

# Step Two: The Art of Self-Redemption

By Rawn Clark 31 May 2009

Redemption. Redemption means to either give something new value or to return a thing to its original worth. Imbuing our personality with value, re-making it into an expression worthy of our deepest Self, is what self-transformation of the character is all about. We look into our soul mirror and discern what is already a worthy expression and what is not. Those aspects of our personality that do not measure up to what we want to be and that shame us instead of serving us, are dissected and transformed into traits that are worthy expressions of Self and which do serve us.

Many experience this as an extremely serious and difficult work, one rife with struggle and repeated self-defeat. Witnessing this always saddens me because I know what a joyous, liberating and empowering experience self-transformation can be!

I remember very clearly that moment when I first realized down in my bones that I had actually and truly transformed a very negative and very strong character trait into something productive and beautiful. That was a moment of true freedom as I realized that I really and truly had the power to be who I truly wanted to be. Not some idealized superhero or some other archetype of human superiority, but to simply and completely be my Self. In that moment I knew it was not just possible but that it was now inevitable. This realization turned the work of self-transformation into an adventure, an opportunity to exercise my creativity upon myself and indeed, turned the work into an exciting and pleasurable practice.

With this lecture I hope to convey to you some of the passion that I experience for the work of self-transformation and to increase your own understanding of practical ways to go about transforming your character.

Bardon began Step Two with a short treatise titled “Autosuggestion or the Secret of Subconsciousness” in which he explained the mechanism by which our conscious intention can be used to transform subconscious habit. Several years ago some one published an article very critical of one of Bardon’s assertions in this treatise, calling it one of Bardon’s “errors”. What was criticized was Bardon’s association of the intentional consciousness with the cerebrum or front of the head, and the subconsciousness with the cerebellum or back of the head. Clearly from a physical, scientific perspective Bardon’s assertion makes no sense and would indeed constitute a sort of error in understanding the physical structure of the brain. However, Bardon did not intend it as such a literal statement. Instead, he was restating a bit of very ancient knowledge about the structure of human awareness.

In the ancient Hebrew kabbalah, the intentional awareness was associated with the Letter ‘Resh’ which means, “front of head or face” and the subconscious awareness was associated with the Letter ‘Qooph’ which means “back of head”. In this case, the terms

“front” and “back” must be understood in a symbolic sense; “front” meaning foremost, leading or exposed, and “back” meaning secondary, following or hidden.

On the Hebrew Tree of Life, the Path of ‘Resh’ corresponds to the Sun and is the emanation of Tiphareth (the seat of the Individual Self) unto Yesod (the seat of the personal self). This illustrates the fact that the intentional awareness of the Individual Self is meant to be the radiant power that illuminates the astral personality and, conversely, that the astral personality is meant to be a reflection of the Solar Individual Self.

The Path of ‘Qooph’ on the other hand, corresponds to Pisces and the Moon and, on the Hebrew Tree, is the emanation of Hod (the seat of the lower, primarily subconscious thinking awareness which generates the surface mind chatter) unto Malkuth which symbolizes the mundane, every-day awareness. This illustrates that it is the subconscious mind that ordinarily exerts the greatest formative influence over our day-to-day interactions with our environment.

However, the relationship between ‘Resh’ and ‘Qooph’, between Sun and Moon, illustrates that it is within the power of our conscious intention to determine the content of that formative subconscious reflection and thus transform its effect into a clearer expression of our Individual Self.

In other words, our conscious intention is capable of transforming the content of the subconsciousness. We cannot halt or eliminate the formative influence of the subconsciousness but we can surely transform the nature of that influence to such a degree that it consistently agrees with and conforms to the deeper will of the intentional awareness of our Individual Self.

Transformation of the personality or character is a matter of using the conscious intention to change the nature of the ingredients of the subconscious psyche. Once the nature of an ingredient has been transformed, it will exert a likewise transformed influence over the mundane awareness. Thus we take advantage of the way in which the subconscious and conscious levels of awareness naturally interact and use that interaction to our benefit. The subconscious will exert a formative influence over our mundane awareness, so when we change the nature of that inevitable influence we simultaneously transform the nature of our mundane awareness or personality. In this way, our subconsciousness becomes our greatest ally in the work of character transformation!

