

KNOWING ENLIGHTENMENT NOW

By

KORA MAE BALES

A thesis submitted in partial fulfillment
of the requirements for the degree of

MASTER OF METAPHYSICAL SCIENCE, M.Msc.

On behalf of
the Department of Graduate Studies of
the University of Metaphysics

This thesis has been accepted by

Thesis Advisor

IMM President, Dean

August 11, 2020

Acknowledgements

In completing this thesis, my highest desire for its content is to be read in full, and considered in light of its purpose, which is to be an expression of my understanding of existence. I would like to know my true place in this universe of ours, and then be able to assist my fellow travelers in the pursuit of their own understanding. If my perspective assists anyone, even slightly, to understand his inner landscape, and the relationship to his or her outer expression, then the effort is the blessing.

Furthermore, I would like to express my deepest gratitude to Alex Logginos, without whom the experiences that led to the production of this thesis would not have been possible. I would also like to thank the International Metaphysical Ministry, as well as Lynda Exley, my Academic Advisor, for her positive instruction and support in the process of writing this thesis. And, finally, I would like to fully acknowledge that without “The One I see in Everything”, my God, I would not be, nor would I care to be.

Table of Contents

Introduction.....	1
Review of Literature.....	4
Discussion.....	18
Conclusion.....	30
Works Cited.....	32
Appendix.....	34

Table of Figures

Figure

A. Bales, Kora, B.Msc., *Integration: It's not what you think*. July, 2020. (8" x 12")

Graphite Drawing. <https://www.korabalesart.com>, n.p.....29

Introduction

There is only one moment in creation. It is *now*. It has always been *now*, and it will always be *now*. We have thoughts about the past and future, but in reality, we are still only in the *now*. The now - this moment - is the place from which everything we experience in life originates, is created, and it is where *everything* is realized.

From this premise - that we truly only exist in this single moment - there is a conceptual orientation to reality that can be introduced, in order to know enlightenment. Enlightenment is understood here with the tone that Immanuel Kant struck in 1784, defining it as, "Having the courage to use your own understanding" (Kant, n.p.). This conceptual framework of what enlightenment is then, as seen by Kant, is the responsibility and freedom of the individual to conceive and validate.

In that spirit, I believe enlightenment is constructed through three categories of the mind: *Focus, Perspective and Language*. *Focus* is the ability to maintain concentration on a desired object. When observed from the framework of only the now, the mind is narrowed in focus. This narrowing of perception is a prelude to Higher States of perceptual awareness that can be achieved in meditation. If meditation of some type is pursued, the resultant *experience* is of an increase of focus-in-the-now, which is an intimate, experiential expansion of all input to the mind.

Furthermore, the *perspective, or point-of-view*, we choose during each moment, influences how emotions are perceived, and our resulting actions are thus based on the beliefs-about-self from which the emotions originated. Beliefs determine the

point-of-view, which propels the experience either toward, or away from, the preferred reality. Regardless of whether emotions feel positive or negative, the point-of-view we decide upon, from which we project beliefs into physical reality, is what is sent out (positive/negative), and it is what is received back as well, based on that chosen viewpoint. *Point-of-view* toward the outer world is a choice, and the perspective chosen ensures a specific result, which is only what was projected, either positively or negatively. This reflectivity of reality to conscious perception is because all reality outside of consciousness is neutral; it is only our perspectives, our beliefs, that determine the meaning of something (situation, person, concept), and this meaning is the platform from which we act.

Finally, what we think, whether in *symbol or language* form (thought pictures/movies, as well as the words spoken within ourselves, manifesting as inner language to self, or outer language to the world), dictates to the universe what we want to see manifest. The idea here is: *as you are within, so you are without*. Humans think using words, and use symbols to categorize abstract concepts. The former can be positive or negative, as well as the latter. *Symbol and language*, this last aspect of knowing enlightenment, are tools for the interplay of focus and perspective. Through examination of these three categories of the mind (Focus, Perspective and Language), and orientation regarding how to use them, a Higher State of Consciousness is realized, and the nature of reality is revealed experientially, now, resonating with excitement and potential, becoming a process that unfolds in joy, peace, and love. Enlightenment is available to everyone.

Thesis Statement: The purpose of this thesis is to show that enlightenment is a state that is attainable to any who seek to know it, and can be understood through stable, repeatable processes of Focus, Perspective and Language, that when aligned, "create" synchronicities, epiphanies, miracles (paradoxes), and abundance (all forms) in the amount needed, naturally and easily, to the highest preference of the individual.

Review of Literature

How to Attain Higher Consciousness

Joel S. Goldsmith in his book, *Consciousness Unfolding*, calls this state of understanding one's own consciousness, and its relationship with Higher Understanding, the "unfoldment of consciousness." This unfoldment is the marriage of self-reality with God-reality conceptually, both now conceived as originating in, and as a part of a *singular source*, or God. Succinctly, he states, "When you begin to believe, really and truly believe, that God is the consciousness of you, that all issues come from the divine consciousness of you, and not from outside, not from effect, you will be on the first rung of the ladder of spiritual unfoldment" (18). In this statement, regardless of the reader's personal concept of God, Goldstein is positioning the reader to conceive of his own consciousness as being the same, or one, with God-Consciousness. He states that, "You must learn to believe in your own consciousness as being the consciousness of God appearing as your own consciousness" (17). To do this, Goldstein's approach is to *focus* on God-Consciousness through the activities of prayer, treatment and meditation, and he orients the reader to "begin with the word of God" (130).

