

Divine Love and Light

from A. H. Almaas, Inner Journey, Chapter 17, pp 271- 283

The primary obstacle to the arising and integration of the boundlessness of true nature is the ego principle, the idea that the self is a separate and autonomous entity or person. The soul's development leaves her deeply convinced that she is separate from other souls, and from reality as a whole. She believes that she is an island that comes into constant contact with other separate islands. This sense of separateness is due to the ego structure of self-entity that provides the soul with the experience of herself as a bounded entity. (See Point of Existence chapter 9) One of the primary achievements of ego development is the structuring of the soul according to the surface contours of the body. The soul perceives herself as a discrete entity because of the discreteness of her experience of her body and other objects. This discreteness has been shown by developmental psychology to be absent in the infant's mind.

The Boundedness of the Ego-Self

The soul's increasing realization of her essential nature spontaneously puts pressure on this structure of separating boundaries, illuminating it and causing the soul to feel an exaggeration of the sense of separateness. One of the ways this inner pressure manifests is that the soul begins to feel constricted, even though she is deeply in touch with her essential nature. She feels limited in a way that causes existential suffering. She longs to be completely essential; she yearns to melt into the sweet juices of essence; but whatever she does, whatever practice she engages in, whatever attitude she takes, nothing works. She feels trapped inside her own skin while she strongly intuit, and frequently knows from direct experience, that her real condition is complete release and total marriage to her beloved, the truth of essence. She is filled with tears and deep sadness for not being in the carefree condition that she knows is her potential, and pained with the anguish of separateness from what she deeply loves.

At this point the soul may reach depths of despair about ever being released from the trap of isolation; whatever inner efforts she makes only dig her deeper into this dilemma. Eventually she begins to see the futility of doing anything to free herself, even the spiritual practices of meditation, prayer, concentration, contemplation, inquiry, attention and so on. Whatever she does

is her own individual action, exercising her own will and intention and it is becoming clear that this is an expression of the dilemma itself. It is all based on her own individual desire. To desire is to be the individual she is, to long and yearn for her freedom is to be the same limited person, and it is this individual that does the spiritual practices and works on herself. This separate person is, in fact, the same individual who wants to surrender, and because she wants to surrender she cannot; for by wanting it she is being the individual who turns out to be inseparable from the separating boundaries of ego.

A major insight of developmental psychology is that the sense of being an autonomous individual is based on the ego structure of boundaries; at this point the soul may begin to recognize this fact in painful and intimate personal experience. This is the contribution of the Diamond Dome; it is part of the wisdom of this vehicle that all such inner activity is the expression of ego activity, as the cycle of rejection-hope-desire, and that such activity is inseparable from the sense of being an individual entity. This is the issue of the inner search ...

(From Point of Existence Chapter 8

The center of the ego self, the center of its initiative, action and perception, is a psychic structure characterized by a specific pattern and by incessant psychological activity. The pattern, or the particular psychic organization, provides the direction of action while the activity provides the drive to act. This gives the self a sense of orientation, center, and meaning. This psychological activity includes hope - the self is hoping, consciously or unconsciously, to achieve its aim or ideal. This implies that we project on the future the possibility of accomplishing a certain objective. The content of this objective is dependent upon previous experiences, We can hope only for something we have already had a taste of. The objective does not have to be identical to something we have experienced, but is shaped by many experiences from the past. For instance, a person might have the objective of becoming a painter. Becoming a painter will involve many things he has never experienced, but the ambition is shaped by the way he believes he will feel, the responses he thinks he will receive, the Impressions and influences he expects to make on others, and so on. These are determined or informed by his past experience. His objective and the values he attaches to it become an ideal.

He then experiences hope, which initiates desire for the ideal. This desire is an important element in psychological activity. It is the actual manifestation of the psychological drive. In other words, ambitious striving includes desire, which implies hope. Without hope there would be no desire.

