The samsaras are tendencies in the psyche, habits based on events from other lives which were repeated often enough that they are now overlaid onto current events happening in the present. Often they are of a pessimistic, negative and threatening nature, and they hold us in a deadlock. When this happens, we are

living by rote, and there is never any way that we can be fresh and innocent in the moment, allowing the moment to bring whatever it will.

To change this, we have to let go of our addictions to our own success and security, and ultimately we have to let go of that whole composite image which we have about ourselves—our identity. We have to leave the worldly paradigm that we were given in childhood and move into another, more expanded paradigm where things are somewhat more aligned to a higher truth and where we are open to the creative flow of light and knowledge from the Infinite. As well as being a doer in the world, we have to learn to become a receiver—a receiver of Shakti, the primal energy or flow, and of the sweetness of perpetual renewal. We have to open to the amazing synchronicity of the cycles of nature, aware of the infinite variations within the play of existence.

It is the nature of existence to run in cycles. Cycles of change are constantly happening in nature—we see them everywhere. So, too, it is the cycles of change which allow growth and evolution in our own beings. If we slow down these cycles momentarily and take a magnifying glass to this natural process, we can see more specifically what is happening. As an old cycle completes itself, it halts its process of growth and goes into a process of the opposite, a process of dissolution or decay. Then the prevailing order is changed.

So, too, do we go through a process of birth, growth, and then decay and death. These are natural cycles which occur within the boundaries of our birth and our death. Very often, the rebirth cycles, or so-called growth cycles, are the “yang” cycles where we express our inspiration outward in creative projects which fulfill us and bring us the satisfaction of having made something in physical form which can be seen by all—whereas the cycles of dissolution are associated with the “yin” energy and appear to be cycles of decay because the yin energy is an inward-turning energy. They are only decay if they are seen in terms of productivity in the world. The yin cycles are times of enormous growth. As we turn inward, we are renewing our being, often on unconscious levels, and in our culture this is regarded mistakenly as a slump or a cycle of non-productivity.

We feel useless when we are in an inner cycle. This is a great mistake! Granted, it is harder to see the changes and the rich inner growth, renewal and reorganization that is taking place, but that does not mean it is not happening! We sometimes even think that we are depressed during this time of great renewal. What a shame to burden it with such a low estimate!

In the process of self-discovery, we are choosing to grow beyond the boundaries which we were given as a result of our conditioning in childhood. For a variety of reasons, we are seeking to expand a pattern because we have found it to be too limited and confining. In order to do this, we must be in tune with the natural process of cyclical change. If we are able to see the method in which this process unfolds, we can become harmonious with it and allow dissolutions to take place at certain critical times in our evolutionary cycle.

The ability to practice the art of dissolution and rebirth has become an integral part of the pathway to liberation in many different disciplines, and for us, it is an aspect of the fast path. An

awareness of the process makes it possible for continuous dissolution and rebirth as part of our transformation.

When there is a discussion of dissolution, the subject of fear always comes up, especially for the beginner. The old pro has learned that the fear is not to be taken seriously, that it is part of the process of dying or dissolution—but the beginners, when they find themselves dissolving, may become swept away by the fear. It behooves us at this point to take a look at fear.

It is my considered opinion that all fear has as its root the fear of death. A number of people have said to me lately, “Well, I do not have a fear of death, but more a fear of living.” My answer to this is that this is a fear of death in disguise. If life were not threatening at all, would you have a fear of it? It is the risks involved in life that make us unsure of it. Risks at an ego level are nothing other than a moment in time when we confront our fear of death. I include the fear of maiming, destitution, abandonment, and loneliness as well, because, to me, they are a kind of death. They mean the death of life as we have known it. There are many kinds of deaths other than the death of the body.

In fact, in life, any situation where you lose power—even the smallest incident where you feel a loss of your energy reserves or power—will cause you to become most defensive, contracted and ready to fight. You are fighting to defend your life. Now, it may not be a life-threatening situation, but we interpret the loss of power as the beginning of a decline in energy. And every decline in energy, if it progresses to its furthest extreme, will end in death—this is what the unconscious belief tells us. So, we go on red alert the moment something takes our energy.

As we progress in this work, we become so detached that we begin to see that fear is just another frequency—one among the many that the ego uses to lock us into limitation. As we learn to dissolve, we allow fear to pass through without creating a reaction and a pulling back. We begin to realize that fear is a frequency, not a necessity or a reality.

