

Preparing For Ascension by Clearing Old Issues



How to Ready Ourselves to
Leave Third Dimensionality

by
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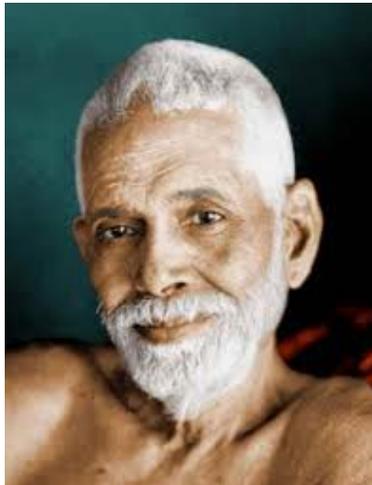
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Chapter 1. What is a Vasana?



Ramana Maharshi taught us about vasanas

Derivation of the Notion of Vasanas

The term “vasana” is used in Vedantic literature. The Vedanta is the non-dual literature at the end of the Hindu Vedas which discusses enlightenment.

Usually called the Upanishads, they mentor us on how to achieve enlightenment. The Bhagavad-Gita is often included in this class of literature. These books describe the obstacles to enlightenment and the primary obstacle is our vasanas.

This survival of vasanas is why we hear of gurus, who may have had levels of enlightenment as high as seventh-chakra Brahmajnana (God Realization), also called kevalya nirvikalpa samadhi, who still have vasanas.

Their vasanas still induce them to create skewed, exploitative sexual relations with their students, or assault them, or hit them up for money, etc. They consider themselves beyond karma, dismiss their behavior as eccentricities or “crazy wisdom” but eventually go too far and fall.

One cannot experience liberation or moksha, which occurs in *sahaja nirvikalpa samadhi*, as long as one has a single vasana, Sri Ramana Maharshi tells us. Sahaja sees the spiritual heart (*hridayam*) permanently open. (1) Then we are liberated from birth and death. We have attained freedom from physical reincarnation.

I'll look more at this side of things later. For now, I'd like to consider vasanas from an everyday point of view.

How Vasanas Come to Be

Vasanas could be defined as the automatic, mechanical, or habitual ways we have of responding to situations. They are ingrained patterns of behavior.

Seen from another angle, they derive from decisions made in response to earlier incidents or episodes in life that involved shock and loss, which convinced us to never do some things and always do others. In some way, we shut down to life, stopped responding spontaneously, and became a robot.

They could be thought of as our unpaid bills in life, our debts, our accounts payable. They are our karmic residue, the precipitate of, or what's left over from, our perpetrations in life.

They also can be seen as our old issues, unfinished business, or excess baggage in life. They skew our behavior and we're seldom aware they're operating. While they're widely known in the growth movement and spirituality, I'm not aware that the subject is taught in schools. Most people do not know what vasanas are.

Vasanas are the main obstacle to our well-being and happiness in life. They are the Tin Man in us, the robot, the automaton. They are the gruff troll, the witch, the ogre. All the fairy tales about these beings are, in the end, about vasanas.



Alice in Wonderland is all about vasanas

Usually our vasanas do not subside. They are persistent and their influence on us grows over time as we commit fresh perpetrations when they erupt in situations of upset or crisis.

In the series on “Understanding Soul Contracts,” we saw how we agree before birth to handle some area of karma in the upcoming lifetime. Often this learning process is switched on by the occurrence of some traumatic incident. We lose a parent or child. We suffer a debilitating accident. We contract a terrible disease. We lose a job, a house, an opportunity.

When early childhood incidents occur, we often make decisions about how to be and how not to be in life. I'm never going to love again. I'm always going to be cautious. A vasana is rooted in these incidents and decisions. It ramifies itself each time a later, similar incident occurs and we reaffirm and follow the pattern. We become creatures of habit, predictably and faithfully following our vasanas.

As a result, our wider experience of life narrows or shuts down completely. We close ourselves off to spontaneity and become sclerotic, arthritic, petrified, fossilized, concretized, or calcified. We become the walking dead, lacking any impulse to just be and enjoy.

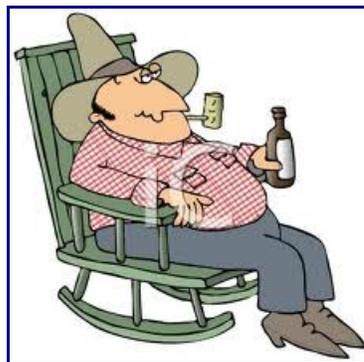
Vasanas have been described by others as “sleeping volcanoes” (S.N. Goenka) and the muscular tension in the body associated with them as “character armoring” (Wilhelm Reich) and the “pain body” (Eckhart Tolle). Werner Erhard called them "records," "rackets," and "incompletions"; Eric Berne, "games"; Claude Steiner, "scripts" - most psychologists and growth leaders have some way of referring to them.

I'm pretty sure they are what Lisa Renee meant when she spoke about "control programs." If you look at the channelled literature we've been reading for perhaps the last year, you could say that a large portion of it has been about vasanas, telling us over and over again to complete our unfinished business; i.e., to "flatten" our vasanas.

As sleeping volcanoes, they erupt when the stress placed upon us by our attitudes moves the tectonic plates of our muscle tension. Creating a crack in our plate of armor, up rushes the lava of unfinished business, which we project onto others, sometimes killing off relationships.

