

THE GOOD LIFE — SELFLESS INTEGRATION (1004)

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A fractured and broken self seeking to make its stance in a world of conflict and suffering — alas, the depths of tragedy in this self-shaped little box. Harmonic interaction and reconciled engagement are only ever realized through selfless integration with the collective. When we forego our petty private agendas, inquiring into and reflecting the authentic needs of other beings with a clear heart, the face of the world transforms, and we too are deeply transformed. Including:



- Fractured self and integrated self: Reorientation and reframing of the sense of self
- Discovering shared ground and universal threads of connection with other sentient beings
- Loops of action and reaction: Direct, indirect, and projected influences on our reality
- Integrated self as agent engaged for the integrated agencies of collective consciousness
- Equality and self-respect: Applied selflessness with responsible management of resources
- Elimination of reward conditionality: For assets, enjoyments, recognition, self-image, etc.
- Orientation via empathic reflection of the conditions and inner states of other beings
- Facilitating the expression of potentials, encouraging latent merit through recognition
- Engaging as necessary: Kindness and compassion tempered with detachment and equanimity

- Identifying authentic needs with criteria rooted in self-examination and shared principles
- All things ever as catalysts of evolution and purification, engaged for collective benefit
- Consummation of human potential on the training grounds of a conflicted world of plurality

#InsightSeries

#Selfless

#Integration

#Ethics

#Purification

#Commonality

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Greetings from the shade of the banana tree. We've discussed purification, selflessness, etc. Briefly. And today we'd like to look at the good life, or a life of selfless integration, with a bit more depth and a bit more application. We are obviously not going into the... each possible detail of application that life will eventually bring before us. Rather, we look at the principles based on which we can navigate and harmonize our interactions in the collective of sentient life in this world of plurality and often conflicts. Okay?

The Finite Self – Segregated Broken Individual

Before we go into the more hands-on material, there are a couple of premises that we need to review. Okay? The basic components in the equations that are being reviewed. First and foremost, our major field of concern, this narrow finite limited individual self, the fractured self that has been cut off from the flow of life as a

whole, segregated into a broken individual with a broken internal mechanism that results in significant miseries, in transitory gains that hinge on a particular self-assertion and as such will in time again result in misery.

We've discussed about the purification of the self and we'd like to get rid of this gloomy cocoon that separates us from the rest of existence and puts us at odds with other sentient beings. Okay? So there is such a thing as an integrated self, a peaceful state of abiding where the self has entered the totality, is functioning as an integrated integral part of all of existence. That will be the perspective or the vantage point from which the good life of selfless integration embarks from. Okay?

Equal Vision and Our Domains of Commonality

Now in here, when we look at the field of integration, we have a couple of venues to examine. One is general commonality. General commonality in here means the commonalities that exist between myself and every other sentient being, humans, animals, plants alike. At this point, we will attend primarily to the human sphere

of interaction. It's typically the one that we struggle with the hardest. Okay?

These common grounds become basis for equal vision. But we have to find these points of reference, these threads that connect us to all living beings. Now physically, yes, it may not be very difficult. We have this corporeal being made of flesh, bones, blood coated in skin, decorated with hair in places of choice. Right? And we all share that fat, thin, tall, short, healthy, sick, etc. Healthy and sick, conditions on a single vector. Our well-being. These are all shared concerns.

Again, emotions, we all undergo the fluctuations of happiness, of sadness, of fear, of safety, etc. This emotional polarization, love, hate, and so on and so forth, we experience this often quite painfully, sometimes quite intoxicatingly, when it happens in our relative, little shell. Our vantage point is from rather down under, and therefore emotional phenomena tend to overwhelm both us and other sentient beings.

So there's your shared problem. We have shared concerns that require resolutions. Again, we have our mental traits, each a bit different, but similar dynamics exist in our cognitive process. Alright. We all seek to

perceive things accurately, and to understand, and to manage, with reason, the complexities of existence. And in that realm again, we have a significant spectrum of common concerns.

