



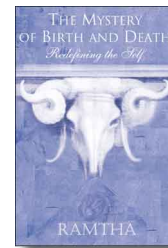
Ramtha



The Shadow Aspect of the Self

Excerpt from:

*The Mystery of Birth and Death:
Redefining the Self*



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“Now mastery of oneself is a noble and worthwhile pursuit, but it is a pursuit that takes you into the inner corridors of yourself, as it were, and really makes you look at parts of yourself that so far have been your persona, the way people perceive you.”

— Ramtha

Now let's go a little further with that. Many of you have what has been referred to commonly in this group as a dark-sided character, and dark-sided means the shadow aspect of you, a filament or a thread that is rough and raw. And that thread is a thread that I would best say is a neuronet map; that you covet this side of yourself so deliciously so as to never let anything penetrate it, because this thread or this shadow self is the self that holds the burden as well as the power of victimization — reaction, hate, resentment, bitterness, jealousies, anger, all of those pitiful emotions that do nothing but destroy the health of the body — and causes you to have to come back again and to redress those issues with the same people in a future state. That is nothing to look forward to. You have this side to your character that you protect, and you relish it and you use it as a whip and a sting. And it is an ugly, ugly aspect of yourself, and I see it in you.

Now all that is, is a specific map that you have up here that you shield and protect.¹ And only a master can see what is really sitting behind that sweet little face, because most people are running around trying to put on a good face to hide this shadowy character of their personality. So because everyone is doing it, no one sees that everyone already is that. Do you understand?

Now let me tell you about that little character. That stubborn, altered-ego facet of the brain — that part of yourself that you refuse to let go of — is guarded richly by having a life

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of its own because it can point to circumstances in its life that made it that way: betrayal, abandonment, being lied to, being used, abused, neglected, all of those words that you use so commonly in your dialogues with one another. And, you know, this ugly little altered ego that you possess has been the most difficult entity in this school to change. And do you know why? Because you don't want to change it, and I have given you the keys to do it. And why don't you want to change it? Because it affords you a battery of protection against people that you think are out to get you or to take advantage of you. So it provides the sting, the venom, the ugliness, the manipulation, the resentment, the cleverness, and all the things that you found you need for the sake of your own survival.

But let me tell you about this dark little creature. It is going to be because of that you are going to miss the greatest message in this school that your soul brought you here to learn, and that is that when we dissolve the inner demon — that shadowy creature inside ourselves, like I did, lay down my broadsword — we do become vulnerable, but we become vulnerable only for the first moment of our fear of reprisal because we did so. And that is a useless fear in the face of knowledge.

So what holds your little demon together? Well, your nastiness of temper. You can say, "I have a bad temper because of this and this and this and this." But what if we remove "this and this and this and this;" would there then still be a bad temper? No, there wouldn't. So what do we do with bad-temper energy? It is free; it is free space.

What if then you say, "I don't trust people because I have been betrayed." Well, I would look at you and say, well, you are the first person you should trust, is yourself, because you are the greatest betrayer to yourself than anyone will ever be to you. And why is that? Because you have a guarded attitude, that you refuse to neutralize the association to that attitude to be free of it. You see, trusting people only becomes an issue when you have difficulty trusting yourself. When there is no problem in self-trust, it never is an issue because there is no association there to cling to. How many of you understand? So what we begin to do is we begin to disarm a part of yourself that is really responsible for many, many wonderful things — in the face of absolute power — coming into your life that don't come because you always have up this shield, and the shield never allows you to live in this moment. You are never really here tonight with me; you are really back somewhere else in another time.

This little creature that you have inside of you — which was appropriately called the devil or the demon, the inner demon — is that person who has a whole storehouse of information about why they should be the way they should be. And all that information is interlinked with many people and many places, many things and many events, but it is only one demon with many tentacles. And it takes a great amount of resistance to the beauty of life to feed the monster. For example, when I say resistance to life, I have people here who would rather hold onto that than to dissolve it. And how do I know that? Even in teaching the teaching of moving into simply looking at what it is without the attachment of people, places, things, events, and time, they still went back to their past. They still cling to that.

