

**DEFINITION
of
ABUNDANCE**

PRINCIPLE 1
of
THE REVOLUTION

**DEFINITION OF
ABUNDANCE**

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The Basics

There are really only two basic principles of The Revolution. The Revolution embodies an inherent formlessness¹, which means a lengthy list of principles would undermine its exquisite intangibility and perhaps also discourage the probable and propitious disintegration, absorption, and/or mutation of The Revolution itself. Even though there are only two basic principles, the seemingly endless processes to realize and maintain these modes of being is a serious undertaking requiring unwavering commitment to continuous expansion and relentless awareness of self within the framework of unadulterated love. Yet once realized—once removed from existing as mere static concepts into a dynamic way of being, perceiving, and interacting with the world—it will become more automatic as well as unavoidable. The Revolution, therefore, is not a set of principles but rather a way to be acutely present within every, forever-changing moment and then knowing what actions to take within each shifting moment based in love for all on this earth and beyond!² This welcoming of impermanence and mutability also means The Revolution cannot provide a lasting set of directions. It can, however, provide a framework for today, which will eventually become inapplicable in the future.³

The two basic principles outlined below, in seeming contrast, are transferable and pertinent to absolutely anything imaginable today. They are filters, so to speak,

through which everything will be applied—or perhaps, more accurately, a way to remove the filters—in order to live a revolutionary life inspiring continuous adventure, discovery, and expansion for all on the earth and beyond! And when I use the word, “always” (below), I mean always for now.

1. Always operate from a place of abundance (“Do not think that one has to be sad in order to be militant, even though the thing one is fighting is abominable”⁴).
2. Always choose the most expansive route from moment to moment because the most expansive route can change from moment to moment, which will then allow one to always remain in the moment and it is only in the present moment that one can access the magic.

¹ Formlessness is an understanding that everything and everyone is constantly shifting, expanding, contracting, dividing, combining, changing, evolving, aging, in flux, etc. Current existence and everything contained within it is not fixed, therefore, to assume and assert a fixed form or identity based on one’s beliefs, feelings, doings, past experiences, possessions, relationship title, and even race, ethnicity, nation, and/or gender not only limits one’s expansion but also creates an ingrained separation from the world in which we all reside. A simple way to determine how you identify is to answer the following question: “Who are you?” Pay attention to how you are inclined to reply. Do you reply with your occupation or pursuits? I am an artist, for example. Or maybe you identify with your past

experiences, whether it be achievements or traumas? I am an incest survivor. Do you identify with a feeling? I am a happy person. Do you reply with beliefs and principles you regard as truths? I am love. Do you identify with your possessions? I am a millionaire. Do you reply with your relationship to another? I am a mother. Or perhaps you simply say, “I’m an American” or “I’m a woman” or even more undeniably, “I’m a human being.” And there’s nothing wrong with any of these forms of identification. Many of them are, after all, factual. I would simply ask myself if it’s really true, is this really who I am? And what does it mean to be a woman or an American or a happy person, etc.? Does it create expectations and limitations and define how I interact with myself and hence others? Does it protect me in any way? Is it keeping me safe? What am I afraid of losing and/or becoming? How does it serve me? Am I trying to prove something? How do I use it as an excuse? Does it justify certain behaviors? Does it give me a sense of value or worth? And on the flip side, ask yourself what would be possible if I didn’t have this identity? Who would I be? What could I achieve and who could I become? (These types of inquiries and investigations of self are expanded upon in the coaching practice of Michael Blomsterberg [www.michaelblomsterberg.com] and The Work of Byron Katie [www.thework.com].) As mentioned at the beginning of this footnote, everything, including myself (my physical body as well as how I feel and regard myself, which informs how I perceive and interact with the world), is constantly shifting from moment to moment or from situation to situation, as I gain more experience and understanding and often dependant on my environment and the people in it, etc., etc. Therefore, if I maintain a fixed identity, I will at some point be in resistance to the inevitable flow of all that is, creating fear, anger, resentment, depression, frustration, repression, and suffering. Hence, it is more accurate, as well as less painful, to understand that my identity is formless and who I am can simply be described as beingness or awareness and/or consciousness.

