

**MICHAL LEVIN - OPEN AFTERNOON
EASTER SUNDAY, 27 March 2005 (Part One)**

This is the transcript of a talk given by Michal on Easter Sunday to an audience, some of whom are unfamiliar with her work. The talk starts with an overview to how Michal works and the story of her own induction. She emphasises and explains the role of energy. She talks about spirituality and the “ideal”. She discusses consciousness and responsibility and of course, personal responsibility. She talks about God in many guises. In Part Two, Michal talks about the tradition of Easter, and more contemporary subjects like remote viewing and past lives. She also discusses integration, maturation, negativity, truth and trusting yourself. As ever, it is an expression of Michal in the moment. Most of the subjects she deals with here she talks about elsewhere too and on occasion in more depth. But this is a very valuable introduction and also very interesting for those well acquainted with Michal’s work. Part Two of the talk will be available with Module Four.

INTRODUCTION TO MICHAL’S WORK

If there’s anything in particular that you’d like me to talk about today, or that you’d like to talk to me about, I would be glad to do so but I’m going to assume that lots of you here don’t know very much about what it is that I do, or what it is that we do, and so I’m going to tell you a little about that. And I’m probably going to tell you a little about that and put it in the context of Easter and at the same time I want to explain things like flowers and candles too. And I also want to say that I don’t have the truth and as far as I know, nobody does but that I’ll do the best to tell you how I understand things to be at any given time. And I’ll also add something about whatever you may choose to contribute and that is that I hope everyone will feel free to ask questions or make comments. And that I don’t hold anybody to anything they say so you may make a comment and then five minutes later you may say, “Oh, I don’t believe that.” And that’s absolutely fine.

What I’m hoping is that the things that you think, the things that you say, the things that you ask, in time those will change and that’s really very important. Sometimes people say to me, “I didn’t want to ask because it’s just too silly,” and if you have that question, I guarantee you someone else will have that question too. And if you have that question, I want you to feel

free to ask it, knowing that five minutes later you may decide actually it wasn't a relevant question or, "I think differently," or something else. There's a huge amount of freedom.

And then the next point is that, I do ask that anything that happens here, anything that anyone says, apart from me - you can quote me or what you think I said ad infinitum - but if anyone else shares something with us or says something about the process, I ask that you respect that and that you respect their privacy and don't use those words outside this room.

CANDLES AND FLOWERS

And then you might say, "Oh well, what's all this stuff with candles and flowers?"

The candles are very important to me because they signify allegiance to what I might call "the Light" in inverted commas. And the light is simply to say: we are all positive and negative; we are all light and dark. The world is light and dark; positive and negative. And the candles are simply to say, this is an attempt to ally with the light in ourselves, and - more than that - it's about worship and it's about 'divinity', and that's a loaded word and I'm going to go back to that later. But suffice to say that people come together for a number of reasons and the reason for coming here is: to do the best you can and to be and to become the best you can and that's it.

And flowers? Usually everyone brings a flower and they bring a flower so that we can all join together. It's a symbolic way of creating a bouquet, which is what we are. We are each, if you like, a separate flower and together we make a really beautiful display. And for me those aren't just words. It's really lovely to have you all together, to be together like this and I feel everyone differently and in this space what shows is the beauty of everyone.

MICHAL'S STORY

Let me say a little about how I came to do this and, indeed, what it is that I do. The full story if you want it, is in a book called "The Pool of Memory." About fourteen years ago I was a media professional. I had been a reporter and presenter on the BBC's "Newsnight" programme. I was pretty seasoned as a media person and things happened in my life: no event, but an internal event, and an internal event that pushed me into a process of meditation, something I would have scoffed at to be honest. I would not have thought I was

the kind of person who would meditate. I was always someone who was interested in social justice but not in what I would have considered to be esoteric.

Having reached that place, I began to meditate and my expectation was that it was something that I would very quickly turn away from. Give it one try and I thought I would never do it again. I thought, “I’ll find it boring. Nothing will happen and it certainly won’t be anything that I’ll want to continue with.”

