

Seven internal monads

Today, we're going to do a lesson about the 7 internal monads.

A monad is an indivisible unit, an essential experience. You recognize the prefix *mon-* from words like monogamy - it's a 'one' thing. In the Michael teachings, there are two kinds of monads that are defined. There are **internal monads** that pertain to the individual, internally, as we go through our life from beginning to end on the physical plane. There are also a number of **external monads**, which are indivisible units of experience that we delve into with usually one other person. For example, one of the more essential experiences of being on the physical plane is being a parent and a child. All of us will have this experience in our many lifetimes. When souls agree to do it as a monad, the idea here is that, not only will you be my parent and I will be your child, but I'm going to take a whole lifetime to study that experience in depth so that I really understand it. That relationship will thus become central to that particular lifetime. It's not just about the personal relationship but it's about learning as much as you can about how to be a better child or a better parent, to understand the dynamics of that relationship. Another – maybe the most common one – is teacher/student. These are not always done in the most typical formal settings: you could be a teacher informally as a friend who's just teaching someone how to do a particular task or skill. But if it's a monad, it's going to stretch throughout a major chunk of that lifetime and it's going to be very intensive, important, and central to that life experience. The idea here is that a monad is something that is essential to the lifetime.

The seven internal monads are stages of the lifetime. There are many different schools of thought within psychology about life-stages and there have been some best-selling books that have defined the stages in certain ways. In the Michael teachings, seven are defined. As you know, seven is a very common theme in the Michael teachings: we have seven of the roles, seven of each of the overleaves, seven stages for many different things. This is a universe that is based in part on the concept of the number seven, which is three + three + one. The ordinal and cardinal are the two sets of threes, and the one is the neutral connection.

The first monad is "birth" and the last one is "death". The five in between are stages of development as a human being. There are many excellent handouts in the chart reference material folder. One of them is called 'poles'. There you can see the positive and negative poles of the internal monads as defined by Yarbro (I believe). There is another handout in there that lists the most common external monads.

As you know, different channels and Michael students have chosen different terminologies for various traits and their positive and negative poles. There are alternatives that you might like better, or that shine light on a different aspect of that trait. There is a whole book about the internal monads called "Spiritual Turning Points" by Victoria Marina-Tompkins. She uses a few different terms than are on this list - even though she has been affiliated with some of the Yarbro people as well as some of the rest of us in her channeling career - so we'll explore some of those alternatives. If you want to learn more about the internal monads, that's a great place to start. She's also an astrologer and shaman, so there are a lot of sub-chapters that go into the astrological transits etc. that tend to come up during the different internal monads.

If you do not complete an internal monad, it will be very difficult to complete the next one because you lack the foundation. You can complete a monad in the positive pole, in which case it's clear sailing, or in the negative pole, in which case you're going to have a bumpy ride and a lot of problems. The negative pole will abdicate it, which means you haven't completed it at all, which will stop your progress in your life. What characterizes the movement from one soul age level to another is that you have completed all seven internal monads in the positive pole at that soul age level. Let's say that you're 1st level old, you've got to the 4th internal monad fine, and then you abdicated it or you only completed it in the negative pole: you're not going to be able to move on to 2nd level old. So then, in

the next lifetime, you plan it: how can I make sure that this time I'll successfully complete the 4th internal monad? And you do! But then you get to the 5th and you have some problems again.

This is one reason why you might take three, or five, or ten lifetimes to complete 1st level old. Another is just simply that you like the lessons of 1st level old and you're not in a hurry to get by, even though you've already completed the seven internal monads at 1st old in the positive pole.

First internal monad

The first internal monad is "birth". If you complete it with the positive pole of 'vitality', meaning you survive birth and you are thriving as a lively baby, then that's the positive pole. If there was a failure to thrive but you didn't die, then at least you're alive. That's 'life', the negative pole. If you die, then you did not complete that monad. You come back to the astral plane and you can try again later. In her book, Victoria goes into a lot of detail about birthing and making a better birth for your children.

Q: [If you complete four of them and don't complete the other three, so you come back in another life, could you actually go up a level during that life, or do you have to die first?](#)

You can transition from one soul age level to another during a lifetime, but it's unusual. The reason you would do that is if you were almost done with the current soul age level, and all you needed to do is complete one or two tasks - then you could move on. But it's most typically achieved between the lifetimes. If you completed the first four in the previous lifetime in the positive pole, you will probably find them easy in the next lifetime. You'll breeze through them, and then you'll get to the one that you had trouble with. That one is going to take more work and attention to get through. But there's a certain amount of fluidity about how long any particular monad takes you to complete and when you start and when you finish. So we'll give some generalities here, but note that it's also individual.

Q: [I think I've read somewhere that if you die prematurely, you haven't completed all your monads. Are there any instances where you can complete them and die younger than you intended?](#)

Yes. You can speed through some of them as long as you get there in the positive pole. If your 6th monad is your illness that leads to death - some people die really suddenly - and it's experienced in the positive pole, then you can speed through that.

Q: [I asked which monad I'm in, and you answered 'five'. Can I assume that I wouldn't be in five if I had not already successfully completed 'four'?](#)

Yes. Now let's say, you completed four but in the negative pole, which means that you were resisting some of the lessons. Once you get to five, you're going to feel some pressure to go back and review those things that you failed to fully process in the fourth. And so you might then be working with 4th and 5th monad issues. You're reviewing things at 5th and as you review them, unfinished business from the 4th also comes up.

Q: [I read somewhere that you can actually complete the 7th internal monad on the astral plane. What would the lessons be that you could complete there?](#)

I think it would just be making peace with your death. Particularly if it came suddenly, you might first be in the negative pole of 'fatalism': you weren't prepared for it and you're not happy about it. The positive pole is 'transcendence': a deep letting go and even being thrilled at the transition. That could come after.

Second internal monad

The positive pole is 'identity', the negative pole is 'solipsism'. Up to about the age of 18 months, the baby experiences itself as being part of mother. There's only one thing in life: it's this unified experience of 'me & mother' and everything is part of that. With the second internal monad, the task is to develop an identity (the positive pole) that is separate from that of Mommy, or whoever the primary caregiver is. The negative pole is solipsism.