The concerns the other persons may have at this point, as it happens, they may be the ones that you are wrestling at this time, they may be different, but rest assured, those are concerns that exist in the great spectrum of life, and are something that you will either have encountered, or will encounter in the future.

And if the person is unknown to us, chances are, what they are going through, if not for us, then a friend, or a loved one, will be experiencing something similar. Depending on the exact trail that our life takes. Regardless, all of that is relevant, and all of that is a basis of commonality.

Then on a slightly more metaphysical note, there is also a field of pure, uncolored, undifferentiated consciousness, something like a plane of super-consciousness. Radiating underneath the layers of all sentient beings, and in there, one who has reached to a plane of their individual pure consciousness, cleared

from clutter, there will be an old ancient friend ever abiding in the core of ever sentient being in existence.

With that, there is also a certain affinity that arises in our hearts. Connection with other living beings, a true connection, a connection based on something substantial, something experiential. Now this plane of reflectivity will differ from one individual to another, depending on the reach of your vision. The broader your vision, the cleaner your perception, the more of these threads of commonality will exist, linking you to all sentient phenomena on countless paths. And in there we are all siblings in the struggle of life. Okay?

Impacts of Interaction and Feedback Loops

So from that perspective, we move forward into the concept of interaction. Now we obviously have an experience where the things that we do, the things that we say, even the things that we think, because the thoughts affect our behavior, they have an impact on other beings. Right? The term karma is sometimes quoted, karma simply means action on itself, in itself it does not really mean very much at all. However, if we look at the dynamic of interconnected networks of

causes and effects, there is something in there in terms of the feedback loops that our presence and conduct bring into being. Alright?

In here, I have encountered a person, or people, a group of people, and I have done something nice to them. Something that addressed an actual need, that they had an actual problem that was there and I contributed towards its resolution. Right? So from this resolution, there is an impact made, there is a memory implanted into the beings we encountered. And as a more immediate and direct consequence, naturally, in most cases, these individuals will recall the impression and will be inclined to respond to us in kindness.

So one-on-one or direct feedback loops are very clearly a reality that we need to concern ourselves with. Likewise with negative loops. Do evil, receive evil, the world functions as your mirror.

This also functions indirectly. Suppose here I did a good deed, I helped out a friend in trouble, or a stranger, a random bystander, struggling, whatever contribution that I made, that improved their lives, made their lives more meaningful, more wholesome, more bearable even, as it may be, and they may never be in a position

to return the favor to me. And also it is not for me to expect a favor in return. This is an unconditional interaction of assistance. An act of kindness without strings attached.

Now having received kindness, there is a natural opposite reaction. As in imprint, input leads to a certain output, and people will be paying this forward. Looking at this feedback loop in terms of personal consequence. The stranger had a good impression, thought this was a nice thing to do, and do unto others as you might like to have done unto yourself, they pass the favor forward, they pay it on to someone else, they help with whatever is within their means, within their ability, another person in need.

And the other person again helps another person, and on and on. This branches, this ripples, and in time the good deeds, the good impressions you have put forward in the world, they will encircle you. They will create for you a better world, a world in which you may be also the recipient of what you have done for others. All right? These are basic premises to consider. Do good, receive good. Do evil, receive evil.

How Our Mental Formations Influence Reality

There is again another more subtle plane, on which the creation of our reality happens, in terms of our own mental impressions. For example, in here, I have told a lie in order to benefit. Okay? And as such, the thought haunts me, the impression lingers in me, it's somewhere in my record of all things done. And when I enter a situation, I may be suspicious of the other person. Are they also liars? Are they also telling tales, twisting reality, manipulating in order to turn things to their personal advantage? Are they... like I am actually. And in this, we project a certain presence.

When these mental formations linger on for long enough, they even transform our body language and our physical appearance. So we are very directly bringing our wicked deeds into the world, in front of us, and people will be consciously or unconsciously responding to match. Likewise, with good deeds, you bring a certain benevolent aura into a situation. And people readily embrace you, and respond in kind. Do good, receive good. It is not very complicated, the implications are significant and exist on multiple layers of both direct and cyclic feedback. Alright?

