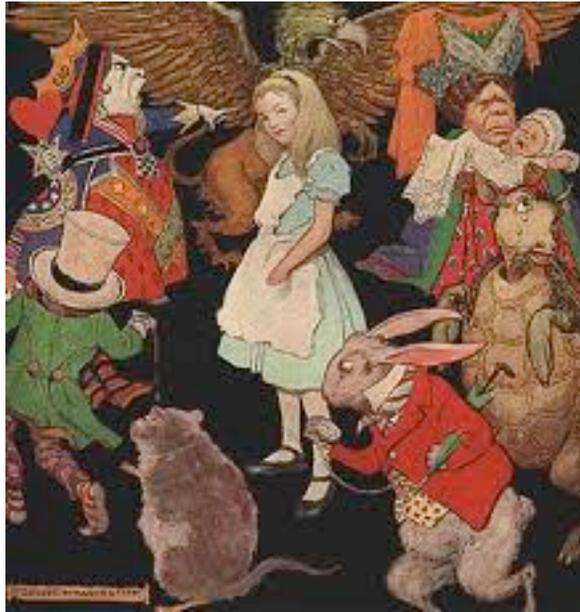


**Vasanas: Preparing for Ascension
by Clearing Old Issues**



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Introduction



My interest in the subject of vasanas or core issues started with the study of Transactional Analysis back in the early 1970s: Games people played, scripts people lived, ego states, etc.

After I left graduate school in History, I felt an unquenchable thirst to study everything I could lay my hands on in Anthropology, Sociology, and Psychology - significant posturing and gesturing, spacing and positioning, dramaturgical and motifemic analysis - everything I could soak up on patterns in human behavior.

And then I attended my first human-growth workshop, where these principles in all their variety were being lived out.

An initial, week-long workshop led me to enroll in a three-month encounter group at Cold Mountain Institute and what was merely intellectual knowledge now became experiential knowledge and a little bit of realized knowledge as well - my first transformational experience occurred in an Enlightenment Intensive during the resident fellowship.

After that, the est Training introduced me to the study of what Werner Erhard called "records" - which were identical to what I was later to call

“vasanas” and Linda calls “core issues.” And more spiritual experiences followed, one of them very deep.

Let me quote from a contemporary depiction of the est Training on what a record (or what I now call a vasana) is and how the mind acts:

“The mind is a linear arrangement of multisensory, total records of successive moments of now. Its purpose, its design function, is survival: the survival of the being and anything which it considers itself to be.

“When the being identifies itself with its mind, we call this state of affairs the ego and it means that the mind’s purpose becomes the survival of the mind itself.

“For the mind to survive, it tries to keep itself intact. It seeks agreement and tries to avoid disagreement. It wants to dominate and to avoid domination. It wants to justify its points of view, conclusions, decisions, and avoid invalidation. It wants to be right. Running through it all, over it all, is the unending effort of the mind to prove itself right.” (1)

Perfect description of a vasana. My future study would remain rooted in Werner’s work until the present day.

After the est Training, I went to India. What est called “records” now became what Vedanta called “vasanas.” Both words point to the same thing, which Linda Dillon calls “core issues,” perhaps the best term of all. Other terms are rackets, routines, numbers, agendas, plays, ploys, and so on.

Some are describing the elephant’s trunk, some its tail, some its leg, but all are describing the same animal.

Basically vasanas are the places where we’re stuck. They’re the memory of traumatic events as a result of which we reached a conclusion about life, made a decision, and constructed a conditioned pattern of response

designed to save us from the same traumatic circumstances again (that is, to survive).

Usually we refused, at the time of the original trauma, to experience the unpleasant and unwanted conditions that confronted us. We drew back. We resisted.

When we, in the present moment, re-experience those unwanted feelings through to completion, the vasana begins to unwind and eventually lifts.

Our vasanas, our conditioned responses, and the constructed self we fashion as a result of being inclined in these ways are the major obstacles to knowledge of ourselves.

Knowledge of ourselves is what physical incarnation is designed to produce. The purpose of life is for us to realize ourselves in a moment of enlightenment, at which time God meets God. But it must be done in a physical body. Or at least that's the way it was.

Once we experience our vasanas through to completion, let go of our conditioned responses, and deconstruct our constructed self, we stand revealed underneath all this overburden. The natural Self is unconcealed. We stand revealed as the very thing we were looking for.

My work in this area has been dedicated to providing insight into how to extract ourselves from this primary existential trap in which almost all of us find ourselves, which Kathleen Mary Willis happily called "the binds that tie us."

Thank you for taking an interest in the subject. And, if you go past that interest and use the upset clearing process as described here, I'll be ecstatic.

It's impossible to thank all the people who've assisted me, directly and indirectly, with this book. But I'd like to extend special thanks to Linda, Suzi, Karen, Sara, Kathleen, Paul, and Fran.

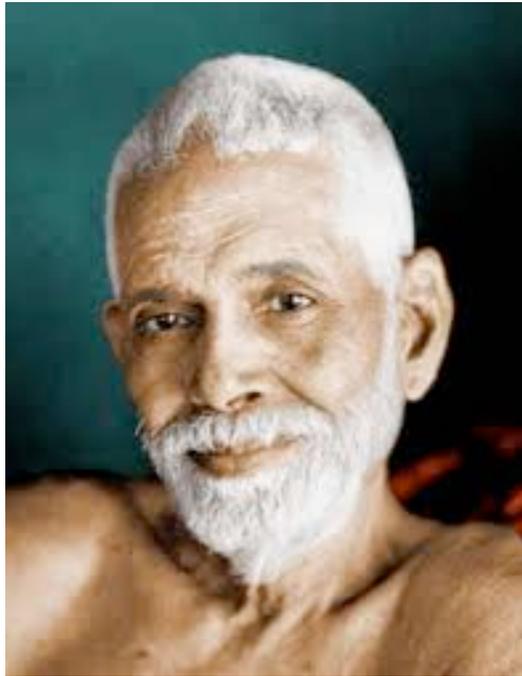
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Footnotes

(1) Luke Rhineheart, *The Book of est*. New York: Holt, Rinehart & Winston, 1976, 174.

What is a Vasana?

What is a Vasana?



Derivation of the Term Vasanas

The term “vasana” was first used in Vedantic literature.

The Vedanta is the non-dual literature at the end of the Hindu Vedas, which discusses enlightenment. Also 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 (what Linda Dillon calls our "core issues").

Sri Ramana described them as “latent tendencies,” freedom from which resulted in liberation:

“Only one who is free from all the latent tendencies (vasanas) is a Sage” (1)

Our vasanas, like our ego-mind - which could be considered the sum of our vasanas - survive lower levels of enlightenment.

This survival of the vasanas is why we hear of gurus, who may have had levels of enlightenment as high as seventh-chakra Brahmajnana (God Realization), who still have vasanas. We marvel at the skewed behavior that results from them.

Only after Sahaja Nirvikalpa Samadhi, Sri Ramana Maharshi tells us, which sees the spiritual heart aperture (hridayam) permanently opened, are the vasanas extinguished. Then we're liberated from birth and death. We've attained moksha or freedom from physical reincarnation. We've ascended from the Third to the Fifth or higher dimension.

I'll look more at this side of things in another article. However here, I'd like to consider vasanas from an everyday point of view.

What Vasanas Are and How They Come to Be

Everything that Werner said about records could be said about vasanas. It's so seminal a passage, let me repost it here:

“The mind is a linear arrangement of multisensory, total records of successive moments of now. Its purpose, its design function, is survival: the survival of the being and anything which it considers itself to be.

“When the being identifies itself with its mind, we call this state of affairs the ego and it means that the mind's purpose becomes the survival of the mind itself.

“For the mind to survive, it tries to keep itself intact. It seeks agreement and tries to avoid disagreement. It wants to dominate and to avoid domination. It wants to justify its points of view, conclusions, decisions, and avoid invalidation. It wants to be right.

Running through it all, over it all, is the unending effort of the mind to prove itself right.” (2)

The only distinction I'd make is that vasanas, as I use the term, really refers to what Linda called “core” issues and records.

Werner's definition draws our attention to the fact that the survival-focused mind is constantly taking photographs, whereas I'm concentrating attention on the records or issues or vasanas that result in a temper tantrum, franticness, or some other form of out-of-control emotion.

Vasanas are “multisensory, total records of successive moments of now.” They consist of a complex of thoughts, feelings, and behavior that arise out of traumatic, fear-based memories of earlier incidents.

We're frozen in time. And we construct lines of behavior - conditioned responses - to keep us safe and masks and poses - the constructed self) - to help us "pass" through life with the least criticism, rejection, etc. - that is, to survive.

They could also be thought of as our unpaid bills in life, our debts, our accounts payable. They're the karmic residue from our perpetrations in life.

They can also be seen as our old issues, unfinished business, excess baggage in life.

They're what has bent the twig and inclined the tree. They skew our behavior and we're seldom aware they're operating.

While they're widely known in the growth movement and spirituality under one name or another, I'm not aware that the subject is taught in schools. Most people, when asked, do not know what a vasana or core issue is.

Footnotes

(1) Sri Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974, Chapter 2, Question 26.

(2) Luke Rhineheart, *The Book of est*. New York: Holt, Rinehart & Winston, 1976, 174.

How do Vasanas Work?



Alice in Wonderland is all about vasanas

How do vasanas work?

Our memory starts recording and red-flagging an incident the moment pain starts to rapidly increase or discomfort or any of a number of other indicators suggest we're going into our red zone.

In the face of the trauma we suffer and our resolution not to suffer it again, we take two steps. First, we reach a conclusion on what it was that happened and where it leaves us.

Second, we reach a decision about what we'll do in the future to see we don't end up in that place again.

Depending on how severe the trauma was, we plant along the path to the unwanted condition alarms and markers. The closer we get to an unwanted situation, the more the alarms go off.

The more vasanas we have the more automatic our behaviour becomes until we become fairly complacent and robotlike.

Usually our vasanas do not subside on their own. They're persistent and their influence on us grows over time as we commit fresh perpetrations, projecting our vasanas onto others. "You made me mad," etc.

As it happens, vasanas are the main obstacle to our well-being and happiness in life. They're the Tin Man in us, the robot, the automaton. They're the gruff troll, the witch, the ogre. All the fairy tales about these beings are, in the end, in my view, about vasanas. Or you could say the ego-mind; the two are the same, in my view.

We saw, in the series on "Understanding Soul Contracts," (1) 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.

At these times, we make decisions about how to be and how not to be in the future. I'm never going to love again. I'm always going to be cautious. I won't open myself that much to anyone again.

A vasana contains the memory of these incidents and decisions. It ramifies itself each time a later, similar incident occurs and we energize the vasana with our negative reactions.

We reaffirm the vasana and follow the conditioned pattern of response, creating a deeper and deeper groove (samskara) in the mind. We become creatures of habit, predictably and faithfully following our upsets and issues.

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); the muscular tension in the body associated with them has been described 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 since 2010, you could say that a large portion of it has been about vasanas, telling us repeatedly 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 armor plate, up rushes the lava of unfinished business, which we project onto others, sometimes killing off relationships.

Every time we become inflamed, cranky, crabby, obstinate, or angry, express resentment, get ornery, fussy, inhibited, we're 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.



All we'll have left is our vasanas.

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 are 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.

Anatomy of a Vasana



"When you are acknowledging and working with your own core, you are working with the collective." (Archangel Michael in a personal reading with Steve Beckow, through Linda Dillon, May 9, 2014.)

Vasanas are persistent reaction patterns that go off in the present but are traceable to traumatic events in the far-distant past.

Other people have called vasanas engrams, records, patterns, numbers, rackets, trips, old baggage, unfinished business, core issues, and so on.

As the twig is bent, the tree inclines. The vasana often determines our future pattern of growth.

In my case, an infant was wheeled into the kitchen at night, tied to the slats of the crib and allowed to cry (and scream) himself to sleep. I lived with the ghosts (the car lights on the walls), with cold once I kicked off my blankets, with rage, hatred, impotence, a sense of abandonment, etc.

The vasana that resulted contains all the sensory memories of the original event. I even recall the Felix the Cat clock in the kitchen, which I saw again perhaps forty years later in my Dad's apartment. I still feel uncomfortable seeing car lights go along a wall. And I have trouble sleeping to this day.

The vasana also contains conclusions and decisions reached either during or after the event.

I hear myself saying such things as "I don't need anybody," "in the end, we're all on our own," "no one really cares," "what do I have to lose?" - and more phrases like these that all track back to that event.

I'd tell people that my core belief about myself is that I'm unloveable. Well, now I see where that belief comes from. An infant decided he hated the world. Would that not lead one to see oneself as unloveable?

I honestly don't know how I was able to accomplish as much as I have with such a disabling memory always running slightly below consciousness. I have few friends and many find my bluntness objectionable, detect a certain distance and coolness, find me too intense, etc. So it's been a lonely life, all of my own making.

I've been at work on my vasanas since 1975 and still I'm only now getting down to some relief. And here's the kicker: I've only been to Earth a few times. How could one get so embroiled after only a few lifetimes?

Our vasanas cause us to see life in certain ways. They close us to other possibilities. They define the possible, the plausible and the probable.

Over time, we still respond to the commands created at the time of the vasana's creation - or after - without knowing why we're doing what we're doing.

I once ended a treasured relationship, purely acting out of the vasana's thrown decisions, even knowing as I was doing so that it wasn't what I wanted. But I could not see past the way the vasana told me life was or needed to be.

It's agonizing to see the result, know it wasn't what we wanted, but be unable to see what else to do, so blinding are our vasanas.

That was perhaps the heaviest price I've paid for responding to a vasana.

Werner Erhard's statement that what we resist persists has entered the language. Genele Boyce made the comment that what we perceive, we believe. Both very true, for me. Both relevant to our understanding of vasanas.

A vasana is at heart resistance to life, designed to keep us from re-experiencing the painful situation that the vasana stems from.

And it defines how we perceive or define the situation we're in. In all ways, it limits life and condemns us to live, appreciate, and desire only a small part of what life has to offer.

My brother Paul is fond of quoting Will Rogers to the effect that he had seen many tragic things in his life and some of them actually happened. So much of what we see only happens in our minds. And we multiply the unreality by telling and retelling our stories, until the polished versions we create stand in for what actually is.

We're very seldom mad at the person who stands before us. Usually the cause of our annoyance lies in the distant past.

If we project our negativity onto the person standing before us (and I have), it energizes the vasana, which then goes back inside with even more command value over us than it did. If we swallow our anger, it still energizes it.

The only thing, as Jesus noted, (1) that causes a vasana to lift is to observe it dispassionately, objectively, and allow it to work its way through us and then be released into wherever energy goes.

And that process may need to be repeated again and again.