There is something called 'solipsism syndrome':

"Individuals experiencing solipsism syndrome believe that only their mind or self is sure to exist. They feel like reality is not real, in the sense of being external to their own minds. The syndrome is characterized by feelings of loneliness, detachment, and indifference to the outside world." (online source)

So they don't develop a sense of themselves as an independent individual who can develop. What you see - not only through the seven internal monads, but through the seven soul ages - is that there is an increasing individuation. Individuation means that you as an individual become more developed, more refined, more self-sufficient, but also more intricately and complexly connected to other people.

Individuation is a big part of all development. We come as a spark of the Tao, we create a new soul, and that new soul is not yet individuated. It has certain unique traits like your role, your casting numbers etc., but it's more 'potential'. The individuation process helps us develop our individuality and self-understanding. And through that, the Tao gains more self-understanding. So individuation is really important there. With the internal monads, at any step along the way here, that individuation process can be halted or slowed down, or a big monkey notch can be thrown into the works. And so, overcoming that can help us individuate more.

The most basic form of individuation that one can experience in any given lifetime is the separation from mother, saying: "Oh! I'm not you, I'm me!" If that happens in the negative pole, there's a sense of loneliness where you don't feel connected to the outside world. There are many mental health issues, things that might be defined as certain mental illnesses or syndromes, that can be linked - at least in part - to completing a particular internal monad in the negative pole. If a second internal monad is abdicated completely, there will be true narcissism. If you look at truly narcissistic people - I think that word is being thrown around a lot these days; that people who are kind of self-centered and not really considerate of other people are "true narcissists" - well, that may not be the case. But if someone is a genuine narcissist, you would look to see if they abdicated the second internal monad.

The best example is Donald Trump. By all accounts, his parents were very cold. He did not get any love from his parents. One person posted on Facebook, saying: "I knew Donald Trump's mother, and she was the coldest human being that I ever met." And we know that his father was kind of a crook. So he didn't get parental love, and therefore he didn't feel safe to separate from them. If you feel safe, then you can separate from the parents and still feel that you're going to survive. He didn't have that. And so there's almost universal agreement among psychologists - who are usually unwilling to make a diagnosis for someone that they haven't actually had on their own couch - that Donald Trump is a textbook example of narcissistic disorder.

When we understand these things - even if we strongly dislike what a person is doing or disagree with them - we can have compassion. Because we see it as a failure to complete a monad that, you could say, wasn't really their fault. He didn't get what he needed, and this is what happens when children don't get what they need. It points to the value of educating parents on how to be better parents, and to support parents with e.g. daycare, or anything that can take the stress off of young parents, so that they can be better parents. That is an important thing to do.

The second internal monad is sometimes characterized by the "terrible two's", which means that two-year olds are generally doing their second internal monad. They are asserting independence. That's when they start saying: "NO! NO! NO! I want to do it myself!" You can see the soul's impetus to gain separation from the mother (or the primary caregiver). And it can be difficult! You have this sweet, innocent babe in arms who just cooed and laughed, and now they're mobile and they're learning to talk, and a lot of the things they say is "No!"

Children will have more difficulty with both the 2nd and 3rd internal monad if the parents are trying to control them too much. In my book "All is choice", I talk about how important it is, as parents, to allow

children as many choices from the earliest ages as you possibly can - as long as they do not jeopardize the child's safety or the safety of other people. Because the more they can be allowed to make their own choices, the faster they will grow, and the less trouble they're going to have with these monads. Parents that are trying to make sure that their child never misbehaves, and don't give them any freedom, any space to just be a normal two-year old, then that child will be more terrible in the terrible two's. They'll have more to fight against. So keeping that minimal will make an easier transition for the child.

But I should point out that every one of us brings in issues from past lives. When you see a troubled child or young person, you should not assume that it's necessarily the fault of the parents and bad parenting. It could just be issues that the child brought in. I knew a couple who were both past-life therapists, and they had a little girl who had severe separation anxiety. It was no fault of theirs because they were very attentive and nurturing parents. But their little girl just screamed and cried all the time. Being past-life therapists, they knew that it was past-life issues. That something terrible had happened to her that had made her so fearful about separation. And they just kept loving her and reassuring her. They would give her what she needed: they'd give her the reassurance, the touch, the holding, all of that. And she grew out of it, she worked it out. By the time I met this little girl at age seven, she was just the happiest, most secure kid. So they knew how to deal with that.

But some people will have issues that did not originate in this lifetime and that just won't get resolved early in life, or maybe in their life at all. So we should never jump to the conclusion that the parents did a terrible job - although I think most parents have room for improvement, just as we all do in every aspect of life.

Q: [When you were talking about not completing those monads and that it can lead to true narcissistic behavior; could abuse be one of the reasons for that?](#)

Absolutely. The strongest instinctive urge that humans have is to survive. The happiest children feel safe; their survival is not in danger, and they can just develop freely. If there is an abusive situation, that can absolutely lock the completion of the internal monads in the positive pole. We all need to feel safe, it's just super important. If you are on a conscious spiritual path and you are an adult, you can create your own safety for yourself, you can basically parent yourself. You can tell your inner child: "look, everything is okay, I love you, I will never let anything bad happen to you." But children aren't really capable of doing this. No matter how old the soul is: when you're pre-pubescent, when you're a child, you just don't have all those tools. You might cope better than younger soul children because you've had a lot of experience in dealing with this sort of thing, but you really don't have mature adult skills as a child, and that can't be expected. As you move into adulthood in your teens and twenties and older, you can begin to use tools that you learn on "how to heal these things." And the more tools you have, the more quickly you are likely to recover from that.

Q: [Is there any way of reversing that 'becoming a narcissist'? Can you 'un-become' a narcissist?](#)

Yes, and it's always a matter of motivation. A problem with narcissism is the disconnection from their heart. So they're going to have to get that back somehow. I think that almost anything can be healed - mentally, emotionally and spiritually - if the person is strongly motivated to heal it. Then you seek out the tools. The problem is that the damage comes to you so young, and the damage is so severe, and you don't realize that you're not normal and healthy. You think that this is just normal behavior. Then, you can't be reached.