And in fact what happened, the very first time that I tried meditation, and I was on my own, was that I entered another domain and that I made contact with another reality and – extraordinary as that seems, or certainly as that seemed at the time – it was something that went on and on.

And when it started, I was enormously suspicious. It was, “No, hang on a sec. First, who knows anything about this?” And I went to try and investigate, “Who knows anything about this?” I tried the Christian religion, I tried the Buddhist religion, I tried a great many ways to find out anything about it and didn’t find anything that was meaningful. I also found it compulsive - I couldn’t *not* do it. I also found that it was, for me, the solution to all the questions and the agony that had been plaguing me because that meditation process that put me in touch with another reality, to me also put me in touch with something that I would never have said I was looking for, and indeed, never have known I was looking for. But that was an extraordinary and profound and complete sense of love.

And of course when it started, I had a third question, a final question which was, I very much feared that I had entered into a phase of mental illness. To me it seemed very possible that that experience, that other world experience, was actually psychosis. And I had that checked out as well, very thoroughly.

Now, all of that was many years ago. The process – and as I said, you can read about it in my book, “The Pool of Memory” – the process went on for quite some time. I still have access, I’m extremely pleased to say, to those levels and what I try to do in meditation with you, is to offer something of those levels to you, for you to take on your own journey.

As well as the ability to reach those domains in meditation, what also came to me, not immediately but within weeks and then months was the ability to see something that I could only call energy - whatever that might be. I didn't have a word. And then to realise to my absolute horror that I knew things about people. Only - did I? How was I going to check it out? Was I going to go up to them and say, "Oh I know this about you," and then tell them? And of course, I wouldn't dream of doing that so there was a whole question about the reality status of what it is that I did and didn't know.

Eventually I was pushed into the position of starting to see clients. And when the early clients came to see me, I was so unwilling to have part of the process that I used to meditate the night before with the names of the people who were coming to see me. And when they came, I used to say, "No, it's fine. You don't need to tell me anything. Here's what I need to tell you..." and I would say whatever it was and be extremely reluctant to enter into the process because I still considered it to be something to do with somebody else. But at the same time there was this dilemma: if I was saying the words then I was responsible for them, and I could never abdicate that responsibility. So what absolute torture - to be saying words that one had to take responsibility for: not really knowing the effect of their impact and at the same time not understanding anything about the process. It was not an easy time.

Very soon, too many people wanted to come and see me. My diaries were overflowing and I started to have to see people without having meditated on their names the night before. And again I thought, "Well, you know, that's it; I won't be able to do this; nothing further will come." And of course I found that it just came and that I was able to say things that I would otherwise have only thought that I could receive in meditation. I was able to say them in the present.

And then of course there were all sorts of dilemmas. I'd been fantastically careful: nobody who should be seeing a therapist, nobody who has any form of mental illness; that I was utterly, utterly incapable of seeing anyone who might fall in those kinds of categories. And I was very lucky: many of my first clients were therapists themselves or involved in helping others in some way or another. And soon, many, many more people came from all walks of life and all occupations.

But as the years went by, I understood more and more of what it was that I was doing. I also gave a series of teachings which I still work with, we all work with and, in fact, this morning was dedicated to questions arising out of one of those sets of ideas.

FREQUENCIES OF ENERGY

As time has gone on, I've come to the simplest of understandings. And the simple understanding is that everything has frequency. I know - no issues there with science, science would agree: everything has frequency. Everything has energy, everything has frequency.

The different ranges of frequency have different sensibilities attached to them. If you look at a stone, it has a particular frequency, it has a particular sensitivity. That sensitivity is a reflection of the stone's consciousness. If you look at an individual, if you look at someone who works in a slaughterhouse they have a particular consciousness. And I'm by no means demeaning the job; I am a carnivore, I need people to work in slaughterhouses. If you look at the man who works - or indeed, if there are any women - who work in the slaughterhouse, they have a particular consciousness, and there will be a frequency that goes with it. If you look at an individual who is a venture capitalist, someone who is dedicated to taking financial risks, aiming to make huge profits while perhaps taking an fundamentally adversarial position in his dealings with others - that mentality will be represented by a particular frequency or bundle of frequencies. Equally someone who is homeless, and has given up on society and themselves, that person, in their particular state, will be carrying a particular vibrational range.