Both hope for a future objective and desire for this objective imply that we experience the condition of the self at the present as not completely satisfactory. This discontent, subtle or gross, conscious or unconscious, constitutes a rejection of the present state of the self. When there is complete acceptance of one's present state, there is no desire and no need for hope. The subtle current of rejecting activity is based on the images which we have of ourselves, and the ideal images that we are trying to actualize. This condition can be conscious, But it is usually an unconscious and implicit undercurrent of the psychological activity of the self.

This psychological activity which is the dynamic center of the ego self is composed, then, of desire that implies both hope and rejection, and its content is determined by our self images and ideal images. Thus, the main components of ego activity are hope, desire and rejection..

..... One way of envisaging the situation of the ego self is that its dynamic core, ego activity, is an incomplete and distorted manifestation of the dynamism of Being. From this perspective we can appreciate the fundamental truth that it is the dynamism of being which underlies all activity and creation. However, this dynamism can be functioning naturally according to its own intrinsic design, recognizable as an optimizing force, or it can function in an errant, distorted, or incomplete manner, recognizable as ego activity.

Ego activity is not always led by ideals or driven by ambitions; it is a more general, ongoing motion of defending against pain or seeking pleasure. Also, the ego is always acting directly or indirectly to preserve the self-representation.

...The dynamism of Being, as experienced in the deeper stages of self-realization, is a spontaneous and natural flow of presence. In the human soul the presence functions as the inspiring and motivating center of initiative, action, and creativity, and its intrinsic patterning functions as the guidance that directs this activity. This activity is totally spontaneous, and free from the constricting influence of psychic structures. The self is intrinsically intelligent, and this intelligence is part of the inherent intelligent structure of Being. This intelligence manifests as appropriate responsiveness to the needs of whatever situation one finds oneself in. When love is needed the dynamism manifests presence in the aspect of love, which guides us to act in loving ways; when strength is needed, it manifests Essence in the quality of strength, guiding us to act with strength and vitality. past experiences available to the intelligence without defining the truth of the self. The dynamic essence of the self, here, is not an ambitious activity trying to actualize a certain objective that fits its ideals; rather it is a completely non-selfish, dynamic flow of the essential nature of the self as it unfolds naturally and authentically. authenticity means that the inner flow and the external action are the matter of fact reality of the self being itself just as the heart beats because it is its intrinsic nature to do so.

Action based on ambitions and ideals disconnects the self from its innate dynamism. The activity is bound to be somewhat unauthentic, for regardless of how near the ideals and ambitions are to the actual conditions of the self, they cannot be identical to its condition in the moment because they are based on structures most likely laid down in early childhood. In fact, activity based on ambitions and ideals is a kind of substitute activity, reflecting our inability to contact the real dynamism at the center of the self. It is a false dynamism and imposter that takes the place of the real thing. ...

....The more we are self-realized, the less we rely on ideals because we experience a growing trust that the dynamism of being will manifest what is needed. Ultimately we do not need high ideals because we have integrated into our being their very source. Our actions might appear from the outside as if they are inspired by high ideals, but in fact, we are merely manifesting our true nature. ... Presence cannot be found in the future. if we are oriented to the future, we are not being in the present.to simply be means to be now, and not to try to be something that matches an ideal. Trying means not Being. This is the reason we do not try to live according to ideals in the state of self-realization.”]

The wisdom of the Diamond Dome brings recognition that the inner hopelessness occurring at this point is objective, that the dilemma is due to this inner activity. The helplessness is due to the fact that such inner activity only entrenches the soul into being the separate individual. More important, the helplessness is objective because no action on the part of the soul can release her from this trap. What is needed is not activity, not a doing of any kind, but a giving up of the struggle. The soul needs to recognize that she actually can do nothing here; she needs to forget about trying to release herself. She needs to forget even about wanting or desiring the release.

