

## Chapter 7

# The Angels of Trust

In Chapter Two I described very briefly the Angels of Trust moving up the ramp from here to Eternity. Trust is part of the response of Awe to the encounter with the Awesome. We do not actually experience Awe or the Awesome unless Trust is present. Without Trust the encounter with the Awesome is avoided or forgotten. Standing still for the experience of Awe before the Awesome requires Trust. As we take courage to live in Trust over a sustained period of time, our awareness can become tuned to the nature of Trust. We can discriminate its major subparts. In this chapter I am going to describe three major sub-angels of the overall angel of Trust. Assuming that I can actually do this may seem presumptuous, for who am I that I can say what Trust is or give names and descriptions to the three major subparts of Trust? I must confess that I, though a long-term experiencer, observer, and articulate reflector on Trust, am also a beginner, as we all are, upon this boundless topic of Trust. What I will say in this chapter will not be all that could be said. It will not be all that I could say. My aim is to use my own experiences to paint a rational pattern that can be a frame for organizing the experience of others and perhaps suggesting to others how to find even better ways to organize this topic. So I ask the reader to recognize that I am playing with word symbols in order to provoke recognition of a Reality that is beyond words and beyond rational order.

In the model I am presenting the angel of Trust is discriminated into three sub-angels, and here are their names: **The Illumination of Transparent Attention; The Absolute Truth of Universal Forgiveness; and The Rest of Effortless Letting Be.** Perhaps these angels can go by these shorter names: **Transparent Attention; Universal Forgiveness; and Effortless Letting Be.** Transparent Attention is the **knowing** pole of Trust. Universal Forgiveness is the **being** pole of Trust. And Effortless Letting Be is the **doing** pole of Trust.

### The Illumination of Transparent Attention

I will begin with a poem. This poem is a playful piece, but also a serious piece. It establishes an important point: we begin our journey of Spirit realization by paying attention in the present moment to what is happening to us within our bodies and minds and by also paying attention to what we are actually doing.

I opened my Bible  
and found to my surprise  
that the words were gone.

Every page contained the same phrase,  
"Pay Attention!"  
I searched other scriptures  
and they were all the same.  
Every page said,  
"Pay Attention!"

"Pay attention to what?" I inquired.  
Every page said back,  
"The content will be provided.  
Pay attention to  
paying attention."

"But where shall I look?"  
I inquired.

"Look anywhere.  
Look everywhere –  
pain and pleasure  
death and life  
failure and success  
written and unwritten  
nature and history.  
Just pay attention!"

"Is it helpful to ask questions?"  
I inquired.

"Your questions can be excuses  
for not paying attention.  
But paying attention can include questions–  
questions that admit your ignorance  
questions that are curious inquiry.  
Such questions are paying attention.  
So do you have any more questions?"

"Thousands," I replied.

"What are they?"

"Well, I don't know.  
I want to know  
what my best questions are."

"Pay attention!  
and you will know."

Gene Marshall 2002

With the title "Transparent Attention" I am pointing to a knowing of Reality that precedes all attempts at rational ordering. Transparent Attention is about how our awareness participates in the Every-Thing-Ness in which all things cohere. Our awareness makes discriminations before our mind begins its work. Before an infant's mind has a name for toe, infant consciousness begins to be aware that its toe is *me* in a way that the crib slat is not. Awareness makes differentiations between *my* being and *my* mother's being before *my* mind has a name for mother or for self. As the mind learns names and learns to use them well, the self remains an aware being who can watch the mind do its work. Awareness can watch the mind make representations of what awareness already knows.

Using the mind, awareness can differentiate specific things from the enduring Every-Thing-Ness without losing the awareness that all things participate in one overarching Every-Thing-Ness. When awareness confuses itself with the mind, it can forget that these separately named things are not actually separated in Reality. Such forgetting can be most serious when we assume the "I" who rationally knows things is separate from the things we know. It is a delusion for us to assume that "I" am "over here" and the things known by "me" are "over there." The things to be known are interlaced with us. "Here and there," "them and me," are only mental discriminations. In reality, each of us is an inseparable, ongoing, flowing part of a Oneness. This we know, not by rational deduction, but by paying attention.