All of us know and have experienced what we call the innocence of children: that is a particular frequency. If you think about your friends and acquaintances, they each feel different. Now you might want to reduce that feeling to, "Oh so-and-so is pretty prickly," or "So-and-so is a joy to be around," or "So-and-so is heavy-going," but what I would say you are actually talking about is frequency in one respect, and there are many respects.

And if what you're talking about is frequency, then I recognise that the process that I am engaged upon and that was thrust on me - because don't forget I was enormously unwilling to do this - is about frequency, and about what I call *raising* the frequency. The more unhappy

one is, on the whole, the denser the frequency. The more blocked one is, on the whole, the denser the frequency. The less sensitive, the more chemically or otherwise challenged, the denser the frequency.

RAISING YOUR OWN FREQUENCY: STATES AND STAGES

And what I have found is that I seem to carry a certain ability to help others raise their frequency. And I've also come to understand the nature of transmission. You can read all the books you like on raising your frequency or raising your consciousness - which I believe goes hand in hand with raising your frequency - but you'll never be able to affect your consciousness in a significant, meaningful way that will remain stable by reading books. It is a mental activity and perhaps you may experience what I would call a "state change": perhaps chemically, perhaps through a brief encounter - love affairs often do it... So you enter an altered state of some sort but it never translates on its own to what I'm calling a "stage change". And those words "state" and "stage" were not coined by me but by an American philosopher/psychologist called Ken Wilber.

Now, what I'm looking to do is to offer all who come to work with me, a chance to achieve stage change. And stage change is - let's call it refinement and it's a loaded word but it's loaded for good reason - refinement of consciousness. It means to help you become aware of an expanded reality, and *your part* in that expanded reality. And the first step in becoming conscious of an expanded reality, is becoming more conscious of yourself and your interactions within your world.

SPIRITUALITY, RELIGION AND THE "IDEAL"

Now, this work is often seen under the heading of "Spirituality". It actually has nothing at all to do with religion. Religions have structures: some are temporal or spiritual by nature. But there is a similarity between what I believe I'm doing and what I understand of religion. And that similarity comes at the level of what I call "the ideal" and what perhaps might be thought of as the spiritual. Which is to say that there is a level on which one feels divinity.

Coming back to the three candles, there is a level on which one feels there is divinity and that there is a connection with a greater reality and where some of us use the word “God”. That, to me, is truly the spiritual but it’s also the root of the ideal because the spiritual and the ideal, for me, are one and the same. The highest level of consciousness, of refinement, the spiritual holds all our ideals: beauty, truth, perfect love: those inhabit the province of spirituality, or the ideal.

I don’t speak for, or about, God. I use the word because, for me, it’s comfortable. I am referring to that domain. I understand that communication with that domain can be affected by prayer, can be affected by many things. But I don’t in any way suggest that the work that we’re doing here, which is at its most fundamental level about frequency and energy, is a substitute for religion or aims in any way to be a religion.

If anyone were to suggest to me that this was a religious cult, I would be absolutely horrified and I would make every effort to correct that impression. There are many people who work with me who do hold to religions and I have no problem with that. Indeed, I am extremely glad if they have found structures that are meaningful for them. But there are others who recognize that the connection with the greatest that they can be is in fact a worthy endeavor and one that substitutes for perhaps what religion might have stood for.

Now, any questions about that?

GOD

I have a question. When you use the word “God”, you said it was a comfortable – or my understanding of it was – that it was a comfortable domain comprised of perfect love, beauty...To me, God – I have a sort of childish image of this grey-bearded man in the sky which I’m assuming is not strictly accurate. So my question is, if it’s possible in a sentence can you describe him?