The word of God is one of spiritual integrity, so the reader must accept that spiritual integrity needs to be his *perspective*. Goldstein emphasizes this to his reader by next stating that, "everyone who takes this path must feel himself called upon to live on a higher plane of consciousness than he did before. He cannot permit himself to indulge in the same degree of hate, fear, animosity, jealousy, or infidelity" (131). And

finally, Goldstein states that, “In an ever increasing degree, he must check himself and remind himself, “No, I am maintaining this light. I have achieved a certain degree of enlightenment and I must hold that light for the benefit of the world and for myself” (132-133). Here, lastly, we see that Goldstein advises *language* as the way of communicating with self about one’s focus, and the importance of spiritual integrity, or perspective in that language, in order to know God, and thus, enlightenment.

Another practical guide that follows the outline of *Focus, Perspective and Language* in pursuit of Higher Understanding of Self, can also be found in the Bachelor of Metaphysical Science degree, through the International Metaphysical Ministry. Within this program, Dr. Leon Masters, the author, teaches his students about the use of “Practical Mysticism.” In a list of “Qualities of Mysticism,” the last noted quality is “Synthesizing the functional mind with the Creative Intelligence of the Universe and, therefore, being able to create the life one desires” (1:2). The teaching is one in which the practicality and mechanics of positive, spiritually-conscious living is made known. The methodology taught, called Practical Mysticism, is one in which meditation is the main practice, and within that state, the student is instructed that he will realize a “SECOND SIGHT ... [from which the] mind will begin to SEE INTO ITSELF” (1:3). The student learns that his *focus* in Practical Mysticism, and through the processes of “Mystical Meditation,” is his own consciousness, and that his consciousness is, in actuality, always in contact with the Higher Consciousness of Self, or God.

Furthermore, in Practical Mysticism, Dr. Masters teaches that the *perspective* of the student, in any interaction with his Higher-Self-within, or perception of

reality-outside-of-self, needs to be one of positivity. This positive perspective thematically imbues all of the lessons, and is illustrated by statements such as, "... HAVE A POSITIVE ATTITUDE" (1:13). Likewise, he emphasizes the perspective of positivity, clarifying for the reader, "... in Metaphysical Science, considerable emphasis is placed on the student's CONSCIOUS MENTAL ATTITUDE" (1:20), and later adds, "in present reality" (1:62).

Lastly, innumerable examples of the importance of one's *language* within the mind, as well as language projected outside of the mind, are also illustrated as essential in the program: positive affirmations are used throughout all four modules of the B.Msc. curriculum. Within the instructions on the basics of meditation self-programming, the student learns that through the use of positive language to self, the Higher God Mind can be known. Dr. Master's states, "All self-programming affirmations in the instruction modules of the Practical Mysticism course have a mystical base or foundation, worded in such a manner as to keep our conscious mind attuned to our Higher God-Mind" (1:8). Overall, Dr. Masters teaches his students to *focus within on consciousness development*, from a *perspective* of positivity, using *language* that is positive and attuned to Higher Self/God. By orienting self to reality in these ways, the student discovers "... how to use the EXACT SAME POWER that Christ and other beings utilized down through the ages..." (1:1).

This "power", or "invisible something", is intimated as existing within the "substance" described to be that which Edgar Cayce, "The Sleeping Prophet" of the 20th century, navigated while in a trance state (Auken, 5). Auken, in his book, *Passage*

in Consciousness: A Guide to Expanding Our Minds and Raising the Life Forces in Our Bodies through Deep Meditation, attempts to deconstruct the process through which Cayce perceived his prophetic insights. He explains that Cayce “channeled” this source, called the Akasha, while in a trance state - that is: “an unconscious, cataleptic, or hypnotic condition” (“Trance,” Dictionary.com, n.p.). Within this substance “... every thought, feeling, vibration, word, and action in the substantial universe of physical life..., [including our] thoughts, feelings, vibes, words, and actions,” are accessible (Auken, 5-6). Within this spiritual record-house that was “... imperceptible by the physical senses” (Auken, 6), Cayce accessed information, and completed focused examinations as to *all* inner and outer possible answers to any questions posed. Auken, through his study of these “readings,” realized that the “... ‘sleeping’ Cayce was giving seekers *maps* of the inner levels of consciousness with *instructions* for making conscious, semi-conscious or unconscious (as Cayce did) passage through these realms for greater *spiritual* understanding and discernment” (20).

It is toward this state of spiritual discernment that Auken navigates his inner awareness, relating his own journey through Cayce’s trance-revealed material; he attempts to identify and create what might be called a “map to God”. To do this, he ascends through ever-higher levels of consciousness, and relays to the reader that he discerns from Cayce’s trance sessions that, “One of the first stages of the practice is to ‘subjugate’ the physical consciousness to the control of one’s soul and subconscious mind” (21-22). The *focus* of the individual needs to be absent of ego-awareness, and this is achieved by Auken within a meditative state. By focusing inwardly he states that

this allows for “the deeper aspects of our being [that] were submerged in the ‘un-’ or ‘sub-’ conscious...” [to be] virtually lost to the conscious self” (28). Furthermore, the *perspective* one must hold is “to raise the subconscious to a higher level, expanding toward universal or God consciousness” (29). This entails further subjugation of “individuality and subconscious mind... to the control of one’s spirit being and *superconscious* mind” (29). In essence, Auken relates a state revealed by Cayce’s readings, in which each human is multiple, distinct parts of a singular, yet multifaceted, physical, mental, soul and spirit being, and relates how to navigate through it to know Higher States of Awareness, or God. He tells us that one must ascend past the physical and mental (through meditation/focus), and then the soul is enabled to “... transition from soul to spirit, and from subconscious mind to superconscious... with a recognizable sensation of ‘expansion’ and ‘universalization [or, higher levels of consciousness]” (31).