The resolution does not usually arise through an inner decision based on understanding. It cannot be a surrender based on a strategy. It is more that the understanding truly renders the soul helpless, and by finally accepting her helplessness she simply lets go and forgets her inner struggle. She accepts that she will accept whatever happens, for it is the will of the inner truth, not hers. It is at this point that the soul begins to realize, usually to her surprise, that she is feeling at ease. She may feel a delicate and light presence entering her head from the top, sweeping into her body and consciousness. She tastes a delicate sweetness, sees a beautiful golden white light and feels caressed and bathed by a soft and loving medium. The delicate and sweet light releases her

inner tensions, softens her heart and soothes her anguish. She cannot help but melt into the gentle hands of this loving and caring presence. There is then no contraction at all, no concern whatever; the body is soft and relaxed, the heart open and happy and the mind rested.

The Boundless Ocean of Light and Love

The important part of this new experience is that the soul begins to see that the delicate presence of this loving light is not only inside her. It is all around, everywhere, bathing and blessing all manifestation. All forms look as if they are melted and surrendered, softened and released. Everything looks luminous, beautiful, and in complete harmony. She recognizes that essence has now manifested in a boundless form, as the presence of oceanic love that is at the same time light and consciousness. It is conscious love, loving light, the coemergence of presence, light and love in a soft and delicate ocean that suffuses everything and cleanses it from all her projections. All objects appear immersed in its grace and all essential aspects manifest as sweet substances condensing from it.

She may experience herself as the conscious sweet light, and in this state she is a witness of all phenomena without being any of them. She witnesses her body sitting, walking and talking but she is pure consciousness that is not the body. There are many variations on this state. One is to experience herself as an infinite and boundless sweet light that forms the ground of all manifestation. All forms arise from it and dissolve back into it. She is not the body and not an individual entity, but the boundless presence of consciousness. Another variation is to experience herself as everything, all manifestation, for this is the state of nonduality of manifestation and true nature. She is true nature, but since true nature is the substance of all phenomena, she is everything. This everything is a state of oneness, in which all forms make up one field, since they are constituted by the same individual ground.

The common factors in all these forms of realization is that the soul recognizes true nature to be boundless, infinite. She experiences herself in a radically different way; no longer does she know herself as an entity amongst other entities; rather, she is the infinite ocean, beyond all individuals and objects. As such she is not an individual soul; this will generally bring up deep issues and fears, challenging some of the deepest of her ego structures. One initial fear,

based on lack of true knowledge, may surface even before she experiences the boundlessness of her nature. This issue appears as the fear and concern of losing whatever is associated with being a separate individual entity. She fears losing her separateness, which reveals the deeper fear of losing her individuality, her autonomy, her personal quality. But one of the most alarming expectations here is the fear of losing her individual experience. She believes that if she is not a separate entity, an individual, she won't be around to experience anything; especially the wonderful beauty and majesty of her true nature, and Reality. She fears that if she is not an individual entity, she won't have experience.

Exploration reveals that the concept of experience has been unconsciously fused with that of being an individual entity, that the soul believes she has to be an individual self for her to have experience at all. The realization of boundlessness reveals the delusional character of this conviction, as it sweetly melts away the ego boundaries that give her the sense of entitiness. A subset of this is the concern about not having her own experience, because she believes experience can only be her own. This fear is not exactly the loss of "I" but of "my." This possessive tendency turns out to be a distorted expression of the need to have personal uniqueness and autonomy. This reflects the lack of objective understanding of the personal essence, the true individuation of the soul. This understanding is provided by the Stupa Diamond Vehicle, which challenges the soul's deep belief that in order for her to feel her personal autonomy and uniqueness she needs the separating boundaries of ego. Furthermore the Stupa unveils the timeless wisdom that personal autonomy and uniqueness are characteristics of the personal essence, which does not require boundaries or in fact any ego structure. The soul can be personal, unique and individuated when necessary, as one of the possibilities of true nature. In other words, because the boundless love is a dimension of her true nature, it is not antithetical to her personal attributes; in fact such attributes are part of its potential.