Another point about taking risks—I would like to mention that there is another way of looking at risk-taking. I said earlier, “Risks are nothing other than a moment in time when we confront our fear of death.” This is true on an emotional egoic level, but I would like to bring in here a more enlightened viewpoint on risk-taking and say that risk-taking is also a moment when you put yourself into the hands of the Divine Mother. You open to the Void and allow Divine Providence to support and take care of you. Call this state “skywalking.” The reason that it is scary is because we feel that without total control we are facing our death. The idea of universal support is not part of the worldly paradigm; therefore, letting go of control, as in risk-taking, is facing death, rather than perceiving it as facing god. As we open to the Void, we’re facing God. We are, from our limited state, creating ourselves to fear God because of our wrong-seeing.

Emotional energy always has a way of seeming especially real. If we are feeling it, it seems it must be “real”. So, we are much more likely to buy into something if it hits us on an emotional level. Emotional states are no more real than mental or physical states—except, I must say that I think we interpret physical states as the most real of all. “If it exists in the physical, it must be real”—this is our belief. Nothing is a more convincing a reality than physical symptoms, like pain in the body, sores, sickness and other forms of physical deprivation. In risk-taking, we have

the emotional, mental, and physical evidence that we are breaking some unseen boundaries, and this appears to us to be terrifying. There is no reason to suppose that it truly is—if we let the universe support us—but we are not accustomed to doing this.

The human form is a system of controls. Actually, it is the appearance of control at a limited level of ego. Just think of it: as a baby you have no control at all. You cannot control your mouth—the food runs out, and it's difficult to swallow. You have no control of your bladder and bowels, no control of your emotions. This is something that your parents or an adult has to guide and initiate you into. Your parents actually teach you about control.

As you grow, you have to learn to control the muscles needed for crawling and walking—again, with the encouragement and guidance of adults—those that already know how and are there to teach you their patterns. You have no choice but to learn these new things from them. It doesn't stop there, either. As you get older, you are constantly learning more methods of control—learning to write, to dress yourself, to play ball, to dance, to do math, to draw and paint, to take out the trash, to swim—these are all activities which are about control. The more control you have, the better you are at these activities. Or you have to control your emotions and are constantly hearing, “Don't cry, don't whine, don't talk back, don't have sex, don't say what you think”...control... control...control. Then there are threats: “If you don't do what I say, then... And if the adults use violence to institute control, then the patterns are ingrained to the point of your survival depending on not breaking them—in other words, you fear for your survival should you transgress.

This whole process successfully locks you into your human form, making it extremely difficult to escape. In fact, one is often so locked in that even the tiniest crack in the shell is likely to make us fear for our lives, often only on an unconscious level. As I said earlier, fear—all fear—has as its root the fear of death. And the loss of control is the greatest threat to the ego. So the belief develops that our ability to control our lives and the circumstances in which we find ourselves is paramount to our well-being and survival. This is the limited paradigm of the human form. It is based on the belief of our autonomy in the ego, our sense of separateness and isolation. This belief states that “I am in charge. If I don't take care of myself, then I will die”—or its opposite, “If I cannot take care of myself, then someone else must do it or I will die”.

The autonomous, separate self believes it is held together and monitored by itself, hence we have in our belief systems the fear of falling apart. Falling apart is the beginning of a threatening cycle which could lead to our dying. “Falling apart” in our language is synonymous with losing control, which we have seen is one step away from dying. **All these beliefs are erroneous.**

And then, of course, there is the great “unknown”. What this means is that we soon come to realize, before we're too old, that we're not able to control everything in life. There is always some unforeseen circumstance which comes out of left field and completely surprises us, showing us quite clearly that we have not gained the full control of everything. We have been conditioned to believe that it's right to control everything as precisely as we can. In fact, we are addicted to controlling everything, and then life has this other side which consistently reminds us of our helplessness by regularly throwing us a curved ball. Our polarized minds, so addicted to control, become completely fearful of what we perceive as its opposite—chaos.

The polarized nature of life is such that we have to accept that we are not “perfect” because we cannot control the whole game of life. We came here to play god, yet when we got here, we found that we could only be god half the time. The rest of the time we were powerless, and we constantly seek to transcend this by becoming more powerful. In this world, control equals power. This constant seeking of power is a drive to become superior—an act of futility.

It is really, on the underside, the drive to fulfill the unconscious promise of playing god which we were given along with our free will. In this world, there is the opposite side where we are helpless in the face of outside forces—and this we hate with a passion. So we are hooked to a treadmill where we strive for greater control, falling prey to using anything we can to sustain our control. And this becomes dominance, and when that fails, we resort to manipulation. All of these dynamics which I have mentioned are the reason we are locked into addictions of competing and success and superiority. But I would like to say here that all is not lost—we are not stuck with our old selves. There is another level of our being, beyond the human form, beyond the ego—a much more expanded level.

