

Waking Down in Mutuality Virtual Seminar

Session #1: Introduction

Presentation by Sanial Bonder and Linda Groves-Bonder
February 2, 2016

Sanial: Hi, this is Sanial Bonder.

Linda: And I'm Linda Groves-Bonder

Sanial: Welcome to session 1 of the Waking Down in Mutuality Virtual Seminar. We're really happy to present this to you. This is the first time we've actually done this particular teaching in this context directly ourselves in our own seminar series, and have it on video as well as audio, and also, as you know, you'll be getting print versions of these presentations as well.

So what we're doing today pretty much is just simply an overview of the four Triads and 12 Gateways of the essential Waking Down in Mutuality teachings seen through, as we put it, the Human Sun logo mandalas, and gateways, triads, key points. So we have this show and tell here from actually some years ago. In order to show it, [laughs] I think we're going to have to obscure ourselves here. [Shows a large graphic of the Human Sun mandala.] So that's a picture of it. It's a little different from the graphics that we've recently had redesigned. These were all created based on imagery that we had, and our dear longtime friend Al Porter created the graphics, first that version years ago and the newer version [which] is what you have now.

Just a couple of things about the history of this. We recognized around the year 2000, so it's quite some time ago, that there was a need to kind of codify or systematize the Waking Down in Mutuality process and that's where these visual images and the triads or triangles each pointing in a different direction and different color and so forth, that's where all that came from.

[To Linda] So do you want to add anything here in terms of the history?

Linda: Well, actually this was put together and created many years ago. We have had many teachers teach this process. "Human Sun Experience" is what we [first] called it, [then] we called it "The Human Sun Seminar" for a while, and Sanial and I actually did a two DVD set called "Awake and Radiant" based on the Human Sun Experience. And we went in depth to describe what the 12 gateways are, but this was quite some time ago. So one of the reasons we are revisiting this now is that, as we all know, spirituality evolves. We evolve as human beings and as spiritual beings and with that evolution we have found that, through the years, some of the principles in the Human Sun Experience have changed a little bit and shifted and evolved. That's where we are going to be bringing in some of these changes and shifts in this new presentation.

Saniel: Yeah, I think this would be a good time, actually, for you to read some of those pieces. We've indicated to you, if you've read the write-ups, [that] we'll be emphasizing some pieces of the teaching and some of the changes, refinements, etc. So Linda is just going to go ahead and read these to everybody, and you can keep these in mind as we go through the rest of this session but also through the whole course.

Linda:

- The Heart as the foundation of this work and the nature of primacy of transmission
- Why it is so important for our daily well-being to deeply comprehend this work as a breakthrough departure from 5000-plus years of hypermasculine dharma in both east and west
- What makes the core wound such a radical new discovery and why it is so profoundly difficult because of that for even brilliant and deeply awakened people in other paths to comprehend what this way is all about
- What "the second birth" it is, and what it isn't
- Why consciousness in and of itself does not "contain" the totality of our access to the infinite dimensions of our nature
- The differences between the real meanings of so much of the terminology of this path and what might be called the "street dharma" or popular misconception among practitioners
- The advent of much more sophisticated and bodily-based psychological understanding of our "broken zones" and shadow material and what this means for "down" work today, both before and even long after awakening.

So these are some of the pieces that we are going to be discussing, teaching about some of the changes. We will be getting into our conference calls with individuals who we will engage in conversation and questions and lots of Q & A, and experiences that people have had through the years with the Human Sun work. So there are many more things that we'll be covering with this course, which we are very excited about. We're also very excited about how we are opening it up to having people call in on these conference calls to participate in that way, so it's pretty exciting.

Saniel: Okay, so we can set that piece aside. Let's go ahead and go into the four triads and 12 gateways. Just briefly we'll say a little bit about each. We wanted this session to be an overview, so we will just touch on a very few things. We're going to have to discipline ourselves to keep from going into any of the details because there is so much that we could jump right on into depth.

Human SUN Seminar

Twelve Radiant Gateways Into Awakened Freedom, Wholeness, and Love



Key Points I



<p>Three Understandings (Relaxations)</p> <p>The Predicament • Relaxing out of it</p> <p>The Rot • Relaxing through it</p> <p>The Wound • Relaxing into it</p> <p>First Triad</p>	<p>Three Adaptations (Exchanges)</p> <p>Listening • Attuning to your whole being • Receiving others' wisdom</p> <p>Transmission • Receiving Being-force • Giving of yourself</p> <p>Initiation • Templating awakened wholeness in daily living</p> <p>Second Triad</p>
<p>Three Principles (Embodiments)</p> <p>Waking • Four phases of investigating consciousness: Self-realization</p> <p>Down • Dropping into embodiment • Integrating the shadow and broken zones</p> <p>Mutuality • Embracing the alchemy of relationship: Other-realization</p> <p>Third Triad</p>	<p>Three Movements (Impulses)</p> <p>Daring • Choosing your autonomous Way • Living and speaking in integrity</p> <p>Recognizing • Greenlighting and the six-step recognition yoga</p> <p>Persevering • Abiding/persisting in creative love, investigation, and expression of Being</p> <p>Fourth Triad</p>

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So the first triad is called “Three Understanding or Relaxations.” And the color of this is blue and the three understandings or relaxations are: in this blue upward-facing triangle at the top is The Predicament, and what we’re doing with this predicament through this process is relaxing *out of it*, then The Rot down at one lower side, by relaxing *through it*, and The Wound, relaxing *into it*. So let’s just talk about those three for a little bit of time here.