And also, this is really the biggest problem - both with what we're talking about here, and all of the chief obstacles - is that we develop these defense mechanisms. Because these are all dysfunctional things that we did in order to survive. So our psyche believes, at a deep and hardened level, that we need these things to survive. And if someone tries to get through them to say that there are better ways, that there are more functional ways, then these defense mechanisms fly into action to swat away the person who is trying to reach them. So it's very difficult. Again, if there's motivation, the

person can do it. But a lot of times, you're just going to experience the result of that negative situation and have to deal with it in a future lifetime, where maybe you set things up in a different way so that you can solve the problem. The damage sometimes is not just on the level of the personality: it can go into the outer layers of the soul. And then the soul can re-create that dysfunctionality in many lifetimes. And it may never totally fix it - even at the 7th level old stage. The soul is not necessarily going to "graduate" from the physical plane in a state of perfection where it has handled everything. It needs a certain minimal level to, say, graduate college with a C-average, but there's not guarantee that a person stuck in this will graduate with an A-average.

Q: *If we pick our parents, do these people who have these parents who are not loving - did they make an agreement with these parents to be hard on them? Or maybe not that hard? And then something happens with the parents: their growing up, their life lessons, monads etc., so that when the child comes, it's not the experience that they had expected?*

That can happen. Every situation is unique, so, we won't generalize and say: "Anything is always the case". Except: we can generalize that we all choose our parents – or at least, we choose one of them. We make an agreement with one soul to be the mother or father, and then we accept the other parent that that parent chose to be with as part of the package. When we come in, we have a pretty good idea about what that life is going to look like. But there can be surprises, things can take an ugly turn at a certain point that does surprise us. But when you are born to a couple, you have a pretty good idea of what the first five years will be like.

Why did you choose abusive parents in some cases? Maybe to test yourself. To see: "how much have I grown. Let's see how much I can endure and can get through this with a minimal amount of scathing." That could be one reason. Another reason is: if you look around you, I think you'll agree that the number of ideal, enlightened parents is pretty low. We want to come here on the physical plane, we want certain genetics, or a certain location, and there are compromises in the package that we sign up for. It's sort of like: you're shopping for a car, and you have a limited budget. You need certain features, and there are other things you don't like about it - maybe the car doesn't have a great gas mileage - but I can live with that because it's in my budget and it's in pretty good shape. We do this all the time: we make compromises. We have to - because nothing is perfect.

Another big reason is: you might have karma with those parents. Maybe you abused them, and now they're abusing you and you get to experience the flip side of what you did to them, and that's a possible lesson. There are always challenges on the physical plane, and bad parenting is one of them. I use the analogy of Houdini: sometimes, there would be these tricks where he would lock himself into a box with chains around it that got thrown into the bottom of the river, and he had to get out of it. It tested his skills, and we can do that also. Frankly, a lot of souls just don't know better. They may not realize that this bad unconscious behavior isn't the healthiest or even normal, so they're just used to it. They want to be on the physical plane, and they're not developed enough yet to expect something better. Maybe they are abusive themselves, so they attract other souls who are also abusive. Maybe their whole circle of friends is like that on a soul level.

I think there's a misconception that the soul is enlightened and knows everything. It doesn't - it's still developing. And if a soul is damaged in earlier lifetimes, that can be a hard thing to come out of. There's a phenomenon called 'astral suicide'. It's rare, but what it means is that the soul gets so damaged early on, that it just can't figure out a way to get out of it. And so, after a lot of tries, when it just seems futile, it might be decided – not only by the soul, but by the guides of the soul – that maybe it's best to abort this particular grand cycle, go back to the Tao, and wait for the rest of your entity mates to finish the cycle. This is not easy, it's not an easy planet to be on. So congratulations to all of us for having made it this far! 😊

Q: Brief comment with respect to not knowing that your parents are perhaps not the best and just going on with it: Sonny Liston, the fighter, is an excellent example. His father used him as a mule sharecropper - literally as a mule, pulling a plow and so forth. And he just went straight forward,

became an enforcer for the mob (mafia), and the eventually became a heavy weight champion - because he's very good at that. And he's absolutely ruthless.

Q: You said before, with respect to chief features, that they are the things which help us to survive. And with respect to mine – which is martyrdom - I hardly agree. How does that work with respect to self-destruction as a chief feature?

Well, let me access spirit on this one. Self-destruction, by definition, is: "Maybe I don't want to survive." The underlying fear of self-destruction is a fear of 'loss of control'. If this is your chief or secondary obstacle, you deeply believe that if you control everything well enough, you will survive. But then it becomes self-destruction because it's so exhausting to hang on to everything and try to control everything. You end up giving up and saying: "...what the hell..." So it's still this urge to survive by controlling everything.

Q: My question goes back to the very damaged soul. We hear about guides helping through transitions in between lifetimes. What type of help does one get - if any - to process things that are really intense?

Your closest guides tend to be members of your own entity / soul family. But there are also specialists that can come into these very difficult situations. For example, a person who is deeply locked into negativity and is maybe heading for astral suicide: there are guides that have worked with that sort of thing repeatedly and maybe have some advanced ideas about how to help the soul to unlock that – if the soul is motivated to receive help. There is nothing requiring any soul to receive help.

Q: Is that by the soul's request, and who are these specialists?

They are almost always souls like us - human souls - who have completed all their lifetimes on the physical plane. They've cycled off, and they're spending their time – typically while they're waiting for the rest of their entity to cycle off – doing some specialized tasks that interest them. They could also be assisted by some of us who are still incarnating that are in between lifetimes. And there are people still incarnating that have particular expertise that they use, especially between lives, but they might also in fact be doing work on the astral plane while they're still incarnating. And some of us who are older, more advanced souls here on the physical plane may be leaving our bodies a lot at night and doing a lot of this kind of work. So some of us who are exhausted a lot of the time; it's because we're working another full time job on the astral plane when we're sleeping. When 9-11 happened, I knew a lot of people who were working with those who had crossed over. Not just the victims, but also the terrorists themselves who were being helped to cross over. In fact, whenever there is a sudden influx of souls to the astral plane, they need all hands on deck to help. Like in the case of a tsunami where a lot of people die. So some of us may be doing that. It mostly happens when we sleep at night, but it could also be while we're awake. Part of us is just off somewhere else doing things, and we're not even conscious of it. But we may find that we're a little spacy in our human life because a big chunk of us is off somewhere else, helping others.