Every time we become cranky, crabby, obstinate, or inflamed, express resentment, get fussy or inhibited, chances are we are responding to our vasanas. And, what's worse, they grow and grow with each fresh explosion.

Alice in Wonderland is all about vasanas. Most TV dramas are about them. Daytime serials run on vasanas. Sob stories, mental illness, grudges, and crimes are often if not usually mediated by vasanas.



If we don't clear our vasanas, in old age they'll be all we have left.

Old people rocking in their chairs and saying, "I remember George Bush. By crackey, he was a bad apple if I ever saw one. Heh heh heh," are crippled by vasanas. They will have become sclerotic, inflamed fossils, lacking fuel to do anything else except rock back and forth and spout their cherished opinions.

We usually find ourselves champing at the bit to get away from them. No signs of life here. Only opinions and repetition, *ad infinitum* and *ad nauseum*. But the saddest news is that, if we don't process our vasanas, we could very well end up like them. Many people do.

Beckow's Theorem of Awareness

Long ago (by crackey), I saw that awareness varied inversely with muscular tension in the body. If our tension went up, our awareness went down. If our tension went down, our awareness went up. Relaxation was important to raising awareness.

The ultimate in this for me was when a fire broke out in a planetarium. My mother was killed in a housefire, which was for me an episode of shocking loss and a threat to my survival. When the fire broke out in the planetarium, the only thing I became aware of was a man shouting at me to sit down. I was not aware that I had gotten up out of my seat and headed for the door. My tension went up and my awareness went down.

When we store away tension in our bodies by swallowing it, we pay for it by lowering our awareness. If we constantly blow up at people, and thereby perpetrate against them, the anger, guilt and shame we experience are stored away as tension in the body. Either way, over time, we become sclerotic.

Therapies and Processes for Reducing Vasanas

There are many ways of simply reducing or removing tension. Anything that

relaxes us helps. Undergoing bodywork, its most extreme being Reichian therapy, a form of deep body massage that gets at the holding patterns located in the fascia, relieves us of muscular tension in the body. However these could come back if we also don't address the habits of mind below them.

Hypnosis or meditation (especially Vipassana, which not only simply relaxes but actually eradicates many of our vasanas) may help. Listening to music, walking in nature, taking a vacation all help.

But if we only engage in these therapies and pastimes and just relax ourselves without doing the conceptual or contextual work and without having a way to process issues, then we simply relieve ourselves of a load of tension but create a new load later when we fall back into our old, patterned ways.

To erase the vasanas themselves, we must eventually re-experience the earliest similar incident that created them until our experience is freed from all shock and perception of loss; that is, until we flatten the vasana. Then the sleeping volcano will not erupt again.

Take a deep breath. If you feel resistance to it, that indicates muscular tension, and muscular tension indicates a vasana. You can use deep breathing as a means of seeing whether you've processed the vasana. If you have, you should be able to breathe easily. If your breathing is labored, there's probably more processing to do.

Another way of knowing if you've processed a vasana is that the truth will set you free. If you feel freed up (that is, released from tension), then you've gotten to the truth of the vasana and set yourself free from it.

“Good” and “Bad” Vasanas

Ramana Maharshi distinguishes between “good” and “bad” vasanas. Good

vasanas, like tending to our parents' needs, loving all people, and being charitable, all of which promote the laws of nature, do not harm, but bad vasanas, which go against the laws of nature, do.

Jesus said that we must be as a child to enter the Kingdom of Heaven. A child does not respond to life from vasanas. It may have vasanas from former lives but they exist as latencies, until awakened by our first experience of shocking loss. We must be free of vasanas and the arthritic attitudes and automatic behavior associated with them - at least in the moment - to enter the Kingdom of Heaven.

And most of us have seen people like this - innocent, blithe, spontaneous. They resemble children and pass easily through the eye of the needle.

I'm not free of my vasanas. I have to work hard every time they go off to get to the bottom of them, like anyone else. I just know a little bit more than some people about them, but that doesn't make me an expert or a saint or anything of the sort. So please don't relate to me as if I am. That would only be an invitation to me to be unrealistic about my growth and move into pretense to maintain an image; it would not be the truth.

If you wish to process your vasanas and be free of them, the articles listed at the end of this book are about the emotional clearing process used to process them. I call it "be with and observe." It has worked for me to reduce my store of vasanas and, as far as I'm concerned and with pun fully intended, it's been a lifesaver.

Footnotes

(1) "Only one who is free from all the latent tendencies (vasanas) is a Sage."
(Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974, Chapter 2, Question 26.

“So long as one single *Vasana* remains, good or bad, so long must we remain unrealized.” (Sadhu Arunachala [A.W. Chadwick], *A Sadhu’s Reminiscences of Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 1961, 22.

“In *kevala nirvikalpa samadhi* one is not free from *vasanas* and does not, therefore, attain *mukti*.

“In *Kevala Nirvikalpa* there is the mental bucket still in existence under the water, which can be pulled out at any moment. *Sahaja* is like the river that has linked up with the ocean from which there is no return.” (Ramana Maharshi in S.S. Cohen, *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 90.) [Hereafter GR.]