The Body Of Light

As the soul comes to this understanding, her boundaries may begin to merge with the divine effulgence. She becomes part of the ocean, a big drop of the ocean. The drop is a dense liquid honey, or amber nectar, as if the ocean of light liquefies at the location of her body as a big wonderful drop of grace. She sees and feels herself surrounded by grace. Her essence feels like an

inseparable part of the ocean, but denser than the rest. As this development began she was afraid of losing her experience; she sees now that the outcome is a more clear and free essential realization.

She now sees the way out of the dilemma of boundaries: actual merging with the divine and losing the sense of individual experience. Essence becomes clearer, more lucid and very graceful. The soul becomes a drop of grace, a full and substantial presence, but utterly free and fulfilled.

A great deal of understanding may unveil at this juncture, especially if the diamond guidance has already been integrated and now functions on the dimension of divine love. Its graceful presence attains a soft and divine quality; its faceted diamonds become more fluid and softly glowing. The boundless love is not like someone loving something. It is more of a full and rich presence, softly and delicately textured, with a heavenly affect, sweet but wonderful, uplifting but totally pure and selfless. It bathes all forms, infusing everything with the most sublime love, and blessing appearance with the garb of divinity.

Boundless light is not only love, but a dimension of love beyond the human, beyond the individual. It is not for anyone, and not by anyone. It is for everyone; true nature is manifesting everyone, and everything, as pure love. And one of these forms of love is the soul herself. The soul recognizes here that she is a manifestation of the love of true nature. She is love and light, a consciousness with total goodness. When she recognizes her light nature, she lights up and glows like a self luminous bulb, but when she does not, when she is deluded by the ego structures, her light dims and only the external outlines of her form remain in awareness. These become boundaries and she feels herself as a bounded and separate entity. The dimming of the light of the soul causes the soul to experience herself as a separate entity. Only a minimum of this light remains, as her ordinary consciousness, trapped within the skin of her body. Everything now looks opaque and discrete, and appearance becomes a physical world littered with separate objects, dead objects that have lost their luminosity.

When her rigid structures are made transparent through the unfolding of her process, the soul feels this as an increase in consciousness and presence. At a heightened level of intensity this presence reveals itself as luminous light that now overflows her personal boundaries; the overflow that melts these

boundaries is actually the overflow of divine love and grace. Thus it reveals itself as the boundless ocean of Being and love, consciousness and light, the substance and true nature of everything. She experiences herself as a form held by this loving light, inseparable from it. She is an offspring of the divine light, one of its loving and exquisite manifestations. But her light can grow so intense that even her sense of being a form of light becomes outshone, and she recognizes herself as the light itself, in its boundlessness and infinity. She is then the true nature of everything; she is the ground. More exactly, she is everything, as one divine being, where substance and form are wedded into an inseparable reality. She is ultimately true nature itself, in its divine boundlessness and omnipresent grace. All things are equal, equalized by the unity of appearance.

One insight possible at this stage is the experiential recognition that the structure of being an bounded entity is based on identification with the body. The soul begins to see the crystallized nature of this deep conviction that she is the body. However, in the course of penetrating the sense of boundedness through the grace of Being, she is in for a pleasant surprise. As she witnesses the revelation that all forms are forms of love and light, she recognizes that one of these forms is her own body. Her body turns out not to be what she thought it was, not what she was identified with. In effect, she has been identified not with her real body, but with an idea, an image of her body, a reified concept of the real thing. Now her body reveals its own true nature, as a body of light. It glows with the inner luminescence of light, a light that possesses the fluidity and softness of love.