We might say that all things are “transparent” to the Wholeness that stands behind them. All-inclusive-Every-Thing-Ness is shining through each of the specific things our conscious experience has differentiated. Our own self and all things seen by us are expressions of this Oneness. All beings are a wave, a ripple in the one ocean of Reality. Specific “things” come and go. Things emerge from the No-Thing-Ness, stand forth for a time, and then return again to the No-Thing-Ness. This No-Thing-Ness is also the Every-Thing-Ness in which all things cohere. Awareness knows this or can know this without having to mentally think about it. But awareness can forget this as it becomes identified with the mind’s work.

The mind lives in its own world of ideas. To the mind a specific oak tree is just an instance of its idea of “oak tree.” But that specific oak tree is not fully seen unless the conscious soul sees the enduring Every-Thing-Ness that is shining through that specific oak tree. This “shining through” gives this specific oak tree its sacredness. This shining through also honors the sacredness of the human awareness which has differentiated this oak tree. We can also notice that this Every-Thing-Ness/No-Thing-Ness of Total Reality is also shining through the human soul as this soul pays attention to this specific oak tree or to other things, processes, dynamics, realities.

Transparent Attention also views the work of the mind and sees it as transparent to the sacred Whole. The soul of a human can know that there is no end to the mind’s work – no final permanence of knowledge – nevertheless, the soul can also know that the mind’s work is sacred, honored, and necessary. The mind is the soul’s tool for the practical survival of the body and also a tool for the soul’s curious inquiry into the Mysterious Overallness that is directly felt as an impression upon the soul’s sensitivity. Indeed, this Overallness transparently streams through every thing, every event, every process that the human mind can name.

Most important of all, Transparent Attention means trusting Reality rather than trusting one’s own rational possessions. Our openness to learn more is trusting Reality. When Reality is viewed as trustworthy, we have found an invincible trust, for Reality can indeed be trusted to be Reality. So, Transparent Attention has a quality of certitude, a quality of rest, a quality of not needing to know more, a quality of knowing everything. Transparent Attention, unlike the self-created patterns of the mind, is not a form of knowing that soon passes away. Transparent Attention is an enduring capacity to directly see “The-Way-It-Is,” or as some prefer “The-Way-It-Moves.”

Transparent Attention also sees the ways that the human soul, my human soul, backs away from paying attention, deludes itself, and sets up patterns of partial truth that become defended from the whole truth. Transparent Attention sees that this fall into delusion and defensiveness is a process that was going on before I was born. It is a process into which I was raised and within which I continue to live. I may subtract some illusions here and there but also add some fresh illusions of my own. Whatever my current state of delusion, Transparent Attention sees or can see that this is the case: that I am a thinker and speaker of lies and that I dwell in the midst of an entire society of liars. The deeper I trust the angel of Transparent Attention and do pay attention to the fullness of Reality, the deeper I see how far I and my companions have fallen away from the whole truth, the full truth, and nothing but the truth about the Reality in which we all do actually dwell.

Confession is a Christian name for one of the sister angels of Transparent Attention. The confession of sin is often spoken about in Christian heritage, but it is frequently perverted into the admission of moral failings. Confession, fully understood, goes deeper than moral failings; it includes noticing that even the moral rules that we have

failed to obey are themselves departures from Reality. Moral rules are guidelines created by human beings for effective living; social life could not proceed without them. But self-achieved moral goodness can be a moldy virtue that separates us from the greater reality of life; it can become a lie and even a malice that needs to be confessed. As the angel of Transparent Attention shines the light on this aspect of our living, confession takes on a deeper meaning. This deep confession is an aspect of the presence of Transparent Attention in our lives.

Deep confession leads us into the dark nights of paying attention to the most distressing aspects of human experience: our despair over life itself, our capacity to prefer death to going on with our existing lives. Yet even in these most grueling moments of our conscious experience, Transparent Attention can see through the despair to the light that shines behind it. Despair is a doorway from our self-created worlds of delusion to the actual realm of our true being. In seeing this, we recognize that Transparent Attention is Trust in the Trustworthiness of Final Reality.