“[The] Heart is the seat of *Jnanam* as well as of the *granthi* (knot of ignorance). It is represented in the physical body by a hole smaller than the smallest pin-point, which is always shut. When the mind drops down in *Kevalya Nirvikalpa [samadhi]*, it opens but shuts again after it. When *sahaja [nirvikalpa samadhi]* is attained it opens for good.” (Ramana Maharshi, GR, 96.)

“[The hole called the Heart as a small as a pinpoint] is always shut, being the knot of ignorance which ties the body to consciousness. When the mind drops in the temporary *Kevala Nirvikalpa* it opens but shuts again. In *Sahaja* it remains always open.” (Ramana Maharshi, GR, 81.)

Chapter 2. OK, I Feel Upset! ... Oh, Great!



Yes, I enjoyed *Eat, Pray, Love* very, very much. No, I don't want to discuss it. I'm right in the middle of an upset and was for most of the movie.

It's wonderful to be right in the middle of an upset.

What's wonderful about it? Well, as I've said before, I can't handle a vasana unless I feel it in the moment. And I usually only feel it in the middle of an upset.

(“Vasana” is a Vedantic term for a persistent reaction pattern triggered by a current upset which resembles one from the past.)

I cannot intellectualize an upset. I cannot think of an upset and flatten the vasana underneath it unless I actually do feel the upset in its full glory.

So I *do* feel upset, which means I have the opportunity to flatten a vasana.

Notice that we can take the attitude of welcoming an upset for exactly this reason: it's THE time to flatten the vasana at its base. Welcome the unwanted guest.

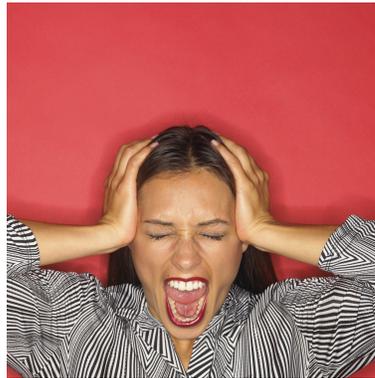
I'm not going to rush through handling this upset because it's too valuable a

circumstance. I get to deal with the vasana, I get to go over the upset, I get to describe the stages of release. Much too valuable to rush.

Given that we know that the most demanding circumstances we'll probably face in our lives are just ahead of us - disclosure, first contact, moving from duality to unity, and Ascension - knowing how to flatten a vasana is absolutely, in my view, bootcamp training.

Once in my life, I've had my hair stand on end and I know that being in the middle of tremendous fright is no time to begin learning something. So let me practice on a garden-variety upset instead and be prepared for the really mind-bending situations I may face in the future.

First let me describe the upset and then walk through the steps I recorded earlier (1) for managing it.



Let me take an upset that is currently happening that arose in the midst of the movie. The upset appears to be related to the fact that I'm separating from something, which is as yet poorly defined or understood, and feelings are arising in me over the process. In the movie, Julia Roberts was separating from her boyfriend and it was at that moment that I got upset.

Let's walk through the steps involved in the process I call "be with and observe."

- **Stand in the face of it, without reacting.**

Ok, so the first thing is to stop whatever else I was doing and switch into “being and observation” mode. So I was moaning and griping to myself until I realized I was gripped by a vasana. The moment I realized it, I began to be with it and observe it.

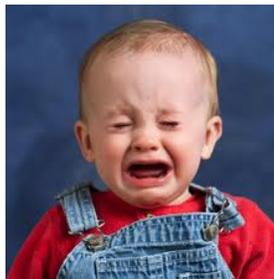
- **Observe what is happening to you internally.**

I noticed I felt disgruntled, exposed, vulnerable. I notice I cannot be with these feelings very well. I want to DOOOOO something. I don't like these sensations.

- **Ask yourself precisely when the upset started.**

I'm aware of precisely when the upset started. It started when Julia Roberts in the movie hauled out her laptop and began to write an email to the boyfriend she recently separated from. Now the upset can, many times, lift from seeing the precise moment when it started. Mine hasn't, so I'll continue.

- **Try to put a name to it - dismay, horror, indignation?**



Annoyance is a good word. Gripeyness. Irritability - yes, that's the best word yet. I think irritability best expresses it. At this point too, the upset could lift but it hasn't for me. However I know it happened when Julia started plunking away on her computer and that I feel irritable. Next step.

- **Ask yourself what earlier, similar incident is in play here? Take the first thought you get.**

I ask my mind to send me a thought, image, or word that will identify for me

the earlier, similar incident and I take the first thing I get.

Believe it or not, the earlier, similar incident that arises for me is related to my separation from my first wife, many, many years ago, which eventually led to divorce (she died some years ago so I don't think mentioning it will cause any harm). That was the first thought I got - or rather picture, because I saw myself sitting on the couch in our old home in Ottawa, Ontario.

But so far I see no particular incident. And then it flashes on my mind. I'm talking to my best friend, Don, who has flown in from Vancouver and was staying with us.

I have no idea at this moment how seeing Don relates to watching Julia Roberts writing an email. The only clue is the breakdown of a marriage. I won't even attempt to "think" about it. I'll just let it be. This is not an intellectual process.

- **Try it on for size.**



Ok, I'll ease myself back into the experience of seeing Don as my marriage collapses.