Q: Going back to someone who is very wounded: What if they weren't conscious enough to ask for help? Would a helping soul step in if they saw—

Yes, I think help is always offered. Let's say, Hitler dies and crosses over, and he's maybe not in a place of asking for help. But there will be guides who come to him and say: "Would you like some help dealing with this?" And maybe, for hundreds of years, that soul won't accept help or ask for help - and that's their choice. But then maybe later, they will.

Q: If there is a soul that does astral suicide as you mentioned: what happens to the physical body for the rest of their life? What is their life going to be like if their soul committed suicide and went back to source?

That happens after the life is completed, when the person is fully on the astral plane. It won't happen in the middle of the life. In a case where they'd want to leave the body during a lifetime, they could theoretically find another soul who wanted to take over that body. That's called a "walk-in".

I also wanted to mention about the 2nd internal monad that our centering solidifies in that monad. I will channel charts of newborns and I do get a center. But in 10% of the cases, it could change at the age of two or three, if the soul is seeing that that centering is actually not going to work out very well for their circumstances. For example, I choose intellectual centering, and then at age two I fall and hit my head and develop insipient epilepsy from that fall, or some other brain-function issue. I realize that being intellectually centered is not going to really work for that lifetime. So I can still change it at that point very easily and say: "I think moving centered is going to work better for this lifetime." Or let's say, I incarnate into a culture that is anti-intellectual: I may then choose emotional centering for that lifetime.

In fact, in the first seven years, the child is still very malleable. By the age of seven where you're in first grade, you're really getting committed to the outer world, the culture that you're in. But early in life, you still have a foot in the astral plane. That's why babies who are happy can be so radiant and inspire us so much: because they are radiating energy from the astral plane. Even overleaves can change before the age of seven if it's seen as being a useful thing to do.

If a child does not complete the 2nd internal monad in the positive pole, they still have a center, but there can be some trouble with inhabiting the chosen center. Let's say, the person is emotionally centered but because the monad wasn't completed well, the person may have trouble having a handle on their emotions, or really inhabiting them. With an intellectually centered person, they may not be in control of their minds very well. So, they have the center, but it hasn't settled very well.

Third internal monad

The positive pole is 'differentiation', and the negative pole is 'separation'.

The 3rd internal monad happens when there is further individuation. That is: separation from the family that you grew up in. As you complete the 3rd internal monad, you're developing an identity that is separate not just from the mother, but from the whole family. You have moved into independent adulthood, meaning you see yourself as being an adult who is responsible for his actions and for making a living. Often, but not always, this is associated with moving out of the family house. It could be associated with going off to college, even though you may be financially dependent on the parents still. Or it may be associated with completing all of your education and now you're totally on your own making your own living. These days, because of financial situation, a lot of young people have to move back in with their parents - even at age 30. So, they haven't externally completed that separation. But the real point with the internal monads is how you feel internally. If you feel that you are a self-sufficient, self-reliant, resourceful adult; then if you're stuck temporarily with your parents again, you still have completed that monad in the positive pole.

Separation means that you're off on your own, but you really don't have a true sense of your own resourcefulness in your ability to make it in the world. One of the things that characterizes the negative pole of the 3rd internal monad is: you have a chip on your shoulder, you're angry at the world. You're angry at your parents, you still blame them for all your problems. If you're 16 or 18 and you have abusive parents, it would be reasonable to be blaming them for a lot of your problems. But if you wish to be an adult, at that point you have to say: "Okay, my parents screwed up, but they did the best that they could do. They have their own issues that they got from their parents. From now on, the buck stops here. I've got to handle it. I'm not going to blame my parents anymore." So, if you see someone with a big chip on their shoulder, you might read into it that they did not complete their 3rd internal monad in the positive pole. They are separated, but they didn't differentiate. They didn't find true independence.

The 3rd internal monad can take a long time. It can begin as early as 14, it's often in full swing at 15, and by 16 it has certainly begun. If you're a late bloomer, it might begin at 17.

The chief obstacle will solidify early in that monad, meaning: maybe before the lifetime, the soul thought: "You know what? I think I'm going to do some more work on impatience or stubbornness in this lifetime." But it has not solidified into the personality until sometime in the early stages of the 3rd internal monad. So, it can fluctuate. There are children who have a clear repeating pattern of a particular obstacle, like complete resistance to change. And maybe it stays that way throughout the whole lifetime. But more typically, it can fluctuate. Children and young adults play with different obstacles: one day you can see impatience, another day you can see martyrdom, another day you can see stubbornness. Or it may process through them in chunks of several months. They go through a 'phase' - you call it. While that person is being self-destructive - like getting into drugs, and then they come out of that, but they're really self-deprecating - they're feeling bad about themselves. They may cycle through a lot of these. But part of the indication that someone is in the 3rd internal monad is that that the chief obstacle solidifies. It may happen right at the beginning, or it may take a year or two.

Generally, I don't even ask Michael for a chief obstacle for someone who is under 17. Because it's not likely to have solidified - though it may at 16 already. Also, Michael has been a little concerned that if parents are getting a chart on their child and Michael tells them too young that "this person is in stubbornness", the parent may start to expect that behavior and reinforce it. That's another reason for not giving the obstacle too young. Although it can also be very useful information for the parents. So, I've asked them not to withhold that information if the person actually has solidified - unless they're quite certain that the parent will use it in a negative way with that child.

The secondary obstacle tends to solidify a year later. Let's say, you're in your 3rd internal monad and you are not able to practice the experience of being an independent adult because you're still living at home and you're still financially dependent on the parents. You may then take until you're 24 to you fully complete this internal monad. But at the same time, another person can be in a similar situation and feel like an independent adult. So again, these things vary from individual to individual.

Q: [Does this mean that you can be in the 3rd monad for 7-8 years?](#)

Possibly. 4-5 years is not unusual, 10 years even is possible for someone who is taking a long time to get on their feet as an adult. But I'd say, about 4-5 years is not at all surprising - from beginning to end.

Q (moved): [For those souls who complete the C-minus: do they process all the unprocessed items prior to completing the grand cycle? Or can we take issues back to the Tao as part of the experience of going through a grand cycle?](#)

It's the latter. None of us have processed everything perfectly before completing the grand cycle. I can tell you that I carried a false belief I generated from previous grand cycles into this one. And I'm now recognizing it as something that I do not agree with. In my case, the belief is that "I have to sacrifice myself for the good of others." And that's not what I really believe on a conscious level. I believe in win-win. I believe that everyone can benefit from experiences together. But I got a vision of the experience in the grand cycle that made that a very stubborn, deeply held belief in mine. So, I'm working to release that.