This expanded part of us is more aware of being linked into the whole universe, more connected with all the different aspects of existence. It is more subtle in its nature, more fluid. It has a much larger notion of control. This is us as the Divine Mother. We are connected to the Source. We are not alone in the universe as we are taught to believe in this world. We are part of a much larger whole which nurtures us and protects us—known as the Higher Self—who clearly does have a much fuller measure of control. We also have guides who watch over us—this is the good news—so that we realize that we are working in tandem with powers which are larger than us and assist in the controlling of our lives.

The Zen idea of “controlled abandon” is the perfect description of our ability to control and let go at the same time. Controlled abandon is a paradoxical state where two opposites have come into balance with one another. The letting go or abandoning oneself is the giving of the control to Spirit or the Higher Power willingly. There is a sharing of the control here with Higher Intelligence. Skill comes with learning the control at a physical technique level, but mastery comes in allowing the Divine to participate by abandoning oneself to her power, the divine creative force, while retaining your own technical skills. This balance manifests as our creative genius. One has to allow Spirit to participate for genius to be there. The breath of inspiration comes from God—mastery is letting it in.

In the ordinary mundane physical world, there is an unconscious basis of perception for all of our belief systems. As we grow up and become used to the world in the way that we are being taught to see it, we have a very fundamental and unconscious way of seeing form and formlessness. In our infant state, all we can see is swirling and formless energy. Our parents assist us to perceive and solidify the forms. They teach us to see how the physical world appears to be solid and unmovable and dense, and how space appears to be empty. Our sense of control is intimately bound up with a perception of dense form and empty formlessness. We are conditioned to see the world in relation to gravity, momentum, and space as we learn to crawl and walk, and eventually to the passing of time as we grow older.

In the awakening to the larger arena of awareness, this view of form and formless of the physical as we know it has to change. We have to be able to allow the normally fixated arrangement of form and formless to change—to reorganize and come into a balance that is a little different. Form and formless have to become less polarizing extremes.

Take the current view of physics. In it, we see the discovery that everything is energy and that differences between forms are perceived in solid forms because of different vibratory frequencies. The ancient yogis knew this—it is not a new discovery to them. When one is in integrated states of awareness, this is an obvious truth. However, in this world, it is a revolutionary discovery and will eventually reorganize the consciousness of the masses who will learn about this at an early age and who will eventually have different perceptive faculties. They will grow up with an understanding that there is an underlying unity to all things, based on the knowledge that all is energy. And the next step? Even as we discuss this, physics is coming to understand that energy is consciousness. This new viewpoint that all is energy changes our old-fashioned belief in the sanctity and separation of form and formlessness—which now becomes more fluid, more connected and less extreme.

We **can** learn to trust energy—to feel its support as we learn to see it. Energy is consciousness, awareness, light, pure intelligence, pure compassion, pure love, pure order—and also pure chaos. Paradoxically, it is both. Energy contains all of the frequencies of existence, contains all of the polarities. Pure intelligence is both order and chaos. Indeed, pure intelligence—the Superconscious—is Unity, containing all polarized opposites within itself as a Unity or Oneness. In this state, form and formless have come together.

With reference to our soul's journey, there is a Zen koan which states, "Form is form, and emptiness is emptiness. Also, "Form is emptiness, and emptiness is form". Then the final stage of awakening: "Form is form, and emptiness is emptiness." Can you grasp the essence of this? What I'm talking about here in this tape is the stage of knowing "Form is emptiness, and emptiness is form." So the first stage of the koan is how we presently see the world, the second is the next stage of integrating the extremes into unity, and when this is done, the third stage is similar to the first—yet it contains the knowledge of Unity, an allowing of the world to be as it appears, secure in the knowledge that this world is an appearance, an illusion supported and upheld by Spirit, not the "real world" as we had been led to believe.

What do I mean by the world being "an appearance"? Well, to give you an example, we could use the newly-invented art form of the hologram. The hologram is made of light, physical light projected from a distant source. It has a completely three-dimensional appearance. A well done hologram looks quite solid as long as you don't touch it. If you were to touch it, you would find that there is really nothing there. You can walk right through it. It's simply a projection of rays of light. So, too, this world is a projection of rays of the Light of God, the rays being the many frequencies of existence. This information you will see for yourself as you go deeper and deeper into meditation and get more grounded in truth.

In the process of dissolution, we have to look at the polarity of holding on and letting go. In order that your life flows and is in a synchronistic balance with your dharma and the universe, you must be able to let go as much as you are able to hold on. To have that level of mastery that

is a synchronous dance with the Universe, you have to know that being able to let go is as important as holding on. We must release all our attachments to have the freedom to dance with Light.