Since I saw myself in the living room of my Ottawa home, I'll go there in my mind. I see myself talking to Don. He's asking me some pretty intimate questions about my marriage. What I didn't know at that time was that he was also sleeping with my wife. Oh, how foolish - and irritable - I felt

afterwards when I found out. So irritability is the connecting link and brought that picture up.

- **Observe whether entertaining it as the cause of your upset brings release.**

OK, some of the irritability left so by trying the situation with Don on for size I discovered that it did account for some of my irritation But I still feel upset.



- **If it does, enjoy the release. If it does not, try again.**

Yet it does not fully release me so let me try again. Let me see if there is a second upset that sits like a layer under the first.

So I ask my mind again to shoot up a picture of another earlier, similar incident.

For some reason I flash upon myself giving a radio talk show when I was seventeen years old on some international incident like the Cuban missile crisis. I was a member of the International Affairs Club at my high school and the teacher had arranged a radio show for us.

Somehow doing this - commenting on international affairs - fit for me. Talking on the radio was as if I had come home in some way. I had found what would become for me an identity. But in the last analysis I did not go ahead with my radio career in those days and by not doing so I collapsed an identity.

What was the identity I was turning my back on now? Well, I was at that very moment deleting a folder on my email called “Alt Press.” It contained alternative news stories on current events. I had decided that there were just too few news stories being published that related to the 2012 scenario and so I was deleting that folder.

My turning my back on “international affairs” now was like my turning my back on it many years ago. This incident was like that earlier-similar incident in being about closing down an identity. And notice how the two sources of upset - the talk with Don and turning my back on international affairs - both involved the collapsing of an identity.

So what was causing a further upset in me was an action I was taking that looked like collapsing an identity. I'm facing right now a rehearsal of the collapse of an identity years ago. Yes, I feel increased release. Yes, this is definitely what's happening. The truth has set me free from both upsets.

- **Keep going until all tension is gone.**



I can stop now because I'm restored to a sense of being the container in which the upset is happening, rather than the upset itself. I could say that I'm restored to being the context for the upset rather than the contents of the upset. The upset is draining away and I'm “restored to Self.”

So this is the “be with and observe” process that I'm recommending others take on to give us a means of handling being reactivated by seeing a strange

galactic or being asked to board a space ship.

Surrender to the upset, feel it, name the feeling, allow the mind to toss up the “earlier similar,” try it on for size, and watch the upset drain away. If you can't do these things because the galactic is extending his hand, then just be with the situation. That alone will have the upset pass faster than reacting to it.



The alternative is to be reactivated, draw back in alarm, feel flustered, bow out of the situation, etc.

Now to return to the situation which I now see much more clearly.

First, Julia Roberts confirming the collapse of her relationship was like speaking to Don at the time of my own first relationship collapse.

Second, deleting a file of international news articles on my computer at the present day resembled walking away from my high-school international affairs role. I was collapsing an identity. Both incidents were upset triggers. And neither incident was related to what was happening in the present, except very tangentially.

Oooo-kay. Now I feel fine again. Restored to feelings of bliss and joy. These two upsets were an interruption in well-being. I could have multiplied them and sent them back down into memory to rear their ugly heads again some time in the future.

But instead I've “experienced them through.” I may have flattened the

vasanas the upsets gave rise to or I may have to experience the upsets again some time in the future. If the latter, it will be far easier the second time. They will have lost some of their power over me

This is the process I'm recommending to you as well to flatten the vasanas that are the chief obstacle to stepping into fearful situations, becoming permanently enlightened, and so many other circumstances, many of which we'll encounter in the months and years ahead.



Please don't think I'm somehow an “expert” in handling upsets. They're as difficult and unpleasant for me as they are for you. I just know a few details about how to handle them. But they still trip me up and I look stupid in the middle of them and fumbling when handling them.

Nonetheless, a vasana that is flattened is a vasana that Sri Ramana calls “destroyed.” You can't “destroy” a vasana by confronting it head on. (Well, some people can, but I can't.) The best way to “destroy” it is to let it be, be with it and observe it, as I've just described here.

Footnote

(1) ["I Know I came Here to Communicate This"](http://the2012scenario.com/ascension/preparing-for-ascension/i-know-i-came-here-to-communicate-this/) at <http://the2012scenario.com/ascension/preparing-for-ascension/i-know-i-came-here-to-communicate-this/>

Primitive Vasanas Emerging



Arrogance

I'm not sure how it is for you, but I'm noticing a layer of deep and unusual vasanas surfacing in me. I'm going to call them "primitive" vasanas. They're not noticeably anchored to any triggering events. They exist as free-floating responses to life in general, rather than as specific responses to earlier, traumatic episodes.

I'm tempted to call them moods, attitudes or orientations. They seem to be basic ego structures. And my working hypothesis is that they are being laid bare or being called out of me (and us) by the rising energies.

One is pride/arrogance and the other is guilt/shame. It feels like I'm back at an early age, an age when social relationships are just beginning to form and my responses to social situations are fairly primitive. I assume that, as we complete more and more of our unfinished business, we go back in time, becoming at last as children, fit to enter the Kingdom of Heaven - or so I hope.

Pride I would define as a feeling of self-satisfaction with an action done.

Arrogance I would define as a settled conviction of being superior, above another, better than another, etc. I notice that a run of instances in which I feel pride produces the settled conviction of arrogance.