Evolution never really gets done, and it's all by choice. If we're stuck in old stuff, it's our choice whether we're going to look at it. It also really helps when you have good role models, good examples of what unconditional love and truth look like. Then we can compare where we are to that. Actually, the simplest yard stick is: "Is this belief making me happy?" If it's not, it's distorted by fear in some way, and we can look at it, release it, and heal it.

[Fourth internal monad](#)

Now we'll go to the biggie: the 4th internal monad, sometimes called the 'mid-life' monad. In the first half of their life, the person has maybe repaid karmas that needed to be repaid, has gotten a start, but

has probably not yet embarked on the life task, the big lesson, the big project that the soul wanted to do for that lifetime. What is likely holding the person back is the imprinting from childhood: from the parents, from the family, from the culture that may have told that person to behave in a way that is not consistent with their true personality. That is not allowing their true overleaves to manifest.

In other words: your parents wanted you to be something you're not. And because you needed for your survival, you tried to be that for them. Maybe you wanted to be an artist, but your parents wanted you to do something safe and secure, like being a doctor. And to please them, you became a doctor. And maybe that's worked out well for you, maybe you found out that you really like being a doctor, and you could be an artist as a hobby in your spare time, and that's just fine for you. But maybe you are poorly suited for being a doctor. And then, by midlife, you finally say, as a soul: "Time to get back on path for who I really am and what I have chosen to do for this lifetime!", and you come into the 4th internal monad.

This generally occurs about halfway through the life expectancy. If you are living in a culture where people tend to live to the age of 40, the midlife is obviously going to come much earlier and all of this gets compressed into a shorter lifetime. But today, it's most typically between the ages of 35-37. It can happen much earlier, and in the case of those who resisted completing the monad in the positive pole, some people will do it much later.

This monad can be very painful and difficult if you have been living a life that is not congruent with who you really are. It's the 'midlife crisis' where, in the case of some men, they feel this restlessness instead of realizing that it's an internal monad, that it's something that they need to grapple with in terms of who they are. Instead, they see it in external terms. And so, they divorce their wives, get a red sports car, they do all of these dysfunctional things to deal with the discomfort that they're feeling as their essence is trying to assert itself. Only about 20% of human beings end up completing their 4th internal monad in the positive pole in any given lifetime. Many more are completed in the negative pole, and many don't complete it at all.

Those who complete it in the positive pole have 'self-realization'. I wouldn't use that term in the way that the Self-realization Fellowship uses it, which suggests enlightenment. It just means that you realized who you are as opposed to who you were conditioned to be. You can get out and get the life that you plan for yourself. The negative pole is 'acquiescence', which is where you do a half-assed experience of the 4th internal monad and you get part-way on course, but not entirely. If you don't complete the 4th internal monad at all, you just stay the conditioned person that your parents, family, and culture wanted you to be, and you're unhappy the rest of your life. And that's pretty typical, it's the case with a lot of people. If you're a therapist and you're working with someone who is past their mid-30ies - and you can see a lot of unhappiness, and they have a lot of regrets for roads not taken - you can help them to complete their 3rd internal monad in the positive pole.

Going back to Victoria's book: She devotes two lengthy chapters to the 4th internal monad because in some ways, it's the most important. She divides them into seven stages, seven levels. In this case, she defines the first three as the internal levels where you're making the changes internally, then the mid-point where you integrate those changes, and then the last three as external, meaning that now you make the changes in your outer life to reflect the changes that you made internally. If you go to Victoria's website: <http://flightofthehawk.com/>, she has long articles that detail the seven levels of the 4th, 6th and 7th internal monads (only) very well. I haven't been able to find another source where the other monads are broken down by their seven levels in such detail.

Q: [The duration can again take some years?](#)

The most efficient completion of it might be two or three years. Victoria said in her book that it will take at least 18 months to do the three internal stages, and then it could take 6 months to complete the external stages, in other words: to implement the changes in your life. But it could take a lot longer. So yes, for some people it may take several years.

Q: Last night, I did some channeling for a question of my own about the negative pole of the 4th internal monad, because I didn't fully understand it. I asked Michael: "Completing the 4th internal monad will get you on the path to completing your life task. So, does 'acquiescence' as the negative pole mean that the task is undertaken, but half-heartedly?"

They said: "No, it's more that there's increased self-awareness." You know that expression "sadder but wiser" that is often used to characterize an adult who's had a lot of experience and they're not as joyful as they were, but they understand more of life? This acquiescence is like that: it's 'sadder but wiser'. But there's no real self-actualization. There isn't the feeling that I can go on and do my life task. But: I have more self-awareness than I had when I began. So maybe, they've made some changes to their life, but they haven't really gotten on the path.

Fifth internal monad

The 5th internal monad is sometimes called the 'senior citizen monad'. It has the positive pole of 'appreciation' where you look back on your life and you have a sense of gratitude for all the lessons. Maybe the things that you expected to work out, and the things you would hope for, didn't work out – but all in all, you still had a good life, you learned some things, and you're grateful for what happened. The negative pole is 'evaluation': you do think about it, but maybe you still have a lot of regrets, you haven't really resolved the life. This is a life-review.

You also have a life-review once you pass over with your guides. But when you do it from the astral plane, it's done with a lot less emotion, a lot more detachment. So, it's also good to have one of these more from the viewpoint of the personality and less from that of the soul: where you have the full emotion of your experiences to draw on because you're still in your physical body.

This often happens between the ages of 60-75. Not everyone is fully retired, or retired at all, when they undertake the 5th internal monad. But there can still be useful review, where you compare the life that you had with what you set out to do. You look at your checklists, whether they're finished or not, and this may lead to a much more fruitful retirement where you go: "Yeah, I really wanted to be an artist and I dismissed that. I thought I wasn't any good at it, but now I can do that in my retirement. I can move forward; I can maybe complete some of the things that it didn't have a chance to complete before, and I may find that really fulfilling."