This notion of formlessness applies not only to individuals but to groups and movements as well, such as The Revolution. (A straightforward and thorough book on identity and identification is Eckhart Tolle's *A New Earth*. If you are not inclined towards mainstream spiritual reading and/or you lean more towards critical theory and art, check out Deleuze and Guattari's *Anti-Oedipus*. These two books are extremely different in terms of style, flavor, and subject matter but both address the same issue of ego-loss and disentangling oneself of beliefs to enable a greater freedom from the repression of self by self.)

² For an introduction to “love as a political concept,” watch Michael Hardt’s 2007 lecture About Love at the European Graduate School, in six parts on YouTube.

³ See Mission Statement for The Revolution on page 29.

⁴ Michel Foucault, Preface to *Anti-Oedipus: Capitalism and Schizophrenia*, by Gilles Deleuze and Felix Guattari (1972, Minneapolis, MN: University of Minnesota Press, 1983), xiii. At the end of the Preface to Deleuze and Guattari’s *Anti-Oedipus*, Foucault lists seven principles to the “art of living counter to all forms of fascism” (the footnoted quote included [the complete list of Foucault’s principles are found on page 27]). I reference these principles often because all seven guidelines embody this notion of operating from a place of abundance and it is significant to note that 40 years after its inception, they are still remarkable and pertinent today. A quick and simplified way to illustrate operating from a place of abundance (read Definition of Abundance beginning on page 7 for an in depth understanding) is to perceive it in contrast to operating from a place of lack or a place of fear, which then generates reactive behavior and modes of being. I will use the last principle Foucault lists as an example: “Do not become enamored of power.” The only way one can achieve lasting defense against

enamoration of power is to realize that all the power you need is already contained within you. Once you come to this profound awareness—that you have always been abundant with power (which is a process in itself, described in detail under How to Operate from a Place of Abundance, beginning on page 17)—you will no longer seek it outside of yourself. Individuals and groups who desire power are those who feel they do not have any; hence, they are operating from a place of lack, which creates ingrained fear, which leads to reactive behavior and modes of being, often in the form of O&R (oppression & repression) of others. It is also this insight that will allow for heartfelt empathy and compassion for those who are still seeking a sensation of power outside of themselves, sometimes in the flagrant magnitude of violently O&R-ing masses of people and sometimes on a smaller scale of simple and seemingly benign shit talking: it is only because these people O&R themselves and talk shit to themselves that they then inflict it on others (how you treat others is a direct reflection of how you treat yourself). The footnoted Foucault principle as well as the remaining five principles to the art of living counter to all forms of fascism can be understood in a similar fashion within the framework of operating from a place of abundance.

Definition of Abundance

The *American Heritage Dictionary*¹ provides four definitions of the word, abundance. The fourth definition is specific to chemistry and even though a casual attempt to incorporate this particular definition into the present discussion provided a few seconds of somewhat amusing entertainment, it is neither significant enough nor

¹ I chose to reference the *American Heritage* dictionary based on four distinctions: ease of access, the definitions themselves, rating in YiLang Chen-Josephson's article, "Word Up: Which dictionary is the best?," and my intuition. There were three main dictionaries in the running stemming from ease of access: *American Heritage* (the first cited dictionary on thefreedictionary.com and also the dictionary housed on my bookshelf), *Merriam-Webster* Online, and the *New Oxford American* (the factory installed dictionary on my Mac Dictionary). Perusing the variations of definitions and the order of definitions for the words, abundance, affluence, and wealth, in these three dictionaries (as well as a couple others), I generally preferred the *American Heritage* because of its lucidness and succinct, comprehensive definitions. According to Chen-Josephson, *Merriam-Webster* ranked the highest (though *American Heritage* was a very close second and the *Oxford* ranked second lowest out of seven dictionaries). I considered switching to the *Merriam-Webster* because of this recommendation but something kept pulling me back to *American Heritage*. I call it my intuition but maybe it's something more partial. YiLang Chen-Josephson, "Word Up: Which dictionary is the best?," *Slate*, The Slate Group, 4 Dec. 2003, web, 1 Dec. 2011.

interesting. Therefore, it is being omitted (the fourth definition is included in the footnote). The previous three definitions are as follows:

1. A great or plentiful amount.
2. Fullness to overflowing: “*My thoughts...are from the abundance of my heart*” (Thomas De Quincey).
3. Affluence; wealth.²

The first definition is fairly literal and straightforward as well as general. The second definition is the most descriptive and convenient for the discussion at hand. The third represents a potential misunderstanding and misuse of the concept of abundance within the context of The Revolution, though this discrepancy is ingrained not inherent.