Transparent Attention is not a self-achieved virtue; it is an angel, a gift, a real presence from which we have all run away. It is part of the essential ramp of our soul. We do not have to invent Transparent Attention nor achieve it; we only need to allow ourselves to know it, be it, and do it.

### **The Absolute Truth of Universal Forgiveness**

The being pole of Trust is Universal Forgiveness. Reality is not lying in wait to punish us for our departures from realistic living. The confession of our unrealism does not result in our being beaten or fined or jailed. Our unrealism is our jail, our delusions are our punishment. Confession is our readiness to leave the jail and come home to Reality. And when we arrive home, like the prodigal son in Jesus' parable, Reality runs to meet us, celebrates our return, gives us a kiss, puts new clothes on us, and throws a feast. "This my son (or daughter), who was lost, is alive again." Reality is one big welcome mat. "Welcome home," this is what forgiveness means. Here is a poem that may help us experience or recall this deep truth of forgiveness:

There is One Truth:  
Forgiveness.

And Truth is One:  
Forgiveness.

The righteous and the wicked  
both vanish into one  
overall humiliation:  
Forgiveness.

The friend and the enemy  
both melt into one  
all encompassing affirmation:  
Forgiveness.

The best and the worst  
play their roles  
in one grand drama:  
Forgiveness.

Blaming someone,  
blaming one's self,  
blaming something,

blaming everything,  
is not the Truth.

There is one Truth:  
Forgiveness.

When the Truth of forgiveness dawns  
all life philosophies crumble  
like a tall building  
into a heap of dust.

The Truth of forgiveness  
is a scandal to the moralist  
and sheer foolishness to the thinker.

But whoever steps off the cliff  
of moral and intellectual certitude  
into trusting the Truth of forgiveness  
becomes mighty and golden,  
becomes enlightened royalty  
and dedicated servant,  
dependable leader and wise follower,  
seeing the whole picture  
with compassion for all.

Gene Marshall 2002

A. H. Almaas uses the term “Absolute Truth” in a manner that helps me illuminate the Absolute Truth of Universal Forgiveness. He uses the term “Absolute Truth” as the fourth category in his description of the levels of truth.<sup>1</sup> Here is my abbreviated description of his four levels of truth:

1. **Relative** truth is our awareness of things that come and go. I know my cat. I know my sadness. Cat and sadness come and go.
2. **Essential** truth is our awareness of being an enduring personal presence. Awareness is consciousness of being conscious. Aware presence is the core or soul of being human.
3. **Formless** truth is our awareness of the mysterious, transrational, boundless, transconceptual quality of every outward or inward actuality.
4. **Absolute** truth is our awareness that all formless mysteries, all aspects of personal presence, and all things that come and go are united in one Every-Thing-Ness in which all things cohere – are united in one No-Thing-Ness from which all things arise and into which all things return. Absolute Truth is our awareness that relative truth, essential truth, and formless truth are inseparable aspects of this one all-inclusive truth.

And this Absolute Truth is experienced as the “Living Daylight” of forgiveness. We are accepted. We are welcomed home by this Every-Thing-Ness/No-Thing-Ness that is the source and the end, the sustaining and limiting, all-encompassing unity of all things.

The Absolute Truth has no duality, no conflicting parts. Absolute truth permits only denial or acceptance by the human soul.

In denial the soul sees a false truth, a truth that is opposed by something other than the truth we are affirming. The soul in denial of Absolute Truth sees “my truth” and “your strangeness”; or my “dogma” and your “heresy”; or my “vision” and your

<sup>1</sup> Almaas, A. H.; *Spacecruiser Inquiry* (Shambhala 2002) page 148

“blindness.” Living, therefore, becomes conflictual. Life becomes a war against error. Life becomes a constant battle to prevail over opponents, human and cosmic. Life is a challenge to beat life into a proper shape. Life is a game to be won or lost. Life is a struggle to prevail over forces that oppose what we believe to be true.