Interestingly, to make this journey, Auken notes that, “One of the keys to Edgar Cayce’s success with making direct passage through dimensions of consciousness into the Universal Consciousness was the use of a powerful suggestion to do so” (32). Cayce used *language* as a tool to assist with connection to the Akasha, or what he identified as “Universal Consciousness.” Auken points out, as illustrated in a book recommended by Cayce to a client, titled *Laws of Psychic Phenomena*, by Dr. Thomson Jay Hudson, Ph.D., LL (1892), that “... the first law [of psychic phenomena] is that the subconscious is always amenable to suggestion” (qtd. in *Passage in Consciousness*, 33).

Overall, Auken outlines this practice of ascending to God-consciousness as one that is *focused* through meditation, wherein the ego-construct is set aside, and then this ascending work is completed. Also, within that meditative, focused state, the *perspective* needs to be one of intent to attain a “spiritually higher level” (20), and that *language* is a tool we can use to make suggestions to our upward travelling consciousness. As to the effectiveness in physical reality, outside of the meditative work, Auken states, “The more you practice, the more you develop your body, mind, and spirit to know and understand the finite condition and the infinite condition,” and concludes with, “After a while, even when in individualism you feel the universalness. It’s wonderful but much more natural and normal than I expected” (45).

In *A Search for God, Books I & II*, Cayce himself describes the “Awakening of Self,” as beginning through application in our relationships with others, stating, “As the knowledge of the awakening of our soul forces is applied in our relationship to our fellow human beings, we come to realize our relationship to our Maker, for “As ye do it unto one of the least of these, ye do it unto Me” (32). Even without analytical understanding of what a soul is, one understands from the description that Cayce is referencing an *inner part of conscious self* to be applied to outward conscious relationships. This inner self, the soul, is known through meditation and inner focus (as seen in Auken’s deconstruction of Cayce’s trance-informed material), and when one examines outer reality (others) through the lens of the soul, the *experience* becomes enlightenment as to the existence of God’s Spirit as Everything.

Cayce's awakening orients one to look inward first, where we already know we "see into ourselves". Furthermore, in an abbreviated fashion, he continues, describing how the increased awareness inward, causes transformation of the physical, mental and spiritual parts-of-self, saying that it is a "natural thing, when we attune ourselves to the Source of all good, allowing His Spirit to bear witness with our spirit" (32).

Specifically, Cayce relays that for a physical awakening, we become aware of physical desires and appetites (32). A mental awakening arises next, when one becomes aware that the mind can control physical appetites (32). And the final awakening is a spiritual one, wherein the individual becomes "... conscious that we can reconcile the spirit within with the spirit without, and know that they are one and are from the same source, God, then we have a spiritual awakening" (32).

In an attempt not to be lost in semantics, I believe Cayce is using the term "awakening" as synonymous with realizing the steps to "enlightenment." This would inform us then that Cayce's enlightenment is the realization of Oneness with God, and that this is then applied in all we do - every action - because we see and experience reality as being informed from this Higher Consciousness about Everything.

This point, of *how* to realize Higher Consciousness, appears to be consistent between authors examined thus far: go inward in prayer or meditation, and travel upward with spiritual integrity to know God, and thus, be enlightened. Nevertheless, regardless of the method employed to realize Higher Consciousness within ourselves - *how do we navigate this inner enlightenment into a visible and tangible result in reality?*

Enlightenment Outside of Meditation

Beverly Kane, PhD, author of the article, "The Nature of Personal Belief Systems," describes this evolution of self: "When we seek to go beyond our limitations and have exhausted the repertoire of old truths, we become open to new ideas" (158). She meanders further along this line of thought, claiming that, "Intelligence is neither synonymous with nor solely a function of the intellect" (160). She notes that "All modes of experience constitute a unified intelligence," and that when one rejects their own experience, or fails to "recognize the hidden dimensions of existence" one is alienated from a "holistic reality" (160). She courageously encourages embracing a new way of perceiving truth - through "extrasensory" means, stating that, "Resolving contradictions between old and new beliefs and between one's individuality and one's social conformity is the foundation of psychological growth. The most divisive conflict is the contradiction between logic and sensory (or extrasensory) experience" (160). Lastly, she concludes that for "physical beings... these extrasensory experiences must be made pragmatically useful," (160) and to do this we look for meaning in the "subtle anomalous experiences that our consciousness... is just learning to perceive" (160). What we can discern from her analysis is that one's personal belief system needs to realize that the "anomalous experiences" that our consciousness perceives *are* useful, as well as *use-able*. One needs to acknowledge *all* types of input to the mind, and then apply the meaningful anomalous information related to it, first within oneself, and then to one's experiences of physical reality.

A seemingly anomalous experience from which to be informed, might be perceived in the content of a book entitled, *Quest for Truth: 100 Insights That Could Change Your Life*. In it, we find information that claims to be channeled from a being, named Bashar, that lives in the future. Through Darryl Anka, the channeler, the entity Bashar outlines the process of orientation of consciousness in waking reality, in order to know and live the highest preferential reality for any individual. He prefaces the discourse, as it is structured with questions from audience members, with, "...please - do not believe anything I say just because I said it" (Anka, 1). He emphasizes self-empowerment and the reflectivity of reality to the conscious mind by humbly claiming that, "We have our own perspectives and we simply function as mirrors to reflect to you the things you already know within you" (1). Bashar orients his readers to conceive of one's self as most important, and responsible for changing one's reality, as whatever Bashar is saying, he claims our mind already knows; we are only being reminded. He states, "...these ideas [we share] are 'triggers'. Now, remember, *remember*, the power is not "in" the tool, the power is with *you*" (3).