Sixth internal monad

The 6th internal monad is the illness leading to death. This decline and death can be very quick, because sometimes we die in an accident for example. Let's say, you died suddenly, and maybe you didn't even have a chance to complete your 5th internal monad because you're a little younger: Some will actually complete their 5th internal monad in practically an instant. And that's where that expression "my life flashed before my eyes" comes from. It's like this huge, fast processing of the life before death happens. Although, when people use that expression, they usually didn't die. But just in case they were going to die, they did a very very quick life review.

The positive pole for the 6th internal monad is 'catharsis', meaning: "I'm about to die, and it's okay. I'm having this deep emotional release. Maybe I've resisted death all my life, but I see something glorious in this transition. And anything that is unresolved, I can just have a deep profound letting go of that as I move into death." The negative pole is 'perpetuation' where the person says: "I don't want to die, I'm resisting death, but all right... There's nothing I can do about it." So, there isn't the emotional catharsis that one would hope for. If one is abdicating the 6th monad entirely, it's just total resistance and there is no acceptance of the dying process at all.

Q: Let's say, you have a terminal illness, and you don't have all your faculties. In order to be able to die in the positive pole and go through those processes: are you able to do that on the astral plane in a spiritual way, or do you need to be mentally focused?

A lot of processing happens in the unconscious. As long as you're having experiences, you can be growing. You look at people with Alzheimer's, and you may think it's just a total waste. Why are they sticking around? And sometimes, it is simply that they are afraid to let go of their body, they are afraid of death. But in circumstances of dementia, or coma, there can still be some processing going on. If the person ends up having a good death, you can see the sigh of relief, the radiant smile that comes on them during the dying process. So, you can see that - even if they weren't conscious the whole time - they got there somehow.

But yes, if it wasn't processed on the physical plane, there is some further work that can be done on the astral plane. The problem with processing on the astral plane is that you don't have the full emotion, you're not in the experience anymore. So it can be more theoretical, less effective, which means you might want to come back and live another life to pick up those pieces.

Q: [The speedy life review: does that only happen if you haven't completed the 5th monad? Or does it happen to everyone? Or is it just individual again? Also: many people share that experience, and they haven't died...](#)

The really fast 'playing of the movie' and reviewing only happens when you have a sudden death. Or, people *almost* died, 'their life flashed before their eyes' - and then they came back. This might allow them to do a proper 5th internal monad later. It gives them a head-start because they were already forced to review the life they just had and think about it.

Q: [If a person really abdicates that 6th one: is this the type of being that sticks around the planet for a while in an 'out of body' way? Some people say that they just can't leave yet.](#)

Yes, it could be. It is extreme resistance, and that's certainly what you get if the 7th monad is abdicated and they remain an earth-bound soul.

Q: [For some of the ones who are resistant to dying and have been stuck around the planet, is that what some people perceive as ghosts?](#)

Yes. Earth-bound souls are people who died and often don't even know that they died. They still have consciousness, they didn't expect to have consciousness after they died, they thought they would just become nothing, or they expected something different. And they won't let go of the physical plane. They have a stubbornly unresolved issue. Maybe it's addiction: maybe they were an alcoholic and they won't go on to the astral plane because they want another drink. So they hang out in their favorite bar. And somebody else in the bar, who is also an alcoholic, probably has an energy field that is full of holes because addiction will be [\[depth through??\]](#) the energy field. So maybe, they partly take over that other person and get to experience more drinking through that other person. Often, addicts and alcoholics are full of these souls who have not properly passed on. Or let's say, someone who haunts a house: they're really stuck in that house because they just wouldn't let go of something that happened in that house or the house itself.

Q: [What is it about people who are able to perceive these 'ghostly images', or people who are sticking around? What is the quality that they have that makes them able to see, even if they don't have a resonant frequency with whatever this dysfunction is?](#)

It's an energy. So, psychics who see energy on that level would be able to identify it and talk to them. It's not a hard thing to do, you just have to be open to it and look for it. The earth-bound souls are still on the physical plane: they're in the etheric and vibrating just slightly faster than our every-day reality. This means that they can, let's say, rattle things in a haunted house so you know that they're there. People who are not experienced psychics may not actually be able to recognize them. They just see the physical phenomenon that's associated with them.

Seventh internal monad

The 7th internal monad is the experience of death itself. When I was a kid, my friend's father was a doctor. He said that he came to believe in the afterlife because when he was with people when they died, some of them would start talking to their loved ones, and he could even feel entity mates or loved ones in the room with them. And they would get this blissful smile and such a relief from going home to the astral plane. This is the positive pole of 'transcendence'.

The negative pole is 'fatalism', which is: "I don't want to die, but there's nothing I can do about it." – and you die reluctantly. It's similar to the 6th internal monad. But my experience is that - even when someone died with a lot of resistance - most souls do feel blissed out pretty soon after they get to the astral plane and really shed their human cares. It's like school children being let out of the classroom for recess: most of them go running and screaming with joy onto the playground. "I'm free at last! I get 15min to be myself and play!" For most people, death ends up being a pretty happy experience - except in the case of those who, in the previous lifetime, committed a lot of karma that weighs heavily on them.

We found this with the 9-11 terrorists: usually, people who do these things are very young and naïve. And they believed that they were going to be greeted by 72 virgins in heaven, that they were going to be celebrated for their glorious acts. Then they cross over and suddenly, they just feel SO heavy because of the karma they created. Mind you, theirs was not the only karma. The heavier karma was probably on those who engineered it who were not in the planes. But they just don't understand it, they're just: "Wait a minute, where are my 72 virgins? Why don't I feel glorious? Why do I feel the weight of this karma?" And this is what motivates people to repay karma: because it feels so shitty, you want to get rid of it. Or if you're holding on to a lot of regrets. Maybe you were an addict and you did cross over, but you feel really bad for all the pain that you caused for others. For these situations, it may take longer to acclimatize to the astral plane and to be really happy there. But when I communicate with people who have crossed over, most of them pretty quickly get into quite a happy experience.

There was a Robin Williams movie called "What Dreams May Come". It portrays a more hell-like state of people who crossed over and they didn't experience this bliss of release. This is really only applicable for people who are in the categories that I've mentioned. Where maybe they're really punishing themselves for negative things that they did during the lifetime. We know that love is compassion, that it is forgiving, and the guides will try to come to these people and say: "Look, this was just a lesson, you provide lessons for others. It's all going to come out in the wash, it's all going to be worthwhile." But the problem that keeps people stuck in these hell states is that they don't forgive themselves. They don't let it go. And so, they put themselves into this purgatory of their own creation. It's not necessary, it's not that God is punishing them, it's that they're punishing themselves.