In the original inspiration that then became this Human Sun way of looking at Waking Down in Mutuality, there was a particular workshop that Linda and I gave, it was actually down in Los Angeles and I think it was one of the very first times we went and did a workshop in Los Angeles. I think it was the year 2000 or may be late 1999, I can’t remember. It was a one-day workshop, and at the end of that day we were discussing the rot and core wound – those were the two aspects of our whole work, the whole Waking Down process, that we were going into. And as we got to the very end of the day, it was literally twenty minutes to 6:00, closing time, it dawned on me [that they hadn’t understood the core wound and the rot.] It was very, very disappointing, but I did my best not to show it [laughs] because I think people would have felt, “Well gee, why didn’t you tell us in the beginning.” I realized that people there in the context of that all-day workshop – and these were very bright intelligent people – I could tell there was

something about the core wound and the rot that they weren't getting; that they were looking at it from their old worldview. And that was what then led me to realize, "Oh, we should have talked about hypermasculine dissociation," [that is] the "spirit/matter split," as we shortly thereafter began equating with that phrase. That's the predicament that we're rotting out of and into the core wound.

[To Linda] Anything you want to add to that?

Linda: Right, well one of the points in that particular gateway stresses that it's not something that you're actually *doing* although some of your behaviors will reflect that you are acting on a hypermasculine platform, if you will; but it's actually more of how you're *being*.

Saniel: Right, and that's speaking of these kinds of street dharma of the work. This is something that Linda and I and other people who have taught this work for many years, have frequently run into, that is, people assuming that this is about a style of *action*, hypermasculine, rather than as Linda was just saying, a way of *being* in the world. The way of being is that dissociation. We're already split off and we are struggling to make connection to ourselves to the divine, to nature, to others.

Linda: It's more actually connected to the head also as we point out in one of the bullet points where it's not a whole-body, whole-being expression. You get very concentrated and perhaps for some the feeling-sense of being stuck in your head. So this is how we describe certain individuals, how they encounter the predicament or the hypermasculine experiment or split.

Saniel: So then what we recognize actually is going on that really makes this work truly possible, is not having a special spiritual experience that takes you out of it and then try to learn how to perpetuate that experience. That has been one of the classic, traditional ways of going at outgrowing whatever is assumed to be the fundamental pain, or problem, or issue that human beings are suffering. Rather there is this process that goes on that pretty much spontaneously comes into place. You wouldn't exactly go looking for it, and it's called "the rot."

That was language I spontaneously came up with at the very, very beginning of my teaching work, late 1993. And over the years it became evident... These concepts of the process can seem like they are sort of matter of factly laid out. But it all emerged over time as "Oh, that's what's happening here."

And so there's this recognition: Yeah we're rotting out of this head-mind-soul-based worldview, we could say, of this hypermasculine dissociation, or, perhaps easier for most people to understand, the spirit/matter split, and instead of rotting into pure joy and bliss and connection merely, we're rotting into a more paradoxical quality than that.

[To Linda] But I wonder if there is more you would like to say also about the rot.

Linda: Yeah, [there are] several ways that the rot can show up for individuals. Sometimes it can be pretty extreme where you might feel like your life is just being stripped down, and you are going through a lot of difficulties, perhaps. There's another place where previous traditions and practices and disciplines might be falling away, they don't sing to you anymore, and so you're finding yourself realizing that it's not working, it served you at one point but then you rot out of the need to do a particular practice or discipline.

One of the other ways that it can show up for individuals is just a sense of something a little off, complacency, flatness, boredom – [there are] many different ways that it can show up for people. And it's interesting too, because some people have the feeling-sense that it's pretty much the same for everyone. But we are such different individuals and we have different history, we have different broken zones, different wounding, different places of joy, and so all of these things can inform how the rot will show up for each individual.

Saniel: Yeah, thank you. And another aspect in this, or something to keep building on what Linda was saying: Because the rot and really the whole process is activated from what we could call the core, it doesn't make any difference whether the way you go through the rot has a lot of drama associated with it in your outward life, a lot of tumult, a lot of chaos, a lot of difficulty, challenge, stress, or whether outwardly, and in your relationships, your work, how you feel your health, things going on in your family life and so forth, all that can be quite fine. And yet, there is, this again, this dullness or flatness, this sense of something being stripped away, of it's almost like everything becomes sort of shrouded for you even while you're in some ways still enjoying it. And so you start to get the sense of something taking place that's more fundamental than just the flux of positive and negative experience of things happening.