Essentially, Bashar tells us in this first "insight" promised by the title, that our *focus* needs to be upon consciousness, and that we will know, or "remember" the information he is discussing within our own conscious awareness as we progress. This "remembering", mentioned at this early stage, is one that occurs *after* application of the material, and that within this realization, it again points to the responsibility of the individual consciousness to perceive and use the information discussed.

Perspective and the Belief Construct

Bashar continues with the second insight about “Creating Your Reality,” (3), which is the reader’s orientation to the *point-of-view* he must assume. He defines reality as having the perception for most, as that of a “barrier...to change,” and that to have the correct perspective, the idea of the desire of living one’s preferential reality is introduced (3). Bashar clarifies this by providing the secret to the correct perspective of the conscious mind, revealing, “... *the reality you perceive ‘around you’ is actually created from you, consciously or unconsciously, and that your reality, any reality, all realities, are contained within you*” (4). We are now oriented to think of self as an expanded construct, which contains *all* of existence within self, and all of existence perceived as seemingly outside of self-awareness.

Furthermore, Bashar tells us that “when you change your beliefs about your reality, when you change your emotions and your thought patterns... you do see reflected back to you in no uncertain terms physiological manifestations of those changes. Because your physical reality is but the shadow of your soul, the shadow of your identity, the shadow of your idea of yourself (4-5). Here, he explains the inner mechanics of *working with* this new *perspective* of expanded reality through an examination of the function of one’s beliefs, explaining that it is “... your belief systems, your emotions and your thought patterns that you have to explore your reality with, and through those filters do you perceive the reality that you have for so long believed to be the ‘only’ solid reality” (5).

Overall, Bashar's discussion of this second insight summates with the final, most expansive and positive orientation to conceptual understanding of self-construct, stating, "Your pace is your own and that is absolutely perfect for you. There is no rush. You are Eternal Beings. You are going to be around *forever*. You can take your time; it is up to you" (5). The conceptual idea of an "end" to the expansion of consciousness is introduced, and simultaneously stripped of its value, and we are freed to use this expansive consciousness framework, devoid of boundaries, to work on the application of beliefs in physical reality. For example, the topic of abundance is considered within this newly expanded framework of self-conceptualization, and is revealed to be, "... ***the ability to do what you need to do, when you need to do it***" (19). Furthermore, the focus within consciousness upon the belief must be one in which, "you must relax your insistence that 'it must come in this certain way...'" (20). He further instructs his readers to, "Redefine, rewrite your own personal definitions. Once you understand what the definition is, rewrite it. Use your imagination" (21). In this way, Bashar illuminates the reader as to how to change within the *focus* of expanded consciousness, and we now conceive of a reality in which *all* beliefs are exposed by their reflectivity within that reality. We see the usefulness of belief examination and evaluation, to create the highest preferential life we can *imagine*.

Finally, Bashar recommends using *language* as the tool to work through these beliefs, using words as part of the process of the remaking of reality, to the individual's highest preference and desire. He explains that "when you begin to delve deep in your meditation... and discover what the beliefs are that you have about situations in life,

including abundance, and where you got those beliefs and why you have them, then you can recognize how you may be sabotaging yourself, constantly short-circuiting yourself by having ‘piggy-backed’ belief systems that have no business being joined together” (21). He immediately instructs that, “When you understand that you may have beliefs like the one just mentioned, you can then clarify the issue by *saying* [my italics], “*Ah, but now I understand...*” or, “*I did not want...*” and, “*Now, how I would prefer to believe...*” (21). Bashar effectively outlines the *inner conversation*, or *language*, one might use with oneself regarding the meaning of, and the preference for-or-against, any belief.

Focus is Excitement

One can see there is real inner work at this stage of *perspective-within-focus* conceptualization; it is a crucial step in the consciousness’ development toward enlightenment in waking reality. Nevertheless, Bashar keeps us oriented to how to wield this focus and inner transformation as one of allowance, stating, “You are not ‘attempting to try’ to make your reality conform to your will power. No. *Will is simply focus*. It is simply clarity about who and what you are; what it is you prefer” (22). Bashar now equates one’s self-will, one’s desire, with the focus of consciousness, now insinuating a *state-of-being* to know *as focus*. Bashar concludes that “...you must trust that your excitement is the thing to follow; then act in that direction” (22). *Focus*, as described by Bashar, *is excitement*.

Bashar continues to discuss the “100 Insights,” outlining and defining how to live and perceive the subtleties of following one’s highest excitement, and explains that,

“Doing what excites you the most *is* being aligned with your highest self,” (39). We now see that the activity of pursuing the Highest Excitement equates to living in physical reality as the state of that Highest Self, or God that had been realized through meditation, and from “seeing into oneself.” One experiences his concept-of-self as married to his Highest Self completely - they have become One. In other words, when we act with our Highest Excitement in physical reality, it is a Highly Aware State of outer activity, one in which the functioning of inner-subjective, excited-self-perception has been informed by Highest Truth already, from within one’s meditative efforts. This plays out in physical reality in a specific way, and according to Bashar, it is a new perceptual framework that sees the Higher Self Within, as reflecting information back to the inner perceptual self through physical reality, which are communications of a synchronistic nature.