The words, affluence and wealth, commonly conjure up images of economic prosperity. In fact, the dictionary defines these two words emphasizing plenteousness in regards to material possessions and resources. However, it is not the only definition. Affluence and wealth also mean a general profusion, as in abundance.³ It is merely

² “Abundance,” *The American Heritage Dictionary of the English Language*, 4th ed, 2009, *The Free Dictionary*, web, 30 Nov. 2011. Omitted definition: “4. *Chemistry* The amount of an isotope of an element that exists in nature, usually expressed as a percentage of the total amount of all isotopes of the element.”

³ In all three dictionaries, the *American Heritage*, *Merriam-Webster*, and the *Oxford*, the first definition provided defines affluence in

because every aspect of our current existence is informed and often dictated by capitalism that the terms, wealth and affluence, are predominantly linked to material success and well-being.⁴ Yet, if we were to live in a world similar to that of *Star Trek: The Next Generation*, for example—where there exists no money—wealth and affluence would probably mean a profusion of experiences and adventures. Regrettably, that is not the case (at least today). To be clear, I am not positioning this discourse in opposition to material prosperity. Loving, appreciating, and having relationships with objects can be magical and expansive.

relation to abundance of material goods, money, and/or property (the *Merriam-Webster* has this definition as 1b). However, the remaining definitions do not mention material prosperity. It refers in general to “a great quantity” (*American Heritage*, definition 2) or “an abundant flow or supply” (*Merriam-Webster*, definition 1a). And in all three dictionaries, there is a reference to “a flowing to or toward a point” (*American Heritage* and *Merriam-Webster*, definitions 3 and 2 respectively) and even more advantageously in the *Oxford*, “flowing freely or in great quantity” (definition 2, labeled archaic). The definitions of wealth, on the other hand, are predominantly in relation to “abundance of valuable material possessions or resources” or “all property that has a money value or an exchangeable value” (*Merriam-Webster*, definitions 2 and 4 respectively). There is still though the definition of wealth being generally “a great amount; a profusion” (*American Heritage*, definition 3) and even in the *Oxford*, “well-being; prosperity,” though labeled archaic.

⁴ For an in depth discussion on capitalism and its influence on all aspects of life, read the proposal for Faction 3: Redistribute Wealth (www.jmoon.net).

It is not the objects per se that pose potential obstacles to the continuous expansion of all on this earth and beyond! It is our relationship to these things—the way one uses and regards materials and resources—that can become problematic.

As cited previously, abundance is a state of “fullness to overflowing.” Similarly, one of the definitions of affluence is “a flowing to or toward a point” (*American Heritage*, definition 3). Therefore, it is fundamental to the notion of abundance (and affluence) that this profusion spills out and streams forth. It is also a natural phenomenon that when a vessel becomes full it then overflows, as when liquid is poured into a cup. This is the case when one operates from a place of abundance: it automatically and naturally overflows out onto others without even having to try or do anything.⁵ So if one is abundant with material goods and resources, that is fantastic but, by definition and nature, it must flow out onto others. Otherwise, it is hoarding and hoarding is essentially a continual, insatiable attempt to fill a seemingly bottomless metaphorical hole.⁶

When one prevents the natural occurrence of overflow it is only because one is operating from a place of lack, which means a fullness is never achieved for overflow to occur. It is like trying to fill a colander with liquid until it overflows—it cannot be done. Those holes in the

⁵ Taken from the coaching practice of Michael Blomsterberg (www.michaelblomsterberg.com).

⁶ Hoarding is not isolated to tangible objects. One can also hoard emotions, such as love, and interactions, such as attention.

colander are structural, which means if you want it to be able to hold water until it overflows, the patching has to be done on a structural or internal level. So what appears on the outside to be hoarding, selfishness, greed, gluttony, tyranny, etc. is really a desperate attempt to fill a hole that can never be filled (at least not in that way). And what it feels like on the inside is a constant or reoccurring emotional state of dissatisfaction—an unshakable feeling of lack—that then creates resentment, jealousy, anger, anxiety, depression, despair, desperation, fear, and endless wanting. And at the very core of all this is an underlying sense of worthlessness or unworthiness: feeling not enough for simply existing.⁷

This sinking sensation, whether acknowledged or not, then drives one to find validation for one's existence by possessing objects, resources, people, achievements, experiences that one regards as valuable or perhaps this looming feeling is so overwhelming that one desperately attempts to escape it through drugs, food, sex, work, people, etc. In either case, the relationship between the person and whatever that thing may be is wholly one-sided: its sole purpose is to cover up or obliterate this nagging feeling of not being enough (though its effect is temporary).