Those who are aware and accept the Absolute Truth of Universal Forgiveness have no need for victories over anyone or anything, because the victory of Absolute Truth is always already won. The only challenge that remains is assisting others to be aware of this victory. All error has already lost. All error is already forgiven and welcomed home to the Absolute Truth. The only challenge that remains is the challenge to claim this victory, to accept the consequences of living this Truth, and to announce this Truth in the presence of those who are fleeing from it. The consequences of announcing this truth will surely result in significant rejection by others, but this rejection is not something that has to be defeated. It is already defeated. Its defeat is already manifest in its existence as a futile opposition to the Absolute Truth. The denial of Absolute Truth and of the truthful persons who bear witness to Absolute Truth is the final judgment upon the denial. The denial of truth melts into nothingness when awareness of Absolute Truth appears.

Those who deny truth do not know what they do. And their not knowing what they do is part of their denial. To know the Absolute Truth is to no longer deny it. Absolute Truth always wins. Universal Forgiveness simply IS.

This is the Absolute Truth: you are forgiven. You have always been forgiven. You always will be forgiven. Everyone is forgiven. The Muslims are forgiven. The Jews are forgiven. The Hindus are forgiven. The Buddhists are forgiven. The Christians are forgiven. All are forgiven. All always have been forgiven. All always will be forgiven.

This is the good news that Christians are commissioned to bring to every person on earth. The good news is not that everyone should become a Christian. The good news is that everyone is forgiven.

It is, however, necessary for each of us to accept our forgiveness. When we accept forgiveness it can be said that healing has come into our lives. In the New Testament there is a story about a man named Zacchaeus who was a tax collector for the Romans. Zacchaeus was short of stature but long on cheating. When Jesus came by, Zacchaeus climbed up a tree in order to see this unusual person. Jesus observed his energy and called out that he would have his next meal at Zacchaeus's house. This offended the moralists in the crowd, but Zacchaeus got the message of his forgiveness. He cried out, “I will give half my property to the poor. And if I have swindled anybody out of anything, I will pay him back four times as much.” Jesus said to him, “Salvation (healing) has come to this house today.”

Healing forgiveness comes to our being when we accept our forgiveness. As Paul Tillich put it, the completion of the healing experience is accepting our acceptance. Our acceptance is a cosmic fact. But we must accept our acceptance for healing to come into our house.

The metaphor of “acceptance” or “forgiveness” seems to assume a Personal Divine Somebody who accepts us or forgives us. But we need not literalize this mythic language. The meaning here is more simple. We do not live in a moral universe. At the profound level of things everyone is welcomed home to Reality no matter how great his or her departures from Reality have been. When we, the prodigal sons and daughters that we are, return home to the actual Reality in which we live, punishment is not what we encounter. Rather, the Mysterious Master of the actual cosmos is like an

ever-loving parent who is exceedingly glad for our return.

It is true that on the temporal level of operation we reap what we sow. If we sow overeating, we reap obesity and its many health issues. If we sow ecological thoughtlessness, we reap dirty air, polluted water, and the like. If we sow greed through our national businesses, we reap hatred throughout the world. But on the profound plane, the Spirit plane, every departure from optimal living is forgiven. When we return to Reality we are not punished for our departure; the departure itself and the despair that goes with it have been our punishment. Returning to Reality is met by an open-armed Reality celebrating our return. Our guilt is relieved. Our future is opened for a fresh start. The sun shines on all aspects of our inner and outer lives. It is as if we were dead and are now alive. It is as if we were blind and now see. It is as if we were deaf and now hear. It is as if we were lame and now walk our actual lives.

There is, however, a certain cost implied in accepting our forgiveness. We have to admit that we are someone for whom forgiveness is needed. This is the real miracle of our healing. This was the miracle of healing in Zacchaeus's life. Zacchaeus acknowledged his need for forgiveness. Having the healing witness of forgiveness come to eat in his house cost him his self-righteous greed. The economic revolution in Zacchaeus's life was merely a sign that Zacchaeus had accepted his forgiveness. Zacchaeus had come home and the startling changes in his behavior signaled his celebration and gratitude for being home.