Boundless Goodness

At this juncture the soul is discovering an important feature of the timeless truth of true nature. She realizes that true nature is goodness itself and the source of all goodness. It is unblemished goodness, incorruptible goodness, indestructible goodness. Goodness is a fundamental characteristic of true nature, a timeless potential that it might reveal at any time or any place. This divine goodness is not limited; it is not parceled out to individuals. It is totally boundless, unlimited and endless, for it reflects the transcendence of true nature that appears in time and space as boundless and infinite. It is boundless goodness. The dimension of divine love reveals that true nature is absolute goodness; it is inseparably both light and love. Its presence and

impact on the soul is fundamentally that of blessing and grace, in all ways and in all dimensions.

Such goodness is often not obvious or recognizable, but our lack of perception does not diminish or sully this goodness. The soul often does not perceive this goodness because of her obscurations; but although the goodness can be obscured, it is never destroyed.

The fact that true nature is fundamentally characterized by goodness means that the manifest world possesses an inherent goodness. There is goodness in the world - not in the discrete and reified forms of the world, which are obscured expressions, but in the depth of the world, in its ultimate nature. The soul can see this only when she is denuded of her obscurations, and surrenders completely to this perfection. Denuding herself from the false garments of ignorance and identification, surrendering the illusion of a separate self and her own will, the soul will find this goodness. If she lets herself truly fall, all the way, not into the hands of one person or another, one form or another, but absolutely and fully, she will be received with grace and love. Unfailingly.

The dimension of divine love is the experience of true nature in its fullness, in its richness, in its abundance. The ocean of love is a rich and richly textured medium like a boundless ocean of ambrosia, fluid and outflowing. Its outflow is manifestation, an unfolding juicy womb constantly birthing the universe. It is a total generosity, a giving out of substance, existence, life, forms, qualities, capacities, all as manifestations of love. The universe is so rich, so abundant with goodness and wonderful qualities and forms that when the soul beholds it she cannot help but be completely fulfilled and satisfied, overflowing with deep and sweet gratitude. She now recognizes how impoverished her normal world has been, how empty and barren and how unreal. She recognizes that this inherent abundance and richness has always been lying in the depths and at the base of all manifestation, but she did not see it because she was looking through filters that specifically filtered out the ground true nature. Belief in her separateness and pride in her independence have functioned as the primary obscurations that disconnected her from this heavenly world. Heaven, it turns out, is always here, but only the purified and sincere soul can enter it. And the price is her head, her independent selfhood.

Origins of Heart

Divine love is the dimension of true nature responsible for the arising of qualities, feelings, and affects in experience. It is not only light, which is consciousness, but also love. Love is the primordial feeling, the source of all affects. Light differentiates into colors; love differentiates into various affects. Divine love is golden white, white for light and golden for love. It is typically experienced as an ocean of golden white, a homogeneous medium, but it can differentiate within this field into the various forms of manifestation, with their myriad shapes and colors. An important and special differentiation is that of the essential aspects, where the very substance of the medium assumes, either through the entirety of its manifold or in some local regions, different colors and textures. The differentiation of the field into colors reflects the prismatic differentiation of light, but it is also concurrent with and inseparable from the differentiation of the sweet feeling of love into the various affects that characterize the essential aspects. Each of these essential aspects manifests in the dimension of divine love as the sweetness of love as ground, but with an added subtle differentiation. The emerald green divine love has the warmth and tenderness of compassion; the ruby red love embodies the spirited vitality of strength; the silver white love exudes the confidence and steadfastness of will; the luminous black love is deep with the stillness of peace; the luscious apricot love is redolent with the deep feeling of fulfillment; and so on. These are the original differentiations, which we see here as the differentiations of love. Love is the basic and fundamental feeling of the real world, and it differentiates into the richness of the essential universe. It unfolds into a universe of affects, adding the richness of feeling to experience. We now have warmth, intimacy, depth, lightness, joy, happiness, celebration, benevolence, kindness, power, immensity, awe, wonder, freedom, release, expansion, clarity, excitement, aliveness, sharing, melting, exquisiteness, and many other free and authentic feelings of the heart.