Abundance, on the other hand, is knowing with certainty that you are enough for the mere fact that you exist and that anything you might obtain or achieve in life is superfluous (which ultimately allows you to truly appreciate it for what it is), not a necessity to manufacture

⁷ Derived from the coaching practice of Michael Blomsterberg (www.michaelblomsterberg.com).

fleeting feelings of being enough, valuable, and worthy. And similarly, any tragedy or abuse you might endure will not take away or lessen your worth and value, which is inherent and unfailing though sometimes obscured.

This is the expansive significance of abundance: to realize you already contain all the things you might have been seeking outside of yourself—whether it be love, affection, acknowledgment, understanding, acceptance, validation, nurturing relationships, excitement, adventure, stability, etc., etc.⁸ Abundance is the permeating joy that abounds from having experienced all those things, which you were once seeking to be provided for by someone or something else, within yourself: loving and being

⁸ Does abundance have to be a profusion of constructive elements? The dictionary definitions of abundance do not necessarily specify a plentiful amount of any particular thing so I suppose it can be things like hate, fear, suffering, resentments, etc. But remember, it's overflowing from you, so if you are comfortable and truly feel "full" being abundant with hatred, fear, suffering, resentments, etc., then great. I have no judgment on it. However, The Revolution's primary purpose is to foster continuous expansion for all on this earth and beyond!, which means it will embody expansive elements and expansive elements today are largely synonymous with constructive elements only because they have proven to stimulate continuous expansion and not because they are valued as "good," "right," or "just" (see Definition of Expansive for a thorough understanding of a non-judgmental approach, which does encourage value placement [www.jmoon.net]). Therefore, if you want to promote an abundance other than what is discussed here, please feel free to do so and start your own revolution. I will most definitely support that endeavor.

affectionate with yourself; acknowledging, understanding, accepting, and validating yourself; having a nurturing relationship with yourself; exciting and having adventures with yourself; being stable with yourself; etc. Once you come to this immensely liberating and profoundly expansive awareness and relationship with self, you begin to mend those structural holes in that metaphorical colander, which made it impossible for you to maintain a sense of fullness—a fullness or abundance to the point of overflowing out onto others and the world.

This overflow, which begins from within you, ultimately functions to connect you to others and the world in a mutually thoughtful, empathic relationship based in pure, unadulterated love, allowing for acceptance, understanding, and genuine appreciation of all people and things for who and what they are and not for what they can do for you (or what they can potentially take away from you). Since you are operating from a place of abundance, you no longer come into a relationship (whether it be with people, objects, animals, environments, etc.) seeking and taking or fearing and hating; instead the abundance, which automatically and effortlessly overflows through you, works to infuse and stimulate everything you come in contact with. All forms of connection become an opportunity for you to contribute to it: you intuitively enhance it by simply loving and acknowledging it for what it is and nothing more. This wholly symbiotic relationship, while it is essentially a melding into one, is also simultaneously the creation of a third, combined energy force or entity. The seeking, consumption, and possessing you once did outside of yourself to feed and maintain feeling whole and worthy on

the inside has transformed into a veritable expansion of your beingness beyond yourself to include the psyches of others and the world in a mutually expansive and limitless manner. Through abundance, you achieve the thing you were searching for all along: connection and belonging.

Without the certainty of knowing within every cell and sense of your beingness that you are valuable, worthy, and enough for the mere fact that you exist, which then allows for a state of abundance that ultimately functions to intuitively and psychically connect you to others and the world, you will maneuver through life in a manner that is perpetually reactive: at the mercy and control of everything and everyone around you or perhaps vice versa but then conversely again and then back to the inverse, over and over again in a never-ending reactive cycle that does nothing but perpetuate itself. At its most expansive, operating from a place of abundance is synonymous with operating from a place of creation. When one ceases to react, the only thing left is to create. Perhaps Henry Miller says it best:

When a man is thus anchored he ceases to worry about the fitness of things, about the behavior of his fellow-men, about right and wrong and justice and injustice. If his roots are in the current of life he will float on the surface like a lotus and he will blossom and give forth fruit. He will draw his nourishment from above and below; he will send his roots down deeper and deeper, fearing neither the depth nor the heights. The

*life that's in him will manifest itself in growth, and growth is an endless, eternal process.*⁹

With your attention and energy no longer focused on fixing, maintaining, preserving, enabling, controlling, making “right” the world and the people around you, you are now free to create new venues, forms, content, connections, combinations, which enable the manifestation of a world that truly reflects your abundance.¹⁰

⁹ Henry Miller, *Sexus: The Rosy Crucifixion I* (1950, New York, NY: Grove Press, 1965), 427.