Whether few or many persons accept their forgiveness, every one of us is forgiven. We always have been forgiven. We always will be forgiven. This is the witness that Christians are commissioned to bring to every person on earth. A secondary commission of Christians is to remember Jesus, to remember him as the one who so clearly pointed out this universal truth that everyone is forgiven. Thus there does exist in Christian heritage a beckoning to become a Christian and to help with this commission to tell all persons about their forgiveness. But if we respond to the beckon to become a Christian in order to be healed, we will be disappointed. It is only the acceptance of our specific forgiveness that heals us. Becoming a Christian is secondary. We need not become a Christian in order to be healed. We become a Christian in order to be part of that movement that brings the good news of healing forgiveness to others. And as we do this, we need to remain clear that our gift to others is not inviting them to be Christians but inviting them to be healed through accepting their forgiveness. This is all that is required of those to whom we take the healing witness – that they accept their forgiveness. They can remain Muslims. They can remain Buddhists. They can remain skeptical about all religion. Or they can remain or become Christians. This does not infinitely matter. What infinitely matters is that they accept their forgiveness and return home to Reality. This is the Absolute Truth. This is the being dimension of the Angel of Trust.

### **The Rest of Effortless Letting Be**

Effortless Letting Be is the doing aspect of Trust, but it is a doing that is also a nondoing. Trusting is the opposite of anxiously doing works that attempt to make Reality trustworthy. The doing of Trust is a nondoing. This paradox in the nature of Trust has troubled the minds of Christian theologians and religious thinkers for thousands of years. Here is how John Wesley stated the paradox: "Trust is one hundred percent God's gift, and trust is one hundred percent my action." When Trust is misunderstood as the mind's assent to doctrinal beliefs, Trust becomes an effortful doing that a human being can do or not do. But when Trust is understood as a Spirit aspect, as an actual Trust in the trustworthiness of the Wholeness of Being, then Trust is

not something that a human being can simply do when he or she chooses. As Christian witnesses like Paul, Augustine, Luther, and Calvin have said, a human being is initially trapped, bound, or enslaved in a lack of Trust. Trust must be given and no amount of effort on the part of the trapped person can generate that Trust. The trapped person, by all his or her own effort, can only deepen the trap. Trust is given as a free gift that springs the trap. Then the human being can do Trust not as an effort but as a Letting Be of that Trust that already exists. In other words, Trust is not an accomplishment – “lest anyone should boast” (Paul). Trust is an aspect of our Spirit nature, of our Personal Essence. Our role as a human being who Trusts Reality is an Effortless Letting Be. It is a surrender not an accomplishment. This poem expands on that point.

The mightiest of all actions  
is Surrender.

Surrender to the Truth.  
Surrender to Forgiveness.  
Surrender to being one’s own essential self  
within one’s own actual circumstances.  
Surrender to the actual possibilities  
that lie in the offing.  
Surrender to being elected by Reality  
to be the Real being I already am.

Willful achievements do not last.  
Clever manipulations yield passing victories.  
Surrender is the only action that matters.

Surrender joins us  
with the good fortune  
of our one and only life.  
Surrender places us  
on the wheel of time  
that is our actual calling.  
Surrender means being with it  
rather than out of it.

Surrender joins us all  
body to body and soul to soul  
in an intimate love affair  
with Being.

Surrender accesses  
the life of the entire planet  
flowing through us  
in creative fruition,  
rendering us the  
Earth mother of all things,  
living and unliving.

Surrender penetrates us,  
fertilizes us,  
and makes us the place  
of Spirit conception.

Gene Marshall 2004



The doing of Trust is a form of Rest. The doing of Trust is that Rest of which the Bible speaks. It is the Rest that Augustine was indicating when he said that “our hearts are restless until they rest in Thee, O God.”