Awareness is not neutral. Awareness dissolves vasanas. It's the only thing that will (short of giving it to the Mother).

It helps the process to name the feeling. In my case, naming the vague feeling I was experiencing wasn't easy. Finally I got that it was dismay. How many people are familiar with dismay? I wasn't.

It also helps to ask the mind to toss up a picture of the original incident. The mind is an obedient servant and will do that right away. We must grab that image as it flies by and accept it.

If we don't grab the first image that flies by, a second may never come or it may be irrelevant.

If we say, "No, that can't be it," and reject the image, again we may have defeated the exercise.

Vasanas are not logical, not rational. The way the event in the present may resemble the event in the past may not at first be obvious. It may be a color, a peripheral object, a special date. It's very difficult to "figure out" a vasana because it wasn't built using the rules of logic. It was built in response to pain.

Our job is to remain with the feeling and image until the vasana breaks open.

When it does, there may be anger, tears, agony, all types of strong emotion. We're to be with or remain with these feelings and everything that comes along with them, without projecting or interjecting, until the vasana completes itself.

At some point we may see the truth of it and that truth will set us free. We can guide ourselves in our processing by seeing whether we feel increasing release. If we do, we're headed in the right direction. If we don't, we're not.

I would have thought we'd be through with vasanas by now. I certainly thought I was. But I couldn't have been more mistaken.

Moreover, while Archangel Michael said that the Company of Heaven had taken away my anger connected to domestic violence, he also pointed out to me that the crib incident was much earlier. I should have guessed that the CoH may not have taken that piece of the puzzle away, or why would he have mentioned it?

The crib incident still had to be experienced. I'm going on the assumption that there may be more. It isn't time yet to hang up my vasana shades.

Although I've seen the contours of this vasana, the layers of which it's composed, some of the conclusions, decisions and commands that flowed from it, I'm still not completely through the re-experiencing of it. There hasn't been release. I'm waiting for it to burst forth again and allow me the chance to really feel it, hear it, and "get it" down to my bones.

Each time we re-experience a vasana like this, it releases some of its hold on us, until finally it goes.

Because a vasana can only be experienced when up, when I see myself in the midst of a vasana I tend to say "whoopeee!" That's my time to be clear of it. I welcome the opportunity.

That said, re-experiencing an upset does not feel any different than experiencing it in the first place. Either way we feel upset. So we have to remind ourselves that re-experiencing it is a good thing, even if it feels like hell.

What's the point of going through all this agony of re-experiencing our distant trauma? Well, if we don't, if we project it or introject it instead, we end up coralized, fozzilized, with a sclerotic heart and an arthritic brain, if you'll permit me.

But if we do re-experience them and cause them to lift, then we end up with renewed aliveness, tremendous satisfaction, restored self-expression, new buoyancy, more suppleness, joy, etc.

I can tell you that I'm experiencing more love at this moment than I have in months. I'm available to life, joyful, profoundly optimistic. If I didn't expect it to be so, I wouldn't have spent a lifetime studying vasanas and how to have them disappear.

Underneath our vasanas we're always already well. Our vasanas are the overburden that prevents enlightenment in some cases, or, when it happens, causes our enlightenment experience to disappear.

All our vasanas will disappear with Sahaja Samadhi, which is the level of enlightenment reached at full Ascension. But I'm no longer convinced that the Ascension we'll experience on entering the Fifth Dimension is Sahaja.

I actually think, based on knowledge of the Mental Plane, the name given to the Fifth Dimension on the other side of life, (2) that Sahaja comes at a higher subplane of the Fifth Dimension than the first. But we'll see.

I also say that because most people's bodies probably could not withstand the energy that Sahaja would bring. After all, we're doing this for the first time in the universe - ascending en masse in the physical body. And that has to have special conditions attached to it, such as not burning up the body. But of that, I know little and am watching to see how events unfold as we all are. (3)

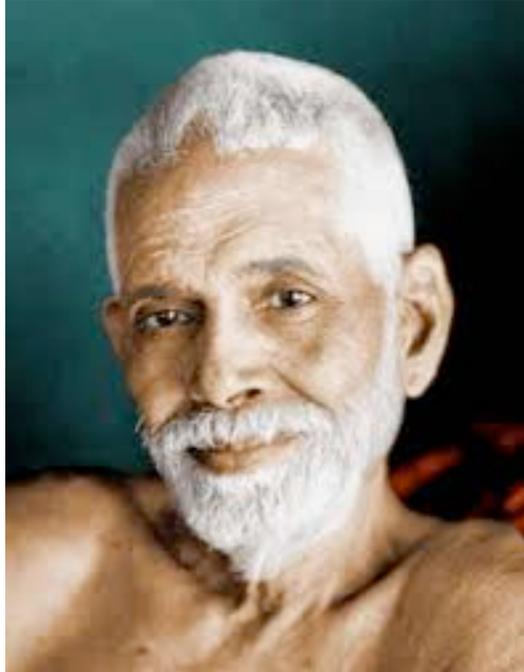
Footnotes

(1) "Jeshua via Pamela Kribbe: The Third Way, " Jan. 26, 2014, at <http://goldenageofgaia.com/2014/01/26/jeshua-the-third-way/>.

(2) See the sections of "New Maps of Heaven" on the Mental Plane at http://goldengaiadb.com/New_Maps_of_Heaven.

(3) For more on vasanas, see "On Processing Vasanas" at <http://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/>.

Sri Ramana Maharshi on the Problem of Our Habitual Tendencies



Sri Ramana Maharshi

Sri Ramana Maharshi discusses the prime problem we face in encountering the spectacular changes that are fast approaching. That problem is what he calls our latent tendencies or vasanas. (1)

They're tendencies or habits of the mind, that lie dormant or latent in us, until awakened by a triggering memory.

They constitute our body of automatic, knee-jerk ways of responding to things.

We think we're being spontaneous, but really we're following the same old grooves created long ago in response to earlier painful incidents and memories.

Some of our ways of conceptualizing our latent tendencies or vasanas hide the nature of the mind and may not serve us.

For instance, it isn't that we have a separate good side and shadow side, as many of us Westerners say. Sri Ramana explains that, instead, we have a serial sequence of auspicious and inauspicious vasanas that play on the one mind, making it seem compartmentalized.

"There are not two minds - one good and the other evil; the mind is only one. It is the residual impressions that are of two kinds - auspicious and inauspicious. When the mind is under the influence of auspicious impressions it is called good; and when it is under the influence of inauspicious impressions it is regarded as evil." (2)

Vasanas keep our mind outwardly directed, Sri Ramana says:

"All the age-long vasanas (impressions) carry the mind outwards and turn it to external objects. All such thoughts have to be given up and the mind turned inward." (3)

Many vasanas affect us negatively, but not all do.

Before citing Sri Ramana here, let me explain his terms: mukti means liberation and Sahaja means our natural state of permanent enlightenment, rather than Brahmajnana, which is temporary enlightenment (specifically, Brahmajnana means "God-realization," but it does not last while the more evolved stage of Sahaja does).

"Vasanas which do not obstruct Self-Realization remain [after Self-Realization]. In Yoga Vasistha [a Hindu text] two classes of vasanas are distinguished: those of enjoyment and those of bondage.

"The former remain even after Mukti is attained, but the latter are destroyed by it. Attachment is the cause of binding vasanas, but enjoyment without attachment does not bind and continues even in Sahaja. (4)

Sadhu Arunachala, the Englishman A.W. Chadwick, asked Sri Ramana to explain how enlightenment could be won and lost.

"Before I came to India I had read of such people as Edward Carpenter, Tennyson and many more who had had flashes of what they called 'Cosmic Consciousness.' I asked Bhagavan [Sri Ramana Maharshi] about this. Was it possible that once having gained Self-Realization [for the individual] to lose it again?



Sadhu Arunachala

"Certainly it was. To support this view Bhagavan took up a copy of Kaivalya Navanita and told the interpreter to read a page of it to me.

"In the early stages of Sadhana this was quite possible and even probable. So long as the least desire or tie was left, a person would be pulled back again into the phenomenal world, he explained.

"After all it is our Vasanas that prevent us from always being in our natural state, and Vasanas were not got rid of all of a sudden by a flash of Cosmic Consciousness. One may have worked them out in

a previous existence leaving a little to be done in the present life, but in any case they must first be destroyed.

"One may have worked them out in a previous existence leaving little to be done in the present life, but in any case they must first be destroyed." (5)

I remember during my early years of encounter groups, enlightenment intensives and est, having one transformational experience after another and then losing it. How devastated I was (same for you, I'm sure). Later, Werner Erhard used to joke about it: "Get it, lose it, get it and lose it" he'd say. After that I settled down on the matter.

Ordinarily, in pre-Ascension times, we would not stop "getting it and losing it" until Sahaja, as Sri Ramana indicates. With Ascension, we'll get it and not lose it.



Adyashanti

Unlike people who experience enlightenment and then lose it, Sri Ramana Maharshi experienced enlightenment once and never lost it..

Incredibly, it isn't even accurate to say that he "sought" enlightenment. It more or less came to him without any formal spiritual practice or sadhana.

He may have been describing himself when he said, above, that "one may have worked [the vasanas] out in a previous existence leaving little to be done in the present life."

As Arthur Osborne explains:

"Such an experience of Identity [as the young Ramana Maharshi had] does not always, or even normally, result in Liberation. It comes to a seeker but the inherent tendencies of the ego cloud it over again. ... The miracle was that in the Maharshi's case there was no clouding over, no relapse into ignorance: he remained thenceforward in constant awareness of identity with the One Self." (6)

The conventional wisdom is that we cannot and will not be liberated (i.e., experience mukti) until we rid ourselves of all our inauspicious (not our auspicious) vasanas. Says Sri Ramana: "Only one who is free from all the latent tendencies (vasanas) is a Sage." (7) Says Sadhu Arunachala: "So long as one single vasana remains, good or bad, so long must we remain unrealized." (8)

This viewpoint may have held for our years of dualistic existence, but it may not hold during our Ascension climb. Remember that Archangel Michael said at the beginning of this month (September 2010) (9) that the rising energies will in fact rid us of our vasanas,

But, until that time and after the galactics land, we'd do well to observe our automatic or habitual responses to things and simply know that these are our vasanas and should not be blindly followed.

Footnotes

(1) "Vasana" is a Vedantic term for a persistent reaction pattern triggered by a current upset which resembles a past upset.

(2) Ramana Maharshi in Anon., *Who Am I? The Teachings of Bhagavan Sri Ramana Maharshi*. Sarasota, FL: Ramana Publications, 1990.,16.

(3) Ramana Maharshi, Gems from Bhagavan. Comp. A. Devaraja Mudaliar. Tiruvannamalai: Sri Ramanasramam, 1985. chapter 8.

(4) Ramana Maharshi, in S.S. Cohen, Guru Ramana. Memories and Notes. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 89.

(5) Sadhu Arunachala [A.W. Chadwick], A Sadhu's Reminiscences of Ramana Maharshi. Tiruvannamalai: Sri Ramanasramam, 1961., 45. (Hereafter SRRM.)

(6) Arthur Osborne, The Collected Works of Ramana Maharshi. Tiruvannamali, 1979, iii.

(7) Sri Ramana Maharshi, Spiritual Instruction of Bhagavan Sri Ramana Maharshi. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974, Chapter 2, Question 26.

(8) Sadhu Arunachala, SRRM, 22.

(9) Archangel Michael, "Shine Your Light - Share Your Vision (Important Message)," at <http://goldenageofgaia.com/2010/09/09/archangel-michael-shine-your-light-share-your-vision-important-message/> where he says:

"New pathways in the brain are opened as you begin to unlock the light packets of wisdom and your history stored in the higher-dimensional levels of your Sacred Mind. The old pathways and painful memories of your third- and fourth-dimensional past begin to fade, and you will find that it becomes more and more difficult to remember the failures and suffering of your past lives.

"Have we not told you that you are healing the past as you spiral into the future? You will remember who you are and your history, but only the positive, harmonious events."

If I understand him correctly, these statements mean that we will not only be relieved of our karma prior to Ascension, but also of our vasanas.

Approaches to Clearing Vasanas



Beckow's Theorem of Awareness and Tension

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

The ultimate traumatic incident in this for me was when a fire broke out in a planetarium. My mother was killed years before 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 (the only person who had) and headed for the door. My tension went up and my awareness went down.

When we store away tension in our bodies by swallowing and packing it away, 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.

Approaches to Clearing 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.

Hypnosis or meditation (especially, Vipassana, aims to actually eradicate 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 and contextual work 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 conditioned ways.

To erase the vasanas, 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 no vasana remains. Then the sleeping volcano will not erupt again.

Take a deep breath and, 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 have processed a vasana successfully. If you have, you should be able to breathe easily. If your breathing is labored, there may be 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're on the right track. If you're more mired in upset, the truth has not yet been spoken.

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.

And most of us have seen people like this – innocent, blithe, spontaneous, uninhibited. They resemble children and I'm sure 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 about them than some people, 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, there are articles on the Golden Age of Gaia site about the upset clearing process I use to process them. It's worked for me for years to reduce my store of vasanas and, as far as I'm concerned and with pun fully intended, it's been a lifesaver. (3)

Footnotes

(1) "Understanding Soul Contracts – Part 1," November 18, 2010, at <http://goldenageofgaia.com/2010/11/18/understanding-soul-contracts-%e2%80%93-part-1/>.

(2) See "How to Handle Unwanted Feelings: The Upset Clearing Process" at <http://goldenageofgaia.com/2011/04/25/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

Core Issues

Everybody Leaves Me: An Introduction to Core Issues



Why are core issues so important? Well, imagine a small motorboat with a 2,000-pound anchor lowered into the water. It's not going anywhere.

Core issues as Linda Dillon calls them, or root vasanas as I've called them in the past, are like 2,000-pound anchors on us.

As long as we don't get them up and out of ourselves, we cannot get the boost to let go into the higher vibrations.

Linda is running a course on Core Issues in the middle of October. There aren't many courses on the subject on the planet. It's much needed, in my opinion.

Let's have a look at what core issues are.

A core issue, or what I've called a root vasana, has these features:

1. An earlier, traumatic event.
2. The memory of all the actions, words, sights, sounds, smells or any other phenomena that impressed themselves on us relative to the event.
3. A conclusion that was reached.
4. A decision that was made.
5. An automatic behavior pattern that was created in response to our decision.
6. The memory of all related incidents down through time.

My mother was once beaten unconscious by my Dad. When it happened, I was around eight years old and I concluded that my Dad was a monster. I decided to hate him and I said to myself that I could not help her at that moment but I would one day.

The beating is the earlier, traumatic event.

That my Dad was a monster was my conclusion. Other common conclusions that people reach out of their trauma are that you can't trust anyone, everybody leaves me, no one loves me, etc.