¹⁰ Some of you may exclaim how can one possibly operate from a place of abundance when the world is so fucked up! Can you not see all the oppression and repression plaguing every facet of life?! How can you turn a blind eye to all the injustice in the world!? If this is how you feel, the answer will probably annoy you (because I felt this way and it sure annoyed the fuck out of me when I first heard the following). The answer is acceptance. Now if you are anything like me, I found the idea of acceptance offensive because I thought that if I accepted something, it also meant that I liked it or that I was somehow condoning it or if not that, then I was being taken advantage of or the wool was being pulled over my eyes and there was no way in hell I was gonna let that happen. It took the felicitous intervention of someone I trusted, namely Michael Blomsterberg, to help me understand that acceptance means nothing more than accepting the reality of whatever is at the moment and that I most definitely do not have to like it or agree with it. Basically, if I don't accept the reality of whatever is at the moment, I am in resistance to it and essentially fighting with reality, which generates reactive modes of being. I then become a victim: my feelings and behaviors controlled by the very thing that I find objectionable. It is only through acceptance—which is an

Creation, like abundance, is infectious and will stimulate and suffuse others with the courage to create as well. Integral and vital to this entire, endless process of abundance and creation is courage: the courage to overcome all forms of fear that block one from an ever-expanding freedom. It is courage, as in its original definition, that arouses one “to tell the story of who you are with your whole heart,”¹¹ to love without expectations, to take chances without any guarantees, and to attempt the seeming impossible just because you believe in it and because you know you have absolutely nothing to lose.

unbiased, straightforward understanding that whatever is happening is suppose to be happening simply because it is happening—that I am able to put space around a situation and become available and free to make choices that are in line with my integrity and that which offer abundance and expansion to the moment. Acceptance of what is is the necessary first step to enable true revolutionary action and to help shape the world of what is to be. (Note: Some things are difficult to accept immediately. If I am unable to accept whatever is happening at the moment, I can accept the fact that I am not in acceptance and that little bit of awareness alone creates just enough space around a situation for it to gradually transform into an opportunity for expansion.)

¹¹ Brené Brown, “The Power of Vulnerability,” *TED*, TED Conferences, LLC, Dec. 2010, web lecture, 2 Jan. 2012.

How to Operate from a Place of Abundance¹²

You may think all this abundance talk sounds great and you totally agree with everything said and completely understand the notion of abundance conceptually or as an ideal yet wonder how does one, in actuality, achieve and live from a place of abundance? The foundation of abundance is unadulterated love of oneself. So the question can easily be reframed to how does one learn to love oneself wholeheartedly and without fail, which is a question that eludes many.¹³

¹² The processes explained in the following segment on how to operate from a place of abundance directly originate from my relationship with life coach, Michael Blomsterberg (www.michaelblomsterberg.com). Instead of redundantly citing individual concepts within the main body of text, just assume anything significant came from Michael.

¹³ It is important to note that people can simulate operating from a place of abundance. This can look like, but is not by definition, donating to charities, volunteering for non-profits and community organizations, promoting noble causes, feeding the homeless, building shelters for people in undeveloped countries, and numerous other acts of service. To reiterate, all these deeds are admirable and are not inherently simulations of operating from a place of abundance. Whether these generous acts of kindness originate from a place of abundance or a simulation to make one temporarily feel better about oneself can only be determined by you. For example, when I'm operating from a