Guilt and shame are at other ends of the spectrum. I would define guilt as the recognition with regret of a failed action, fumbled ball, or mis-step. If there were a whole series of failed actions, then I imagine I would feel the settled conviction of shame. Shame I would define as feeling inferior, below another, less than another. I'm not feeling shame at this moment. But I can imagine that a run of failed actions or dropped balls would lead to it.

I have to emphasize that I have not dropped any balls at this moment so this feeling is not anchored to anything that is happening out there. It's a free-floating emotion and it's persistent, rather than something that comes and goes. At least persistent for now. I'm not sure where it will go, but I'm intent on completing the experience of it.

I'm doing nothing much more at the moment than relaxing and enjoying myself. Though I try to source these feelings, I come up empty each time. That's why I suspect I'm hitting a base layer of the ego.

If I inhabit these feelings, get behind them, project them or act them out, then I perpetuate them. Each time I act as if they *are* me, I re-energize them and give them a new lease on life. My hope is that by observing and being with them, as I would any other vasanas, they will eventually complete themselves and lift.



Shame

To talk about these matters itself, I see, raises shame. One is not supposed to

acknowledge feelings like pride, arrogance, guilt, or shame. Acknowledging them is itself seen as a dropped ball and a gaffe. But failing to acknowledge them risks condemning me to "wearing them" and I think that we in society can spot these moods very easily in another. So there's nothing in particular to be gained from feeling these ego states and not acknowledging them, as far as I can see.

This level or layer of feeling appears to represent a really deep, protective mechanism built around the ego and must be laid bare if it is to be gone through. And my second working hypothesis is that all of us need to go through this layer, not only me.

Unless I'm willing to feel these four nagging and persistent feeling states or moods, to accept them and inhabit them without becoming them, I don't think I can complete them. So here I am, on my holiday, in a most incongruous fashion, feeling vain and arrogant, guilty and ashamed by turns, for no apparent rhyme or reason. Only if my aim is somehow to build personality structures would this be counter-productive. But if my aim is to deconstruct personality structures, then it makes good sense.

My aim is to be free of the tugs of ego and so this layer of deep orientations, attitudes or moods must be gone through. But it's a most unsettling and vulnerable phase nonetheless. And it's taking all my mustered courage to be transparent enough to discuss it.

Emergence



We on the Internet share in common reading and writing. Most spiritual teachers, I think, would frown on anyone thinking they can get enlightened this way. So why even discuss it? We'll tire ourselves out.

That's why I recommend the notion of "emergence." We can emerge, stand forth, stand in our truth, even in writing and for that matter in reading as well.

Enlightenment itself is direct experience, unmediated by the written word. "Emergence" is breaking through the barriers to direct experience, barriers like fear and guilt and shame.

What we are seeing around us today are people who've been quiet for years saying "I will not be quiet any longer." It doesn't matter what the trigger is. If you say it about one topic, you'll have created a new pathway and will be as able to say to the New World Order in the next breath, "George Bush is a mass murderer and high traitor." Or to a corrupt local politician. Or to someone selling you snake oil.

I emerged last week, several times, and I noticed some things about it, which I jotted down on handy pieces of paper.

One thing I noticed was that emergence was like the snap of a finger. If I snap my finger, there is no sound, no sound, then sound, then again no sound, no sound.



Emergence is like that. There is no emergence, no emergence, then emergence, and then no emergence again, etc.

Emergence happens in a moment of “now” and then it is over. We are left in the afterglow, but no longer in the state of emergence. Our energies are liberated and we feel elated.

Emergence happens when we don’t let our conditioning hold us back. We feel released from a limiting experience. If our emergence came from telling a suppressed truth, then the truth has, for the moment, set us free from barriers.

I also noticed that emergence happens because we value a moment of “now” more than we value a moment of subjugation to our conditioned thoughts from the past. For example: I will say the unmentionable. But nobody wants to talk about it. There is a hippopotamus sitting on the breakfast table and

none of us is acknowledging it. We are all pretending it isn't there. Why are we not all talking about this subject?

Hey, people. 9/11 was an inside job. Why won't you discuss it?

There is no war on terror, save the war we created ourselves. Why won't you listen?

For heaven's sakes, spaceships are all over the place. Why won't you consider their existence to be real?

I also noticed that yesterday's emergence won't get me anything today. Emergence has no shelf life, no "best before" date. It exists now and then it's gone. Better emerge again because you can't save it in the bank and you can't buy anything with yesterday's breakthrough.

At the same time, it gets easier and easier to emerge. Once the pattern of resistance, the tension in the muscles of the body, has been broken once, it's easier to break again.

I also noticed that emergence implies that I value this moment of "now" over all other past moments. So if you came to me and said, "Yesterday you argued X and today you're arguing Y," I would have to reply that I'm unwilling to be bound by my own words from yesterday.

Yesterday I was where I was and today I am where I am. Emergence will not allow me to cling to any moment of the past or it flies out the door.

Emergence means that I value the truth over all barriers to it. It means I'll speak the truth no matter the cost. It allows no hiding.

However, humans being what they are, until we are ascended and therefore harmless, emergence requires that we value harmlessness before truth, or else humans will rip each other's faces off and say it was all in the name of telling the truth.