It does no good to treat any part of self as an enemy. Self-transformation is not an adversarial process! Your subconsciousness is not your enemy! LOL

Your negative character traits are not your enemies either. They exist because they were at one point in time the best solution you could come up with for the question of how to meet your needs. Their original intention was to serve you in the best way possible. It’s just that with time they became outdated and ultimately antagonistic to your true needs.

So all that's needed to redeem them, to give them a renewed value as positive servants of your true will, is a bit of updating; a little of your conscious attention.

The vast majority of your negative character traits were formed without your conscious, intentional participation. Which means that your present personality is basically the product of subconscious choices of convenience. So just imagine for a moment what it would be like if your entire personality were based upon mature, conscious, intentionally formed and well informed choices . . .

That is the ultimate goal of the character transformation work: An intentional personality that clearly expresses and reflects your true Self.

Most of us come to this work with an unintended personality which more clearly reflects the influences of our environment than the deeper aspects of who we truly are, and over which we experience very little formative control. So when we conceive of the sort of self-transformation that initiation demands, we at first are a bit overwhelmed by the magnitude and unfamiliarity of what must be accomplished. It's only when we've made some actual progress in transforming ourselves that it becomes clear that such work is in fact easy and pleasurable.

When we understand the mechanisms at play and how to employ those natural mechanisms to affect change, then transformation of the personality makes sense and becomes easy to accomplish. And when we understand that through this work we can actually become the person we feel truly comfortable being and proud of being, then the work becomes fun. ☺

So, let's move on now to specific techniques, shall we? ☺

The first issue in beginning to transform your personality is the question of where to begin. LOL I recommend that you start with the trait you'd most like to be rid of or which you feel the most automatic motivation to change. Let your innate motivation help you along, especially with your first experience in using these techniques.

So meditate upon your lists of negative character traits for a short while and pick one trait to begin your work with.

The second phase in the process of self-transformation is to come to a very deep understanding of the character trait. This requires a much deeper probing than what was required in Step One. So apply what you learned in the third mental exercise of Step One, namely the ability to focus your attention upon a single idea. In this case, your focus will be upon this single character trait. Examine it from every angle possible with an absolute honesty and openness. Let it reveal itself to your awareness as you penetrate deeper and deeper into it.

Each character trait, whether positive or negative, has at its root the fulfillment of some need. Your aim must be to discover exactly what need is at the heart of this character trait specifically.

Once the root need is discovered, it must be evaluated. First, is it still a genuine need now that you are an adult? The subconscious psyche is a creature of habit. It always strives to preserve the status quo, to keep everything always the same and thus safely familiar. So sometimes we will find that a character trait is the product of a need that no longer really exists as a need per se, but yet the mechanism that was meant to satisfy that need continues on out of subconscious habit. In that case, the character trait itself no longer serves any need.

But if it is still a valid need, then you must discover a more productive and positive way of meeting this need. How can you see yourself meeting this need while remaining true to your intentional self?

All of these questions must be answered in meditational contemplation of the character trait with the most severe and piercing self-honesty. If you lie to yourself about yourself then there is no point in pursuing this work. Only an absolute honesty will suffice to get at the true root of things internal.

The third action then in the process of self-transformation of the character is to devise a plan of action. True and lasting character transformation requires action -- all the better when that action is well thought out and planned in advance.

In a case where the original root need that gave birth to a character trait is no longer a valid, living need, then all that must be accomplished is the breaking of the subconscious habit of repeating this pattern of behavior. So in your planning, design an auto-suggestive phrase that counteracts the habitual behavior. For example if the trait is that you are needlessly and habitually critical of others, then an appropriate phrase might be something like "I do not need to criticize others."

And also design a replacement action that counteracts the habitual behavior. For example with criticism of others, an appropriate countermeasure might be something like seeking out one of the person's positive traits and focusing on that instead.