That I'd always hate my Dad and that I had to help my Mom some day were my decisions.

My response was an automatic behavior pattern of rescuing women. Whenever I saw a women being attacked, I waded in.

And now I've created a Gender Equality Project to end gender inequality and persecution on the planet. That too is in response to vowing to help my mother some day. So there are upsides and downsides to a core issue.

But the rescue script gets me in plenty of hot water. Women may not want to be protected. I lose my neutrality and get emotionally hooked and triggered when I see violence happening. There are all kinds of ways I leave my center, my balance, and get hooked. And when I get hooked, nothing works.

There are so many ways being taught today to manage and eradicate our core issues that people have a range of choices.

One that I like is to find a really great listener (very rare these days) and talk about it until the lightbulb goes on.

Another is to process it. That means naming the feeling you feel, because memories are stored in the mind in file drawers under the name of the feeling.

Then experience the feeling and ask the obedient mind to send you a word or picture that identifies where this feeling originated.

Take the first word or picture offered and go back to the incident in your mind and experience it through completely. The core issue will let go a little more each time you do this and you get faster at doing it.

Another approach is to tell the truth about how you feel, what you know, etc. The truth will set you free. On the macrolevel of existence, it sets you free from the wheel of life and death. On the microlevel, it sets you free from the upset, unwanted condition or core issue.

Actually that's not quite true. Very few core issues yield to a single session's work. We keep having to dig deeper into them because our experiencing of them is not that deep.

It might take an incident such as a mother lifting a car off her child to reach down deeply enough and release oneself from one's own belief and get the job done. The job would be to get underneath the core issue.

There are other things that can be done. One is to solicit feedback. Ask people how they perceive you. Try on what they tell you. Test it out. See if it fits.

If it fits, own it. "Yes, I can be a jerk at times." "Yes, I get stingy when I run low on money." Acknowledging our own failings only hurts for a few seconds. And then we're free of the pain and that way of being.

Once we raise our unworkable patterns, core issues, etc., to awareness, they become an order of magnitude more difficult to run on others. Again we emerge, emerge, emerge from the house that core issues built, which I've called the constructed self.

What the body does with our core issues is to create muscular tension in the body appropriate to the issue. If we're belligerent, we may be clenching our hands a lot. If we feel suppressed, we may be clenching our jaw. If we feel people to be a pain in the neck or a pain in the ass, guess what?

When our muscular tension goes up, our awareness goes down. Just at the time when we needed our awareness, we don't have it. Telling the truth releases the muscular tension from our bodies by revisiting our response to the original incident and experiencing what needs to be experienced to bring release. What fazed a youngster may not faze an adult so it may be much easier as an adult to complete the experience of a core issue. And the energies also help.

We are nowadays emerging, expanding, adding on, adding on, adding on. We're entering a brave new world, truly. And what we leave behind are our core issues.

Tectonic Vasanas, Core Issues and the Constructed Self



I mentioned last week that a friend had had a reading through Linda Dillon and his guide had said that we were all down to core issues.

I had a core issue rise for me last week and perhaps I could say a little about what I learned.

I called the vasana "tectonic" rather than "volcanic" because it was so huge. It revolved around the trauma I felt when my father hit my mother a second time and she left the family home forever. Of course I went with her and that ended my relationship with my father, at least emotionally, and with life as I'd known it.

I've never experienced that vasana going off before. I was not even aware that I had a vasana around my leaving the family home.

My vasanas usually trace back to the first time my father hit my mother when I was seven or to my mother's death when I was twenty-one. I can see that this particular vasana needed to go off. It was definitely a core issue and needed to be known and released and everything like it is probably being released at this time.

But it wasn't pleasant for me and it wasn't pleasant for others around me.

So let me share some of what I learned from the experience.

The first thing is that the time between trigger and final explosion was a week. It often takes some amount of time between the triggering event and the final Krakatoa. But a week may be the longest it has ever taken me. A second vasana also went off and I thought I was done with the uproar after I sourced that one. Little did I know.

Had I known there was a subterranean issue going on that would shift the Earth under my feet, so to speak, rather than just explode like an isolated volcano, I would have sought out a listener and gotten to it. But I didn't know this tectonic vasana was even there.

I became aware of it when I awoke one morning at 5:55 (nice number) saying the word "unforgiveable!" to myself. Knowing how to work with vasanas, I didn't attribute that word to a dream but knew it was the key to a vasana, so I allowed the picture attached to the word to come up and what bubbled up was me walking up the stairs to my old house. Volcano 21

That was the last moment I ever lived in that house because Dad met me at the door and told me that Mom had left. I'm not sure if he told me to join her or I just did. But I did leave to join her.

I never set foot in the old house again except to remove some of my things. And I set out on a life without Father, without comforts because we were very poor after that, etc., etc.

So this vasana was based in what Werner Erhard would have called a Number One Upset, characterized by shocking loss. All my life has been shaped by the first instance of climactic violence from Dad, when he hit her and she dropped unconscious to the ground.

That had me follow a path in life that ultimately led me to be a human-rights decision-maker or refugee adjudicator specializing in gender issues. I have been unaware of the impact of this second instance of climactic violence because this vasana had never gone off.

When the final eruption went off as soon as I heard the word "unforgiveable!" I vented for half a day, including throwing up and being livid with rage and hate. Following that I had a long talk with a friend, one of the few people I know who is both outside her constructed self and a very good listener, got the whole thing out on the table, which allowed me to see all the factors at play and resulted in my confusion going away and peace returning.

So even though I know a fair amount about vasanas, I did not see that a second vasana was at play here. And the delayed reaction of a week is a fairly long fuse time for the final eruption.

The fact that I too am outside my constructed self meant that things could move ahead without secondary effects occurring. For instance, I didn't have the monkey on my shoulder commenting on events, saying "you should feel guilty about that" or "don't you feel abashed about this?"

I could just move through things without Constant Comment, the voiceover, the generalized other. That made recovery quicker and cleaner - for me. Didn't make it any easier for those who had to put up with me.

It's noteworthy to see that one can be outside the constructed self and still have vasanas. The constructed self is a residue, a precipitate, a product of vasanas. When we have a vasana go off and we don't complete it, but instead project it onto others, we often reach a conclusion about life and make decisions based on that conclusion. The decisions we make add a fresh twist or layer to the constructed self.

Take away the constructed self and you don't eliminate all vasanas. Even enlighten yourself to Brahmajnana, seventh-chakra enlightenment and you still don't rid yourself of vasanas.

Go one stage of enlightenment higher - sahaja samadhi, where the kundalini reaches the hridayam or spiritual heart - and you become a siddha, which means "boiled." A siddha is a perfected being.

The temperature of that enlightenment is metaphorically high enough to boil the seeds that the vasanas are, the seeds of future action, and we are at last free of them. And also liberated from the need to be reborn as we will be free in the Fifth Dimension.

But until then, we still have to wrestle with our vasanas, sometimes even (or perhaps often) from past lives.

So we've talked about tectonic vasanas, core issues, and the constructed self. But there's also the factor that our personal power is returning, which only adds to the confusion and potential destructiveness of the whole affair. It can be daunting to see a person who is experiencing a return of personal power having a tectonic shift. And it's confusing to the person having the ground move under his feet.

So it was altogether what so many of our higher-dimensional friends have called a "chaotic" time. Not pleasant for any of us to go through. And magnified and reflected in the outer world, where we've just seen a false-flag operation which was not anywhere near as destructive as 9/11 was, but is still being engineered for maximum effect. The outside seems to mirror the inside for chaos.

There is also the factor of lightworkers clearing for the collective but that wouldn't make it any easier to abide such an eruption as mine was. Being outside the constructed self means I'm returning to peacefulness much quicker than I'd have predicted but I'm going to rest today and make the transition later back to normal life, so to speak. For now I need to cradle myself in the arms of whatever angels have hung in with me.

And, as always, the synchronicity factor would have it that I have a reading with Archangel Michael today and will probably learn much more about this episode and about the false-flag perhaps.

Addressing Key Vasanas



Oops! Too many vasanas!

The rising energies have been taking care of a lot of our day-to-day worries and grumbles - at least they have for me. The love that is washing the Earth as each new set of portals opens, the last I think having been on 10/10, is raising our consciousness.

But some key vasanas - some deeply-ingrained habit patterns, sleeping volcanoes or command-value records (as Werner Erhard would have called them) - remain and they're stubborn and persistent.

To get at these key vasanas is difficult and I imagine some of the more shocking or convulsive experiences we're having about now are designed to bring them to the surface.

I have one of these deeply-ingrained latent tendencies and I'm watching it continue to play itself out at this time. It feels identical to me. There's no

space between it and me for me to get even the sharp end of a crowbar in. I have no leverage with it. It and I are one, so to speak. Let me describe it perhaps so that we can see how these mischief-makers work.

Every parent has certain things they say to "motivate" their children, to have them "learn a lesson," etc. Few of them know the results of using these "motivating" techniques. My Dad had one and, in using it, he was no different than our neighbors or anyone else of his generation of the early fifties.

When he wanted me to do something I wasn't doing to the extent he wished, he would call me a "lazy, no-good good-for-nothing." It worked but unfortunately it stuck.

All through my life I became a huge producer to prove my father wrong. I'm not trying to take away from my mission in life, just as we all of this generation came here to do a task and have a mission. I'm also not trying to denigrate my capacities. But there's an element of it all that's nonetheless robotic, automatic, and is designed to show my Dad that I'm indeed not a lazy, no-good good-for-nothing, to "prove" myself.

Dad isn't even here any longer. He's on the Astral Planes having the time of his life exploring. Most people convalesce when they arrive, but not my Dad. The minute he hit the vestibule, though he was 91 years of age and had been in the hospital for the last two weeks of his life, he was off to peek and poke into every nook and corner.

He was definitely never a lazy you-know-what!

But this isn't about my Dad and it isn't really even about me. It's about the same process that everyone faces - the tendency of the mind to take snapshots and require itself to live in reaction to past events and become an automaton to avoid pain and enjoy only pleasure.

So what's the answer to the rise now of our key vasanas? It's the same answer that solves all these difficulties. It's the amazing and poorly-understood solvent called awareness. We think matters are accomplished by effort, strenuousness, physical activity. But spiritual matters like the

erasure of vasanas is accomplished by the passive bestowal of awareness on what's there. Emotional knots are dissolved by the solvent of awareness.

So I'm watching this key vasana, this lifelong determination to avoid being lazy. I'm observing its rise within me and its falling away. I'm bestowing awareness on it and loosening its grip on me. I'm allowing it to come and go, rise and fall, and as I do it relaxes its hold on me.

This is made easier by the love that we're all simmering in as the vibrations rise around us. And it becomes a labor of love in the face of today's expanding light and joy. I'm determined to sidestep the need for a shocking or convulsive event to have me loosen this last-remaining but centrally-important vasana from my mind. I'm "being" with it, allowing it, accepting it.

And I'm laughing at myself - the ridiculous picture of me producing reams and reams of paper for so many years. I will move from being the servant of this vasana to being the master of my self. And I'll move there gracefully and gently. Long live the good-for-nothing who turned around whatever situation those events were meant to address, whatever role they played in my life-contract.

And three cheers for all that came out of it. It was fun and here I am at the end of it all, looking back, and feeling satisfied.

There are various views on core issues. Some people think we have only one, or that there is one core issue that we agreed to take on for the collective eons ago, or that one core issue underlies all others and is the "head vampire."

I saw the core issue that I agreed to take on eons ago, and I saw several others as well, one of which has stubbornly resisted processing.

So I guess I fall into the camp that says we can have many core issues. The human mind is ingenious and does not respect limits so why could we not have many?

In working through each of these core issues with the help of a competent friend, I saw both the issue and the flip side.

Linda Dillon has called core issues "motivators" because they send us in certain directions. They also have a "flip side." That is, we find ourselves in an issue relative to ourselves, but it propels us to develop certain qualities relative to others.

Apparently I took on eons ago the core issue I call "unforgiveable." I walk around with a residual feeling playing at a low level that I am somehow unforgiveable.

I have no recollection of anything that I've done in this lifetime that would give rise to it and I have "sourced" it for some time now, without success.

I've been told that this is an issue I took on in the distant past to source for the collective.

The flip side is that, apparently, I've developed what Buddhists would call a paramit, virtue or quality of generosity. I can't actually say I've developed a paramit of forgiveness. I was actually known as a person with a long memory rather than a short one in that area.

But nonetheless the development of generosity on the flip side of or out of response to this vague, low-level feeling of guilt and shame that comes with feeling unforgivable is a blessing.

I was able to source or complete the core issue of unforgiveability.

But more and more issues presented themselves in the course of this “null day” and the day that followed.

You already know about the issue “Nobody listens to me,” which arose from being the runt of the little whom no one paid much attention to. That one yielded to processing.

The angry person who had watched domestic violence and been the victim of it I mentioned yesterday too. Let me come back to that because that has not yielded to processing and I’ll tell you why.

The flip side of that one was I became the world’s policeman - defending anyone who was being attacked by another, but especially women and becoming fully fight-ready when I perceived myself under attack.

Another core issue I had identified months ago: “I don’t need anybody.” Out of that one I became a loner.

The flip side was that I’m not a needy person. If a person is busy, I have no problem letting go of a request for contact, etc. I can always accommodate people needing time or space to themselves so I can be a good, non-demanding friend to have around.

Another is “I won’t keep the family secrets (lies).” My family had really bad arguments and then put on a false front that we were one happy family (we were not). I found that so repulsive that I promised myself I would not keep secrets.

The flip side was that I became transparent and refused to lie about how things were. I was able to process that one as well, while still keeping the gains made on the flip side.



And I became the Humpty Dumpty man

Another one was that my Dad, colorfully, used to call me a “lazy, no-good, good-for nothing.” The flip side was that I became the world’s most prolific producer, a workaholic, a person for whom his output defined who he was (as you can see in the library attached to this site).

Steve, when are you going to stop?

So our core issues are a negative attribution made of us which we compensate for by developing qualities that are usually the opposite or the flip side of the negative attribution.

Both the negative attribution and the positive flip side shape our characters. Now we need to let go of the negative attribution, which we’ve internalized. But we don’t need to let go of the paramit or virtue that we’ve developed.

In fact the value of having chosen before life to place ourselves in a situation where this negative attribution would occur is that we motivated ourselves to develop this paramit or virtue and to put it into practice.

So now to the last core issue I saw on this chaotic “null day.” I sum it up as “Don’t mess with me.”

I was the youngest of the family and got kicked around a lot. I was a bright young student with an October birthday so I was usually the youngest in my grade ... and got kicked around a lot.

My Dad made me a target, he told me in later life, because I looked like my Mom and so I became the stand-in for her. Sort of like kicking the dog. Or he might take something from her, but not from me.