Self Creates Anomalous Perceptions of Synchronicity, Miracles, and Opportunities

Bashar defines synchronicity as, “... the coming together of seemingly unrelated events. And when they come together you realize they do have, in fact, an underlying connection. They are spontaneous coincidences that serve a specific purpose *according to your desires, wishes and focuses* [my italics]. They are miracles, they are magic, they are opportunities” (59). He states that the key to understanding synchronicity in life, is that, “you simply have to trust that whatever comes to you that excites you the most, you must act on, whether it seems connected or not. Eventually you will understand how it is all inter-connected. But if you act on the opportunity that

comes with the most excitement [synchronicity] *that* is what will be the shortest path to the fulfillment of your wish” (60).

Because the nature of consciousness is to reflect to itself, through reality outside of itself, it is informed through these meaningful coincidences in time that are seemingly unrelated. If we *pay attention to them*, we can conclude that these synchronous events that inform the mind are the result of this Higher Perspective achieved, and this new excitement embraced. Ultimately, we can conclude that in enlightenment, the self-mind and the Higher Mind have found themselves to be One, and are informed in waking consciousness, by Higher Consciousness, through these seemingly unrelated or “anomalous” events - and one finds relevant meaning in them. ‘Consciousness-as-One’ makes the meaning, and thus reality is a conduit through which we realize the Higher Information, and then know a practical, applicable mode of Higher Conscious Perspective that results in meaning discernment and realizations in the now.

Discussion

Immanuel Kant said, in his essay, *What is Enlightenment?*, that enlightenment may be defined as, “Having the courage to use your own understanding” (Kant, n.p.). Starting out, this is a useful platform of personal freedom to define enlightenment, but the responsibility still exists to know how to perceive it playing out in physical reality. I didn’t just want to know what enlightenment is, but also needed to understand how to live in an enlightened way. I specifically wanted to understand how my own realization of the reflectivity of self within the conscious mind, resulted in more than an inner realization of my united condition that is God-Consciousness. I wanted to realize that this new Higher Vantage Point could be perceived as *working within waking physical reality outside of meditation*: I wanted to perceive synchronicities, see miracles, and experience epiphanies. Also, I wanted to have the abundance that Bashar talks about, and this is a condition wherein I have all that I need.

So, taking the responsibility and freedom because of these desires, to show specifically that enlightenment is a state that is attainable to any who seek to know it, and can be understood through stable, repeatable process of Focus, Perspective and Language, that when aligned, “create” synchronicities, epiphanies, miracles (paradoxes), and abundance (all forms) in the amount needed, naturally and easily, to the highest preference of the individual, I have found in the literature support for this thesis. What can be further deduced is that the state realized within meditation, as mentioned above by Dr. Master’s, is one of “second sight,” in which “the mind sees into

itself" (1:3). We learn through Goldsmith, Auken, Masters and Cayce, that as the consciousness travels inward and upward, it changes. One's attention to their own existence enables the remaking of identity beliefs, and through the realization of the reflectivity of existence itself, an individual sees himself in everything, as everything, one with everything. By this examination, this is a paradigm of enlightenment, and is illustrated by the authors reviewed.

And, we have learned, it seems a very practical step in the process, after inner Higher Consciousness realization, to naturally begin to see personal beliefs as the mechanical center of the creation of personal definitions, that are then projected upon reality in the form of outer actions and manifestations. The resultant *experience* of reality is of an epiphany as to the True Nature of Self, and that what is seen outside of self, is really a part of self. A natural pause in the process occurs here, and there is a conscious decision at this point, to allow our definitions that originated in beliefs, to remain the same, or change, as illustrated in the Bashar material. There is real thought-work involved at this stage, one of evaluation and re-evaluation of beliefs about preferred reality and experiences.

And because of this new, natural perceptual ability that uses reality reflectivity, reality itself is experienced in a new way: *focus transforms* into an experience of always knowing the Presence of this "Other", this "Energy", or "God" in everyday life. And from this Higher Place, one's *perspective* needs to be of a Higher Caliber, or of a positive demeanor. In this positive state, we are advised by the Bashar material to pursue the highest passion with excitement. We simultaneously continue weeding out beliefs that

do not serve this high excitement, and are now in pursuit of it. What is perceived next is what might be called, the “Knowing Enlightenment Now” stage.

Knowing Enlightenment Now

If the above conditions are in play, vigilant attention must be paid to the conscious perception of the moment of “now.” As mentioned earlier, this is where everything happens and is realized. If we live *putting our attention upon this moment, while in pursuit of our highest excitement*, reality unfolds during waking consciousness, outside of meditation time, to inform us synchronistically, or with epiphanies and miracles. One finds that the experience of pursuing the highest passion, with excitement, results in abundance (all forms), and in the amount needed, naturally and easily, to the highest preference of the individual.

Beverly Kane, PhD., recommends that this evolution of self-perception be given permission to be informed beyond the five senses, stating “Resolving contradictions between old and new beliefs and between one’s individuality and one’s social conformity is the foundation of psychological growth. The most divisive conflict is the contradiction between logic and sensory (or extrasensory) experience” (160). Both she and Bashar acknowledge the existence of these “anomalous experiences of perception,” with the latter telling us that these anomalous experiences of perception are the synchronicities, epiphanies, abundance, and even miracles that mark our positive progress in consciousness development - in being enlightened.

Example of Enlightenment Process Unfolding

As to the reality of knowing enlightenment for myself, of seeing the process reveal itself to myself, through my own experience, it began with making the conscious understanding of the process of enlightenment the highest excitement for myself to understand. An illustration of each epiphany for realizing that *Focus, Perspective and Language* are keys and stages within the enlightenment process are included here, as they applied to my life. This is presented only as an example of the unfoldment of this process, as it evolved:

Realizing the Freedom to Know Enlightenment

It began when negatively oriented patterns in my life coalesced into a need for a behavioral shift, causing me to open my mind and heart to the possibility of knowing more. My identity had always been one to claim orientation to Christ from a young age, and because of grief due to the death of a loved one, I became a weeping woman on her knees, and prayed to know relief from that grief through Christ's Holy Spirit.