Linda: Exactly, right. That's where it's really important also for practitioners to have access to teachers, to have access to individuals who understand these places of change and evolution. Rot is not merely just a horrible thing that you fall into and a situation that feels or will be permanent. It is a transitional time, a very powerful and important transitional time, and that's why I feel that it's really important for people to search out skilled help.

Saniel: Right. And so, part of the paradox of the rot, the unusualness of going through that and starting to get the sense that, as one example, you begin to realize as bad as it may feel, as dull, or as flat, or empty, somehow there is progress here. And what you are rotting into then is—we call it the wound just for the sake of simplicity of wording in these teachings, but the full term might be “core wound,” and really the larger expression that holds the paradox is “core wound/core wellness paradox” or mystery.

So what's happening is we're rotting into, we're kind of helplessly falling into this sense of a fundamental pressure or stress or a sting called the wound. And over the years, people have often said to us why do you call it a wound, that sounds so psychological, or it sounds like something physical that happens to you, physical or emotional, psychological. And you could come up with any number of other ways of phrasing it, but

“wound” kind of expresses the sting, the difficulty. And what you’re falling into initially has a lot of that quality to it, and we feel it to be so much of what we’re suffering with, what makes us feel separate, what makes us feel confused or distressed.

More and more over time as you mature in this, as you continue this rotting out of the hypermasculine dissociation into this paradoxical wound, which, is really you see, existential and not historical, or psychological, or physical, or emotional, fundamentally. As that process continues, you begin to notice more and more that there is this simultaneous wellness, again, somehow at the core of and pervading your whole being.

Linda: Now you are listening to the three that we’ve introduced so far, the predicament, the rot, and the wound, and you may be think this sounds like a big bummer. We have heard this many times [laughs], and in a sense it is a deep dropping into some places that maybe you have not encountered before. But in that dropping, in that encounter, there is the wellness, the intuition of the wellness. There is an intuition or a feeling-sense for most people, and eventually for everyone who stays with the process, of a transitional time. Again, it’s not a permanent state. It’s a state you come and go in and out of. It’s important to be able to speak about what’s happening for you as you rot out of the predicament and rot into the core wound and embrace the core wound. In that core wound you might be facing some shadow material and “broken zones” (again, one of our terms), which are broken-off pieces, fragmented pieces, perhaps of some of your psychological stuff.

Saniel: And those are what we call “core issues” and that’s a big distinction that people learn how to make as they are Waking Down in Mutuality and taking more conscious responsibility for all this.

So we spent a little maybe extra time on this first triad because, as with the workshop that we were doing in Los Angeles, we wanted to bring this in the framework of these teachings, we wanted to bring these concepts or areas of consideration forward at the beginning because that then sets the foundation for all of our understanding of the rest of the process

Even if it’s not evident to you now, and it may very well not be, because this just a very brief overview, on the basis of all that, that’s what makes this work really a quite radical divergence in many ways from the traditions that have preceded it, though in many ways we are also grateful to those traditions, and if we’re going further its because we are getting to benefit from what’s come before.

Three Adaptations (Exchanges)

Second Triad

Listening

- Attuning to your whole being
- Receiving others' wisdom

Transmission

- Receiving Being-force
- Giving of yourself

Initiation

- Templating awakened wholeness in daily living



Which leads us also to the second triad, which is the color purple, and we use that color to connote something that's royal, that's distinguished. And part of the reason for that is that all three of these adaptations or exchanges do indeed have deep roots in the traditions that have preceded us and the work people are doing elsewhere today. So these three gateways are: Listening – attuning to your whole being, and receiving others' wisdom, Transmission – receiving being-force, and giving of yourself and in that sense, transmitting to others, and Initiation – templating awakened wholeness in your daily living.

[To Linda] So do you want to open up on listening?

Linda: Yeah. Listening is not merely just with your ears. Listening is with your whole being. This is one of the things that we draw people's attention to as they deepen in their spiritual process and their life process and in their relationships. I was working with a woman years ago, an elderly lady down in Santa Monica, and I'll never forget her saying to me one time when I was teaching her a principle that I had spoken many times to her, but she just wasn't quite getting it, and she kept saying, "Oh, I'm so sorry, can you just repeat that one more time. I just can't seem to wrap my head around it." I said, "Sure let me put it another way." And so we went through that process for quite some time around this particular teaching. Pretty soon she realized, "Oh, I absolutely get it. I heard it in a different way and I'm feeling it in a different way. I'm embodying this now."