Any way you look at it, I agreed to subject myself to a fair amount of violence.

At the same time my Mom also sustained a fair amount of violence and I promised to help her one day.

So this desire to protect myself, and what later became “women” rather than my Mom (who by that time had taken leave of the planet) became mish-moshed together, which is one reason why I have difficulty sourcing it.

When I try to let go of the anger that arises in me, I come up against the fact that my being the policeman of the planet shows up like a sacred vow I made to my Mother at age ... whatever. 7, 8, 9, 10.

Last point: Certain circumstances can complicate the processing of a core issue. In my case I was dissociated from age 7 to age 42 because my Dad shouted at me from such close range that I shattered as a personality at age 7. I became the Humpty Dumpty man.

There were two "me's" who didn't know each other existed. They met when I was 42 and a friend said that I had the profile of an abused child.

The two me's raced to the forefront at the same time to say “yes” and metaphorically looked at each other and said “Who are you?”

I erupted in a volcano of anger at that moment. It took years to complete the process of putting Humpty Dumpty back together again.

The upshot was that there was no one person who would take responsibility for me and my core issues. Moreover there was not a stable personality base, no one strong enough to take the reins and see to what I needed to do,

But there again, the flip side was that I went into one growth course or workshop after another and learned the skills of the growth movement. The writing I do today derives from all I learned there.

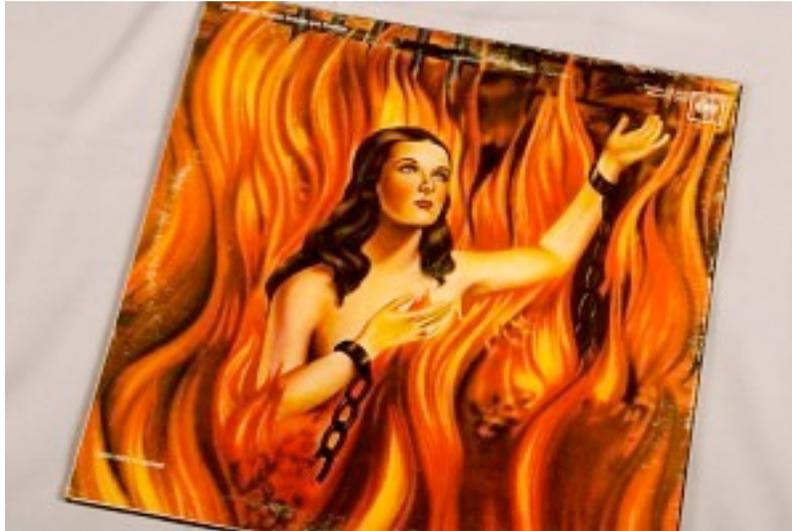
The angry edge I had lies below so much that is “everyday” today. I was talking to my bank manager yesterday and heard it at a very deep level. And I believe he recognized it too and shied away from me.

It colours so much about me. And it has long, long ago outlived whatever usefulness and survival value it may have had.

So I plan to do a kind of sacred ritual and ask my mother formally to release me from my vow to continue protecting her and hope that removes the lynchpin that keeps me being policeman to the world.

I don't feel totally complete and won't until I source the residual anger I feel that still colors my self-presentation. But I do feel years younger from having sourced the other core issues.

How Our Core Issues Become Our Scripts



I was looking at this album cover (Suzanne, Leonard Cohen) the day I received the phone call that my Mother had died in a housefire: Traumatic event

We may be in the final push before the first wave of Ascension and core issues are flaring all over the place.

So many are in the thick of it that some things are becoming clearer. For instance, I've never seen more clearly the relationship between our scripts and our core issues.

A script is a set of conclusions, decisions and commands that we generate which come to define the way we live our lives.

What I'm seeing is that we take our core issues and project them out into the world and the world feeds back the results to us. We get, over and over again, the very thing we hate, fear, don't want, etc.

But what I'm also seeing is that we make our cores issues into a script and then live out that script as if it was our assigned lines in a play, the character that we stay in, the plot we're immersed in, etc.

I could cite other people's cases but, if I did, I'd be perpetrating and it wouldn't be fair. I'm going to have to stay with my own.

In my case, my Mother was beaten by my Father and I said, at age 8 or so, to myself: "I cannot help you now, Mother, but I will some day." Store that away because there's more.

Then my Mother left my Father and went downhill. Finally she ended up with a cigarette in bed and ten sleeping pills in her stomach and the house went up in flames.

As an aside, the day I received the news, I was listening to Leonard Cohen and holding the album cover on which "Suzanne" appears. That's it in the upper-left-hand corner. My Mother had died in a housefire and I was holding this album cover when I received the news.

I looked out the window and all the buses were still running and people were walking the streets - and my Mom had just died! How could they continue as if nothing had happened?

At that moment I told myself that I had not done enough to rescue my Mother from her decline. So now we have an instance at age 8 when I said I'd help my Mother some day and her death at which I concluded that I hadn't done enough to rescue her.

At that moment my script was born. My character became that of a rescuer of women.

I projected my script outwards onto the world. In personal relationships, I screened the women I met and, my compassion invoked, chose to relate to those whom I thought needed a rescuer. (None did of course. It was all my projection.)

Now I'm about to start a project which is about a global "rescue" of abused and persecuted women. (1)

While I find "rescuing" meets a need of mine, if I allow it to lock me in, then I become as cardboard a character as anyone else who lives from a script.
(2)

In my case tragedy has served as the basis for my script. In other cases, it might be physical or sexual abuse. None of us are usually aware of our scripts although they're crystal clear to others around us. We're invisible only to ourselves.

In the worst cases, we can be totally ignorant or in denial of them.

Well, all the negative aspects of that will pass if events go as suggested on Sept. 28. Our vasanas in total won't lift until later down the road - after Sahaja Samadhi. Sahaja comes some time after Ascension, (3) as the Divine Mother once made clear:

Steve Beckow: Can you talk a little bit more about the sudden aspect of ascension, please?

Divine Mother: It is that feeling — well, it is more than a feeling; it is knowing; it is ignition — it is that feeling that you have been switched on to a different frequency, and it happens suddenly. ...

SB: But that is not Sahaja Samadhi, Mother, is it? When does Sahaja Samadhi occur?

DM: It occurs with a more gradual awakening and lifting up. So there is the abrupt "I am not the same," then there is the working and the anchoring, the integration, then there is another jump, and another jump, and another jump. And you don't know it — well, some of you do — but you are leap-frogging. And then you will be there.

SB: Now, are those jumps equivalent to sub-planes?

DM: You can think of it as sub-planes, dimensional sub-planes, yes.
(4)

Each plane or dimension - such as the Fifth - is composed of subplanes. Ascension is our entry into the Fifth, but Sahaja comes one or more subplanes into the Fifth. So our issues will be with us, in a more relaxed way, for a little while yet.

So I now see how our core issues become our script. Now the work is to:

- (1) raise that script to awareness,
- (2) act it out thereafter from a point of awareness
- (3) until I've finally had enough,
- (4) let it go, and
- (5) act spontaneously again, rather than from the conditioning of my script.

What I don't get done before Sept. 28 will probably no longer be a barrier, but a very slight memory. I love the awareness game so I'll likely work on my script until the last moment and then joyfully let it go.

Footnotes

(1) The Gender Equality Project, to start after the Reval.

(2) I can now joke about it. I told a friend yesterday that I would rescue her but she was my last one. I wouldn't take on any more. We both laughed at that. It does help to be able to laugh at our scripts.

(3) Sahaja Samadhi is a permanent heart opening and happens deeper into the Fifth Dimension that we'll be as of September 28, if reports prove accurate.

(4) Ignition is the "snap" at the moment of Ascension. "The Divine Mother: We are Creating a New Species of Humans," channeled by Linda Dillon, July 10, 2014, at <http://goldenageofgaia.com/2014/07/12/the-divine-mother-we-are-creating-a-new-species-of-humans/>.

Resist, Resent, Revenge - Part 1/2



Credit: www.lifetletloose.com

As a student of awareness, I know that my proper subject of study is me and, as a journalist, my proper partner for sharing is you.

So let me look at a pattern in my own behavior that I'm investigating in order to let go of.

Everything hid shall be made plain. Why would I want to hide anything that's only going to come out later? Fear of ridicule, yes. But being free of this stuff is so much more rewarding than fearing ridicule.

I also want to say, if I can talk about these topics, hey, so can others. There's no need to keep polishing our image when it never worked in the past and won't work in the future.

The response pattern is called “resist, resent, revenge.” (1) It's a subtle and yet pervasive behavior pattern in our society.

I see it as one strategy in an agenda of desire and control. The person who employs it usually wants what he (or she) wants when he wants it. And he uses control to get it.

I wager that most 3D people have tried to use control in some situations, no matter how subtly. Many people were just better at it than others and never got called on it.

The one who controls expects others to bend to the service of his (or her) desires. This pattern is usually associated with an exaggerated sense of self-importance and self-servingness in most explanations.

The person who chooses this pattern opts for a lack of self-control coupled with a desire to control others. Left unchecked, it develops into an inflated sense of entitlement and an almost infantile tendency to demand. It's the epitome of Third Dimensionality.

I notice that I don't derive the resistance pattern from just one parent's modeling but from both. When I want to control, I take a plank from any abandoned structure I can find. It's the valuing of control that's the family legacy.

And the legacy of most families at that time. I'd lay in bed at night listening to the neighbor smack his kid and it was way worse treatment than I got.

While I'm in the grips of this pattern, I feel all the emotions attached to it - irritation, anger, separation, angst, hatred, vengefulness, etc. And I justify what I do by pointing to the feelings. I feel irritated so it's OK that I act objectionably. If I feel bad enough, then anything goes.

I was going to say "within reason" but that's the whole point. How far one goes in their quest for control is the critical question in our society. Some people are grumpy old farts; some people are opportunistically violent; some people are sociopaths. All of them have this pattern.

How far anyone went in our 3D society was always what needed to be predicted. Many television programs are aired about people who failed to predict well.

My defence when I used this pattern was what Eric Berne called “Look What You Made Me Do.” (2) You made me mad. You made me anxious, etc. No personal responsibility here and hence no personal power.

When I'm running this pattern, I'm betting on the wrong horse.

(Concluded in Part 2.)

Footnotes

(1) The concept comes from Werner Erhard.

(2) Eric Berne, *Games People Play*.

Resist, Resent, Revenge - Part 2/2



Credit: www.ksl.com

(Concluded from Part 1.)

There's a relationship architecture that this pattern fits into. I remember seeing it in my family of origin.

When control is assured, things went well and everyone was happy. When one person refused to be controlled, things broke down, slowly or rapidly. But usually rapidly at the end, with a kick or a swipe.

There was also a cyclical pattern to the abuse in my family. Calm/disagreement/explosion/separation; calm/disagreement/explosion/separation. Calm was usually purchased at the expense of doing something together: trip to Disneyland, trip to Montreal, etc.

The pattern is so much a part of my "seeing" (my always, already listening) that it's taken a paint scraper to make this much of a crack to allow me to see into it.

One reader called it an always, already listening. (3) Yes, a pre-existing filter through which we see and hear things. It determines how we hear, what we hear, etc. And how and what we hear is always, already the same.

Where are the entry points here? Well, of course, I can ask the Mother to have this taken from me.

I can use St. Germaine's violet flame on it. I can invoke the Law of Repulsion. And I may.

But as a student of awareness, I'd rather start by using my awareness as the tool by which I neutralize or remove it. Going that route increases my discernment.

Where's the entry point? Paradoxical intention? Paradoxical intention would have me try the shoe on and see if it fits. Rather than resisting the label, I can get into it to see what insight that produces. Let me try it.

OK. I want to resist. I want to resent. I want to revenge.

Resist - I'm the chief of the resistance forces. I have the reflexes of a warrior, which are to resist. No one knows how to resist like I do.

Resent - I have an elephant's memory. Step on my toes and I remember it for the rest of my life. Santa has nothing on my gunnysack. I resent opportunistically, eternally and implacably.

Revenge - Revenge is sweet. I like the feeling of satisfaction one gets. I trot out all my commonplaces: I showed him. I taught that fellah a lesson and so on. I can see why people might choose to go off the rails.

OK. So what did that use of paradoxical intention do for me?

I feel sad at the picture I've painted of myself. It's not a pretty picture if only a fraction true. The mere drift is depressing.

I wouldn't have seen that had I not acted it out.

I feel very sad and may allow these feelings to play out over the course of today to see what they produce and where they lead.

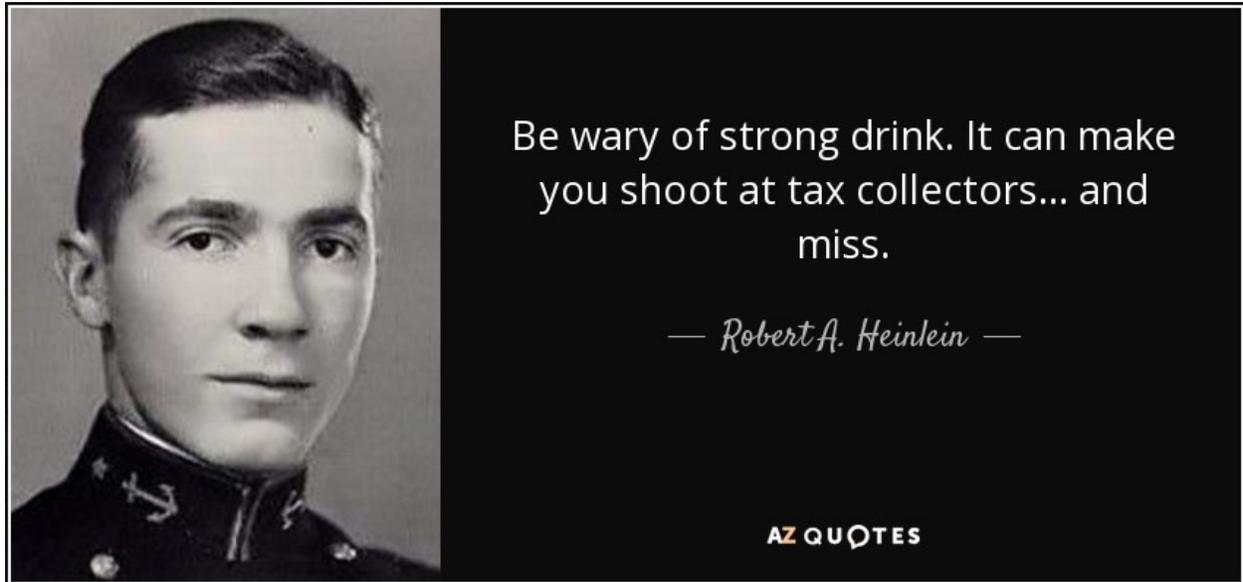
If only because this pattern ignores the Law of Freewill, there's no future in it, never mind the objectionable nature of it.