To pray and to use the names "Christ," as well as "Holy Spirit", was all I knew. I even went so far as to visualize this spirit as a real person, in the form of a tangible energy. In those imaginings, I found a luxurious relief and lifting of my grief. Interestingly, in the *reception* of this relief, I sensed a deep empathy *toward* me, and I realized I *perceived a response!*

I called this perception of "another" within a prayer, the "presence of God," but the development of a perception of a presence beyond my usual sense of self had never been known first-hand, not like this, and these inner sensations intimated to me

that there was more to know. Because of the feeling of a physical proximity of this empathy, as though it originated in another entity - that was simultaneously not me, but was me - was exciting, and I let this excitement for knowing it become the highest excitement in my life.

In that excitement, I came to understand that truth can be located anywhere, anytime, and from any source, but whatever it is, it will always be known from a tone and feel of a Higher Insight - one that *gets your attention (Focus), in the form of synchronicity or epiphany*. For example, a text entitled *The Urantia Book*, was given to me by a friend, just after the above initial epiphany about the presence of “another” in my consciousness. It is a 1,814 page text that claims to be the fifth epochal revelation of Christ, containing 196 lengthy, intellectual papers. At the time, I felt great relief, wonder, and amazement, that the table of contents was filled with author titles such as “Divine Counselor” and “Perfector of Wisdom.” Within it, the cosmos, its players, parts and functions are described, the nature of man and his relation to God outlined, and the life of Jesus Christ extended from the limited description of the man’s life found in the Bible, portraying instead, an intimate description from an omniscient perspective.

The very first paragraph I turned to and read, spoke of what I had been pondering only three minutes before, the topic of the “Holy Spirit”. It read: “Ever remember that the Infinite Spirit is the Conjoint Actor; both the Father and the Son are functioning in and through him; he is present not only as himself but also as the Father and as the Son and as the Father-Son. In recognition of this and for many additional reasons the spirit presence of the Infinite Spirit is often referred to as ‘the spirit of God’ ”

(Urantia Book, Paper 8:5.5). The synchronicity floored me, and the possibility of its manufacture to be that of a group of celestial entities that existed “somewhere else” excited me! I initially was emotionally relieved that a book of this size, whose first paragraph I had read, held within it special meaning for me about what I had been mentally toiling on about only minutes before. It was synchronicity. But later, this perceived relief would be transformed. In the middle of a dedicated, two-week timeline that I set up to finish this book, ideas about the nature of reality began to illuminate and intersperse my thoughts, culminating in my printing out the following, as the most salient point to realize, for myself, from its reading:

You must cease to seek for the word of God only on the pages of the olden records of theologic authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human. Many of your brethren have minds which accept the theory of God while they spiritually fail to realize the presence of God. And that is just the reason why I have so often taught you that the kingdom of heaven can best be realized by acquiring the spiritual attitude of a sincere child. It is not the mental immaturity of the child that I commend to you but rather the spiritual simplicity of such an easy-believing and fully-trusting little one. It is not so important that you should know about the fact of God as that you should increasingly grow in the ability to feel the presence of God (Urantia Book, Paper 155:6.12).

It now hangs on the refrigerator with a magnet.

What I heard was a singular description that I felt was integrally important to my understanding of enlightenment. This was done by informing me at a level of meaning beyond physical reality. I experienced an epiphany. And, again, I was receiving a response *to my thinking plus desire*, without expectation. I heard: “It is now alright to see truth for myself wherever I may encounter it,” and that was my self’s permission to continue in this new way in the world. Nevertheless, this passage represented a personal epiphany that God, and God’s presence, can be realized through *how I focus my mind upon something*: the connection is evident through the synchronicity of the delivery of the book, and a specific answer given to the *desire* of wanting to know more about the Holy Spirit. Remember, Focus is excitement, according to Bashar (Anka, 22).

With this shifting mindset regarding what I now conceived as the symbolic thread of excitement upon which my mind pulled, my self-bestowed permission was the fuel to be open to learning about meditation. It had been prayer that led to the synchronistic epiphany regarding truth, and I suspected from prior knowledge of meditations' purpose as being one of inner change, that starting a regular practice would reap reward of some kind.

By using Hemi-Sync technology, I quickly learned to move my consciousness into a meditative state, experiencing the “mind-awake, body-asleep” condition, and traversed into ever-deepening “Focus Levels” (“Focus Levels Overview,” n.p.). This patented Hemi-Sync sound-wave technology was used because of its effectiveness in causing ... “coherent brain signals [that] appear more synchronized— each hemisphere mirroring the brainwaves of the other...”, as well as an aid in “... reaching states of

expanded awareness and altered states of consciousness” (Koontz, 34). Furthermore, a side-effect of this meditative work was the development of body sensations that felt electric. At first I thought I was ill, but in my continuing research into the side-effects of meditation, I learned of “energy bodies” and “out-of-body experiences,” and a new conceptualization of my own consciousness began to form: one of action that is energetic.

That said, there was not a time I could remember that I did not conceive of myself as more than my physical body, but with the new skills developed in meditation, I had now not only created a conceptual energy body that felt energy movement, but I was also assured in my own mind that I am more than my physical body, literally. I feel this energy within my body, and I see this energy in my meditations; it is electric. My orientation inward through meditation has caused a relational shift in self-perception, and my *point-of-view* to both the inner and the outer world has changed: I now live in two worlds - what Auken calls a state of “universalness” (Auken, 45). Furthermore, this new energetic perception of self assures me of existence beyond this life.