Can I describe *him*?

“Him” is a personification...

Let me talk to you about God then. We spoke a little about God this morning. This morning we were working with a group who are doing a set of seminars called “Line of the Light” which is a very fundamental set of teachings that I received - oh, many years ago, now. And the topic that this morning’s group had been working on is called “Relationships” and let me just add I think there are two things that go hand in hand in my teaching. The one is energy work of which meditation is a part, and the other is principles or ethics of which seminars like “Line of the Light” is the core constituent.

I’ll tell you a little bit about how I came to give this series of talks. I’d begun to see clients unwillingly, only because I was pushed into it and then more and more and my clients kept saying, “Teach! Teach! You’ve got to teach,” and I said, “I’ve got nothing to teach anyone. Why would I be teaching?”

“No, go on. You’ve got to teach,” they insisted. So eventually I said: “Well, look if you set up something, a venue and things like that, I’ll talk if I can, but I’m not preparing a talk. You’ll probably get there and I’ll have to say I’m really sorry and that will be that.” And, no, no that was absolutely fine, they would do that. So it was set up.

The day of the first talk, which in fact is called “Emerging Spirituality”, came time and the venue wasn’t very far away. I left the house and shut the door. As I shut the door, I was so reluctant, I thought, “This is just not possible. I really, really cannot do this. I’ll go back inside, I will phone” - not using a mobile at that stage - “I will phone and people will have to be told that there really isn’t anything. I can’t do this.” And I put my key in the door and I couldn’t open it. I just couldn’t do it, it just didn’t work. I was totally horror-struck – feeling now I can’t get home, I can’t get back into my house, where am I going to go except to this talk?

So, head down, hunched, I rushed to the locksmith who wasn’t very far away, left my house keys there, said: “You know where I am. Please repair this...” and went into the talk which, by this stage, everyone was there collected. Discovered myself in a room full of people, stiflingly hot. There were three candles, because it had become clear through the course of the work that I had done that I needed three candles burning, and I stood up to talk and I stood up to say, “Hi everyone, I’m really sorry but I think this is a big mistake...” and of course, what started to come out of my mouth were a very well-formed series of thoughts.

The language was a little bit strange but I had no idea what word number two would be as I was saying word number one and I just allowed each word to follow. At the end of the talk there were a series of questions and again I found I was able to answer the questions. These talks were recorded so the recordings exist and we've now had twelve years or more of teaching around the content of the talks.

At the end of the series, there were seven of them – they are extremely dense sets of ideas about fundamental areas in life. Subsequently, I very rarely get involved in what I'd call channelling because same as I learnt to give sessions more directly, so I got more involved and was more insistent – I'm less insistent now – but was more insistent for many years - about taking absolute responsibility and therefore never allowing myself to get into that channelled state. Nowadays, I allow myself to do it every now and again.

The second one of those talks is about Relationships, and it begins by saying the first relationship is the relationship with God, which is the relationship with the Self. And what it's actually about - what the first section is about - is how that primary relationship is the relationship with the deepest, greatest self, which is also God, which also connects with all others in that, there's a realm and it's generally called the "causal realm": the realm where God exists or beyond the spiritual where events germinate, but it's at the same time the realm where each individual is intimately linked with all others.

You are aiming to be your greatest self and as your greatest self, and the self who links with the causal realm and all others, you are in fact God. As God, you carry the most extraordinary set of responsibilities. You have all those responsibilities that you would assign to God. So, you have responsibility for compassion. You have responsibility for love. You are, in a sense, all-powerful and all-responsible. It is an immense burden.

So when you ask me: "OK, define God," I say God is your greatest self, which connects with all others at their greatest selves and it is a tremendous responsibility.

Does that make sense?

Yes.