And so that's a whole-being listening. She was needing the repetition. I think repetition within the listening aspect is really, really important. So she listened with her mind and her ears but she also opened up her heart to the actual embodied feeling-sense of what was being communicated and it landed fully in and as her. So the repetition in listening is really wonderful. It's not only listening to others, but it's listening to the inner impulses of self that's very important.

Saniel: Yeah, [here's a story] honoring that same lady, her name was Marjorie; she's now passed on. I think it may have been the very first or maybe the second presenting of the Waking Down in Mutuality teaching through this Human Sun lens, you could say, we were talking about listening. At the time we only had about three key points. Now,

for each of the gateways we have 7 or 8. And one of the ones we added was right then, that very day because [of Marjorie]. Marjorie was reserved and kind, not [a] boisterous or in any way aggressive person. But when we were reading about listening we didn't at that time have the focus on listening first and foremost and always to yourself in your own being so you're not, in effect, trying to get what's out there, but your always in here yourself. And she was great, she said, "You know, I can't listen to what's coming from outside unless I'm also standing here listening in myself."

That's a key aspect of it and at the same time the listening does involve that mutuality also from a teacher or someone else who is listening to you. And in order for Waking Down in Mutuality to work best, it's as important – certainly for us as teachers and others – it's as important to listen to the individual to find out exactly where she or he is coming from, what her or his story is. In this work your story, your background, what you're bringing into every moment, is as important as your consciousness and that dimension of your existence that is free from the implications and conditioning. So the listening process is very deep, very mutual. And that then takes us also into the fifth gateway and the second gateway in this triad of three adaptations or exchanges, which is transmission.

Like listening, transmission has a very, very venerable history in the great religions and spiritual traditions. Perhaps, [it] hasn't been emphasized as much in some of them as we do, certainly, but through all the traditions, spending time with awakened beings, illuminated beings, proficient mystics, yogis, saints, and shamans has been a crucial dynamic through which those who are aspiring to reach those same qualities of awakened living and so forth, are able to get there. Because, as we put it in this little description, you're templating on the condition that that other person is already spontaneously living and radiating to you.

[To Linda] So anything you want to add on that?

Linda: Yeah. I think people get confused sometimes by the word "transmission." What does that mean. And so we try to simplify it sometimes just to help people understand that it's happening 24/7 everywhere we go. Everyone is transmitting. It is an energetic; it is something that is coming from one's being, if you will. And as Saniel is pointing out, the strength and power of transmission in this process and the transformative nature of transmission in this process, serves the aspirant when they come into the work of Waking Down in Mutuality. The reason why it serves them is because there is an actual transmission of being.

Again everyone is transmitting where they are living from and as. And in this transmission of being, if you're working with a teacher, an adept of this work, that is a very powerful force that actually can accelerate and accentuate ones process of awakening or healing the spirit/matter split, or finding the wellness in your life. For some it might not be about spiritual awakening. It might just be I need to be more authentic here; I need to feel more grounded in my body. Transmission can serve that process.

Saniel: And part of the cosmic joke of it is that if you really do the work and go the full route, the wellness you are seeking will be realized as this great awakening of this simultaneity of consciousness and all phenomena, the unity of spirit and matter, or the discovery that actually they were never really different to begin with. But on the other hand just to say that and think it is very different from realizing it cellularly and with your whole being.

Linda: I think it's also important to point out that some people don't even actually feel transmission, and some people feel it very strongly, and some people not so much you know. And there are oscillations in and out of the sensation or feeling-sense of transmission. All of it is important. It is happening. As Saniel pointed out right off the bat, transmission is an ancient principle of spiritual growth.

Saniel: Yeah. And it's not fundamentally different in some ways from what occurs between people whose presence means so much to one another anyway: family members, or loved ones of some kind or another, or people who are valuable resources for us. So it may sound like it's a strange, kind of foreign phenomenon, but it's building upon what's very natural to us.

Another thing we want to say before moving on from this gateway, transmission, is that part of the real history of spirituality, including in our own work, it's inevitable, has to do with the difficulties, the power differential between someone who is the one who is primarily radiating the transmission that the other person is wanting to get access to and to metabolize and make their own. And in our work that level of mutuality, and what we call the existential equality between us, that equality is something that we emphasize and we keep coming back to more and more clearly as we grow. And hopefully we get better and better at it, and we all have our limitations and liabilities, so it's a workout sometimes. But the notion of someone as a transmitter does not in this context, this work, put them on a pedestal of being somehow perfect or beyond karma or anything remotely like that. That's just important to add here.

So the sixth gateway and the final of the three in the second triad, Three Adaptations or Exchanges, is Initiation. This is that matter of templating upon the principles that make for these shifts in our whole sense of existence. And one of the things we emphasize about initiation in this process is that actually to this day we don't really have a lot of ritual. When we think "initiation" in spiritual or sacred societies, [we envision] a particular initiation [event] that's happening [and] the ceremony is scheduled for next week. In our work, most often, even if people do set up occasions to commemorate shifts that have happened, the real initiatory process actually took place already. And it often happens in trying circumstances or difficult moments in our lives, not necessarily in some wonderful opening or spiritual insight or clarification. So the force of initiation is a continuous process rather than simply a one-time special event. But it does go through various changes and refinements over time.