This paradoxical aspect of Trust is expressed by secular as well as Christian writers. Here is a quotation on this topic from the psychologist and spirit writer A. H. Almaas:

The most important insight needed for a student to move from the deficient lack of support to the actual state of support is the recognition that the feeling of helplessness, of not knowing what to do to be oneself, is not an actual deficiency, not a personal failing. It is rather, the recognition of a fundamental truth about the self, which is that we cannot do anything in order to be, for to be is not an activity. We can come to this understanding only through the cessation of intentional inner activity. At this point, not to know what to do is a matter of recognizing the natural state of affairs, for since there is nothing that we can do to be, then it is natural that we cannot know what to do. There is nothing to know because such knowledge is impossible. Nobody knows what to do to be, and the sooner we recognize this, the easier is our work on self-realization. In fact, feeling that we don't know what to do to be ourselves is the beginning of the insight that we don't need to do anything.<sup>2</sup>

To put this in my words, Almaas is saying that an Effortless Letting Be is the “not doing anything” that is required to be our true being. I have also met Buddhist teachers who on the one hand recommend a rigorous meditation practice and then on the other hand teach that effort does not accomplish enlightenment. Enlightenment, they say, is an accident that happens when it happens. Meditation merely makes one more accident prone.

Paul Tillich, the renowned Christian theologian, tells us that “grace” is such an accident that happens or does not happen. In his sermon “You are Accepted” he tells how “grace” “strikes us when we walk through the dark valley of an empty and meaningless life,” when we are at the end of our tether, when we do not know what to do to be a true self, when “despair destroys all joy and courage.” Sometimes at such a moment it dawns upon us that the helpless person we know ourselves to be is, nevertheless, being supported by something greater than our own ego strengths. Indeed, as our ego is threatened or shaken to its foundations, our true self hears or can hear the message that we are accepted, accepted by that which is greater than our own self acceptance or our lack of it, accepted by that which is greater than other people's acceptance of us or their lack of it, simply “accepted by that which is greater than you, and the name of which you do not know.”

Tillich then says, “Do not ask for the name now, perhaps you will find it later. Do not try to do anything now; perhaps later you will do much. Do not seek for anything; do not perform anything; do not intend anything. Simply accept the fact that you are accepted.”<sup>3</sup>

The “grace” Tillich describes is a universal aspect of the authentic human Spirit. The doing of Trust is the result of a cosmic doing that is done for us. When we hear ourselves saying, “I am trying hard to be myself,” we need to pause and recall that those who are trying to be themselves are not being themselves but are striving to be what they are not and thus are indulging in an unwillingness to be themselves.

When we hear ourselves saying, “I am struggling to live my life in the here and

<sup>2</sup> Almaas, A. H.; *The Point of Existence* (Shambhala: 2001) page 256

<sup>3</sup> Tillich, Paul; *The Shaking of the Foundations* (Charles Scribner's Sons: 1948) page 162

now," we need to pause and recall that no effort at all is required to live in the here and now. Reality supports living in the here and now. Reality supports this so vigorously and so powerfully that we need not and cannot add anything to the support we already have for living in the here and now. All our efforts to live in the here and now are efforts to not live in the here and now. Living in the here and now requires no effort.

Why might it seem that our authentic life requires effort? We may be attempting to hang on to old patterns of behavior, and this does require effort. Or we may be unconscious of our old patterns of behavior; instead of relinquishing them, we are trying to live more realistically without relinquishing unrealistic habits. This also requires effort, because such halfway authenticity can never succeed. Relinquishing the old patterns is the only route to authenticity, to self realization, to living in the actual here and now, to being present as the Spirit being that we are.

So, the Trust of Effortless Letting Be means noticing that our false self is false and then allowing that falseness to fall away. This relinquishing of the false self becomes more viable for us when we realize that our false self is killing us, driving us to despair, perceiving life to be meaningless and empty, experiencing Reality as against us, cutting us down to less than we are, or blowing us up into a fragile balloon of grandiosity. We are misguided when we cling to this false self. It is a delusion and delusion kills the true soul. Our true soul is grand, happy, lively, more than we could ever have imagined or hoped for. The "happy" and "appropriate" response is to do nothing – that is, to simply "let be" that authentic being that requires no construction by us.