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Past association is an attachment. It is the only thing that supports that which doesn't really exist. Lack is an illusion. What is real is the attitude that supports it. Do you understand?

Now mastery of oneself is a noble and worthwhile pursuit, but it is a pursuit that takes you into the inner corridors of yourself, as it were, and really makes you look at parts of yourself that so far have been your persona, the way people perceive you. And, you know, there is an element of fear there that if you get rid of that persona, then people won't take you seriously or you won't be big and bad enough to make any difference. But that is a lie, because as long as you dwell on an insignificant issue like a single attitude that has caused you to be born so many times — has ruined so many relationships, has ruined so many opportunities, has ruined so many days that came and are gone and will never be again, that ruined the landscape of life totally — as long as that remains in your life, the hope for future lives is very dim. And the ability to expressly be a master is vastly undermined by clinging to something that you just need to give up. It is a no-thing.

This is a diseasement in human consciousness. And, my beloved people, I want you to know that I am pressing you to that center arena and challenging you and endeavoring to show you something so sweet and indeed so beautiful: that all the things that you were afraid about yourself that you thought were the truth don't even exist. The only thing that exists is the association that you believe to be with them. How many of you understand? And that association is what needs to be removed. Then there is no such thing as inadequacies or indeed there is no such thing as hate and indeed there is no such thing as malice. There is no such thing as suffering. There is no such thing as lack and there is no such thing even as death. There really isn't.

So if we think about this then, our demons, your demons — ours, because I am here in the midst of it and I don't like it — are really about your need to support your attitudes in order to make you survive, and yet they are the very attitudes that cripple you from life utterly. What is on the other side of that? Well, you know, I know a brave man. All I have to do is look at him and I can see in him that substance of quality that I know what makes up bravery. Bravery isn't about being big, bad, and bold. Bravery is about the impeccable strength to cleave from oneself the cancerous thought that weakens an individual and his performance in life in every area. Now that is strength and it is also bravery.

And I can tell by looking at a woman when I know if they rest within that bosom sincere love and affection, because sincere love and affection are the utter embodiment of God, as the goddess that is indeed the nurturer of life and never the robber of it — and is the giver of love, never the mutilator of it — and that in the woman we find God's sweetest flower. And I can look at a woman and I can tell you whether that love abides there or not. And what makes a woman beautiful is not the skin, the eyes, the age. What makes a woman beautiful is her capacity to love unyieldingly and to love without conditions. Now that I consider a beautiful woman. And why? Because when you remove from lack the association that keeps it propped up — you see, lack can be seen as a crystal ball propped up by that

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which is termed a triad of legs; and what is really seen here is not a crystal ball but the triad of legs that is propping it up — we could see then lack as a crystal transparent ball which we really can't see. But what we do see is the props that position it. And if we remove those props of association — and association, let me remind you again, is saying that you are the way you are because of what happened to you when you were a little girl or a little boy and then carrying that all the way through your life and coloring every day of your life with it, for that is the only way that you know how to live; that event, that time, those people, and that place are the props to lack — and when you remove them, there is no crystal ball. There was only the association. Lack doesn't even exist. It is incapable of existing in a kingdom of absolute abundance.

You know why you are insecure? Because someone — whoever you want to name — told you and made you feel insecure. And you keep going back to that time; you keep hurting over it. What if we just were to look at insecurity without the prop, there wouldn't be anything called insecurity. Do you understand? And do you know what exists in the no-space is love? Well, what is love? Love is the glue that holds everything together. That is the power.

“This is a diseasement in human consciousness. And, my beloved people, I want you to know that I am pressing you to that center arena and challenging you and endeavoring to show you something so sweet and indeed so beautiful: that all the things that you were afraid about yourself that you thought were the truth don't even exist.”

— Ramtha

Endnotes

1 This expression refers to the brain's neuronet, which forms the basis of our human personality.

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