It's taken an infinite amount of observation to see even this far into it. There's a lot more but it'll take much more minute watchfulness to uncover it. But then that's what a student of awareness does.

Footnotes

(1) After Werner Erhard.

Why Is It So Hard to Do the Right Thing?



I'm in the midst of a revolution in outlook at this moment. It cuts across the importance of so many other things that I'm practically at a standstill with my life.

A question I've had all my life is: "Why is it so hard to do the right thing?" And the paradigmatic breakthrough has me now see why it is.

I see that the feelings associated with "doing the wrong thing" are pleasurable and the pleasure we derive from doing them is what keeps us doing them, time after time.

Why it's so hard to do the right thing is that the wrong thing can feel so pleasurable.

And because we won't admit to ourselves that doing the wrong thing is pleasurable and because we won't acknowledge the pleasure we get from doing it - that is, because we resist these aspects of the situation - our willingness to do them time after time persists.

The answer is simple. It's just the fact that I've rejected the answer over and over again that keeps me blind to it year after year.

As a result of watching and observing my own shadow side, I now see that feelings like arrogance, self-righteousness, and vengefulness are in fact pleasurable.

If you watch a TV program like *Dallas* - and I've never been able to bring myself to watch it for more than a minute or two - you'll see people engage in what we may judge as the worst possible lines of behavior and yet they - and we - derive pleasure from it.

Until someone exposes that they're not behaving according to the Golden Rule or the Ten Commandments or some other standard of virtuous behavior and shame asserts itself, they continue doing them.

When we're reminded of the fact that society does not permit us to do these behaviors, we stop. But we still enjoy them even if we've ceased doing them temporarily. On *Dallas*, people soon resume their resort to them. And until that moment of being "called" on their "bad behavior," the actors appear to be enjoying themselves.

When I got past my reaction to these lines of bad behavior and could simply rest in observation of how I felt, as Jesus recommended in his message "The Third Way," (1) I could see that the factor that kept my "bad behavior" locked in place, the factor that I was never admitting to myself, was that I enjoyed feeling arrogant, self-righteous, and vengeful.

And yet enjoying the pleasure of the wrong thing is taboo in our society. Until I allow myself to experience completely the pleasurable feelings associated with doing the wrong thing, without actually doing them of course, the willingness to do them will persist.

But returning to my enjoyment, if I take things one step further and look at what lies below that enjoyment, what I find is a very enjoyable feeling of powerfulness.

The person who does the wrong thing usually does it out of fears around their survival. Being powerful guarantees survival. So, on top of feeling

pleasurable, doing the wrong thing can promote survival in a world that's also survival-oriented (i.e., a Third-Dimensional world).

Powerfulness is simply a feeling. It doesn't translate into actual power, although I could allow it to motivate me and become a Hitler or a Mussolini, I suppose. But it in itself is not power.

The Wizard of Oz felt powerful until Dorothy drew back the curtain and forced the Wizard to enter the real world. He had to acknowledge that a feeling of power didn't translate into actual power and he awakened from the dream. But I've remained in the dream all these years because I enjoyed the feeling of power and never had my curtain drawn back.

Most of us never do have our curtains drawn back. Most of us keep doing the same bad things over and over again because we reside in our dream world with the curtain in place, enjoying the feelings of power, vengeance, arrogance, etc.

I could allow the feeling to advance and become a lover of power, hankering for or desiring power. I could become power-hungry. People might call me demented in that case and everyone who did so, I'd then create as an "enemy" and, if I was Hitler or Mussolini, I'd eliminate them.

I could walk further and further down a destructive path. Doing the wrong thing would become easier and easier and the chaos around me would grow until a force powerful enough to overturn me opposed me and my destructive career came to an end.

What I'm describing is the wellspring of my shadow side – my love of the feeling of power, which itself derives from the pleasurable nature of certain destructive and ego-enhancing behaviors.

I'm now, at this moment, allowing myself to observe and experience these destructive feelings.

This love of power is at the base of the ego. I might find tomorrow that the love of a pleasurable feeling like orgasm is also at its base as well, or the love of the enabling power of money. I don't know. But for now I'm going to

restrict myself to these pleasurable feelings and the love of power that enables them and brings me to value them and to do the wrong thing.

What I'm looking at at this moment is another aspect of the way the ego and the Self operate. It's an aspect which we don't generally look at or, if we do, don't generally acknowledge.

Until such a time as I'm willing to acknowledge and experience through these pleasurable feelings, I believe my shadow side will persist.

This remains for me just an hypothesis at this moment, but I intend to test it out by experiencing through these feelings of pleasurableness that I've just become aware of and the love of power that lies underneath them.

I intend to plumb the depths of this hidden cistern of emotion from the observer standpoint to see if I can complete my shadow side thereby - or at least a part of it.

Footnotes

(1) See "Jeshua: The Third Way," by Pamela Kribbe, July 4, 2012, at <http://jeshua.net/> and "The New Gospel of Jesus" at <http://goldenageofgaia.com/2012/07/the-new-gospel-of-jesus/>

Vasanas Erupting

Grinding Away in the Rut of a Vasana



The life of the mind

Have you ever noticed how our lives are a wee bit similar to that of animals who walk endlessly in a circle to turn the mill that grinds the wheat and makes the flour?

We grind away at what amounts to our own particular platitude. Or what I prefer to see as our own particular vasana.

My own particular vasana is: "You don't listen to me!" I grind away at that one day in and day out. The good people listen to me, the bad people don't.

A friend's vasana is: "You don't trust me." Anyone who can be seen as not trusting him receives the wrath of God, anyone who trusts is beatified.

For other people it's: "Show me!" Or: "You don't love me!" Or: "You don't take me seriously."

Why is it that we don't decide the matter and be done with it? Why do we allow ourselves to be so predictable, narrow-minded, and entrenched?

Why do I allow myself to be so? Why do I allow the ox of my mind to travel in an endless circle, grinding away at the same old platitude, day after day?

Why do I not decide the matter and move on?

I ask the question truly. Really. Why do I not move on? What is it that has me accept the yoke and walk the same rut day after day?

And the answer is that I see pain as real. The pain I feel when the vasana plays I see as real. And every time I feel the pain because I think I'm not being listened to, I consider that pain as real, important, and unignorable.

But as the bliss rises in these days of rapidly-enhancing energy, these vasanas are being dissolved, wiped clean, and I can even see the rut I travel in. Previously the rut was unseen. At least now I see it.

And in the relief I feel from even just having seen the rut, I see the way out. Heavens, just consider the matter from a place of balance and reason. Do people not listen to you? The truth is what it always is: some people do, some people don't. Is the important part the fact that I'm not listened to? No, the important part is that the issue matters to me.

Who cares if people listen to me or not? Obviously I do. Why do I care? And here the reasoning stops.

I actually don't care. And this is the missing piece for me. I really don't care. I'm happy with life as it is. I actually do not need people to listen to me or not. Life is great. Living is great. Dying is great. (1) Suffering is not so great. I will need to deal with that when and if it ever comes to me. But even there, suffering has an end. And I can learn from my own suffering.

Even if I cannot eliminate suffering from the equation altogether, the more equanimous I am with even that, the easier life will be.

I have decided the matter. I now move on. Life was meant to be more than grinding away in the rut of a vasana.

Footnotes

(1) Why not? I've written a book on life after death (*New Maps of Heaven*) and I know that life on the astral planes is wonderful and only gets better the higher we ascend. Why would it not be preferable to be cruising around the astral planes than living in a body, say, wracked with disease, enfeebled by old age? What's not to grieve about release from such conditions?

A Vasana Erupts



Yesterday I described how I was confronting thorny decisions of weight, which were reminding me of years spent as a refugee adjudicator. And I added that what I was feeling "isn't a vasana and so it doesn't yield to processing." (1)

Within two hours of writing that, I was crying my eyes out on a city street.

My experience is not more important than yours. That's not why I describe what happened. I describe it so that we can all have some sense of what might be occurring for us at this time when all that is not of love is coming up to be cleared.

People who don't know how vasanas work would probably not allow themselves to just cry on a city street. Long before that, they'd be feeling vaguely out of sorts and having a fight with their spouse or grumbling at a drugstore clerk. They might even pick up a gun and shoot someone. They wouldn't know what was happening.

But those who know that a "sleeping volcano" just went off would stop and experience it through to completion (or ask Archangel Raphael to take it away).

So what was happening? I describe it so that you can see how vasanas work. A vasana is an habitual reaction pattern anchored in past trauma but triggered in the present moment by circumstances that look similar in some way.

I said that the difficult decisions I was facing in the present made it necessary that I approach them with the same seriousness and sobriety that I approached decisions made while a refugee adjudicator. I found myself carrying myself the same way I did back then. Back straight, head held high, gaze aimed straight ahead - my posture reflected the seriousness with which I regarded my work.

The resort to the same posture and the rise of the same attitude is what linked the present moment to the experience as an adjudicator and had me remember all the tales of woe and misery that one hears in eight years of listening to refugee claims.

I remembered what it felt like to give decisions day after day. I remembered how all the Immigration and Refugee Board Members carried themselves in this same upright manner and had the same expression of seriousness on their faces.

And we all knew what that expression meant and why it was there. No one ever made fun of a Member's seriousness. Everyone knew what was at stake.

It was there because we knew we were listening to claims that had to be gotten right. If we made a mistake, we could be sending a person back to possible imprisonment, rape, torture, or death. There was nothing frivolous about what we were doing and everyone knew it.

However now I was without that straight-backed posture, that annealed, almost stony look of seriousness that I carried day in and day out in those days. Now I'd become a jellyfish compared to the tortoise in a shell I was back then. I have no character armouring any more to prevent those traumatic memories flooding back of the horrendous crimes against humanity that we might be required to listen to.

Women treated as sexual slaves, others who had had acid thrown in their face, children who were trafficked for profit, children who were made to marry against their will, men who had seen their relatives ... I'm afraid I can't bring myself to say it ... all the misery, all the suffering flooded back into memory again.

Now I had no access to trauma counsellors, other Members, a Legal Department who would listen to us vent. And so I just sat on a bus bench and cried.

All that is coming up that is not of love is being seen, experienced through and released. I'm crying again as I write this, sobbing, letting out the accumulation of sad tales from Mexico, Bangladesh, India, the Congo, Rwanda, Serbia - all around what we called the "refugee-producing" world. All the men, women and children who risked their lives to smuggle themselves into my country and now sat before me, their hopes of living a life of safety and freedom resting in my hands.

Now is my time to release all that stored-up trauma and, as I do, I think of policemen, firemen, soldiers, doctors and all the emergency and security personnel whom society pays to handle its misery and trauma. All the people who have swallowed all of its suffering sometimes to their detriment and will be releasing all of it back into the world right about this time....

Footnotes

(1) "Weightiness" at <http://goldenageofgaia.com/2012/07/weightiness/>

Dissolving a Root Vasana with Awareness



The constructed self is a wonderful thing. If we see it as a house that we built ourselves for ourselves, each time we tear it down, within a week it's back up again.

But each time we realize one of its design principles, the reincarnation of the house is a shadow of its former self. Instead of being built of stone, it's built of sand.

And then the next layer of the constructed self comes up. Voila, a new house.

There are also vasanas and there are vasanas. Root vasanas are the behavior patterns that many subsidiary vasanas hang from. The subsidiary vasanas can be thought of as strings of pearls upon the necklace of the root vasana.

In my work to deconstruct the house that Steve built, I've come upon a root vasana so subtle that I might never have caught it but for awareness and vigilance.

What I'm about to describe is a root trigger, a trigger that sets off and so leads to everything else, a trigger that takes me out of the blue and into the

red, out of trusting and into mistrusting, out of openness and into defensiveness.

Once this trigger goes off, I am on rails, automatic, a robot. I'm a stimulus/response machine after that, no heart, not even a sense of free will.

Here I go. I'm about to say what it is. (Wait for it.)

The root trigger is a startle.



Yes, just an ordinary startle. Something ordinary happened today. It was so ordinary that I didn't make a note of it. But it startled me and at that moment I also became angry. The two were indelibly linked.

The whole event took a fraction of a millisecond. I would never have seen it unless I knew what I was looking for or what was happening.

I was in the bath, with no computer keyboard in sight, so I recreated and remained with the startle.

And I realized that the memory the startle was linked to revealed a boundary I had created (since all of this is my creation) between my life as Heaven on Earth and my life as Hell.

That startle is connected to the first time my Dad ever struck me. Abused 2

No, I need to refine that. It's connected to the first time my Dad hit me and I knew it wasn't an accident and no one came when I cried and I realized what had happened.



It was on that occasion that my whole worldview came into question. From that initial rupture in the fabric of my reality came, gradually, mistrust, no love, skepticism, cynicism and all the rest.

That startle is the light switch, the activator button for all that follows and all of my subsidiary vasanas are hooked up to it.

The "vasana" connected to the root trigger contains the explosive startle, the ripple of fear, and the residual feelings of forlornness, abandonment, injustice, etc. The conclusions were "You can't trust anybody" and "nobody cares." And the decision was to protect myself.

What to do? What to do?

Just be with it. Remain aware of it, Goenka would say, (1) with a calm and quiet mind, a settled and equanimous mind.

Awareness will dissolve it. And love will wash away all traces of it.

When I'm restored to love again, there will be one major, major obstacle that will have been removed.

Footnotes

(1) S.N. Goenka, Vipassana meditation master.

On Looking like a Fool ... and Getting It



I've said on a number of occasions that, as far as I'm concerned, cleaning up our unfinished business is what we need to be doing these days and that one cannot clean up unfinished business unless it's present.

One cannot access an upset that's not happening in the moment. So when an upset does happen, we'd be insane not to use that circumstance to flatten what lies at the root of it. (Yayayay! I'm upset!)

Yesterday I was suddenly hit by an energetic bolt from nowhere. It seemed as if I'd explode in a thousand pieces and ignited a raft of symptoms in me that drained every ounce of energy I had and left me practically doubled over.

And then these symptoms disappeared as quickly as they'd arisen.

I've never had that experience happen to me before. I've no explanation for it. (Years later: It's never happened since.)

I could have focused on my health and had myself thoroughly checked out. But I didn't.

I could have become curious about mystical energy and enrolled in an alchemical society. But I didn't.

Instead, at every point what bothered me most was how foolish I must have looked.

I looked foolish feeling as if I'd explode.

I looked foolish in the condition I was left in, not being able to remember anything, erupting in what felt like a stress reaction the moment I moved in any direction, fearful of falling apart.

I looked foolish recovering so quickly. I feared that I looked foolish at every step.

Clearly I have a charge on looking foolish and not using the opportunity of feeling foolish to flatten that charge would be ... well, foolish.

