



1. Evolution of the Subjectivity of the Feeling Me

2. The Root Pain in the Context of External Interactions

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Someone asked whether feeling me eventually merges with the human heart, considering that it is supposed to be experienced as a space of subjectivity, the human heart. That is not so easy question to answer. And we need to consider also student's personal level of development. Many, most of our students do have pure subjectivity. So we are speaking about those who begin work with the heart.

Sometimes we are referring to those who are completely at the start of the path and do not have pure subjectivity. And they cannot experience the human heart at that stages, pure subjectivity. And their level of realization of the human heart would also be quite limited. So having the foundation of pure subjectivity is certainly of great importance in this work.

The following question, connected question, could be asked, whether prior to realization of the divine heart, the divine heart is what we used to in the past called the spiritual heart, where pure me of the heart is realized, which is deeper than human heart, horizontally deeper, behind the human heart, where the one who has not realized the divine heart and experienced the human heart as pure subjectivity.

First of all, before the divine heart can be realized, one already has to begin working with the human heart, because among other of its roles, human heart also serves as our connection to the divine heart, a passage to the divine heart. We would say that prior to realization of the divine heart, the human heart cannot be really experienced as pure subjectivity. But can be experienced as subjectivity due to its certain instability, lack of connection to the absolute and lack of connection to the divine heart, because that one has not been yet realized.

Human heart is not rooted properly in order to be embodied through pure subjectivity. When the divine heart has been realized, it obviously has a profound effect on the human heart as well, but can it be experienced as pure subjectivity? Perhaps we will not answer this question. Let's just say that it can't close enough to pure subjectivity.

The human heart is realized deeper in what we call primary subjectivity, when the body enters the absolute, physical body, through letting go. Through this connection to the absolute of the body, by being in the absolute, two things happen.

One is that the light of the divine heart, its pure subjectivity, enters deeper, not enters deeper, simply enters the human heart. They are still not the same, but still, the divine heart enters the human heart. So, at that point, these two hearts are experienced. They are not, as I said, not entirely the same, these two hearts. They are still being experienced as one. And second is that as the body enters the absolute, the human heart enters the absolute too. So now, obviously, it gains that enormous stability of the absolute, where it can fully embrace itself. Awakening of the heart is a journey.

This you need to take into consideration. It happens in cycles. Your overall spiritual evolution has a direct effect on how deeply you can actualize the human heart. And coming back to that initial question, whether feeling me remains, it is in itself quite interesting. Feeling me, in a way, resembles the pure me of the heart, in the divine heart, but it's not the same.

But it's not the same. Not just because it is a human feeling center, in a way resembling the person, and as you know, the person is not the same as pure me, even though it has bare attention. When the human heart is at rest, existentially and emotionally, but you are still fully in it, feeling me melts into that whole space. Does not expand into that whole space, rather infuses itself into the whole space.

So you actually do not feel feeling me as a distinct identity, you do not feel that you have a bare attention in the heart. It is a quite simple state. No attention in the heart.

It is a quite simple state of heart. The whole space is experienced as me. But when you relate to the heart more actively, and when you are experiencing actively human emotions, such emotions that they actually touch your heart, so then feeling me is again reactivated, as the experiencer of these emotions, as the subject to these emotions.

So I hope this question has been reasonably well answered, adequately answered. Our contemplation of how to get in touch with that root pain behind emotional clinginess, neediness and dependence, has not been yet fully completed.

When someone behaves in that way, that is, clinging, needing attention all the time, needing approval all the time and so on, around you, for instance, you need to see that that person actually is in pain. Maybe you do not like the way they behave, they manifest their energy, and that is all right, but you also need to see that they are in pain. Sometimes the other is a good mirror of oneself. They are lonely, emotionally hurt in a particular manner that manifests these qualities, because there are different kinds of hurt. Not nurtured enough into self-love, so they look for love outside. So they look for love outside too much. Again, it is a matter of balance, because it is not that there is something wrong with wanting to be loved by other people. We are speaking here about that excessive neediness, where the natural desire to experience love from others goes out of hand, becomes extreme and imbalanced.