Linda: We'll talk about "Being Initiation" and what that means further on in the course.

Saniel: Yeah, so good, let's keep on going then.

Three Principles (Embodiments)

Waking

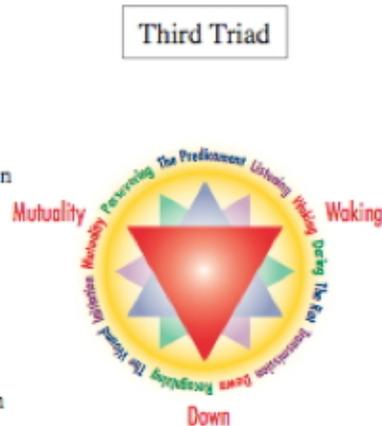
- Four phases of investigating consciousness: Self-realization

Down

- Dropping into embodiment
- Integrating the shadow and broken zones

Mutuality

- Embracing the alchemy of relationship: Other-realization



The third triad is actually the one that's the name of the work. Three principles or embodiments: Waking, Down, and Mutuality. And I'll just read the tag lines for each of these: Waking is four phases of investigating consciousness: Self-realization. Down is dropping into embodiment, integrating the shadow and broken zones. Mutuality is embracing the alchemy of relationship: Other realization. So Waking is more the self-realization, Mutuality is more the other-realization.

This is the downward-facing red triangle, and of course the downward-facing red triangle is also a symbol of the divine feminine, the goddess of manifestation in all of its complete physicality as well all of the other dimensions. So there are a lot of mysteries associated with this whole process of that nature, but this triad is the one that literally has that ancient emblem especially from Eastern spirituality.

So the Waking gateway is the dimension of the work that does go directly into the exploration of consciousness, and we've noticed, over now more than two decades, that some people have a huge appetite for what we might call "consciousness work," or the direct investigation of, let's say the identification with spirit as one's own subjective essence, the "I," the me of all that is. And to know that as consciousness is one of the secret passageways that allows this realization of infinite oneness or "Onlyness" to coincide with all of our ordinary personal living. And the consciousness work is something that was very important to me in the spiritual work that made my awakening and then this whole teaching possible. And it's something that both Linda Ma and I really love, love, love, love working with people on. Not that we don't also love the Down and the Mutuality work, but this a special joy of ours, I guess we could say.

Linda: Yeah. You know the word "consciousness" is actually very confusing for some [people]; they can't relate to that word. And so we do encourage people to find different ways to express what it actually means to be consciousness, to live as consciousness, to realize that in life, in the body, and in relationship. Some people will call it "presence," some call it "being," some actually say "true self." But we like to say that there's not a true or false of anything really, it is an "is". It just is.

So that's another thing that we can explore in some of the conference calls with individuals is, "How is the conscious principle showing up for you?" What's the word that your heart resonates with the most, and how does it feel when you use that particular word to describe more of the transcendental aspect of your totality?

Saniel: Right, so those words could be something like "being", or "presence", "freedom."

[This is] part of what we do in our approach and many teachers who we've worked in association with in the past have done similarly and come up with their own ways to go about this. To us, this is one of the areas where [we're] diverging from the notion of "here's the meditation that everybody has to do" – what Linda Ma likes to call "the cookie cutter process," sort of a stamped-out, shaped like every other cookie [approach]. In this approach, as she was indicating, [it's] not merely us or any other teacher telling you about the conscious principle but working with you and finding out how you can have your most direct, uncomplicated access to that intrinsic part of your own nature. So it's a wonderful part of the process and we look to help people become very clear and in some ways fluent, confident, in their own expression of the confidence of having realized this very profoundly. And in the course we'll talk about these different phases of the consciousness work.

Linda: Then we have The Down.

Saniel: Yes, so go ahead, please.

Linda: [laughs] The Down. The brief description doesn't really do justice to how many elements can show up in the down work here. Yes, it is definitely investigating the shadow material and broken zones, but it is so much more than that because it addresses the body. It addresses our physical limitations here, if you will. We'll address some of the thinking processes that happen in the mind and how the mind can actually kick in with what I like to call agenda, agenda mind, and that's OK, there's nothing wrong with that.

So the exploration of the down piece in this triad is really important. The awakening itself is not merely about waking up. It is, as Saniel coined many years ago, "Waking Down," waking down into matter, into life, into the body, and into relationships. The down aspect helps you embody a lot of these principles. And it will also help you access perhaps some of these pieces of the rot that we talked about a little earlier. Very important.