Does this mean that when we are being our authentic being we never intend anything or do anything? Not at all. As Tillich suggests, "perhaps later you will do much." But this "much" that you or I may do is not done in order to become a true self but because you are or I am a true self. A true self is both attention and intention. It is the false self that does not pay full attention and does not intend realistic living. Instead, the false self intends to become something "better" than humans are constructed to be. The true self intends to be the true self and this intention manifests as an active presence among those around us, a presence that manifests the quality of being that all human beings are constructed to be. Actively being this presence is the doing that calls others out of their "safe" boats of old personality habits and encourages them to walk with us and with Jesus and with the Buddha on the wild and wondrous waters of our actual lives.

Effortless Letting Be also includes a more vital connection with nature. The Being that we are letting be is a ramp to Eternity from a space/time coordinate in the biological life of planet Earth. Being this ramp means being our natural blood-and-bone embeddedness in the biological evolution of life on this planet. It does not mean any sort of flight from some dismal Earth suit to a disembodied ghostliness. Our soul is the whole ramp; we are fully embodied in our specific body. At the same time, being this ramp means that we are not identified with our body as the sole definition of who we are. This detached engagement in being our body is not a far off ideal that requires a mighty effort to be realized. Engaged detachment is our natural being, our true being, our Spirit being. Our bodies and souls are only healthy when we are both detached from and engaged in our bodies. In the full realization of this whole-ramp essence, we lay the foundations for a Spirit-based ecological ethics. Christianity became one of the causes of the ecological crisis when it was perverted toward forms of depreciation of the body and moralistic asceticism. The Effortless Letting Be I am describing here might be described as a recovery of the Earth Mother as one of the goddesses or angels moving upon our ramp. This angel/goddess teaches us that our earthiness is holy and

that there is no holiness without earthiness. We might say that some of the angels that constitute the family of Effortless Letting Be are motherly figures with a warm lap and warm arms for all the natural powers of the human body. Such angels support passion and delight in the pleasures of the body. At the same time the angels of Effortless Letting Be drink in death and destruction – allowing the whole range of finite life to be what it is.

Finally, Effortless Letting Be includes letting be the specific extent of Spirit restoration that is taking place in our current lives. Spirit realization is never complete, thus each moment of Effortless Letting Be is a moment of letting that incompleteness be. Each of us is on a specific Spirit journey from our despair, malice, and bondage to essential Trust, Love, and Freedom. We do not manifest all of these higher angels in any one moment of Effortless Letting Be. We manifest only the specific angels that have come to visit us in that specific moment in which we are called to Effortlessly Let Be. In the next moment we may be called to manifest something else or something more. Our life is a journey, and we never arrive at the end of the Spirit journey. Effortless Letting Be includes letting our imperfections be as well as our ever-increasing manifestations of our Spirit actuality. Trust means letting be our potential for continually moving toward the full Spirit realization that never arrives.

The angels of Effortless Letting Be might be seen as lazy angels, lacking in ambition to be more than this moment provides. When the prodigal son came home, a feast was thrown immediately. There was no waiting to celebrate until this wayward person had worked all those years of riotous living out of his system. The celebration took place now. Tomorrow more homecomings will happen, and they will be celebrated as well. But for Effortless Letting Be it is always and only Now. Tomorrow will be another Now. No effort is needed for that tomorrow. No effort is needed now. Effortless Letting Be is simply allowing this particular homecoming to be the homecoming it is. Let the celebration begin.

\* \* \* \* \*

**Transparent Attention, Universal Forgiveness, and Effortless Letting Be** are three families of angels within the larger clan of angels called “Trust.” We might name and describe many more angels in the Trust clan, but they would, I believe, all find their home in one of these three family groups. Trust is an infinite actuality with an infinite number of angels; yet we can use the rational modeling of Trinitarian analysis to organize these states of Awe (angels) for our feeble minds. At the same time, we must take care that we not use rational modeling as a means of closing ourselves off from the boundless quality of Infinite Reality we are pointing to with our models. The Trinitarian imagery, properly used, is not a box to live in, but a tool to open us up to the boundless actuality - in this case to the infinity of Trust-angels that move up the ramp that is our soul. The Trinitarian analysis also help us probe into the mysteries of Love and Freedom, the topics of the next two chapters.