What is love? Many of these things go back to childhood, abandonment and so forth, or later how the child develops, how the young adult develops. And there are many ways to deal with these matters. As you know, there are all kinds of healings and psychological works, but what we are saying here is, unless you go to the root pain and take responsibility for it, instead of merely feeling bad about yourself, but rather being grateful for the experience, because without pain you cannot never go into the depth of yourself, because evolution is not just a process of expansion and growing, it is also a process of

dying. And one has to experience it fully, letting oneself experience it fully. And that in itself represents the fact that we take responsibility and that we are open to learn. And that we realize the fundamental truth that at the end, in this world where everyone is suffering, everyone is hurt, and they are hurting each other, causing each other sufferings, often unknowingly. In this world no one is guilty. And if anything, if one is guilty, it is of not taking responsibility, not learning.

So in this world, everything what you experience is ultimately about you, so that you can learn that lesson that you are supposed to learn. And as you learn that lesson, you can positively expand, connect into the world, into creation. So if you experience pain, hurt, look inside with that kind of thought, I need to learn something here. This pain is telling me something about myself. As difficult as it is, this is what needs to be done.

our relationship with pain is very complex. In denial we repress pain, we dull our sensitivity to it in order not to suffer. And so many other things, so many other venues of coping with pain. But the reason that we gather, that we carry that pain all our life, is because initially we failed to experience it fully.

We failed to confront it. Unfortunately, we failed to confront it. Unfortunately, a child has little chance to confront its pain, because it is not very developed emotionally and in its intelligence. That's why much pain that human beings have is carried from childhood. But we are not children anymore.

And it is important to experience, and we are able to experience it now fully. Together to the bottom of it. To heal our past, so that our present can be free.

And especially for you, who are on the path, you want to evolve into the future, into your potential. You don't want to be burdened with your past, pulled back through your past. So, assuming you were able to experience that root pain at the foundation of your clinginess, or emotional dependency, just an example, will it automatically dissolve that tendency? It may, if you truly, absolutely, unequivocally experience that pain. But if you have experienced it much, but not absolutely, perhaps the majority of it has dissolved, there are still some residues, there are still some psychological tendencies revolving around that root pain, that will cause you to manifest these tendencies again, but in a more gentle manner. This is what you may observe while working with other issues as well. You thought you have done your work, but again you are experiencing them, and you start to question, maybe it is just not working.

It is working. They are just layers that need to be dissolved, further layers that need to be dissolved. And how do you do that? Repeating the same process, until it is done. And it becomes easier. And it should not take too long, because if it takes too long, it means you are not learning.

And you are not doing that work properly. Additionally, maybe there is some lack of integration between heart and mind, and there are still some deep unconscious tendencies, habitual tendencies in the mind, that are refusing to align themselves with the heart. So you need to make your mind conscious too. And this is a subject that I will address in the next meditation, that one has to become conscious in the mind.

In this case we are speaking about psychological consciousness, because the intention to surrender to the heart, and to reach transformation in the heart. You should not forget, it is born in the mind's intelligence. That intelligence surrenders, chooses to surrender to the heart, because it knows that it cannot solve all that psychological negativity, that complexity of negativity by itself. It cannot solve it by thinking, by understanding, by trying to correct things on its own. It needs the heart, because it is in the heart that is the root of the crux of the matter. Intelligence can change certain things, but usually they do not have much of an emotional weight. If there is an emotional weight, emotional heaviness, emotional confusion, one has to go to the heart, and that is the choice of intelligence.

In the heart, there just has to be absolute honesty. You are not really working with yourself psychologically, rather you allow yourself to experience what is in your heart totally, without hiding, without resisting, without rationalizing, without any strategies. There is something so innocent in healing of the heart. Easy, but simple. And it does work. And that is the work of the soul.