Another consequence of this new energetic perception was that I now perceived that reality was a mirror, relating exactly back to me what my focus and behaviors (perspective) had informed it to do. Once this occurred, I realized the function of the fabric of existence, as reflected to my consciousness, and as being a part of my consciousness. I realized I am connected to everything, and that everything is connected to me. Everything is connected. Everything is a part of that perceived fabric of existence. Everything is One.

This epiphany of connectedness shifted my focus and perceptions, changing them. I naturally began to take note of a repetition of certain words in the literature I was reading. Words like “metaphysical,” “Higher Self,” and “consciousness” stood out to my mind. I also noticed that the word “consciousness” would sometimes replace the word “spirit”, which was extremely useful conceptually to me, in forming an understanding of the nature of reality as one of energy. But the difficulty that remained during this recovery from grief were states in which my mind would perseverate negatively upon something. I realized that the language in my mind was causing me to suffer more than I needed or wanted to, so I looked for illumination. Led by the breadcrumbs perceived in the metaphysical language, I pulled the excitement thread of my focus, and enrolled in The University of Metaphysics, through the International Metaphysical Ministry.

Through the content of the Bachelor of Metaphysical Science degree, I was saved from the grief that my own thoughts were causing me. The program taught about the positive power of affirmations on the mind. Using the affirmation, “Cancel that thought!”, I weeded the thoughts of negativity out of my mind (Masters, *Ministers/Bachelor’s Degree Modules 4: 25*). Positive affirmations were used to supplement the canceling of these negative perseverations, such as, “Success and happiness are ideas put into action in my life. It is not I, but my Higher Mind, that does the work - perfectly!” (Masters, *Ministers/Bachelor’s Degree Modules 4: 25*). The effect of the change of *language*, and how it is used within myself, to myself, has transformed the landscape of my mind, which is now clear, positive, and restful.

Overall, these culminating events of my life occurred synchronistically, making evident to myself that the focus of one's consciousness is paradoxically a two-way street, and that something other than one's self is present upon it, within it, or about it - something else is there: an Energy, God, or Higher Self. This Energy *is the response received* when an inquiry is made - and makes itself known in the form of synchronicities, epiphanies, and miracles. The mechanism of using a singular focus in a positive point-of-view, in combination with positive inner and outer projection of language, allows us to interact with the fabric of this "other," which I believe is the fabric of existence itself.

Channeling Information

Interestingly, an example of this interaction with the fabric of existence, beyond the subjective evaluation of self regarding enlightened states, can be seen in the art produced during this period of transformation. As part of the pursuit to know my Higher Mind, my interest in my own art has been rejuvenated. The art is made with a process within which I feel I am a channel of information; I do not consciously decide what will arise from the surface of the paper. Instead, I gaze at the surface, and my consciousness projects lines and shapes onto the paper - these I see and draw. And, I consider the final work an artifact of the process, feeling little ownership of the entire image.

I perceive drawing as an act of knowing my Higher Self, which I understand as being a part of my unconscious mind's framework, and knowing it is a part of the pursuit of my highest excitement. As a result, during my inner work described above, I also

finished a drawing, which is of a caliber and intensity of content I have never experienced before. It is currently a finalist in Michigan's *Art Explosion* competition. Also, until this drawing, I had not completed one for many years, which speaks to the rapidity of the synchronicities and epiphanies experienced in its creation. Details about the specific perceptual construct with which I approach the creation process of this art, entitled *Integration: It's not what you think.*, may be examined for further details at the art website (please see Appendix 1).

Ultimately, what is seen in this working interaction between the known self, and this response to self, is that if the highest excitement of an individual is pursued with this Higher Perspective, and with positive focus and positive point-of-view, then synchronicities and epiphanies, as well as miracles, will be communicated back to him, as evidence for, and as an answer from, this "other" - be it Higher Self, God, or Energy. These answers are always a benefit, or something of value, to the positive progression of the life of the individual so informed.

Conclusion

Although Kant's definition of enlightenment is, "Having the courage to use your own understanding" (Kant, n.p.), it is natural, I believe, to want to validate that understanding by means outside of self. By learning to meditate, or by looking inward, we see into the reflective self, and the process is begun. Ultimately, I can conclude that enlightenment is a state in which one is informed by extra-sensory means, by spiritual means, first-hand, either through inner epiphanies, or outer synchronicities and miracles, to the extent that you need, about whatever you need, and in just the right amount that you need. One only has to pay attention to see this evidence for oneself, once orientation to the Higher Self is pursued. What is experienced is truly, as Aiken puts it, an "unfoldment of consciousness," because if we are One with The Ultimate Consciousness, with Everything, then everything that is seemingly outside of ourselves may be an informant, as to whatever it is we need to know inside of ourselves as well - be it to know whether to turn right or left, or provide the answer to, "Should I meditate on love right now?" Whatever it is we wish to know to move forward in life, by "going with the flow," as Bashar so simply puts it, one maintains balance in the pursuit of his highest passion and excitement - not forcing, or insisting, but instead *knowing* that All of Reality is a part of his being, and that Higher Purpose is his equal partner in the experience of life.

Works Cited

Anka, D. *Quest for Truth: 100 Insights That Could Change Your Life* (S. Meyers, Ed.).

Iowa City, Iowa: Nobul Press, 1997. Print.