Desires, Drives, and Nature's Momentum

Now in here, we talked about the fractured self and its process of integration. Suppose we have a desire. Most of us have desires, right? Do we take these desires as personal, fragmented agendas to drive forward? If we do, we will reap transitory pleasure, possibly, and in the long term, suffering, misery, whether externally or internally. Lack of peace of mind is a significant form of misery that we would like to avoid. Right?

So in here, whatever drives that we have, we decouple these drives from the context of the finite self and its polarized desire that initially gave it meaning. It was a potential born of nature. We owned it, we occupied it, we distorted it into something for our individual gratification. Now these momentums are simply conditions, states of nature, needs and capacities, potentials for the fulfillment of needs.

And many of these, as noted earlier, they are shared concerns between myself and other living beings. So what if this desire of mine, this momentum that exists, a certain drive, ambition even, if I decouple it from the finite frame of reference and engage it in a manner that

brings benefit to the many, where my concerns and the concerns of the others, the concerns of the commonality are integrated as a single objective, a single resolution.

Now there is a good vantage point. And in that vantage point, we stop being individual actors and we become integral agents of nature, the unity of existence around us. Become an agent of unity. That is a good place to be, the rewards are unlimited from the unlimited whole. Don't stay in the little box into which you stash all of your things into. Share and be at peace and be happy. The happiness of others will be your happiness. Alright?

Selflessness Is Inseparable from Self-Respect

In here, we should also look at the concept of selflessness, at a bit more detail, selflessness and self-sacrifice. Now it cannot be the sort of flailing of self, down-trodding the self, belittling the self, making the self unworthy and subjugated. That is fundamentally unhealthy and it is also not in tune with the premise of an integrated self. There is an equal validity to my needs, as in actual authentic needs, not my whimsical cravings, and the needs of other living beings.

The assets that I have and the assets the other person has, it is not that they should have it all and I should have nothing. No, I will have mine and I will use them wisely, and it is not for anyone else to declare, "You spiritual person, you are supposed to be unattached, give me all your money." Well, hell no, why don't you give me all your money if you subscribe to that philosophy. That's not how it functions. We do not mindlessly self-sacrifice our assets, our being, in the name of integrated engagement for the benefit of the many.

In here, there has to be a certain self-respect. Including for all the things that you have done, cultivating your soul, purifying your mind, they have to stand up to something. Alright? Hold on to them. They are at this point no longer yours to do with as they please. They are integrated and as such they are the assets of nature. This is no longer your private little ride. This is a cosmic vehicle, property of the unified universe incorporated, and has to be treated as such. Alright? As in, I have a certain responsibility for managing the vehicle that I have been provided with, and in fulfilling the capacities and the potentials that it holds. Okay?

So, selflessness does not mean being subject to exploitation. Whatever assets that you have, you have a responsibility for their meaningful application for an actual substantial benefit to the many, to the world. Okay?

The Rewards We Seek vs. Unconditional Good Works

In here, the things that we do, they need to be free of conditions, free of self-referencing conditions. Alright? Conditions are there. For example, here's the junkie. Wants a thousand dollars. Right? To buy food. Right? Yeah well, I am not going to be the enabler of that. To help my friend the junkie, I will take other measures in order to accommodate their substantial and long term well-being. Right?

In there, returning to the point of freedom from seeking of rewards, there are, as in we talked about conditions right, there are conditions in terms of the responsibility we have for the skillful management of what we carry. But as far as self-rooted conditions, there is a spectrum of this on multiple planes of our conditioning that needs to be vigilantly guarded against.

Obviously, in here, if I do a good thing, the most gross reward to be expected is wealth, assets, material substance. If I, suppose I here record a video, and there is a wealthy person, sees it and thinks I should become a patron of this bearded fellow talking wisdoms all day long. And with this aim, I deliver the teaching. Well, that is simply compromised. That is a very unfortunate state where your wisdom and your life's experience and the realizations brought to you are for sale and you spout them out. For personal gain. Alright?