CONSCIOUSNESS AND RESPONSIBILITY

That's very interesting. I'd like to go back to your statement about the stone having consciousness and having energy and frequency. To the extent that I have religious beliefs, I would probably describe them as pantheist which is the idea that there is a Divine principle or energy everywhere, in everything, which I think you were probably alluding to. (Absolutely.) I think my question is this: Is it perhaps a unique feature of human beings that they have sufficient concentration of this Divine principle in them as distinct from the stone, that they can take responsibility and they can actually increase their level of consciousness in the way that you were talking about? You probably wouldn't expect a stone to be able to do that.

It is very interesting. I am very wary of any theories of consciousness which put human beings above, for example, animals or stones. I think, for me, the distinguishing principles with human beings is the responsibility that they are given for others, i.e. animals and stones, rather than the benefits conferred upon them. So I'm sidestepping your question but I think the side-step is utterly justified and if I'm going to hone back in on your question, from where we stand, I do not understand a mechanism whereby a stone might raise its consciousness. However, I do know of ways to program a crystal to change its consciousness. And I do know of ways to work with other gemstones to change what it is that they radiate.

Now, is it a fundamental change to their frequency? I don't know. But I know that I can certainly affect what it is that they emanate. And in the same way, an animal's consciousness will be changed according to the way in which it is handled, and probably according to a whole series of innate features. So can they change their consciousness? I don't know. At some levels, yes. Are we responsible for affecting their consciousness? Yes, absolutely - which is why I limited my answer to you.

ON “THE IDEAL,” AND GUIDES

Is the best that we can be our ideal? Is that what we would call your angel? And in your first book, when you seemed to merge with the Higher Self, was that actually your Higher Self you were merging with?

In “The Pool of Memory”, I described meeting a series of beings who seemed to be involved in a story, or various stories, very little of which I could understand but I had come to grips with the fact that understanding wasn’t what it was all about. I had to experience the journey and suspend judgement.

And, some of the story became clearer as I went along and some of the personages or beings - it’s a pity to personify them but unfortunately there isn’t another way of talking about them - became more comprehensible. And then it reached a point where there was great excitement because I was informed by the other beings that I was going to have contact now with a very significant major figure and this very significant major figure was going to enter the story and everything would be transformed, or everything had the possibility of being transformed, and that I was deeply privileged because this is a rare occurrence. Eventually, this other personage arrived - I call him “T” in the book.

When he arrived there were a few problems. The first was I couldn’t understand him. I had managed to communicate reasonably successfully with what you might call my “guide” (I’m not very keen on that term but let’s just use it for shorthand) but this new personage was totally impossible - I couldn’t understand at all. And worse than that, I couldn’t actually see him so every time I looked at him it was, “Oh fine, I can get a glimpse of an elbow,” or I could get a glimpse of a back or whatever it was but I could never actually see him. It was deeply frustrating.

And I had to establish a mode of communication through the guide so, “OK now tell me what he’s saying to me. Oh great, thanks,” you know, “Tell me what he’s saying now.” And eventually it got a little bit better, I began to be able to pick up smatterings so I could get some of what he was saying to me. And then I began to think seriously about, “Please I really need to see you and why can I not look you in the face?”

Every time I looked at him it seemed as if he shifted. He turned direction so that if I looked at him like I'm looking at D now, I would suddenly find that I was looking as if through D's eyes. (D is sitting directly opposite me now.) And I'd have long communications with him, he would pick me up, hold me but never ever be able to look at him. And finally I realised one day, again trying to look at him and again finding myself looking as if out of his eyes, it was very simple why I couldn't see him: because I was him. And he was, is, my greatest self and an element of me or me, my greatest self that I couldn't even communicate with when I began to have the opportunity to do so. So yes, that was my greatest self and a great deal of the endeavour was to integrate with that greatest self and to master that communication because the greatest self extends into the realm beyond that causal realm.

And then when you talk about angels, are angels the highest we can be? No. I think, for me, angels are the name given to a particular frequency found at the causal or the highest realm but are also able to interact into the lower dimensions where we live. So if you want to say angels have the potential to be expressions of – significant expressions of Light, and obviously as Lucifer shows they also have the potential to be significant expressions of Dark.

(The second part of this talk will follow in Module Four.)