Saniel: And as you grow, as you get more competent with both the Waking and Down aspects of the process, the third principle of Mutuality comes into play. I would say in some ways, certainly for a lot of people, perhaps it's more natural to move into the mutuality gateway or aspect of the process in concert with that down work because [of] the expression and the sharing.

And this is what we and the other teachers who've been involved in our greater work over many years now and so many practitioners all over the world [have reported]: people are gratefully coming into mutuality able to express even the most deep, difficult, dark secrets [and] painful wounded places with others who are doing this work, in such a manner that those others feel blessed by what's being expressed, even though it is deep and dark, gnarly and difficult [stuff], rather than, as is so often the case in so many approaches, urging people to "Observe it from a distance," or "Don't identify with that stuff," or some similar practice.

Linda: Right, dissociate from it.

Saniel: Well they wouldn't *say* dissociate. (Maybe some would.)

Linda: But sometimes that happens just naturally.

Saniel: And that's where people often go with it because it's so primal. What we do in the Waking Down in Mutuality work is we do our best to welcome the whole being of who you are into the room, into the space. And to give permission therefore — this is part of what we'll talk about in this triad — not only to share in mutuality the parts of ourselves that are painful and wounded and so forth, that clearly have come from our past intruding into the present, our stuff, our issues from earlier in our lives, core issues, but also aspects of what we're opening up into that we don't yet know, that psychologically sometimes is called the "golden shadow," or we can call it the "future self" struggling to emerge into the present. This is one of the aspects of the work that we have been developing now for several years that I want to bring forward more fully in this virtual seminar and in the work as we go forward.

Linda: One other piece of the mutuality is that its not merely about getting in group situations or conference calls or what have you, and talking about the shadow difficult pieces. It's also about having an opportunity to share the joy, to share the wellness of being and to literally transmit that to others. That is so important to acknowledge and to get support and encouragement from the others to be that as well. We are all of it, we are not just merely the broken zones, but we have to deal with that too sometimes.

Saniel: It's about a whole-being integration and also emergence.

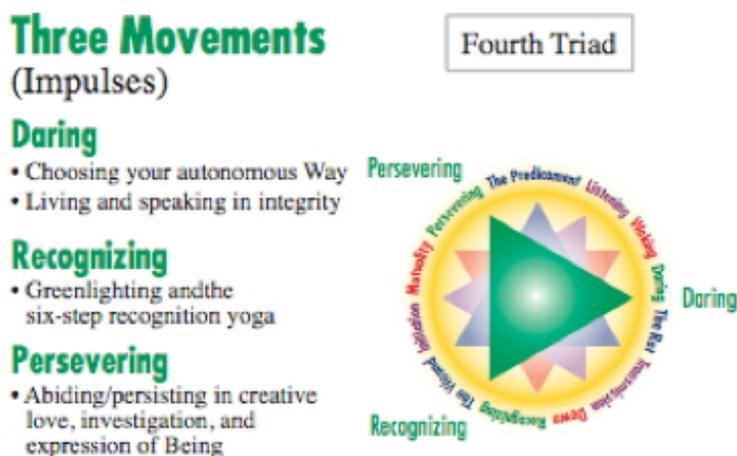
The "Second Birth" is an important transition where you come into a condition in your existence, in your consciousness, in your given, daily sense of who you are, of knowing that you are the ocean of all that is. And this is a simple feeling-intuition. You are not having a cosmic vision and visiting other planetary and solar systems, or whatever. You are right here, you are being you in the midst of your actually very ordinary circumstances, but you are knowing this infinite quality of being, of Onliness.

What we have been finding more and more – and we really love this – is that this emergence is served by creative expression. During this virtual seminar we're going to welcome those participating with us live (and we also welcome you if you are taking the

course in a recorded format later) to bring out your creative expressions, whatever they may be.

Linda: That's part of the joy.

Saniel: Part of the joy, and it literally takes that joy out of being inside you and into a more fuller or material, three-D world expression. And that's extremely important for the total process of Waking Down in Mutuality.



So this then leads right into the final of the four triads. This one is called Three Movements or Impulses. Its color is green and it's all about what green connotes to us in some ways, a green light. We'll talk about that as we go through these three movements or impulses. The first of them is Daring – choosing your autonomous way, living in and speaking in integrity. The second is Recognizing – “Greenlighting” as a concept of a process we go through, and “Six Step Recognition Yoga,” which is one of Linda’s unique contributions to this teaching. And [the third is] Persevering – abiding and persisting in creative love investigation and expression of Being, and of becoming.

Linda: One thing about this particular triad and these three gateways is that all of those elements are in operation through the entire process. I just wanted to bring that in initially for everyone to consider as you are considering all the other gateways.

Saniel: Thank you, that's absolutely so. And it's also true that these in some ways become much more prominent for you when you have moved through that basic awakening that we call the second birth and then you are into various stages of your second life, which fairly quickly, because we are already adults, move through more of the infancy, child like qualities, and into the adolescent, and then into greater and greater maturity. And there really are different stages of this that we go through.