There's also a life review on the astral plane, and that does not necessarily happen immediately. It happens when the soul is ready to do it. The soul may take a year or two of our time to just acclimatize and maybe get some healing. And they may not really want to be facing a life review, so they may put it off. But it eventually needs to be faced. Now, let's say you knew that person, and you think that their lesson was such and such. You cannot assume that their guides are going to set them straight on everything the way you would like them to be. Maybe, they're just not a very advanced, experienced soul, and they're not really capable of understanding the more – to you – obvious parts of their lessons. It's more like the approach of a good therapist who just asks you good questions, and asks you to examine it. And maybe suggests a few good insights. But do not assume that in the life review, they're going to repent for every negative thing that they did to you. They may not be capable or willing to have that level of review. Maybe eventually they will be, maybe they never quite get there.

Q: [How would one recognize that they didn't complete a monad in the positive pole?](#)

The answer is pretty simple: if you don't complete a monad in the positive pole, you're unhappy. That may not be the only reason for unhappiness, but happiness is really not possible for a person who did not complete in the positive pole.

Q: If the 4th internal monad is not completed in the positive pole during that middle-age time (35-45), am I understanding correctly that the soul involved can go back and maybe, through therapy, go back and complete that in the positive pole later in their life? Say when they're 65?

That's correct. When it comes time for the 5th internal monad, you start to feel some pressure around completing the 4th. So at that time, or any time before that, you could go to therapy and say you're willing to face these things. Maybe at 35 I still desperately need my parents' approval for everything I did, and so I was afraid to break out of their expectations, but I finally got beyond that.

Q: Personal question about the 3rd monad. I have two children aged 24 & 26. My daughter will be 24 next week and she still lives at home. She works full time and supports herself in some ways, and in other ways she does not. Is there, as a parent, something that I can do to help support her in successfully completing that monad? Or is that her work alone?

There are always things we can do to support others in their process, like being a good listener. And I would not assume that she did not complete her 3rd internal monad successfully, even though she's still living at home. The question would be: does she experience herself as an independent, capable adult - even though she's living at home? She may not have completed every single thread of that monad in every single aspect of her life, but if for the most part she's feeling pretty competent as an adult, or as a beginner adult, then that's good enough. We don't get perfection. We don't get it on the physical plane, and we don't even get it on the higher planes. We don't get perfection in the seven planes because we're evolving: we're all evolving, we're all learning things, and we all have our blind spots. We're not going to get everything perfect.

[cut out some stuff]

In people who don't complete it in the positive pole, you can see a lot of anger, a lot of resentment, a lot of blaming others for their problems. That may be one of the strongest marks of true adulthood: you stop blaming others for all your problems and you take some responsibility. You may still recognize that your parents really screwed up in some ways, I was abused and I'm having a hard time forgiving that, but if you're basically saying that "from this point on, I've got it!", you're probably doing a pretty good job at adulting.

Q: Happiness and the monads: does this mean we all take several lives for one soul age level? Does this mean that in the last life of one soul age level, we're the most happy because we have been able to complete all seven monads in the positive pole?

Very often, that's the case. You might have gotten there in an earlier lifetime, at that level, where you've completed all seven pretty well. Not to say that you won't do it even better in future lifetimes, but the soul doesn't necessarily rush through a soul age level-- the soul is not in a big rush. The soul wants to experience. Let's say, you were able to complete all seven internal monads in the positive pole in your second lifetime at 3rd level mature. But mature is just such a useful age for processing relationships and your inner world, and so you may do another ten lifetimes at 3rd level mature, just because of the value and the expansion of your understanding of your inner world that may happen there. It may not be that you're stuck. Maybe you're stuck, maybe you're not at all. It may just be your choice. Often, the reaction when someone learns that they've had a higher than average number of lifetimes so far on the physical plane is: "I'm a slow learner." But that's not necessarily the case! It may not be that you've been fighting your lessons tooth and nail. Maybe, you did really well with them and you're just now enjoying the explorations that you can have at that level that you can't have at other levels.

I've been at pains to get across the idea to the Michael community that no soul age level is better than any other, or worse than any other. It's just a focus on different kind of lessons. So the person who has had a lot of lifetimes and is 3rd level young, or 4th level young, they're not a slow learner! They might be someone who is learning a lot more than the rest of us about internalizing how to achieve in the outer world. And they then may end up being the teachers for a lot of other people. Let's say when they're an old soul, they still remember how to use the resources of the outer world in an effective way. And they can teach other people how to do that. It's not necessarily a failure. And even those who do fight their progress, they resist the lessons. If they later finally have a breakthrough, and they start moving full speed ahead, they're going to have a lot to teach other people about overcoming resistance. And they have good examples of the before and after to give to other people. Because they were so stuck, and now they aren't. It's similar to the idea of people who have overcome a big problem like alcoholism or drug addictions being terrific counselors or therapists for those who are still grappling with that. Because they have been there.

It's not a contest. I'm fond of saying that if the soul was in a big hurry to get back to the Tao, it wouldn't have bothered to get down from the Tao in the first place. Because it came here to have experiences. And what those experiences are, are a matter of choice.

The last few questions of the session were not about the internal monads anymore. Please refer to Susan's transcript for those. This document only contains the material about the internal monads.

Questions from Session 2

[Grant] I have a question about the internal monads. I've been realizing quite often now that I know intuitively that I'm in the 3rd internal monad, but sometimes I feel like I'm on the 4th, like I'm doing quite a lot of things that are in the 4th internal monad. Is it possible that you can be in two monads almost simultaneously? Or is it just 3-4-5-6-7 ?