Again, I may be doing things, providing favors, in order to gain in return enjoyments, to gratify my senses right. Like here is a person who seems to live in a fancy crib, a nice dwelling. And they need help on the road with whatever troubles that they have. And I help them. Perhaps they will invite me for a nice dinner in gratitude for what I have done or even take me for a luxury holiday, right. I do the thing that I do to reap certain rewards and it's all entirely compromised. Myself and my integration are compromised. I have turned a good thing into a finite fractured matter of craving. Okay?

Again, I may do a good thing to help someone in need. And I'll make sure that I do it in the view of others,

someone who will witness the good thing that I have done. And in there I reap fame, I reap social rewards, position in the eyes of others. Right? Again, the things that I've done, I've done with an agenda. Onward we go from social recognition, pride, prestige, into the realm of our ego, our inner rewards.

I've done a good thing, that makes me feel good, think of me as a good person. I am the compassionate character, I am the helper of others. I mean that's not the worst ego, but it is a conditioning you build for yourself. And eventually what happens is that you will do those things, not because they are the right thing to be done, because you do them in order to perceive of yourself in a particular way. They are conditional to your ego, your self-perception. That is also a compromised basis.

Again, we may have intellectual rewards. If I engage in a particular way, I will gain, suppose I provide particular help in a particular complicated case. A field of trials, research, investigation, from there I will have the reward of knowledge, of insight. Even that, even that is ultimately a pollution in the underlying motivation.

Emotional rewards. I feel good. Yeah well, there is a person struggling here and they need help and whether doing it makes you feel good or doesn't make you feel good. Just get over it and be real. There is a person in need. Do what needs to be done. Alright so that's the measure of that.

In here, good deeds and good thoughts, having done them, are their own reward. There is nothing else that you need to be seeking for, nothing else that you need to be asking, expecting, anticipating, and especially not making any of that a condition for doing what needs to be done. Alright. This is on the internal process and orientation into the good life of selfless integration and interaction that is harmonic in this world. Alright.

Empathic Reflection and Polarized Relations

Then let's look at others. The countless sentient beings surrounding us in all directions. We need to be able to actually relate to them, and ideally uncover their authentic needs in order to actually do the right thing. Not do the right thing that appears to be right from our finite tunnel, but we should be constant inquirers into

the true nature and underlying authentic needs of all living beings.

In here, the key word is empathic reflection. I am you, and I am you, and I am the other person. Step into their shoes. Try and experience their reality, and from that vantage point, examine. Examine who you are, in their shoes, having become them. You are him, you are her, all of them through empathic reflection, and through this you gain orientation into the actual right course of action that leads to the greatest potential good outcome. Okay?

In here, we also have a polarization of living beings. We have our friends, we have our partners, loved ones, family. Are we inclined for them? People who are neutral, whom we have never met before, or simply don't care about. Then there are those we are adverse to, that we dislike for some reason, right? Even those who are our enemies, from their side seeking to harm us.

Now, when each one of those is in trouble, am I going to discriminate, or am I going to, in an appropriate manner, accommodate to each of them, rather than neglecting the groups that are not in my immediate

zone of cozy and cuddle, right? Now, that would be very short-sighted and a very limited perspective, because the neutral and even the inimical, they are all your potential friends. And this potential is there, through merit of the commonality that we all share in the underground and in the universals of our sphere of being. They simply need to be discovered and engaged with. All right?

So in here, kindness and compassion are guiding forces. Towards all living beings. Kindness is a more general concept, compassion, specifically toward the alleviation of the struggles, sufferings, miseries of living beings. Now, in here, not just ever little woe and wail, but compassion directed toward resolving troubles that actually matter, the resolution of which becomes a base, a stepping stone into a better, more wholesome, more well-rounded, more harmonic life. Right?

Now, there are obviously cases where we do not pause to calculate, to render out the life-cycle of the creature in front of me, whether to... Like, got hit by a truck. If I help him up, he is going to start meditating or not. Right? But I bring this up as a general point, an orientation from which we choose to engage or not to

engage. There are indeed many situations where the situation is there, but the conditions are not receptive.