But before I turn to the upset itself, let's look at what the alternative is. If I don't clear that upset, then I lend a fresh charge to my fear of looking foolish. I now have one more thing to add to my rap list of times I looked stupid and covered it up.

If I go that route, I sink deeper and deeper into upset until at last I become coralized, fossilized, petrified. Then all my behavior becomes automatic. I end up in a rocking chair saying, "I remember him, by cracky. Those were the days."



Those were the days

What I'm suggesting is the alternative to that. I'm suggesting what used to be called, in the circles I travelled in, “sourcing” the upset – getting to the source of the upset – and then clearing myself of it by re-experiencing the feelings that were blocked at the time of the original occurrence,

I call this the upset clearing process. Let me use it here to get at what's driving my upset and clear it, flatten it, re-experience it completely.

I already know that what I fear in this instance is looking foolish. Either I've made a fool of myself or the cabal has made a fool of me – it matters not which. I am still driven by a fear of looking foolish. So I've already accomplished the first step in the process, which is to identify what the feeling is that's driving me.

I then go on to the next step and ask myself to locate a picture, a memory, a word or phrase that identifies the original incident in which I stopped experiencing around this issue, in which I dropped out of the flow of life and began resisting.

I know that, if it's a picture I'll see, that picture will shoot by me at a mile a minute. Or that feeling, or word, or phrase. If I'm to catch it, I almost have to intuitively grab it with the mind. If I miss that first shot, I may as well start the process over. The mind is an obedient servant. It'll fire up the requested image.

The first image I find to be reliable. The second or others, not so much.

And something does shoot by me. I grab it.

I see myself standing in the lunchroom of my high school and I'm doing something silly, something like having a food fight or pushing someone around. However it's part of a general lunchtime melee. I'm not alone.

Nevertheless, the high-school vice principal comes into the room and tells `me` (`me`) to come down to his office and see him. Why me, eh? Yah, yah, why me. Right away I'm defensive.

And when I sit down, he asks me to explain myself and we get into an argument. And during the course of it, I say something stupid, like "Why did you pick me to come down?" And he replied, "You mean why am I picking on you?"

Well, yes, I did. And he'd just exposed my nefarious little move in a very much 3D game of blame, flight, and pursuit. I'd hardly even spoken to a counsellor never mind a vice-principal and I felt totally exposed in my weak attempt to excuse y behavior. I felt like a bottom dweller.

I've never forgiven myself that I didn't say: "You know, you're right. That was really stupid of me in the lunchroom. And stupider still of me to try to excuse myself afterwards."

Fortunately I got away with a good lecture and learned from the incident. The lesson I took from that is that I can't stand myself when I walk on the dark side. Of course at the time you think you'll die of shame. But I did survive. Life went on.

I tell that story now from the vantage point of years of processing but that foolish attempt to get out of a situation remained what Sociologist Erving Goffman would call a "deep, dark secret" with me for decades afterwards. I felt so silly and ashamed having tried to argue my way out.

So this is a vasana. A conclusion is reached: I'm ashamed of what I did with the vice-principal. A decision is reached: I will never tell anyone about that incident.

Now whenever anything happens that triggers memories of "foolishness," up come the memory guards asking for ID please. No one without top security clearance is allowed to know about that incident, ma'am. Sorry.

As the twig is bent, the tree inclines. The feeling of foolishness is like kryptonite to me.

Let me now pick up the upset clearing process again - although all of this analysis has been part of it.

I turn the clock back to that moment, frozen in time and rest in whatever experience remembering the original incident triggers in me.

Unlike in the past, I allow myself now to abide the feelings that come up - foolishness, shame, regret. I let them wash through me like the wind through a tree.

Just as Jesus's maxim that "the truth shall make you free" underpins the upset clearing process itself, so the maxim, "This too shall pass," underpins the practice of re-experiencing the incomplete experience from the past.

I know the feelings will pass and that allows me to re-experience them. In fact I re-experience them until they choose to leave. And when they do, I feel relief, peace.

I'm not out of the woods, but I've run through my first re-experiencing of the original incident below the vasana. Instead of energizing the vasana by

projecting it onto someone else ("You made me mad!"), I've deprived it of energy by completing the experience at the base of it.

In the best of cases, I've created a new track and am freed up from the old, half-remembered pattern. In the worst, I have to run through the process several more times until we've gotten to the bottom or the heart of the incomplete experience.

If I were to search for other words to describe how I feel on the other side of the upset, I would say that I feel restored to self, back again in the center, back in balance, with nothing to hide and nothing to defend. This method of handling vasanas is what I'm recommending we all do.

When events start to speed up in the months and years ahead and all our paradigms come under challenge, this is what we'll need to do: Clear out the old baggage by "being with and observing" what's below the incident in question.

Rather than feeling defensive and projecting our vasanas onto others, I recommend re-experiencing the original upset until the charge we have on that long-past event is drained off and we're set free from our habitual responses.

If we process one upset after another like this, we move closer and closer to being present. The alternative is to refuse to re-experience our old business and end up as lifeless and solid as a dinosaur bone.

System Restore



PC users will be familiar with a function called “system restore.”

The idea is to set a “restore point” on the computer and, when something goes wrong with the software, to restore the computer to the configuration that existed before the glitch occurred.

For me the last two months have felt like constant clearing. And I watched myself last night do in psychological terms what I can only call a “system restore” in computer terms. The effects have been wonderful, to say the least.

I was lying on my bed, after writing an article which I felt happy with. It was early evening, around 6 o’clock and these days it doesn’t get dark till around nine.

It had just finished raining and there was a cool breeze coming in from the window. The sight of the green leaves on the tree outside my room (after the dull days of winter) and the gentle breeze carried me back to a far younger year (the restore point).

And I marveled as I remembered and experienced the really different sense of peace that I felt.

I was back in my bedroom when I was six years old. That's how far I had to go back to find life prior to the craziness that began in our family. What is the significance of six?

The first time I ever heard my mother and father yell at each other was when we were visiting my grandfather in Montreal, Quebec when I was seven. I remember how shocked I was. After that they seemed to fight more or less constantly.

But before that (with the exception of hearing them arguing when I was in the womb and saying "I don't want to come out there!"), I have no recollection of them fighting.

My sense of inner peace was forever destroyed at age seven or so when my Dad shouted at me from such close range that I shattered and remained disassociated for more years than I care to remember.

Now as I lay there feeling the gentle breeze after the rain, I was carried back to my bedroom at six and I was thinking to myself what new features I would add to the diorama I was building in my room.

Perhaps it's because I'm down to subterranean feelings that I could hold the space of so long ago. Whatever the reason is, I stayed there at six years for the rest of the evening.

In fact, I allowed myself to do things which increased the sense of being back there. Most amusingly, I took down the peanut-butter jar and allowed myself to spoon peanut butter from it. (Yes, I'd watched Meet Joe Black a day before, in which Joe did the same.)

And it felt so good, so relaxing, so comforting. There was no sense of my carrying any baggage any more, no muscular tension in my body.

I decided to go for a walk in the early evening and, in the course of it, I fell in love with myself. I know that sounds weird, but that was how it felt.

I walked through the Gastown area of Vancouver and all the restaurants were filled. And I didn't feel drawn to the idea of being in one with people. I felt luckier at that moment to be with myself. And realizing I did feel counter-intuitive. But I admitted the reality of the feeling and allowed it.

This system restore point was the last time I could say that I loved life, loved being alive. After that, my experience of life was never free of emotional pain.

I "looked forward" in my life from the vantage point of the six-year-old and just dipped my toe in the unhappiness I felt from that moment on. I did everything I could to eliminate those memories wholly from my mind.

I imagined myself dumping them over a cliff, building a big bonfire and burning them. I cleaned with solvent anything that reminded me of those years.

Belief relief, as Genele said recently. (1) And the chuck-it list. (2) It seemed to work - for the moment.

I heard myself say, "You must become as a child to enter the Kingdom of Heaven" and I saw how true that statement was.

I have no idea whether this came about because I was somehow ready for it, if I just stumbled on something by accident, or was guided to it.

But it's the next day and I turned on the TV briefly and watched five minutes of Dave, the Dave who stood in for American President Bill Mitchell? And I laughed at the funny parts and cried at the touching parts. But with an ease I've never known before.

I also don't want to over-estimate what occurred. While I dropped my baggage and am slower to respond to things, I notice that I haven't dropped my habitual patterns. At some point, as we continue to ascend, our sense of elevation will have our very habits drop, I think. But that time is not yet here for me.

John Enright subtitled his book on gestalt: Waking Up from the Nightmare. On the one hand, dare I hope? But on the other hand, if I can do it, anyone can.

(Why I seem to have readings scheduled so soon after these events I don't know, but AAM's comment on it is contained in Footnote (3) from a pre-scheduled reading I had with him this morning.)

Footnotes

(1) "Genele Boyce: Belief Relief," May 4, 2014, at <http://goldenageofgaia.com/2014/05/04/genele-boyce-belief-relief/>.

(2) "Genele Boyce: The Chuck-It List" at <http://goldenageofgaia.com/2014/05/10/genele-boyce-the-chuck-it-list/>.

(3) From a personal reading with Archangel Michael through Linda Dillon on May 9, 2014:

Steve: The experience I had last night where I went back to age six before all the fighting started in my family, is that going to produce a permanent effect or is it going to just pass again like so many other things?

AAM: No, it is not simply going to pass. It has been a true and deep transformation, release, but also what has been happening is that you have made the decision, and that is part of what has triggered all this, to anchor that release. So sometimes there are events or releases that are not fully embraced, can we say? Therefore they are not anchored in the permanency of your field.

But you have chosen, and we have anchored, the permanency of this situation to be gone.

S: Oh, I'm so happy to hear that. I can't tell you. Thank you for that.

The Upset Clearing Process

How to Handle Unwanted Feelings: The Upset Clearing Process



A listener to *An Hour with an Angel* wanted to know how we deal with the negative feelings like hatred and vengefulness that arise when we remember what the dark side has done to us – causing death and destruction and other forms of suffering. How do we deal with our emotions without wanting to lynch the dark ones?

We could if we wanted address it using the "cognitive" approach: by educating ourselves on the accurate situation we're in as Matthew, SaLuSa, Saul, Hilarion, and others have revealed it to us. That would involve us seeing that we created the dark ones from our own dark side and that if we withdraw our attention from the dark ones we move away from them and reach a point where we no longer have to be in their world or dimension.

We could use the growth movement answers such as hitting a pillow, shouting in our car, punching a punching bag, expressing ourselves with the same degree and kind of emotion as the upset.

We could use Ho'oponopono and forgiveness. These are all fine.

However, readers here know that I recommend a process that I've called the upset clearing process. Using this, we "source," or get to the bottom of, the original upset. When we've reached the source of the upset and completed the experience at the base of it, the upset disappears and often will not return to bother us.

There is a part of me that sighs when I introduce this subject. Because, although it sounds straightforward, it's not entirely straightforward. Many people don't know how to work the process. Many fail to locate an image of their earlier upset. Many fail to grab the first image that flies by their minds. Some don't know how to "be with" the image. Some try to move the process forward when they should be passively observing.

There are many reasons why we may find ourselves unable to make the process work and I don't know what to do about that through the medium of writing. If I were standing beside another person, I could guide them through the process. But writing? Not obvious how I'd do it.

That doesn't mean the process doesn't work. It just means I don't know how to accomplish the task in writing.

Nonetheless, I'll lay the process out in the hopes that some of it will ring a bell and either you'll be able to make use of it yourself or else find a setting in which the process is used and get face-to-face instruction in it. I have to say that it took me years to learn it and then do it enough times that many of my major upsets have lifted.

The aim of using this process is that, instead of correcting the ignorance that holds the situation in place or instead of expressing ourselves until the upset lifts (if it does), we complete the experience of the piece of old business that has us see the world and respond as we do. The process is the same as what Krishnamurti called "passive awareness" and Eckhart Tolle calls "practising presence."

It is covered by innumerable articles in the subsection "Preparing for Ascension" in the righthand column. I've probably written about nothing else more than the upset clearing process because I know how freeing it is. At the end of this article I'll list the other articles that treat it.

I learned this process from encounter-group leaders, Werner Erhard, John Enright, Vipassana meditation, and enlightenment intensives. It has many names but has been discussed in the channeled messages that we've been reading for the last two years, all of which say, in brief, "complete your unfinished business."

The Upset Clearing Process

1. Name or Describe the Upset

We cannot process an upset that is not already happening so value your upsets when they happen. What usually happens for me is that I get upset and begin winding up to attack the other person (who "upset me," right?). Then, in a flash, I realize I'm in an upset.

I stop what I'm doing, take a deep breath, and begin the upset clearing process instead of attacking the other.

I begin by identifying the upset in any way that does the job for me. "I don't like other people attacking my friends." "I don't like it when the guy next door warbles in his awful voice." "I don't like being served cold food."

2. Identify the Accompanying Feeling

When these things happen I feel (rageful, ready to scream, irritated). I take a moment to fully experience the feeling I've named. I breathe into it. I let it fill me up.

3. Locate the Earlier, Similar Incident

What troubles us about the incident is almost never the present situation. It is usually an incident from the distant past which was so difficult for us that we stepped out of the flow of life and stopped experiencing there. Often we made a binding decision of the form "I will always" or "I will never." What we must do now is take ourselves back to that discrete moment in history when the traumatizing event happened.

So I ask myself for an image, word, phrase, thought, or memory that will identify that original incident. Now here is where most people go off the track. The image comes shooting by them and they do not notice it. Or else they don't like the first image that comes to their mind but dismiss it for one reason or another and look for a second image.

No, the mind works perfectly to send you the image asked for. Take the first image that comes shooting across your mind. Passively be with it. Stay with that image and allow it to tell its story to you. Feel the feelings that arise, no matter how unpleasant they may be. This is a crucial element of the upset clearing process.

If you feel like crying, cry. If you feel like shouting and can shout, then do that. Etc. Remain there, being with and observing the feeling and the incident for as long as required until you feel it gradually lift. Continue to remain with it until you're completely restored to Self.

When it lifts you've completed the experience - this time. You may have to repeat it, but at least once you've allowed it to play itself out it may loosen its grip on you. And it may not. It may require a number of repetitions of the process but the upset will finally lift and you'll be rid of it. If you project your feelings onto others and act out your upset, you just energize the upset and hold onto it for the next time. But this way, you've taken a step towards completing it, "sourcing" it, or "flattening" it.

No emotion or thought lasts forever. All have a beginning, a middle, and an end, which is why sages say "This too shall pass." If we allow an upset to pass through us without getting behind it, acting it out, and projecting it onto others, it will complete itself, disappear, and release its grip on us. Doing that is the way to complete unfinished business and, in this instance, Mimi, free yourself from hatred of the dark and vengefulness.