The Michael teachings are presented in a simplified linear way, and so according to the way it's usually taught, the answer would be No. But what we find in practice is that things are more complicated than the more linear, distilled version of things would suggest. I think that's true in any valid teachings: that you learn it in a simplified way, and then you see how it plays out in the real world. That said, it is unlikely that you are truly doing your 4th internal monad at age 19. However, if you are on a conscious spiritual path, you probably understand that you need to sort through your imprinting and dispose of that which does not serve you, that does not allow you to manifest your true essence. And the more you do that before you reach the 4th internal monad, the easier the 4th internal monad is going to be. I know, I was tossing out imprinting at your age. Because I needed to. And I was already very seriously on a spiritual path. And so, my 4th internal monad was pretty uneventful. I had already done a lot of that prior to it. But at age 19, the processing that you're doing would probably relate more to the 3rd internal monad.

Now let's say, you've reached your 5th internal monad, you've retired, you're looking back on your life, but there were parts of the 3rd and 4th that you did not complete properly. Maybe you passed them with a C-average, but you want to get it up to an A-average. At that point, you certainly could be processing unfinished pieces of the earlier monads to allow you to have a better experience of the 5th. And that's one way that the various internal monads could be mixed together. I expect that we'll start with the whole program on the internal monads next Saturday. So we'll go into this in more depth. But that's a really interesting question, so thank you.

[Nathalie] I just want to add something to that: when you did the channeling for some of my questions, I also asked you about the internal monad. You said that I had passed the 3rd one but that I was already visiting some of the themes of the 4th ones. Just looking at it without really going through it yet. So maybe that could also be what Grant is experiencing. You're still in that one but you're maybe already looking at some of the topics of the next one while not being in it yet.

In a typical life that is lived less spiritually consciously, the time before the 4th internal monad may be one of paying back karmas and there can be a lot of drama. It's also preparing to get involved in a career and that sort of thing. So when you get to the 4th internal monad - which is halfway through the life, so typically age 35-37 - it can be very difficult, because you may have already set up a lot of patterns that don't serve who you are. And then you have to work through them. But if you are a more spiritually conscious person from a young age, you're going to tend to make choices that set up your life according to your life plan. And so there is just less baggage to handle when the mid-life monad comes around.

Questions from Session 4

I'd like to follow up on the discussion about the internal monads. If you abdicate the 2nd, 3rd, 4th, or 5th internal monad, it tends to make a person stuck at that level. The person who abdicates the 2nd internal monad will be a 2-year-old emotionally and mentally in many ways, even if they're 75 years old physically. Someone who abdicates the 3rd internal monad will tend to be an eternal adolescent. Sometimes, that means that e.g. someone who doesn't leave home because they're afraid to leave home, because they don't have confidence in their ability to make it on their own out in the world. That could be an example of an abdication of the 3rd internal monad. Someone who abdicates the 4th internal monad is unfulfilled, never completes their life task, has a sense of emptiness and frustration, and doesn't become a true mature adult. And someone who abdicates the 5th internal monad, which is where we review the life, is probably not going to become a wise elder, that one can become if they complete the monad.

I also want to amend a comment that I made earlier when Andre had asked via e-mail: "How can you tell if someone has not completed an internal monad?", and I replied that the person will be unhappy. I wanted to add that there are unhappy people who have completed their internal monads, but I think you'll find in almost every case that there will be unhappiness in those who do not complete their internal monads in the positive pole.

[Stella] You mentioned in a previous session that if someone abdicates their internal monad, let's say they abdicate their 2nd or 3rd, they can't complete the other monads that come after it. Is that correct?

Yes. If you get to the time where your 4th internal monad is rattling around and you didn't complete your 3rd, you always have an opportunity to complete the 3rd and you may work on issues of both the 3rd and the 4th at the same time. But it would be very difficult to complete the 4th internal monad in the positive pole without having completed the 3rd in the positive pole. You might then be doing some of these issues simultaneously. None of this is quite as linear cut-and-dry as we need to teach it; we teach it in a linear way. In fact, you might be 20 years old but you might be doing a lot of work on releasing your family imprinting, which we normally associate with the 4th internal monad. In which case it doesn't mean that you are actually in your 4th internal monad, but it does mean that when you get to your true 4th internal monad, it should be a breeze. Because you've already done the work. On the other hand, if you resist that tooth and nail, then it could be quite a difficult passage for you.

[Stella] Okay, yeah. Because it kind of links into what you were talking about with how narcissism forms. I think you mentioned that they abdicate the 2nd internal monad. That that's a way that a narcissist is born. If that happens and you have somebody like that in your life, and you can kind of see that they-- are they still able to reflect the monads in themselves without actually actively doing them? So if you're watching somebody go through their life cycle, you can kind of see there's an essence or an understanding that in that point in their life, that would be a time where they would be doing their 4th or 5th internal monad, but they're never going to complete it in either the positive or the negative, because they've abdicated the 2nd?

I think, essence will rattle around in the person. If someone was not able to complete the 2nd internal monad and they get to be in their mid-30ties, they might start to feel the doubt about the path that they're on at that point. But it may be totally unconscious. If you talk to them, they might say: "Oh, everything is fine." They're not introspective, they're not paying attention to their internal cues. But

that doesn't mean that the internal cues aren't actually there. I think that we can recognize that the urge to review your life when you become older, let's say retired, is really a very natural thing for most human beings. And yet, that may be resisted, or it may not be done in any sort of meaningful way. You might have abdicated your earlier monads, but you might still be nostalgic about when you were a football star in high school, that sort of thing. So the stages are there.

[Patricia] I'm 6th level old. Did I complete my monads up to now positively, given that as a child - I would say, starting maybe at conception, certainly birth - it was a rough childhood? What would you say about that?

The real question always is: is an individual willing to face their issues and do the work? You have been very willing to do that the whole time I've known you, and I'm sure from before that as well. So, even if you weren't getting any love from your parents as a 2-year-old - which probably at the time made it difficult for you to feel safe in forging your own identity apart from them. If you are seeking, whether you're seeking spiritually or psychologically, or with self-help realm, if you're really doing some work, you can remedy all of that. In fact, if you can remedy that under horrendous circumstances, that's a really great thing in terms of your soul development. Because anyone can do these things when it's easy. But can you do it when it's hard? In the example of the 2nd internal monad, if you can own that you are an individual and that you're not part of your mother, if you can own that not everything I see out there is me, that what I see out there is also-- other people who also have their individuality, then you've really earned that lesson beautifully. And that gives you strength on a soul level that many will not have.

[Patricia] I think I did finish them positively, but late. That was my sense because I've certainly done the exploration.