When the light is dimmed, the original affects are also muted, but the latter can also become blocked and distorted. The muting, distortion and blockage of the original affects mushrooms into the many feelings and emotions that characterize human experience. We now have frustration, barrenness, anger, rage, hatred, sadness, pain, fear, deprivation, loss, jealousy, envy, pride, and the many other well known difficult emotions of the human heart. We see that love actually forms the ground of the human heart even though sometimes we cannot find it in ourselves. Love is the ontological ground of the heart and the

original source of all feelings. Without divine love there would be no affect, no capacity for feeling and no such thing as essential heart.

On this dimension of Being we experience all manifestation as heart. The whole universe appears as the heart of Being, the love of God. All manifestation is love; its differentiation is the richness of the heart of Being. Hence, it is not only glowing and graceful, but also absolutely harmonious and peaceful. Everything appears to consciousness as plenitude and harmony, the way a full, fulfilled and peaceful heart will feel. The harmony gives appearance an aura and feeling of beauty. Reality appears magnificent, radiant, and resplendent, full of color, abundant with light, rich with feelings. The affects are deep and full, the colors luminous and rich, the aromas heavenly and delightful, and the smooth soft textures can only melt the body and quiet the mind. This full rich melting experience is just what the heart of the soul has always wanted existence to be and life to embody.

The soul, particularly the animal aspect of the soul, is generally ignorant of the possibility of this realization. As we have discussed, because the ego-structured soul is dominated by the animal potential, which has an external orientation, it sees abundance and richness only outside itself, and only in certain locations. Divine love reveals that richness and abundance, all that the soul desires, is not only inside but everywhere. It is a nonlocal phenomenon that reflects the non-dimensionality of transcendence in manifestation. All Reality is full and overflowing with richness and wonderful fulfilling qualities. The soul does not need to seek emotional gratification anywhere in particular. Fulfillment is available everywhere, for the very substance of everything is fulfillment. Therefore, to truly and fully integrate this dimension will liberate the soul from the inner compulsion to seek; there will be no more inner emptiness, no more inner psychic hunger. The soul will be full and overflowing, and the abundance of her true nature will manifest in her as overflowing generosity. She cannot help but give, not because she wants to, but because she is authentically so rich she cannot help but overflow. Her generosity is fundamentally boundless, bounded only by her material circumstances. And she gives joyfully, with total gratitude and celebration.

Ease and Surrender

Because this dimension of true nature is of the most pure and gentle love, it impacts the soul in ways she has always longed for but could not fully attain.

Its softness is soothing, lulling the mind into rest, the body into natural relaxation and the heart into serene openness. When touched by this amazingly soft and flowing medium one cannot help but let go and relax. Tensions naturally release, anxieties subside, concerns diminish and activity becomes easy going and carefree. One spontaneously feels at ease, as if touched by a heavenly soothing hand, letting go like a baby responding to its loving mother's intimate holding and comforting.

A distinguishing characteristic of this dimension is a sense of being at ease and carefree. The body melts, as if it has been on a prolonged vacation in a tropical paradise, with one's every need completely taken care of. There is not a worry in the world, instead there is complete security and safety, fullness and abundance. The soul lets go of all her protective and defensive devices and strategies, for in this realm there is no danger possible, and the heart is so secure and serene that even the concept of trouble does not exist. It is actually quite similar to how the human infant feels when it is completely taken care of, completely loved and cherished, with abundance of loving care all around, unquestionably available. The infant is then totally relaxed, the mind peaceful and empty with no care, no tension and no frustration. The infant feels, implicitly and without cognitive discrimination, that it is totally and unconditionally held. It is held physically, emotionally, energetically and in all other ways. Similarly, the soul in this dimension feels the same, as if the universe is its loving and totally caring mother. The real world here, manifestation suffused by divine love, actually feels like the loving and caring hands of one's mother. One feels in good hands, with all states of fulfillment.