Therefore, until ascension, harmlessness is said (by Gandhi) to come before

truth. It is the only exception that I'm aware of. Thus Jains wear masks so that they don't even cause harm to insects. They place harmlessness at the head of their virtues.

The chief barrier to telling the truth, as far as I know, is our fear of having our existence extinguished. That usually means a fear of death, but it can ripple down into a fear of losing our job, a fear of starving or going homeless.

Whatever we conceive of as being essential to our survival or the survival of anything we identify as being important to ourselves, that is what we'll protect and not put at risk when it's necessary to tell the truth.



I will not tell the truth if I risk being kicked off the Immigration and Refugee Board and losing my status and what was for me a huge salary.

I will not risk telling the truth if it'll get my wife mad at me.

The number of attachments that we sacrifice the truth to is endless and hence we not only don't emerge; we submerge ourselves in half-truths and lies, posturing and gesturing. We live behind a mask and don't emerge from it. We become Noh actors in a high-stylized drama.

I saw last week as well that emergence involves a willingness to put myself in the gap of unknowing and act from there.

I can know and know and know, but emergence involves a willingness to not know and act from that place.

If I do not tell the truth, I condemn myself to living behind a persona, behind excuses. It's just a short hop to acting out a story about myself, spewing forth rehearsed lines, and parading around with no clothes on, asking to be admired.

Emergence won't stand for that. Submergence will.

I saw as well another way of putting the whole thing and here a number of people may hear me rephrasing Buddha.

The Buddha said that the problems that kept us from knowing our true nature were ignorance, craving and aversion. Ignorance is ignorance of our true identity.

In fact, I'm willing to argue that craving and aversion keep us in ignorance. More modern terms might be that strongly wanting and not wanting keep us from knowing ourselves.

I haven't reached the degree of subtlety yet where I'm looking at wanting and not wanting. I haven't gotten past the fear of *not* getting what I want or the fear of getting what I *don't* want.

To rephrase that, I remain submerged, repressed, held back, because I fear I won't get what I want or that I'll get what I don't want.

That means that if I want to emerge, I have to be equally open to not getting what I want and getting what I don't want. I have to let go of my attachments to all preferred outcomes. It has to be OK with me that you say "yes" or that you say "no."

That is the more senior discussion of emergence than simply breaking through my barriers.

This whole game, this end-of-the-cycle work we are doing, in the last analysis, is about ascension. It is about emergence.

That having been said, whatever happens here is grist for the mill of

emergence.

Emergence is the game we're playing, not being reassured about our future. Our future *is* assured, but the part that's expected of us is that we do all we can to emerge.

Our emergence qualifies us to assist others who will be breaking out of their shells in the years ahead. We're putting in our time at boot camp to be able to assist others through it in the years ahead.

So it really doesn't matter to me whether predictions pan out or don't, whether people are happy or sad, whether you agree with me or not. It does matter to me that you emerge.

That's all I have to say. The impulse that had me by the throat and forced me to write has now left.

If you're here, you're here to emerge. Rip my skin off if you want to, but come out of your own.

Take the mask off. Leave the act behind. Never mind your excuses and your rationalizations and, for heaven's sake, never mind mine. Stand there in the essential truth, no matter how foolish it looks.

My surmise is that eventually there will no longer be anyone who knows how foolish you look. There will no longer be anyone looking.

Chapter 5. Unmasked



As I peel back the layers of my constructed self, seeking the desire that holds my personality in place, I become aware of a vague but ever-present feeling. And I know this is the mask I wear, the glue that holds my personality together.

This vague feeling doesn't anchor me as a being; I think only God does that. If God ceased holding me as a being, I expect I would return to formlessness.

No, I'm speaking of a psychological glue, which holds my personality in place, not an existential glue.

As I "be with it," in passive awareness, I sense an inchoate desire, a want, a wish. What is it? What is this song of my heart, my cry to the universe?

What do I want? What does my personality cry out for?

I want to be loved.

How do I know that's true? Because when I say it, the feeling eases.

I want to be loved. Just as a plant wants water, so I want love.

Not like I realized it before. I didn't. But if you ask me what it is I miss, I miss being loved.

And when did I lose it? Many years ago when mother died. And here the tears well up. I recall many years ago when I received the news, "Your mother is dead." And how my world stopped, and my brother's world, since we were there together when the news arrived.

Defining moment. My personality set in stone that day. The glue that holds my personality intact, that removes me from the flow of life.

I've been crying since then and what the tears say, collectively and perpetually, is, "I want to be loved."

Like a chick with its mouth agape, cheeping, unable to think of anything else, of anyone else: I want to be loved.

Is it true? The truth will free me and I do feel free of that persistent glue. This is not a stray, haphazard thought. This is a lifelong wound, there in the background of obviousness, like a ringing in the ears, ubiquitous.

I take a breath, now free of lifelong sorrow, acknowledged, released.

The truth seen, sorrow gone, I'm left in love. Was I by wanting walled off these years? Am I deprived of love by my very wanting of it? It appears so.

What irony. That wanting should have kept me from the very thing I wanted.

I no longer rest in wanting love. I feel love. The glue melts. A layer peeled. A mask removed.

I am less of me, even as I am more. I am more of me, even as I am less.

Unmasked.

Chapter 6. The Truth will Set You Free



I just wrote in an article that I was not as interested in being right or looking good as I was in telling the truth. Why? What's the value of the truth?