The only steadfast prerequisite throughout this inexhaustible and boundless journey of expanding freedom is the ability to be willing and open: the capacity to become ready, eager, and receptive similar to the unprejudiced inquiry, wonder, and delight of a child seeing and hearing something for the first time. This may sound trite but you will be looking inward at yourself and in order to love yourself, you must first learn to be kind with yourself, which can be difficult for some unless you adopt a playful perspective reminiscent to that of a child's. This looking inward, intently and critically yet without

place of lack, which is essentially not knowing I'm enough for the mere fact that I exist, an easy way for me to relieve this feeling is to do a good deed, which simulates an authentic feeling of self-love: I did something good so now I feel good, which means I am good. But just like drugs, the effects are temporary and once they wear off, I'm left with just me again and that nagging, underlying sense of worthlessness and unworthiness returns. Of course, it's more expansive to engage in a commendable act (even if it is a simulation) than to do nothing because, not only are you providing a service for someone, you are allowing yourself a new experience, which inevitably expands one's psyche. However, if you want lasting relief from this reoccurring and relentless feeling of dissatisfaction and lack, it must start from the inside and then this genuine love of self will automatically—without you having to try—flow out onto others and the world in a constant and unwavering attitude of service with every thing, every one, and every moment you encounter because you are now truly available and present. And all this begins by asking the somewhat difficult questions and being acutely honest with yourself, which is described in detail in the following paragraphs of the main text.

judgment, also requires a bit of courage—a courage that will undoubtedly expand in vigor and bounds the more compassion and love you give to yourself.

It is necessary to stress a gentleness and kindness with oneself when doing this introspective work because rigid judgments and opinions will prevent you from being honest with yourself. Say, for example, I have a strong aversion to a particular character, quality, and/or behavior I witness in someone else. In fact, I am disgusted by it. This strong feeling of distaste, if not given attention, love, and compassion, will make it exceedingly difficult for me to see when I display a comparable character, quality, and/or behavior because that would mean I'm like the thing I hate and I cannot allow for that to be the case (or rather, my ego will not allow for this extent of awareness). In this instance, I am defining who I am (as well as others) by my beliefs, thoughts, feelings, and/or behaviors: if I exhibit this character, quality, and/or behavior, that means I am that character, quality, and/or behavior. At this point, it is crucial to remember that you are not your beliefs, thoughts, feelings, and behaviors. They do not define who you are (nor anyone else).¹⁴ They will,

¹⁴ If you define and determine a person's value based on their beliefs, behaviors, thoughts, feelings, character, qualities, etc., that is fine. I would simply assert that you also define and determine your value by your beliefs (behaviors, thoughts, feelings, character, qualities, etc. ultimately spring from one's beliefs). Therefore, if you believe people will never change, it also means you will have a difficult time changing. If you define who you are by your beliefs, you will hold onto them as tightly as possible because they define you: without them, who would you be? You would lose your sense of self and that can be quite

however, unconsciously dictate the course, manner, and quality of your interactions and connections if not addressed and regarded with tenderness, love, and a guileless spirit of inquiry.

In one instance, maintaining strong opinions and judgments without question will obscure awareness of self-judgment. Yet on the flip side of this same predicament, a wonderful and wholly expansive phenomenon is available: the realization that the people who annoy you, the people you find distasteful or even hate, your perceived enemies, are in fact your greatest teachers. The way in which you judge yourself can be indistinct: it often occurs involuntarily under many layers and in many disguises without your recognition or consent. Therefore, an excellent guide to figure out how you judge yourself is to become hyper-aware of how you judge others because the things you judge so harshly in others are essentially the things you judge so harshly in yourself (in other words, your perception of the world is a direct manifestation of what's occurring inside of you). When you become willing and open to this interpretation—like the enthusiastic excitement of a child opening a gift—the person who inspired feelings of disdain, fear, and/or hostility in you all

frightening. At this point, I would recall the various beliefs I had as a child and notice how much they have changed and mutated countless times over the years until now. This will provide me with some relief and an understanding that what I believe now does not accurately define who I am as an ever expanding, living entity. My persistent grasp on my current beliefs, which I used to validate my existence, will loosen and therefore enable a willingness to be open for change.

of a sudden becomes one of the greatest gifts you've ever known because they have helped bring you back to yourself: you are in fact that gift, which you eagerly unwrap to discover what's inside. It is the ability to see yourself in the reflection of someone else that allows for greater awareness of how you interact with yourself (which then informs how you interact with others and the world) and it is the feelings, thoughts, and behaviors, which create the most discomfort, that ultimately require the most attention, kindness, tenderness, love, and understanding.¹⁵

This is where that bit of courage comes in because it takes strength to venture in the face of discomfort, difficulty, and fear to acknowledge, befriend, and learn to love all those characters, qualities, and behaviors, which may stimulate initial feelings of shame, guilt, unworthiness, disgust, and self-loathing. Those uncomfortable feelings, which you have tried so hard to ignore, rationalize away, escape through numerous and varying degree of diversions and addictions, or suppress with positive affirmations and good deeds, are worthy of your attention, love, and understanding because they are, in fact, your greatest gifts: they will lead you to a level of awareness, empathy, connection, expansion, and freedom beyond tangible comprehension and imagination.