The ease characterizing the experience of the soul in this dimension is because it is the kind of love that the soul specifically recognizes as unconditional care and loving holding. It is not a conceptual recognition. It is almost like an instinctual recognition, but it is on the soul level and not just the body. The soul infused by this divine love feels secure, safe and at ease because she feels held and protected in preconceptual ways that her mind can never completely articulate. She cannot help but feel trusting. But this is not a discriminated kind of trust. It is more of preconceptual basic trust, where the soul naturally and spontaneously relaxes, lets go and surrenders. Surrender is nothing but a melting away of all her rigidities, fixations, concerns and cares.

When she feels held by this ocean of love, as one of its inseparable expressions, she knows herself as one of its loved offspring. On the other hand,

when she experiences the ground of love as her identity it is a different kind of experience. She is then the divine presence itself, the infinite and boundless heart of God.

All these characteristics and features of this dimension of true nature deeply challenge beliefs and positions strongly held by the soul, instituted in her structure and identity. An important example is the implicit position that the ego-self takes of believing the world to be basically unsafe, and at best neutral. This attitude of basic distrust impels the soul to continually resort to strategies and devices to protect and defend herself. We are specifically referring to the defensive attitude of autonomy, where the soul feels that she needs to take things in her own hands, that she will not be automatically taken care of, that if she is not alert, even paranoid, things will not go as they should; her life will fall apart. (See Chapter 10 and Facets of Unity, chapters 4-6)....

Thus the presence of this dimension of true nature in the experience of the soul is specifically associated to the nonconceptual attitude of basic trust. Such trust is necessary not only for the ease and security of the soul, but also for her connection to her true nature and for her unfoldment and development. We discussed in chapter 11 how the loss of basic trust leads to the soul's reactive dissociation from the non dual simplicity of just being. At the present stage of the soul's journey, at least in the Diamond Approach, the discovery and integration of divine love gives her a great support and momentum for the further stages of this difficult journey. The more deeply she integrates divine love, and the more completely she learns its wisdom, the more trusting she will be that her unfoldment will proceed, guided and held, that her needs on the journey will be met and her difficulties resolved. She develops both trust in and a carefree attitude toward the path, allowing her to let go of the effortful seeking activity, and inspiring her that she need only love truth and reality, and then simply relax and be. She learns that her unfoldment is supported by the real universe itself, that it is not in her own hands, and that it is infinitely better that it is in the hands of loving divinity. Such basic trust and confidence on the path spurs the journey forward, accelerating the unfoldment of the soul and the revelation of her true nature and its wisdom.

Since divine love inspires trust and surrender, it functions as the melting elixir in the various difficult stages of the soul's development. The ego-structured soul is too scared and distrustful to let go of her major defining structures, which makes surrendering difficult. The distrust causes her to identify with

these structures even more rigidly, for they are the building blocks of her autonomous existence and functioning. However when divine love appears in her experience it makes the letting go of this identification and the surrender of these structures much more possible, certainly easier. The presence of divine love, with both its love and light that transcends words and promises, holds the soul and assuages her fear and terror. The most fundamental structures are those of separating boundaries and self-identity, and their underlying ego activity. The loving light of the divine dimension appears when these structures are released. It appears with the integration of the Diamond Dome, which brings understanding of inner seeking and its ego activity, as well as cessation of this activity at the center of the ego. It arises again with the integration of the stupa for this is the stage of understanding and transcending ego boundaries and their sense of separateness. The loving light appears as well at the dimension of the diamond will, at which stage the dissociating representation of the ego-self and its identity are transcended. Such deepening levels of surrender finally invoke the full presence of divine love, as a boundless dimension of Being.

(For discussion of some of the issues and questions relevant to these levels of surrender, see Diamond Heart Book 2, Chapters 1 -10)