Werner Erhard used to say that the truth plus a buck and a half would buy you a cup of coffee. His point was that the truth, in our society, is little valued. It's not good for some material end. You can't take the truth, sell it and make money on it. Besides, it changes from minute to minute.

Yesterday's truth is not today's truth. And the minute you believe it, well, that's not it either. No matter from what vantage point, the truth is not a hot, profitable, cool, sexy, or much-sought-after commodity. In fact it isn't even a commodity at all.

But it has one aspect to it that makes it of the highest value for those who know the truth of the truth, so to speak. And that's this:

The truth will set you free.

Now there is a big truth to that and a little truth.

The big truth is that the ultimate truth of life - *the Truth* - will set us free from the round of physical birth and death, will have us complete the business of life, will get us Home and past "Go," and Owner of the Board and

board game.

God designed the game of life so that God could meet God in a moment of enlightenment. Viewed from our angle, the purpose of life is enlightenment. Enlightenment about what? Enlightenment about our true identity - as God.

God put a mask on himself (herself, itself) and then made himself legion. Countless, countless Gods - some walking the planet, some waving their branches to the sky, some nesting in the branches, All little Gods, learning, learning, learning, until one day they realize their true nature as God, the mask having fallen off, and for them the play is over.

The value of the big truth is that it sets us free from the game of life.

Well, while we're waiting for the big truth, the little truth has a lot of value too.

Because the little truth - the truth of the moment, *your* truth - will set you free from what ails you. OK, OK, not everything that ails you perhaps, but some things.

Tell the truth about an upset and the upset disappears. The truth has set you free.

Tell the truth about a way you're feeling and the feeling disappears. The truth has set you free.

Tell the truth about a mood you're in and the mood lifts. The truth has set you free.

Lie about it and the condition persists. No release for you.

Stop short of the truth, make something up about it, refuse to cough it up, and the condition persists. No release for you.

So the value of the little truth is that it releases us from tension, stress, upset, aching muscles, depression, feeling bad, and all kinds of emotional

and mental circumstances that are caused by us refusing to cough up the truth.

So the value of the big truth and the little truth is, as Jesus said, the truth will set you free. When I really got that, it made the truth a whole lot more interesting than all the strategies and acts, means and methods of looking good and being right. It took all the fun out of looking good and being right because those were manipulations of reality and just led to more tension and distress and no release.

But the truth leads to release. That's how we know we just told the truth. Being set free is the result of telling the truth and the sign that truth was told.

That condition of release and relief, whether big or small, is the value of the truth.

Chapter 7. Easy Ride or Bumpy Ride - It's Up to Us



We are decent people

The rising light energies are bringing up all our issues. If you want to imagine what that's like, just think of a time when you were feeling hurt or resentful and someone came along who was all sweetness and light and you said to them: "What are you so happy about?"

That typifies what's happening right now. Most of us have many of our old issues intact. We won't countenance this; we can't stomach that. If we could look at ourselves with a "stressmeter" (a device that hasn't yet been developed; I'm working on it), we'd see ourselves as a mass of muscular tension, a coiled spring. Now that tension is being challenged by the increasing love and light that's being sent here. And for some of us it's downright uncomfortable.

SaLuSa addressed the matter yesterday (April 8, 2011) but the galactics and ascended masters have been speaking about it for more than a year now:

"The sands of time have nearly run out, and unlike when you prepare to go on vacation and sort out what you want to take with you, Ascension is quite the opposite. You are instead sorting out what you cannot take with you, but of course we do not mean physical objects.

It comes down to any attachments that are of the lower vibrations, that cannot exist in the higher vibrations. As part of your life plan, you have arranged that they present themselves to you for cleansing.

"Many of you have come into life with a dark side, but that should not dismay you as you will have every opportunity to deal with it. Reflect on what it is that does not serve your higher good, and move it out of your life. ... [These areas] of life ... will prevent you from uplifting your vibrations, and if you are serious in your intentions to ascend you must cleanse yourself of [low] energies." (1)

Not all of what SaLuSa is referring to are easily-identifiable low energies; some of what he is referring to are restrictive patterns, including patterns we may think are really good and decent like "I'm a good Christian," "I'm an upstanding American," or "I'm a generous person."

If you're a person who's attended a lot of encounter groups, personal-growth workshops, and similar things, you'll be used to being "called" on your patterns and records. You'll know that when someone brings one to your attention, the invitation is to take a look at what they're saying and see if it applies to you. Try it on. If it does apply to you, acknowledge it and be with what you've now seen.

People who haven't attended groups like these probably won't respond this way. They may become righteously indignant and say, "I'm a good person. What would have you say that about me?"

That way of responding would be all fine and dandy if we had another thousand years of duality in front of us. But what's in front of us now is preparing for Ascension. Defensiveness and self-righteousness are luxuries we can't afford now. We must cleanse ourselves, as SaLuSa pointed out, and a refusal to take a look at ourselves and our old business will soon be a distinct liability.

There isn't time now to attend enlightenment intensives or gestalt groups. There isn't time to learn the ways of self-exploration, self-assessment, and completing unfinished business. We have to drop our defensiveness and self-righteousness now and get that we actually do have patterned ways of being that need our attention and have to be let go of.

This can be a smooth ride or a rocky ride and if we stand on a refusal to acknowledge our own patterns it may be a rocky ride.