We have to learn how to dare, and no matter what your personality type there are various personality systems that identify different people, and yes there are some personality types that may obviously be more into daring, and taking big leaps, and so forth. But what we're looking into here is more characteristic; it shows up in everybody's life in one form or another. The way you dare and the things that you're taking the next

step into the unknown in relation to, may not look like much to others and may not feel like they're all that hugely significant to you, but part of what's happening in that daring is that you're stretching and you're discovering.

When we say, "choosing your autonomous way," the word choosing may be a bit misleading in the sense that you're discovering how you are moved to live, how you're constituted to be here, how you have to show up, and you're cooperating with that. And in the course of doing so you also figure out – a lot of times by trial and error – ways that you don't have to dare. We joked about cliffs that you don't have to leap off. So that's part of daring.

Linda: Right. Sometimes when people hear "daring" they assume that that should show up in every single aspect of their lives and sometimes kind of push the daring aspect in speech or perhaps confronting someone that you're having a problem with, or whatever that might be. Sometimes that's true and other times there is a component of daring that is the receding back and holding. We talk about tantric tension of holding speech when in fact you investigated and realized, "Hmm, maybe not the right the time." So there is a balancing act in the daring aspect. Yes, stand in your truth, and speak your truth, and dare to bring it to others and into groups perhaps, but if there is an intuition or a feeling-sense of, "Ooh, not the right time, I need to find a different pacing with this," dare to trust that as well.

Saniel: Yeah, thank you. And this leads into the eleventh gateway, next to last, which is Recognizing: "Greenlighting" and "The Six Step Recognition Yoga." And we will have to restrain ourselves here cause we could go into a lot of detail here on the spot.

But the thing I want to say, and then I'm going to turn it over to Linda Ma, is you heard her use this word "tantric," tantric tension. Let's clarify that. The way we're using the word tantra or tantric here, number one, does apply to the whole Waking Down in Mutuality path. It is a tantric path but not tantra as is often interpreted, especially nowadays, to mean kind of spiritualizing sex or relationship. That can be part of it, and is for many people, that kind of tantric tension and practice and so forth. But the more fundamental meaning has to do with the deeper meaning of the word, which is the "weave" or the "web". I like to use that word weave, because it's the mixing together, or rather the discovery of an inherent weave between aspects of our existence that appear to be mutually exclusive, and that we've been struggling with that way before: so spirit and sex, God and your reactive emotions, God and anger or terrible self-loathing. There are so many aspects of who we actually are. Linda used a beautiful simple phrase a while ago: "what is."

So Greenlighting and Six Step Recognition Yoga, are ways that we've discovered to go into more and more fully that non-excluding weave of a true and natural human existence complete human existence.

Linda: Right, the embrace of all parts. Six Step Recognition Yoga:

- See it

- Feel it
- Live it
- Be it
- Transcend it in place, and
- Speak it all along the way at appropriate moments.

We'll go into great detail around those. Many of you are very familiar with this teaching. It is a very powerful tool for people to use. You can actually use it as a practice. What we have found through the years is that quite often the Six Step Recognition Yoga process comes in very organically when someone is working with an issue in their lives, it could be a difficult issue or it could be an issue of, "I am feeling joy and I want to build on that."

The Six Step Recognition Yoga process can actually add to that sort of encounter or actually help you investigate much, much deeper in your being a cutting edge that you are facing and that you're having to process. The speaking it is really important. That brings in that mutuality aspect again, bringing it to others, taking it to your teachers for help, whatever. Six Step Recognition Yoga is a very powerful tool.

Saniel: And it's part of a whole life of recognizing and making use of recognition. We were talking with one of our students just this morning about how important it is to study these teachings deeply, because they will aid in this recognition or discernment, this discriminative process. And they will help you to be able to practice this principle we call greenlighting.

Very briefly about that: At the very beginning of my work I used the phrase "self-acceptance" a lot. I was doing often one-on-one intensive kind of daylong workshops with people, in many cases for several hours, and everything would be going along quite well often, until I get to this particular point. When I would talk about self-acceptance, it's almost as if the blood drained out of people's faces or their eyes would kind of glaze over.

Eventually I realized that self-acceptance to them meant resignation to things not changing about themselves that they really wanted to change. And casting around for a term, I came up with it – I actually got it, not literally from green lights on the street, but the way Hollywood uses greenlighting, where when a picture or a project is greenlighted, that's when the changes really get underway.

So this greenlighting often of the parts of ourselves and others that are the most difficult to be with isn't a matter of simply being resigned to all that. There's mysterious transformation that goes on. And that's part of what we will be addressing during the virtual seminar, in much more detail.