.*A Search for God: Books I & II* (50th Anniversary Edition ed.). (1942). VA Beach, VA:

Edgar Cayce Foundation, 1970. Print.

Auken, J. V. *Passage in consciousness: A guide to expanding our minds and raising the*

life forces in our bodies through deep meditation. VA Beach, VA: Living in the

Light, 2016. Print.

“Focus Levels Overview.” *The Monroe Institute UK*. (2015, April 21). from

<https://www.monroeinstituteuk.org/focus-levels/>. Ret. August 9, 2020. Web.

Goldsmith, J. S., & Sinkler, L. *Consciousness Unfolding*. Lakewood, CO: I-Level, 1999.

Print.

Kane, MD, B. “The Nature of Personal Belief Systems.” In J. Millay (Author), *Radiant*

minds: Scientists explore the dimensions of consciousness. Doyle, CA.: Millay,

2010. Print.

Kant, I. “What is Enlightenment?”

<http://www.columbia.edu/acis/ets/CCREAD/etscc/kant.html>. Ret. August 06,

2020. Web.

Koontz, K. "Good Vibrations: Learn to Meditate Like a Monk at The Monroe Institute."

Unity Magazine, Web. 2014, Nov./Dec. PDF.

Masters, Paul Leon. *Ministers/Bachelor's Degree Modules*. 4 vols. Sedona, AZ:

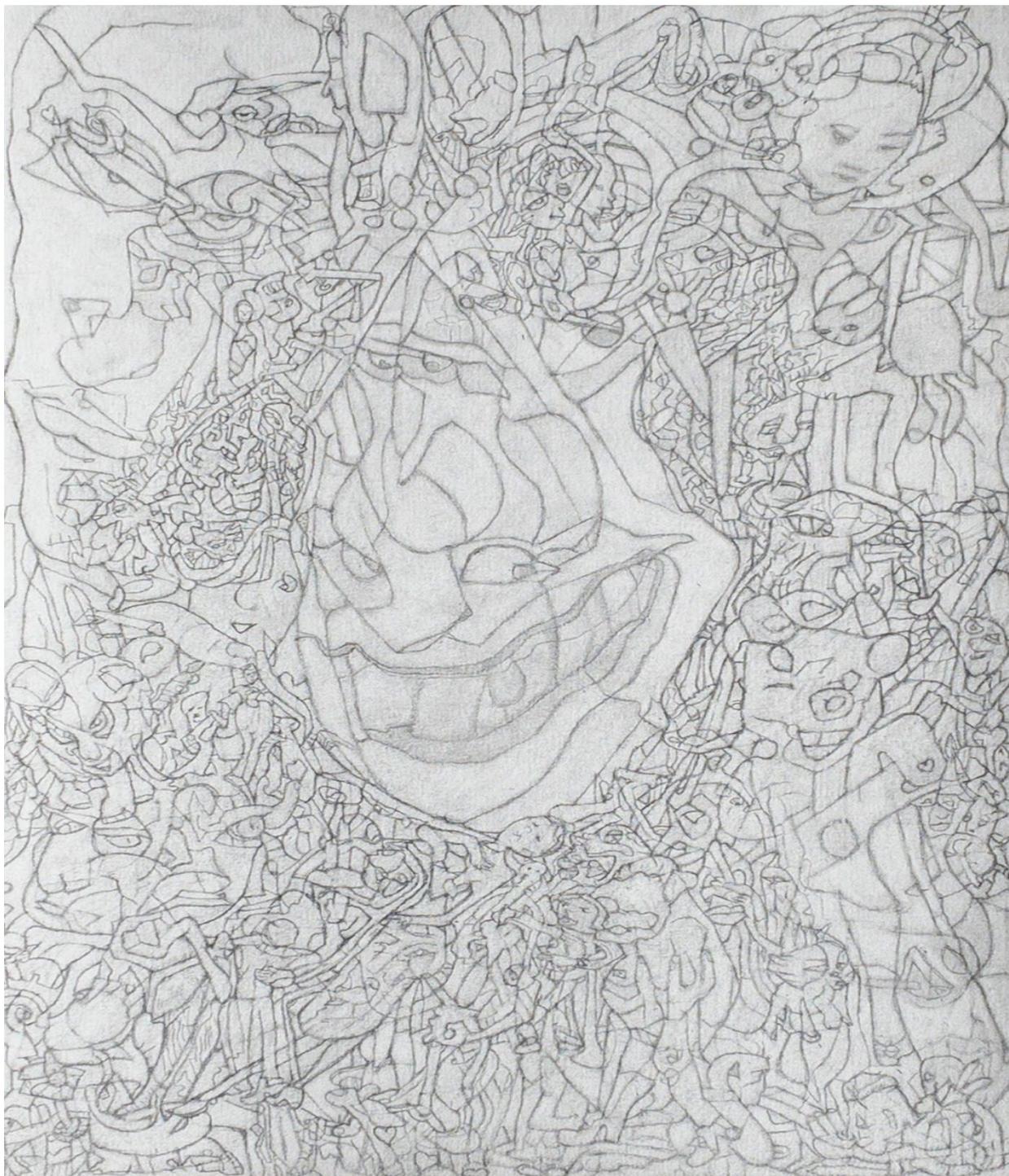
University of Sedona Publishing, 2012. PDF.

"Trance." *Dictionary.com*. <https://www.dictionary.com/browse/trance?s=t>. Ret. August

09, 2020. Web.

The Urantia Book. Chicago: Uversa Press, 2012. Print.

Appendix



A. Bales, Kora. *Integration: It's not what you think*. July, 2020. (8" x 12") Graphite drawing.

<https://www.korabalesart.com>.