Now that's easy to say, but the fact of the matter is that it took me 23 enlightenment intensives, several repetitions of the est Training, three months of encounter groups, and numerous other workshops to release some of the major upsets in my life. So it isn't necessarily something we can accomplish overnight. But it is the road out of the forest and with the energy rising on the planet it just may be that clearing upsets becomes easier as we go along. I wouldn't be surprised if that was the case. Moreover, the galactics will assist us to release our unfinished business; I'm sure of it.

One last thing: karma and issues are different. Our karma will be forgiven us; our issues perhaps not. Our karma is the lessons that are destined to come to us later in this lifetime or another lifetime. But our issues are right here with us now. It's the difference between the movers saying they will move your household furnishings (karma) but not your backpack (issues). If you have a heavy backpack, then there may be much labor involved in moving it. The movers leave that to you.

So, whether you can make this process work or not, whether you can't make it work right now but will be able to later, this is the way out of feelings like vengefulness and hatred.

General Principles of Working with Our Resistance Patterns during Ascension



Only you yourself can be your liberator

I feel the need to state a matter more clearly now that we've begun the physical Ascension process. I feel the need to review the predominant feature of resistance to Ascension as I see it so that we're forewarned when it makes its presence felt.

I apologize for writing so much on this subject all at once, but I also feel that waiting a few days to space these articles out is not wise. Now is the time we need this information. In a few days, it may be ... well, too late (in terms of our comfortable Ascension, not in terms of Ascension itself).

So please forgive the sudden appearance of articles on the subject. And please do study what is said here, if you don't mind me suggesting it.

Long, long ago, Wilhelm Reich characterized the precipitate of our resistance patterns (our latent reaction patterns or vasanās) as "character

armoring." By that term he meant the patterns of muscular tension in our body that we built up through our ways of thinking over many years, that found their roots in the distant past, often of our childhood.

We were sexually assaulted and so we've developed patterns of muscular resistance to a sexual overture and resist a sexual advance now. We were batted about as children and developed patterns of anger whenever anyone appeared to be attacking us again.

We could multiply the examples but they would all be along these lines. We developed patterns of muscular rigidity that appeared as armor-plating in our body to resist a repeat of what we had endured long ago.

Eckhart Tolle called this our "pain body." Others in the growth movement called it stress or tension patterns. I'm sure bioenergetics had a name for it, enlightenment intensives, and so on.

Werner Erhard called the memories of these incidents "records." Claude Steiner called the ways we devised to avoid recurrence of the incidents "scripts people live." Eric Berne called them "games people play." All psychotherapeutic scholars, whether in academia or the growth movement, have known about these common coping mechanisms and patterns of resistance.

But the interpretation of life that lies at their root (the records or vasantas), the coping patterns themselves (games and scripts), and the patterns of muscular tension that arose out of them (character armoring or the pain body) are what now present themselves to us as the predominant resistance to physical Ascension, the predominant obstacle to a smooth Ascension.

We energize these patterns and drive them more deeply into our body's musculature when we project them outwards in bouts of anger or fits of fear, etc. Werner would have said we multiply our records thereby. Others would say we make the bands of muscular tension tighter and stronger.

We drill down through these bands and cause them to disappear when, as Werner said, we "sit with them as a brick in our lap." When we simply

become aware of them and abide as that awareness, we come to insights about where they were formed; we allow ourselves to understand the history of their formation; and we allow them to play themselves out in our field of awareness and thereby lift.

In my own way of thinking, it appears to take a long time to learn to detect a vasana playing and even longer to learn how to be with it so as to cause it to lift. We no longer have a long time and I'm ill-equipped to teach completely and leisurely the method of causing vasanas to lift.

It'd be better if we simply kept in mind a few principles and allowed the work of the unseen actors who are directing light and love at us at this time of Ascension to do their work and assist us to emerge from our shells.

However it would be counterproductive if, under the influence of our vasanas, we blamed others for the way we feel and projected our fear or anger outwards.

I feel a sense of urgency about communicating these matters now because I think they're so central to making our physical Ascension smooth and easy. So I may be writing more articles than I usually do and making more demands on your time than I would ordinarily make.

In general the way to release a vasana is to use the following strategy.

(1) Name the feeling you feel. The various incidents that caused it are arranged in our memory file according to the emotions we feel: anger, fear, anxiety, etc.

(2) Find the originating incident. Simply ask your mind to throw up to you some indication (a thought, a picture, a word) that indicates the historical incident the vasana is attached to. We cannot experience the vasana through to completion until we know where it originates and thus what its original contours were.

But we cannot edit what our mind throws up to us. We cannot say "No, it could not have been that incident." We must take the first indication the

mind throws up. The mind will be a willing servant if we allow it to do its work.

(3) Allow the story of the vasana to unfold within our neutral field of awareness. The vasana will have an incident at the heart of it, a decision as to how we'll live life from that moment on so as not to suffer the same incident again, strategies such as holding patterns in our body that seem to promise an adequate defense against pain and suffering, and then memories of future incidents when we escaped suffering or suffered for exactly the same reasons.

Our task is to paint all of these recollections with awareness: to allow them to unfold and be seen and experienced through within the field of our awareness because that causes the vasana, not to be energized as projecting them onto others and acting them out does, but to be completed and allowed to dissipate. Our awareness is a natural solvent that liquidates vasanas.

The last thing we must do is to be aware that most vasanas remain unseen because we convince ourselves that what is causing us to react in the present moment is an issue of principle rather than a memory from the past. We "stand on principle" and become upset to "teach others a lesson."

As my brother Paul says: Seldom does the reason for the reaction we have attach to present circumstances. Usually the cause is from the long-remembered past. We need to detach ourselves from the tendency to see that cause in the present and begin to explore the real, long-buried reasons for our reaction if we want to complete the upset and its attendant reaction pattern.

This process need not take a long time, but it does require our knowing what to do.

Perhaps I should stop here because I realize this process is counter-intuitive and I don't want to overload us in the retelling of it.

Yet it now becomes more important to approach matters in a more realistic fashion because, if we don't, we may transform what could be a smooth and easy process of physical Ascension into a bumpy ride.

Jeshua: The Third Way



Jesus lays out the tenets of the upset clearing process better than I could ever do.

by Pamela Kribbe

July 4, 2012

<http://jeshua.net/>

Pamela channels Jeshua

I am Jeshua. I am with you. Through the barriers of space and time, I stand next to you; feel me in your heart. I am so familiar with being human – the heights and the depths.

I have explored the whole area of human feelings, and inside that world of extremes, I eventually found a way out; a passage to a different way of looking at things, through which the whole experience of being human presents itself in a different light – a way that creates tranquility and peace in your heart.

It is about this way out, this passage, that I would like to speak to you today. Many of you find yourselves in a dilemma; a struggle you have with yourself. There is an idea alive in your mind that you should be better, and other than what you are now.

That you should be more highly developed, holier, better able to follow certain rules, a higher ideal you have for yourself – but this is a false ideal. All this working on yourself is based on the idea that you are not good as you are; that there is something else; that you have the power to change yourself; that you have control over the fact that you are a human. This is an old idea, and one you fully experienced in a very old era.

This idea existed, in part, in Atlantis, where you developed the third eye, and where you experienced it as the center of observation in your head. From that third eye you could perceive, and from there, also, you wanted to intervene, to mold life to your wishes.

There was a certain tendency toward domination in you, but this tendency was also inspired by your concept of truth. You had the idea that you acted on the basis of higher principles, so that what you did was “good” – and so it always goes.

Power is always veiled by ideas that are thought to be good. A whole ideology is then built around such an idea, making it a worldview that appears as striving for what is good, while in essence, you are trying to control life – both in yourself and in others.

Power corrupts – it alienates you from the natural flow of life that is present in every human being. Power gives you a concept of malleability that, in fact, is based on illusion. Life, as you know it, is not pliable in that way, and is not determined by reason, or by the will, or from the third eye. Life does not fit into a worldview or a system, and it can not be organized on the basis of mental processes.

For a long time, you entered into a battle with your humanity – the human condition. Lots of spiritual paths are based on the idea that you must work on yourself, that you have to elevate yourself, and that you have to impose

on yourself a planned path of action that will lead you into an ideal situation.

But this idea creates much inner struggle. If you start with the idea of a required ideal, you impose standards upon yourself you very well know inside you do not or can not meet – so you fail from the outset.

Feel, now, the energy of this way of thinking: what you are doing to yourself, what energy comes from the need to impose, from the quest to improve yourself, and from the desire to organize life, your emotions, and your thoughts. Feel the energy of wanting to control things. Is that a loving energy?

Often, that energy poses as love, as the good and the true, but power always conceals itself in this way so it is easier for people to accept. Power does not show its face openly; power seduces through thought. That is why it is better to not think about, but to feel what the desire to control life is doing to you.

Look at yourself in your daily life, in the present, in your life now. How often do you still do battle with yourself, do you condemn what rises up in you, what naturally springs up in you and wants to flow? In this state of judgement sits a criticizing energy, a coldness: “this should not be, this is wrong, this needs to go away”. Feel this energy – does it help you?

I want to now take you to a different way of looking at yourself; a place where change can occur, but without fighting, without a heavy-handed tackling of yourself. To make this clear, let me give you an example.

Imagine something happens in your life that calls up a feeling of anger or irritation in you – whatever you want to name it. Now, you can react to that anger in different ways. If you are not used to reflecting on your emotions, and your reactions are very primary, then there is nothing there but anger – you are angry, period.

You are engulfed in it, and you identify with the anger. Often, it then happens that you put the cause of your anger outside yourself – you project the blame onto someone else. Someone else did something wrong and it is

his or her fault that you feel angry. This is the most primary reaction – you are identified with your anger, you are angry.

Another possibility is what I call the second way to react. You are angry and there is immediately a voice in your head that says, “this should not happen; this is wrong; it is not good that I became angry; I must suppress this.”

It might be that suppressing your anger has been taught to you through your religious upbringing or from a societal perspective. For example: it is better, nicer, more morally upright not to show your anger to others. It certainly applies to women that it is not fitting to express anger openly – that it is not feminine.

There are all sorts of ideas you have been talked into, causing you to judge anger in yourself. Then what happens? There is anger in you, and immediately there wells up an opinion over it: “this is not allowed, this is wrong.” Your anger then becomes your shadow side because, literally, it may not come into the Light – it should not be seen.

What happens to the anger if it is suppressed in this way? It does not disappear, it goes behind your back to affect you in other ways; it may cause you to be scared and anxious. You can not utilize the power that resides in the anger, because you do not allow yourself to use it.

You may show your sweet, nice, helpful side, but not that passionate, angry side – the rebellious side of yourself. So the anger becomes locked in, and you think you are different from other people because you have these feelings, so you might even start to distance yourself from others.

In any case, this creates a bitter conflict inside yourself, and seemingly between two selves, a Light self and a Dark self. Meanwhile, you are caught in this painful game, and it hurts inside, because you can not express yourself. It is this judgement that limits you.

Do you really become a better person because of this reaction? Is suppressing your own emotions going to lead you to the ideal of a peaceful, loving human being? If I describe all this to you, you can see very clearly

that this type of reaction does not work – it does not lead to real peace, to real inner balance.

Yet you do all this to yourself. Very often, you silence your emotions, because they are not good according to the morals you hold, and you do not reflect on these morals – where they come from, and by whom or by what have they been fed to you.

So this is what I recommend you do: to not think about it, but to feel it. Feel that energy that resides in the judgments you fire toward yourself, with your images of what is ideal and what you “should do”, which sometimes comes out of seemingly very high motives – let that be. You do not become enlightened by reining in your emotions and by systematically suppressing them.

There is a third way – a third way to experience your own human emotions. The first way was to totally identify with your anger, as in the previous example. The second way was to crowd it out, to suppress it and to condemn it.

The third way is to allow it – to let it be and to transcend it. That is what consciousness does. The consciousness of which I speak does not judge – it is a state of being.

It is a way of observation that is at the same time creative. Now, many spiritual traditions have said: be aware of yourself, that is sufficient. But then you wonder: how can that be? How can the mere awareness of myself bring about change in the flow of my emotions?

You have to realize that consciousness is something very powerful. It is much more than a passive registering of an emotion – consciousness is an intense creative force.

Now imagine again that something in the outside world evokes a powerful emotion in you – for example, anger. When you deal with it consciously, you observe it fully in yourself. You do nothing about it, while at the same time you keep observing and watching.

You no longer identify with the anger, you do not lose yourself in it, you just allow the anger to be what it is. This is a state of detachment, but a detachment that takes great strength, because everything you have learned seduces you into being drawn into your moods, inside the emotion of anger or fear. And to make it more complicated, you also get drawn into judgment about that anger or fear.

So you are being drawn in two ways and pulled away from consciousness, the exit I talked about in the beginning: the exit that is the road to inner peace. Your usual ways of dealing with emotions draw you away from that center point, as it were, away from that consciousness, and yet this is the only way out.

Only by silently observing the full extent of the emotion, you do not become unconscious, you remain entirely present. You do not let yourself be drawn in – neither by the emotion, nor by the judgment about the emotion. You look at it in full consciousness and with a feeling of softness: "this is the way it is in me".

"I see anger arise in me; I feel it course through my body". "My stomach reacts, or my heart; my thoughts are racing to justify reasons for my emotion". "My thoughts tell me I am right and not the other person." All this you can see happen as you observe yourself, but you do not go along with it. You do not drown in it; you do not go under.

That is consciousness – this is clarity of mind. And in this way you bring to rest the demons in your life: the fear, the anger, the mistrust. You give them strength when you identify with them, or if you fight them with judgement – either way, you nurture them.

The only way to transcend them is to rise above them, as it were, with your consciousness – not to fight them, but simply to let them be.

What then happens to you? Consciousness is not something static; things do not remain as they are. You will notice that if you do not nourish the energy of the emotion or of your judgment about it, they will gradually dissipate. In other words, your equilibrium becomes stronger; your basic feeling becomes more one of peace and joy.

Because if there is no longer a battle in your heart and in your soul, the joy comes bubbling upward. You see life with a milder eye. You see the movement of emotions in your body and you observe them. You also observe the thoughts that start to race through your head, with a look that is soft and mild. Know that the ability to observe, and to not be swallowed up, is something very powerful and strong. This is what it is all about: this is the exit!

I want to ask you now, in this moment, to experience the power of your own consciousness – the pure being – and the liberation by way of it that allows you to feel there is nothing you need to change in yourself. Feel the tranquility and the clarity of this consciousness: that is who you really are.

Put away the false judgments. Let the emotions flow and do not suppress them – they are part of you and some of them have a message. Ask yourself if you have an emotion that you fear, one that is bothering you, one you fight? Maybe one that has become taboo for you? Allow it now to come forward in the form of a child or an animal – to present itself; to show itself. That child might express itself completely, or it might even misbehave.