If we engaged simply on the grounds of our empathy, it would simply lead to friction. And in there, with our momentum to help, to make a positive contribution to other living beings, it has to be tempered with detachment, detachment and equanimity. Equanimity in the realization that all these living beings, they inherit the outcomes of their own process of life. And when they are so disposed as to not enable us to contribute, then so shall it be. And with that, we shall have our peace.

It cannot be that kindness and compassion become obsessions, infatuations and drivers that make us act in ways that are not sensible, that are not beneficial. If that happens, then you will have been captured by identification with a particular mental trait, and you are no longer acting from the vantage point of an integrated agent that responds to the actuality, as it presents itself in a harmonic manner, as in, in an integrally coupled, hand entering a glove, etc. Incarnating in there with the traits, properties, capacities, etc. that are necessary. Not as the do-good

Jesus that wants to help everyone get fish and chips or whatever. Okay.

Pure Conscious Core and the Prisms of Life

So keep in mind that there is a certain core of pure, potential, radiant consciousness that becomes multitudes through the prism of different conditions. The prisms being placed before you by the cycles in the great system of the nature enveloping us. Okay? In here, when self becomes the mirror of all living beings, you gain the infinity of beings that you encounter. This empathy is like a scanner, and somewhere back there you have the whole of countless beings you have encountered, all that they carry is also carried with you.

You are the lord of hosts in the mirrors, in your internal domain, in your capacity as the integrator, the integrated, in growing into the full spectrum of actual unity. Right? Unity is not simply a fluffy feeling of bliss or peacefulness. Unity in the living world is a fairly dense totality to master. But in there, in mastering it, we master the fullness of our human potential, the fullness of the potentials of life. Right?

These authentic needs of the living beings that I mentioned, that should be inquired into, the more you begin to perceive the underlying actuality, the elements, the building blocks, underneath the constructs, the compounds of the multitudes of life, the dynamics that exist in a pure, rather more archetypal or prototypical state, and their distortions, as they have been tweaked by the self-centered desires of individuals.

When you learn to identify these first in yourself, you will see likewise in others, and you will see further the pure principles, the pure dynamics, and you will see the process of overlay, the pollution, and the distorting forces. Through that, you will be in a better position to tap into the underlying essence, through which an authentic good comes into being, through which actual harmonization and reconciliation can become a reality.

Enter the Field: The World Is Our Training Ground

So there is no insignificant role for your self-cultivation, your self-cleansing, the refinement of your faculties, in becoming a capable agent of the collective. All right? There is a fair bit of homework there, but all of that is

an extremely rewarding assignment. So look forward to it, do not shy away from it. In there, with all of this on the table. It is undoubtedly more than a mouthful. At the same time, it is an excellent buffet.

In here, we have effectively an unlimited field of interaction for our purification, for our evolution, for the ascension of our consciousness. This is the bootcamp, the whole world, is your bootcamp, your training ground. Go for it, engage with it, with insight from every conflict, from every problem. There is a resolution, its counterpart, and there is a certain wisdom to be extracted. In your encounters here, in your encounters into the future, and even regressing into the past, you will find that in all of this, there is wisdom to be extracted that will contribute to your progressive unification, and toward the categorical resolution of all of existence. Right?

And the more the threads are connected, the internal and the external unite into single strings of existence, when all of the elements assemble into a unified reality. Your consciousness becomes increasingly subtle, increasingly pure and radiant, and the attainment of union is behind the thinnest veil. Through all of this,

through living the good life of selfless integration. You become the absolute. Okay?

So, with all the things that we do. We meditate. We discuss matters of relevance and importance. We engage in interactions with the world, with a particular stance. It doesn't matter what we do, all of this revolves in the single sphere, that is the playground of the universe, for our education, for our refinement, for our culmination, consummation, absolution.

So, just run with the program and be satisfied and at peace with the knowledge and conviction that all of this will be for your benefit, as long as you allow it to be so, by being open to it, by ever so slightly cracking over, open your finite shell, allowing the collective to pour in and embrace you as a part of it. These are matters to contemplate and here we shall conclude for the day. Until our next interactions.



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