This is the wondrous and revolutionary capacity of this work: to experience and maneuver through life with an

¹⁵ To aid in this particular adventure of enabling greater awareness of self by examining how you perceive others, consider using Byron Katie's Judge-Your-Neighbor Worksheet (www.thework.com).

unquestionable understanding that there is no right/wrong, good/bad, just/unjust, beautiful/ugly, etc., etc. because absolutely everything leads to your continuous expansion and, hence, the continuous expansion of all on this earth and beyond! Once you realize you are no longer bound by the limitations of dichotomous beliefs and modes of being, anything becomes possible.¹⁶ The bit of courage you mustered to begin this endless journey grows exponentially: you no longer have anything to fear because you know everything is and happens in order to guide you to greater awareness—an awareness that allows you to be more present and available for abundance to flow through you and out onto the world. And this wholly magical adventure begins by simply paying attention to and honoring your feelings.

Your feelings—all of them without hierarchy and especially the ones that are the most difficult and uncomfortable to experience—are the precious keys to unlock an often-unconscious process, yet one of expansive magnitude because it determines how you connect and interact with the world. It is a process that begins with a belief or a thought that I am believing to be true at the moment. This belief/thought influences my emotional response to a situation, event, or occurrence, especially if it is an instance that contradicts or challenges my belief or thought that I'm believing to be true at the moment. The emotions, which arise from the collision of my belief(s)/thought(s) and a specific situation, if not

¹⁶ To fully grasp the magic of expansive possibilities refer to Definition of Expansive (www.jmoon.net).

honored and given loving attention, will dictate my behavior.¹⁷ If I am not pleased with my behavior and wish to change it into conscious action or expand how I participate in the world and operate from a place of abundance, it is necessary to become aware of all my beliefs/thoughts and how they influence my feelings, which then dictate my behavior.

It is often unclear and difficult to pinpoint and recognize exactly what I am believing to be true at every given moment, which is why emotions become invaluable. If I am able to sit with my feelings—honoring and listening to them without reacting—they will lead me to the beliefs and thoughts, which created the feelings in the first place. Once I identify the beliefs and thoughts, which shape my feelings that govern my behavior, I get to indulge in that guileless spirit of inquiry stated earlier, eagerly opening myself up like a gift by asking a series of questions to determine if my beliefs/thoughts (the stories I tell myself) are still serving me: what do I get if I continue to hold onto my beliefs/thoughts/stories; what are my rewards; what am I afraid of losing; what am I trying to protect; what am I afraid of becoming; what do I get to be “right” about; am I trying to prove something; am I using it as a weapon; am I using it to justify a behavior; what am I avoiding; what am I not willing to see; does it originate from a place of lack or a place of abundance, etc., etc.?¹⁸

¹⁷ For specific examples illustrating this process of beliefs/thoughts → feelings → behavior, check out the fun flowcharts found at www.jmoon.net, under Basic Principles of The Revolution.

If after asking yourself these questions, you decide that you are operating from a place of lack, that is perfect. It simply means you are now allowed to give yourself the love, kindness, affection, attention, and understanding that you were denying yourself before; and delving into these sorts of inquiries will point you in the direction and uncover the areas which require the most consideration and compassion. This rigorous, ongoing process of heightening awareness awakens you to the fact that you are enough, valuable, and worthy because you are finally paying attention to yourself. This is how you learn to love yourself wholeheartedly and without fail; and the only thing you have to do is tell the truth: the truth of how you are feeling and what you are thinking and believing in the moment.¹⁹

¹⁸ These questions are taken or derived from Michael Blomsterberg's Maintenance document (www.michaelblomsterberg.com). An additional tool is Byron Katie's One-Belief-at-a-Time Worksheet (www.thework.com).