Let me illustrate from my own patterns. I have a pattern called pleasing people. So along you come and say, "Steve, I see you as trying to please people. Give it up." I could respond in one of two ways.

Self-Righteously Indignant

What do you mean? I like helping people. I'm a good person. What's wrong with that?

or

Open exploration

Well, let me take a look at it. Do I see in me a pattern of pleasing people? Well, a person who pleases people would feel driven to set aside their own needs to do things for others. They'd feel uncomfortable not doing things for others and would do them even if they were on their last legs. There would be an automaticity to it. Do I feel driven, automatic, conflicted if I can't serve? Yes, I do. OK, I have a pattern in the area. Thank you for that. I see it now.

The first response is defensive, self-righteous; the second response is open, inquisitive.

There's no more time for remaining blind to our patterns, managing our image, looking good, posturing, maintaining the mask. If we continue to respond defensively at this time, we won't miss the boat - I won't go that far - but we may turn a smooth ride into a bumpy ride.

We're going to have to make a gigantic switch from wanting to see ourselves as good and decent people (which is OK) to wanting to know the truth about ourselves. Some of what we see may not look pretty.

I just read a story about whether Piers Morgan actually knew about phone hacking or not and it appears that he may have and is not wanting to admit it. The Time of Truth will oblige us to admit everything. We cannot ascend without admitting at least to ourselves our past mistakes, our patterns, our confining points of view, all of it - I think. We're going to need each other to make it through this period.

There's nothing "wrong" with having patterns. It's just that they're not useful in the times approaching even if they were useful in the past. Patterns mean that we cannot meet and accept life on its own terms; we have to shoehorn life into the confines of our pictures. Patterns mean that we need to be seen in a certain way, that we're acting out a script, which itself derives from decisions we made in past traumatic circumstances. All of this now must go, I think.

I'm tempted to say that we no longer have the luxury of remaining blind to our mechanical, automatic, contrived and stage-managed ways of being. We cannot continue to be a robot and take advantage of the wonderful energies coming down the pike. God allows us to be an up-tight, withheld, tense and stage-managed person if we so desire. He/She/It will not interfere. We can choose Hell on Earth if we want to. But life will only become increasingly uncomfortable if we do.

Finally we'll fall apart in the face of the difficulty that keeping the mask on

presents in a time of rising light and love energies.

So just begin to let the awareness in that all masks are about to fall now.
Guaranteed.

That favored way you see yourself? Helpful, a nice person, a good Christian, generous, peace-loving - all of that is about to be challenged and anything contrived, rather than genuine, will fall.

We could all of us afford to give ourselves a break by stopping playing the role of an actor in our lives and understand that the call of the day is to shed all our roles and postures.

At the end of this day, we'll be supple again, spontaneous, uncontrived and whether we want the journey to that point to be smooth and easy or rough and bumpy depends on how we orient towards the cleansing process that SaLuSa described today.

Footnotes

(1) SaLuSa, July 26, 2011.

Other Readings on Clearing Vasanas

- [☐ VASANAS AND PREPARING FOR ASCENSION](#)
 - [Sri Ramana Maharshi on the Problem of Our Habitual Tendencies](#)
 - [Dealing with Stored Emotional Trauma](#)
 - [Yayayayay! We're Reactivated!](#)
 - [How to Handle Unwanted Feelings: The Upset Clearing Process](#)
 - [Running the Process](#)
 - [Processing the Upset](#)
 - [To Be With and Observe](#)
 - [Easy Ride or Bumpy Ride: Up to Us](#)
 - [Processing the Sleeping Volcano and Moving On](#)
 - [More on Primitive Vasanas](#)
 - [I Know I Came Here to Communicate This](#)
 - [Inelia Benz: Anger - Why It is Important to Process It](#)
 - [From Reaction to Completion](#)
 - [Primitive Vasanas Emerging](#)
 - [Why Is It So Hard to Do the Right Thing?](#)
 - [Coralization](#)
 - [Clearing an Upset in the Moment](#)
 - [Flattening a Vasana](#)
 - [Attila the Hun: The Vasana of Self-Righteousness](#)
 - [Presence Dissolves Issues](#)
 - [Coming Out of the Closet; or, Completing a Vasana](#)
 - [On Being Rebuffed ... and Getting It](#)
 - [On Looking like a Fool ... and Getting It](#)
 - [The Fundamental Reorientation that Sourcing a Vasana Involves](#)
 - [Time to Complete Old Issues - Part 1. Rising Energies are Awakening Us or Exposing Our Barriers](#)
 - [Time to Complete Old Issues - Part 2. We Must Heal the Barriers to Love](#)
 - [Time to Complete Old Issues - Part 3. Dropping Rackets and Completing Karma](#)

- [Time to Complete Old Issues - Part 4. How to Clear Old Issues and Upsets](#)
- [Time to Complete Old Issues - Part 5. What Can Go Wrong?](#)
- [Time to Complete Old Issues - Part 6. Philosophical Considerations](#)
- [Conclusion to “Time to Complete Old Issues”](#)
- [Cathy Heath: Liberate Yourself from Destructive Emotions: Become the Objective Observer](#)
- [Sooner or Later We Must Forgive Everyone in Our Lives](#)
- [How to Deal with Upset People as the Energies Rise](#)