It is the nature of ego to find “holding on” easy and “letting go” difficult. At the beginning of this work, we have to actually learn to let go. It is impossible to move forward and have real change when we are unable to let go. As we do the work of the soul’s journey, we have to be willing to face continuous change, and the ego has to be persuaded to shift. This is possible. In the beginning, it’s difficult and may even seem scary, but after a couple of times, dissolving gets easier and eventually becomes quite exciting.

Change takes place through Grace. It is not possible for the ego to change itself—it doesn’t have that power. It is designed rather like a computer program which can only run according to what it was coded to do. What it cannot do is rewrite itself and do something different. Therefore, changing the program must take place as a result of changing the coding, and that can only be done by the programmer. To keep following this analogy further, the programmer would be the Higher Self acting through a flow of Grace. This is “you” at a transcendental level.

So we become a seeker, and we wish to institute a new, more enlightened paradigm of awareness. Before the new changes take place, there has to be a dissolution. After the dissolution, there can be a rebirth—a reforming in the new way. How does the practical application of change happen? It begins with the strong force of desire, and the desire leads us to making a deep and sincere commitment to do the work required to transform our life, our perceptions, and our belief systems. The Superconscious responds to us on the basis of the commitments which we’ve made. Without these commitments, nothing much happens.

The ego is a pattern. It is designed to protect itself from anything which seems to threaten its survival. On the journey to God, we have to allow the ego to grow much larger—the pattern has to expand until it is Cosmic. So it’s wrong to say that the ego dies. It would be more true to say that it will die to its old design, to the formation that it had originally before we began the work.

The ego does not really have, in its design, the desire to know God in any real way—in other words, to merge with the totality of the Cosmos. Rather, it has God stashed somewhere—one of the many components within itself—along with the many other parts in its universe, God being one of the many parts. It does not have the capacity to know God as containing all of the parts. So, usually, it is happy playing with the idea of God, but would become threatened if it had to know God as encompassing everything. It’s happy with its illusions. So the ego has to be coaxed into agreeing to the commitment to self-realization. It would help everything along if you could get the ego’s agreement to participate in the whole process. It would bypass a great deal of resistance.

So here we are, on the path, contemplating our first dissolution. How do we do it? There are a number of ways to achieve a dissolution. The least threatening is to sit with a teacher who can go into Samadhi. A teacher who can go into Samadhi will gradually attune you to the Light of God. This Light, or Shakti, is able to dissolve the ego. The more you can let go and absorb the Light, the more you will be able to achieve a dissolution. What actually happens in the Light of



Samadhi is that your ego loosens its hold, and its rigid boundaries dissolve somewhat. If you continue to sit with a teacher in Samadhi, you will be able to change in ways that you could not achieve if you meditated alone.

As you sit with the teacher, you are also learning to reach Samadhi yourself. This Samadhi, or Unity Consciousness, will happen when much of your baggage has gone—through continuous dissolution and rebirthing. Each time you re-form, you are able to re-form in a new way—less attached to rigid and structured conditioning—more fluid, more attuned to Light.

Other ways to dissolve are visiting power places and spending time there in meditation and contemplation. Or perhaps life itself will bring you to a dissolution through astrological or natural forces such as a flood or an earthquake—also great life changes such as a death in the family, losing someone you love, or the birth of a child—even moving and perhaps going to another city. These occurrences are too few and far between to change you in a regular and consistent way.

It is important to remember that as you re-form, you must try to be neither attracted nor repulsed. This is the rule of thumb for the yogi. Desires and fears push and pull us away from our center, the Source within us. As you begin to re-form, all of your old desires and all of your old fears rise up in your face and try to reassert themselves, trying to lure and tempt you back into the same old pattern. This stage of temptation will last for a few days after the dissolution. If you can stay awake at this time— completely alert to the process, and try not to be attracted or repulsed by them—if you can resist the temptation to grab onto and reinstate them, they will leave you forever. You will be rebirthed in a much more centered way.

It takes a bit of practice, but as your Observer gets stronger, you will be able to do it. The art of being neither attracted or repulsed leads eventually to the freeing of your ego from all of its extraneous baggage. As the rigid, polarized old ego begins to disappear, fluidity—a new form of ego—takes its place. It is a malleable and flexible ego, one that is in tune with the Superconscious.

As we complete the stage of learning to let go easily, a door opens to a new level of study. At the new level, we're able to move very quickly through our clearing process by allowing the experiencing of repeated dissolutions and rebirths, moving very quickly toward our own experience of Samadhi. So the journey continues, the awakenings continue—could there be anything more magical than that?

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