¹⁹ Does this mean you get to go around and tell that girl she's a bitch or indulge in a killing rampage because you are simply telling your truth at the moment? Yes, you can do that but, as Michael Blomsterberg would say, you must then accept the consequences of your behavior and/or clean up your messes. There are other ways to tell the truth without unnecessarily involving others. Journaling or ranting unabashedly to a trusted friend are both effective ways to express your feelings freely and without fear of judgment. From there, you'll be able to identify the beliefs/thoughts/stories, which created whatever feelings are being expressed. Then take that belief/thought/story and do Byron Katie's One-Belief-at-a-Time Worksheet (www.thework.com).

By being honest with yourself and telling the truth, without judging it or trying to be a better person, you will experience a radical form of freedom. You will no longer fear or be at the mercy of your emotions because you are certain that if you sit and listen to them, like a trusted friend, they will guide you to greater awareness. This welcoming and appreciation of all your feelings, without discrimination, allows you the freedom to fully experience each and everyone of them as they are in their pure, unadulterated form without fear of being consumed by them. This fearless, relaxing into your emotions then enables a magical form of empathy: an empathy that ultimately functions to strengthen your recognition of your unwavering connection to all on this earth and beyond!

From there you begin to disentangle yourself from beliefs that prevent you from being present and available to operate from a place of abundance. The more you shed yourself of beliefs, the more exposed, vulnerable, and accessible you become to gain a seamless, telepathic merging into something immense and ineffable: your consciousness will expand to include all on this earth and beyond to create something beyond our current comprehension. You do not fear absorption or the loss of self because you understand that that part of you is unailing; rather you welcome this expansion into the unknown because you are now operating with unfaltering faith, trust, courage, and abundance. There is absolutely nothing to fear and from this place, anything is possible.

Foucault's Principles to the Art of Living Counter to All Forms of Fascism¹

- Free political action from all unitary and totalizing paranoia.
- Develop action, thought, and desires by proliferation, juxtaposition, and disjunction, and not by subdivision and pyramidal hierarchization.
- Withdraw allegiance from the old categories of the Negative (law, limit, castration, lack, lacuna), which Western thought has so long held sacred as a form of power and an access to reality. Prefer what is positive and multiple, difference over uniformity, flows over unities, mobile arrangements over systems. Believe that what is productive is not sedentary but nomadic.
- Do not think that one has to be sad in order to be militant, even though the thing one is fighting is abominable. It is the connection of desire to reality (and not its retreat into the forms of representation) that possesses revolutionary force.

¹ Michel Foucault, Preface to *Anti-Oedipus: Capitalism and Schizophrenia*, by Gilles Deleuze and Felix Guattari (1972, Minneapolis, MN: University of Minnesota Press, 1983), xiii-xiv.

- Do not use thought to ground a political practice in Truth; nor political action to discredit, as mere speculation, a line of thought. Use political practice as an intensifier of thought, and analysis as a multiplier of the forms and domains for the intervention of political action.
- Do not demand of politics that it restore the “rights” of the individual, as philosophy has defined them. The individual is the product of power. What is needed is to “de-individualize” by means of multiplication and displacement, diverse combinations. The group must not be the organic bond uniting hierarchized individuals, but a constant generator of de-individualization.
- Do not become enamored of power.

Mission Statement

The Revolution has one primary aim: the continuous expansion of all on this earth and beyond! The most expansive route will always continuously change and look different as we travel through space and time. Therefore, it is noted within The Revolution an inherent formlessness. Yet for today, there has been defined four primary Factions necessary to begin the implementation of The Revolution.

Faction 1: Establish a free, alternative primary education system that focuses on critical thinking without judgment, hyper-awareness with acceptance, and ego-loss to access the magic all around us.

Faction 2: Create a political (relating to the “polis” as Hannah Arendt discusses it, not the pop politics currently in place), socially-aware pop culture. Its primary agenda to break down all forms of O&R (oppression & repression) by utilizing multiple popular venues, such as music, television, radio, internet, fashion, etc.

Faction 3: The redistribution of wealth around the world thru an umbrella corporation (with a socialist-based internal structure) that houses smaller, independent business of all kinds in conjunction with a non-profit that provides free means of production to the public. Its main agenda to dismantle capitalism and provide for everyone's

survival needs (i.e., free food, clothing, shelter, health care to everyone on this earth and beyond!).

Faction 4: Research and development in science and technology such as, the employment of nano-technology for hygiene and cleaning products to help eliminate waste and robots to liberate the workforce.

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COMMONWEALTH
&
COUNCIL

The Revolution