If, on the other hand, the original root need is still a valid and active need, then the auto-suggestive phrase will need to be slightly different. Not only does the old habit need to be disrupted, it also needs to be replaced with a new, more positive way of fulfilling the root need. In other words, it becomes more than just breaking a destructive habit; it must also encourage the new growth of a replacement habit that satisfies the root need in a new way.

So, working with the previous example of criticism of others, let's say the root need has to do with feeding your own sense of self-worth. An appropriate auto-suggestive phrase then might be something like, "I see the good in each person, including myself." This

counters the old habit and encourages a new, positive replacement habit that ultimately fulfills the original root need in a positive manner.

The replacement action will also need to be expanded upon if the root need is still valid. In this case you need to design two actions, one immediate action to break the old habit and one long term to truly fulfill the root need. The immediate action is what you do the moment you recognize that the negative character trait is manifesting. In our ongoing example of criticism of others that originally served the need for increased self-worth then the immediate action of “seeking out one of the person’s positive traits and focusing on that instead” is still a valid example in terms of breaking the negative habit and replacing it with a positive habit, but it does little to address the long term need of increasing one’s sense of self-worth. So an appropriate long term action might be something like learning and implementing interpersonal communication skills, for example. Ultimately it must be some long term action that fulfills the root need in a way appropriate for you.

Once your phrase and replacement actions are designed you can begin the actual hands-on work of transforming your character trait. I recommend very strongly that you apply every resource at your disposal to transforming this character trait. Devote your meditations; your magic of Air, Food and Water; all of your pore breathing; your auto-suggestion regimen; and, your practice of mindfulness to this one singular goal.

First thing in the morning just as you’re rising into conscious awareness and at night just as you’re settling in to sleep, repeat your auto-suggestive phrase at least 30 times. And during your morning and evening meditations spend some time contemplating the character trait. Whenever you are practicing the magic of air, food and water, impregnate the substance with your auto-suggestive phrase or with your desire to affect this specific self-transformation. Each time you pore-breathe, also inhale the intention behind your auto-suggestive phrase. Regularly pursue your pre-designed long term action and fulfill the root need of the character trait in a positive way.

And, perhaps most importantly, be always aware of your inner state to the point where you immediately recognize the negative character trait as it arises within you. This of course, is a form of the mindfulness you learned in the second mental exercise of Step One. It’s a sort of perpetual mindful introspection, in which you are continuously monitoring how you express yourself and what you are thinking and feeling while it is occurring.

Self-transformation is at its most effective when it occurs at the very moment a negative trait begins to assert itself, but this does not mean that a minute, an hour or a day after the fact is not also a fruitful time to act. What is important is that you act immediately once you’ve recognized that the negative trait has asserted itself.

The only moment in which we can ever truly exercise our own power is right here and now in the immediate present moment of time-space. This is the only moment in which we truly exist and the only moment in which the world around us truly exists. It is our

true “place of power”, so to speak, this bubble of now-ness that we inhabit. So the practice of mindfulness, which brings our conscious awareness firmly into the present moment of our existence, is of critical importance in the work of self-transformation.

The instant that you become consciously aware that a negative trait has surfaced, you must do the following things: First, stop. Stop the negative trait from continuing on its habitual course. Simply detach from its power over your behavior, much as you detached from the power that your mind chatter exerted over your intentional awareness in the first mental exercise of Step One. Detach and observe.

Second, begin repeating your auto-suggestive phrase inside your mind and third, implement your pre-designed replacement action.

Do this every time you recognize the negative trait asserting itself without exception.

Again, the three steps:

First, stop the negative trait from continuing.

Second, begin repeating your auto-suggestive phrase.

Third, implement your replacement action.

Stop. Suggest. Act.

All of this might sound like a lot of work! LOL But please believe me when I tell you that it gets easier and easier the more you do it. At first you might already have made a complete ass of yourself before realizing that it’s your negative trait in action, but with each successive time you do catch it, the time it takes you to realize what’s happening becomes less and less and quite quickly you find that you’re catching it at the very moment it begins to arise. That is when the self-transformation rate of the character trait really speeds up and you start to notice the significant difference you’re making.