Linda: Right. One quick thing about greenlighting: There's greenlighting of self – individual process of greenlighting oneself to recognize and to move accordingly, find that pacing and rhythm that I had mentioned. And then there's greenlighting from

others. And there's also greenlighting from self to others. So there are lots of variations on the theme that we'll cover in the course. This particular gateway has actually evolved over time as well.

Saniel: Yeah, thank you. Some of the more nuanced psychological-emotional understanding that's come through in the last couple of decades has informed our teachings and that of others in our general tradition, I guess you could say. So that we understand that greenlighting and the deeper aspects of down work. And it's always been this way for me, but I think it's natural for people to somehow get confused sometimes. It's not about going into and endlessly being exposed to the most difficult material that you are working with psychologically and emotionally.

The last thing I actually want to say here about recognizing. That is a really good word for what's central to this process. It is a recognitional event and process and it's not technically a therapy or a therapeutic process. And I think this important to add here in this opening session: we always encourage people to have access to a psychological professional. And we'll often say to people we're working with, "We really think this would be a really good time for you to do some work with a therapist" because that kind of work is different from a lot of what's going on here, and this work is specifically not designating itself as a psychological process.

Linda: That's right.

Saniel: So the last of our 12 gateways is Persevering – abiding/persisting in creative love, investigation, and expression of Being. And that has a lot to do with being true to yourself. And staying the course doesn't mean that you're not taking in the input of others – you should be. You are not living as an isolated island onto yourself but in a self + other field. And yet there's a continual honing or refinement of what it is to be true to ourselves. And sometimes we have to persevere in going forward, maybe in ways that other people don't understand altogether, maybe in ways that we ourselves don't quite get. But there's just this innate knowing that arises that I've got to keep going. I may not understand what's happening yet all the way, the way others may not, but...

This is something I got from my father actually, this one of his favorite teachings to me, and I'm happy to bring it into the work as kind of the capstone on this process.

Linda: The perseverance goes so hand-in-hand with daring, too, by the way. Part of how I encourage people to bring in recognition is to persist and endure. And continue to notice and bring in recognition, what is different, what has changed, trying not to negate the subtle shifts and changes that may have happened in your process. Every single shift and change is evolution and growth, and it all matters. So persevering through the difficult stuff and the times when your head kicks in and says nothing is changed. Really investigate that, recognize what is in place in this very moment, and see the difference between even a week ago or, could be, even a day ago, or an hour ago [laughs].

Saniel: Good. This is a fast track overview of the 12 gateways of the Waking Down in Mutuality virtual seminar and Waking Down in Mutuality teachings altogether.

Linda: We are so looking forward to diving in with you, with all of this. As we're going through this I'm like, "Ooh yes, there's this and this and this!" So much to say and so much to talk about and report, if you will, and live and be. So we're really, really looking forward to being with all of you and exploring whatever it is that we need to explore, and moving forward.

Saniel: And to come to a couple of the things that we mentioned: the heart as the foundation of this work, and the nature and primacy of transmission. Another piece of it is what we call the "White Heat." As we go through the seminar, and especially at the end of it, we'll be talking about that principle, that aspect of the mystery, the white heat; of the unity of spirit and matter, the Onliness of all that is, and the intensity, whether it's quiet, or brash and out loud, the intensity of our participation in this continuous transformational event, that not only changes us inwardly, but releases our creative expression more and more, and calls us forward in our lives.

The whole process is white-hot in its foundation; it certainly is in our transmission. You may not feel it as being anything like that all the time and that phrase is evocative because there are aspects of it that are very cool and calm. But all and all there's an intensification going on, if you will, an evolutionary acceleration that we're very, very happy to share with you and to continue to bring to the world. And we invite you to bring yourself forward into it and see what it can mean for you. Or if you are already someone who is deeply engaged in this process, to find out where it can take you deeper.

Linda: Right. I'm remembering just this morning I did a session with someone, a beautiful man who quoted back a quote that Saniel came up with, and that is "turning the pilot light up in your heart of hearts." And then of course our phrase "the Sun in Your Heart is Rising" – he had also said that. And he said indeed, I feel the sun in my Heart is rising. So this is where we come in as lovers, helpers, individuals who want to serve and assist you in turning the flame up in your Heart and living from the Heart and bringing your great gifts to many... many, many.

Saniel: That's Heart with a capital H, the great Heart nature that is the all and everything of all that is.

Thank you for bringing those pieces in. And I think this is a good time for us to end session 1 and we look forward to going back to the Predicament and marching straight on through the 12 gateways in sessions 2-13.

So thank you so very much for being with us. We do hope you'll join us for the course if you're watching this as a preview to see if you want to come forward.

Linda: Please join us.

Saniel: Please do.

Linda: You'll love it. Thanks very much.

[They kiss and laugh.]

Linda: [To Saniel] And thank you!

Saniel: [To Linda] And thank you, my love.

[They laugh.]

Linda: Heart blessings.

Saniel: Blessings, blessings. Be well.