Of course all of the other work you’re devoting to this transformation -- your meditations, your magic of air food and water, your autosuggestions and your pore-breathing – support and empower everything you do in that moment of recognizing the trait’s arrival. All the fruits of your meditations, all the benefits of your work with air food and water, all the changes to your subconscious mind wrought by your repeated autosuggestions, plus the regular satisfaction of the root need provided by pursuit of your long-term action, all converges in that moment to provide you with a truly awesome power to transform yourself.

Do not stop until you know in your bones that you have permanently transformed your character trait in the way you desired. Do not move on to working with a different or an additional character trait until you have met with success in regard to your first trait.

It’s common for doubt to creep in about the correctness of your auto-suggestive phrase or about the appropriateness of the replacement action and even about the wisdom of your choice of character trait. But unless you have truly given it your all for a reasonably long

period of time and have still made absolutely no discernable progress, you should not change anything. It takes time and repeated effort to transform the contents of the subconscious psyche so you must give your work enough time to prove itself. If after a month or perhaps two of sincere effort nothing has changed then go ahead and revise your auto-suggestive phrase and perhaps your replacement action and give that another month or two before judging its effectiveness. If nothing seems to work then this means you need to go back to the beginning and dig deeper into the root cause of the character trait.

Achieving success in the transformation of your first negative character trait is a magical moment in and of itself. An extraordinary feeling of accomplishment and powerfulness arises which will inspire your continued movement forward along your path of self-transformation. For the first time you will know without any doubt that these methods work and this will imbue your subsequent efforts with a new level of certainty and self-assurance.

You will also without a doubt notice that your whole soul mirror is changed by the transformation of just one character trait since all parts of self are interconnected. The “secret”, if you will, of character transformation is that it gets exponentially easier each time you gain a success.

As Bardón explained, the goal with the Step Two phase of character work is the transformation of your most prominent negative traits. It is imperative that you respect and meet this goal before moving on to Step Three. Bardón did not state any time frame in which this is to be accomplished but this does not mean that you should progress at a leisurely pace! Go at it steadily and consistently without any breaks and you should reach your Step Two goal in a timely manner.

Mind you, this is just the Step Two goal. The ultimate goal as I stated earlier is the positivization of your entire personality. This should be achieved by the end of your Step Three work and before you move on to Step Four. Nonetheless, the transformation of your character is a lifelong work. Positivization of the character is not so much an end result as it is a process, a discipline that must be maintained throughout your incarnation. As long as you inhabit an astral body, you will be faced with the management of an ever-changing inner psychic landscape. So do make this discipline a matter of joy!

Before I close and take your questions, I need to mention one attribute or rather an attitude that will aid you along the way, even with your initial foray. It is what I call “magical certainty”. Bardón often mentioned the need for the development of an absolute belief or confidence that your work will succeed and this is what I mean by the term “magical certainty”. Unfortunately Bardón gave no clues as to how one is supposed to achieve this degree of certainty other than a fairly vague reference to meditation.

The degree of certainty required for it to be truly a magical certainty is equal to what you experience when, for example, you hold a stone at arm’s length and let go of it. You know, with absolute certainty that the stone will fall to the ground because that has been

your experience of gravity since birth. The stone has never floated upward instead of dropping so you automatically assume it will fall. If it did not fall, you would be shocked beyond belief and all of your assumptions about how the world works would be shattered.

This is the degree of certainty needed to generate a truly magical effect in your initiatory work. You must enter into the task with so much confidence it will work that you would be truly shocked if it did not work. This is the polar opposite of self-doubt.

The only method I have discovered for attaining a magical certainty in the face of self-doubt is, as Bardon hinted, through a very specific meditation. Focus your mind upon an example such as I gave of dropping a rock, or any action that you know without any doubt must result in a predictable conclusion. Concentrate upon that feeling of certainty until it completely fills your awareness and then transfer that feeling to your initiatory work. The goal is to become so certain of success that you can't even conceive of failure.

So, that ends my lecture for this week. In two weeks from today I will talk about the mental and physical exercises of Step Two. I wish you all good fortune in your character transformation work! I know you will meet with the success you desire!

Now I will take your questions . . .