Whatever happens, it must be allowed to do everything it wants to do, and to tell you what it feels. You are the awareness that looks and says, “Yes, I want to see you; I want to hear your story, express it”. “Tell me your story, because it is your truth; it might not be the Truth, but I want to hear your story.”

Experience your emotions that way and do not condemn them. Let them come to speak with you. Treat them with the mildness of a wise old person, and observe what that child or animal brings.

There is often hidden in a negative emotion a pure life force that wants to emerge, one that has been choked to death by all the prejudices of judgement. Let the child or animal come skipping toward you. Maybe it changes its appearance now – receive it with loving openness.

Awareness transforms – it is the major instrument for change, yet at the same time, it wants to change nothing. Awareness says, “Yes – yes to what

is!” It is receptive and accepting of all that is there, and this changes everything, because it sets you free.

You are now free – no longer at the mercy of your emotions or your judgment of them. By letting them be, they lose their control over you. Of course, it still happens occasionally that you are overcome by your emotions and your prejudice – this is to be human.

Try not to get stuck there and do not punish yourself for it: “gosh, I have not attained Clear Consciousness – I must be doing something wrong.” If you do this, you start the ball of judgement rolling again.

You can always return to the exit, back to the peace, by not fighting with yourself. Observe what is there, and make no mistake: not to be drawn in is a great strength. That is the power of true spirituality. True spirituality is not morality – it is a way of being.

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Soul Mining



The hypothesis behind the Ascension work that I'm doing, which AAM has said that he wants me to do publicly, is that who we are - the soul, the Christ, the Atman - is buried under debris and that all that needs to be done is to shed that debris and the soul is unconcealed.

So the hypothesis is not that we're being uplifted - although we are. It isn't that we're going somewhere - although we are and we're not.

The hypothesis I'm working with is rather that we're soul mining. Only our soul mine is peculiar.

The soul mine - or inner gold mine - is unlike a regular gold mine. In a regular gold mine, the gold is everywhere, mixed in with the matrix or overburden.

In ours, the overburden (vasanas, conditioned responses, constructed self) lies on top of a layer of pure gold. We simply have to remove it to reveal the spiritual gold underneath, what AAM calls our "spiritual currency."

If you'd rather see the situation as a building, then the vasanas or core issues are the concrete foundation, the conditioned responses are the building itself, and the constructed self is the outer facade.

Now we're demolishing the whole thing.

I am - you are - in the midst of unconcealing ourselves - the completion of our vasanas, the release of our conditioned responses, and the demolition of our constructed selves.

I use every opportunity to process a vasana that arises. This morning, I awoke and saw that every day I open my eyes with a feeling of depression and dismay. That feeling is not obvious to me because it itself is usually obscured by other, even more traumatic feelings.

But these other situationally-stimulated feelings are subsiding now, leaving only the self-stimulated feelings from the past via my vasanas.

The Arcturian Group said something interesting. The offered this explanation of what happened with most lightworkers' choices of family:

"Because this is such an important time on Earth, most of you chose birth families that would serve to activate deeply-buried issues, bringing them to a conscious level where they could be finally resolved and released." (1)

That certainly applied to me. I see my family history as having served to awaken or bring forward my warrior aspect from millennia ago.

I'm reawakening that spirit, AA Michael told me, because I'll need the warrior's strength to manage what lies ahead. For a communicator, what lies ahead is to encourage the world to move ahead on all fronts to end hunger, drought, diseases, pollution, etc., on the planet.

And it does take strength and determination to be so audacious as to address the world. So I see the relevance of the Arcturian Group's explanation.

Back to waking up this morning feeling depression and dismay. I felt that way because I feel shame for the hate I feel towards my Father, shame for what I've done to foil him, shame for how long I held onto my hatred of him, shame, shame, shame.

Consequently I feel depressed at the thought of waking up and facing another day in which, in my imagination, I strap on my sword and buckler and go into battle.

And I feel dismayed at the thought that this will be another day colored by feelings shame, fear, and hatred.

I haven't forgiven myself and the tears come up now. Here I am sitting in a coffee shop in the early morning hours and crying.

Nonetheless: Yippee! The vasana is up. The only time it can be handled is when it's up - in full emotional glory. It's like landing a huge fish. You can't land it until it takes the hook.

And now the tears gush up.

(What follows reflects the way I release a vasana. This is a part - not the whole - of the upset clearing process. It's the "expedited" process.) (2)

First I feel my anger as my victim response goes off - lost childhood, beast of a father (not really), betrayer, on and on I go.

I breathe through that, experiencing it completely.

From underneath that arises sorrow. I hear myself saying I never had a Dad. In later life, I often was attracted to girls for their fathers. The sorrow and the disappointment flows and I stay weeping.

Then that ceases. Or perhaps "moderates" would be a better word. I am, as it were, giving myself a listening.

And then the realization hits: This was the life I constructed for myself so that I'd be able to fulfill the service contract I agreed to. It has fulfilled its purpose and I can now consign it to a faulty memory and let it go.

I actually feel happy for the first time, reflecting on my life. We did it. We succeeded in reawakening the warrior in me that I'd need at this stage of my life to take the next step. Thank you, cast of many, cast of One.

With that realization, I'm complete. I understand the whole scenario now. I experience my choice in its design and outworking.

The truth has set me free from the unwanted condition.

One beneficial outcome of it, besides reactivating my warrior file, was motivating me to learn the art of cleansing myself of vasanas. That's been of infinite usefulness to me and hopefully of some to others.

And with that, in the kaleidoscope that life is, I move on to the next obstacle to the revelation of the bliss that I am.

What's the next barrier, Mother?

I acknowledge K's help in assisting me through this completion.

Footnotes

(1) Arcturian Group, July 20, 2014, at <http://www.onenessofall.com/2014-2.html>

(2) For the whole of the upset clearing process, see "How to Handle Unwanted Feelings: The Upset Clearing Process" above.

The Source of Our Upsets and Their Cure



"Bah, humbug. Why do I need to know about vasanas?"

A vasana is a reaction pattern that contains all the memories of an earlier traumatizing incident – sights, sounds, smells, feelings, moods, and so on. It also contains all the decisions, resolutions, conclusions, beliefs, strategies, and scripts we arrived at or devised. It also has all the memories connected to all other, later similar incidents in which the vasana went off like an awakened volcano.

It's a kind of file folder that contains everything connected with "The Day Mom Died" or "The Day I was Molested." And it has in it everything that happened since then that was like it and sprang the reaction patterns we developed from "The Day Mom Died" or "The Day I was Molested."

Est graduates will recognize a vasana as what Werner Erhard called a "record." It's been called an engram I believe, unfinished business, old baggage, and incompleting issues, etc.

Yes, a vasana does contain beliefs, but working with them only doesn't go far enough. Beliefs are only a part of the story. The whole story goes much further.

And painting a happy face over an upset face only means that we now have the upset with a veneer of happiness over top of it. That accounts for all the smiles we see that aren't really believable, the strain in the voice, the forced laugh. Nobody buys these kinds of ingenuous displays. And more to the point, we don't really buy them either.

I have to steer our attention again to what actually does work, as far as I'm aware, and that is to source the vasana that's been triggered. Let me work my way up to that subject, making a few introductory points along the way.

Our ever-expanding collection of vasanas is what makes us more and more rigid over the years. Finally we become an old nattering individual that no one wants to hear - what Werner called "a guy in a diner" - the loud and opinionated guy who spouts cliches and demands a listening and concurrence.

There are some factors to keep in mind when actually turning to the vasana that has erupted instead of trying other strategies.

One is that a vasana can't be sourced unless it's up and going off. The mind doesn't know how to feed us back the kind of information we need to source it unless it has a real live situation to deal with and relate to.

So there's no sense trying to source a vasana that went off yesterday but isn't around today. You can see that that's what makes our upsets a happy hunting ground. Oh boy! A vasana has gone off. I can now source it.

Moreover, a vasana acted upon or projected outwards, instead of being sourced, merely adds another layer to the existing vasana. It merely energizes the vasana and makes it that much more influential over our lives. That's the worst thing to do with it.

It's ineffective to project our vasanas onto others by blaming them for the way we feel. Our vasana is responsible for the way we feel. We're "doing it to ourselves," albeit unconsciously.

The present situation is not the source of our upset. A situation that happened long ago is the source. Until we're free of that original situation, we'll continue to be triggered.

Now let me turn to how to work with a vasana so as to have it disappear rather than grow and grow.

What we need to do with it is to go within, rather than without. We need to identify the feeling we're feeling (depression, resentment, bitterness, despondency), ask the mind what earlier incident that feeling relates to, take the first picture or word the mind casts up, and then be with it and the feelings, thoughts, agendas, strategies, etc. that come up with it until we've completed the experience of all of it. That's the way to be free of it.

People have captured this strategy by saying "be with" your upset, "stand back and observe" your thoughts and behavior, sit with it like a brick in the lap, or "listen to" your feelings and "get the message" they're trying to convey. These are ways of saying very similar things to the approach I described above.

One thing that can go wrong here is that we reject the first word or image the mind throws up to us. That'll result in this process not working.

Another thing that can go wrong is that the vasana may not lift after the first pass. It may take several passes until it releases its grip. Some vasanas take long and deep processing before they let go.

I've seen one woman work at a very deep vasana through many Enlightenment Intensives, get through it, and have a transformational experience every time. If I was able to tell you what she was dealing with, it would curl your hair. No other form of therapy or treatment had come close to completing it.

It's my most mature opinion that sourcing a vasana is the only way to get free of the limiting conditions in our lives that trace themselves back to our earlier, mostly childhood upsets that now rule us. Our sicknesses, our failed relationships, our business failures, all these things and more arise from our incompleting vasanas going off and essentially ruining our lives.

So if you're thinking in extremes at this moment, if you're spiralling downward, if you're being grouchy with other people or thinking that your life is over, a vasana has just erupted and you'd be best advised to source it.

There's an extensive literature on the subject in the righthand column under the section called "On Processing Vasanas." If you do nothing else for yourself during this time of uncertainty and more waiting, perhaps learn how to source a vasana. That one investment will pay you more than all the other things you're contemplating right now or perhaps ever will contemplate.

I wish I could wave a magic wand and give everyone complete mastery over the process by which we emerge from a vasana's grip (but of course I don't even have mastery over it myself). That would be my Christmas present to everyone (especially those people having Christmas dinner with their families of origin right now and feeling triggered). They could be having what Werner called a "stack attack" - a whole mess of vasanas going off at once.

It's my belief that, if we source all our vasanas, we'll be restored to our essential nature, see our original face, be enlightened, be liberated. There's no greater obstacle to enlightenment, bliss, love and full satisfaction than our vasanas. And there's nothing more valuable to a human being than sourcing their vasanas.

Eckhart Tolle: Living in Presence With Your Emotional Pain Body



What Eckhart calls "a very strong emotional reaction," I call a vasana, after Ramana Maharshi.

"Presence" is bare, simple awareness.

What he calls "the pain body" I see as the body's muscular holding patterns plus the pain felt in the etheric body. It's the places where we hold our pain, wherever they may be. It's our aggregate consciousness of pain.

Living in Presence With Your Emotional Pain Body

Eckhart Tolle, Huffington Post, Oct. 6, 2010

http://www.huffingtonpost.com/eckhart-tolle/living-in-presence-with-y_b_753114.html

There is such a thing as old emotional pain living inside you. It is an accumulation of painful life experience that was not fully faced and accepted in the moment it arose. It leaves behind an energy form of emotional pain. It comes together with other energy forms from other

instances, and so after some years you have a "painbody," an energy entity consisting of old emotion.

It lives in human beings, and it is the emotional aspect of egoic consciousness. When the ego is amplified by the emotion of the painbody, the ego has enormous strength still -- particularly at those times. It requires very great presence so that you can be there as the space also for your painbody, when it arises.

That is everybody's job here -- to be there, to recognize the painbody when it shifts from dormant to active, when something triggers a very strong emotional reaction. At that moment, when it does take over your mind, the internal dialogue, which is dysfunctional at the best of times, now becomes the voice of the painbody talking to you internally. Everything it says is deeply colored by the old, painful emotion of the painbody. Every interpretation, everything it says, every judgment about your life, about other people, about a situation you are in, will be totally distorted by the old emotional pain.

If you are not there as the space for it, you are identified with the painbody and you believe every negative thought that it is telling you. If you are alone, the painbody will feed on every negative thought that arises, and get more energy. That's why it's become active -- after it does that for a while, you can't stop thinking, at night, or whenever it is. The painbody is feeding, and after a few hours, it's had enough. You feel a little depleted. And then it happens again a few weeks later, or few days later.

The painbody would feel even better if it could feed on somebody else's reaction. Your partner would be a favorite person. And it will, if there is somebody around, or family situations. Our pain bodies love families. And it will just provoke this person, your partner or whoever it is. The painbody knows exactly what the thing is that will trigger a negative response. Then it says the thing that is going to really hurt you. And of course, if you are not absolutely present in that moment, then immediately you will react. And the painbody loves it! Give me more drama, please!

Both painbodies are now awake, and feeding on each other. Then, a few hours later, or the next day, the painbodies no longer need it. They are full,

they have replenished themselves. And you can look at each other and say, "What was that all about?" In some cases, you may not even remember how it all started. This huge drama started somewhere, and then one thing led to another. Wasn't it the same two weeks ago?

Can we be present and see if next time we can catch it at its early stage, so that we don't get drawn in totally?

Can we both endeavor to be present for each other, and for ourselves?

See if we can see the first signs of the painbody -- either in ourselves, or in the other. Immediately realize it, be the space for it, and if possible -- even voice it to your partner and say "My painbody got triggered when you said that."

Often, little situations trigger enormous reactions. Be there, present for it. Your partner will find it easier to see it in you, and you will find it easier to see it in them. Whether or not you can tell your partner that his or her painbody has become activated depends on the degree to which your partner has already been taken over by it. If you catch it at a very early stage, then some remnant of Consciousness will still be there in your partner and that remnant will be hearing you when you say, "Could that be your painbody?" It has to be phrased very carefully. You may want to add, "Do you remember our agreement?"

If there is still a remnant of Consciousness then that will be listening to you, and your partner will be able to be there as the space for his or her painbody. If there is no remnant of Consciousness in your partner, you will be talking to the painbody, and the painbody does not like to hear about the painbody. Of course, it will deny any such thing. "My painbody? Look at yours!"

So, what do you do? Can I be the space for that? While the partner is there, be the space for that. When you are the space for something, it does not necessarily mean that you have to stay there. You can be the space, and then remove yourself. Self observation - this is why being in the body is an important part of this. Feel the inner body as often as you can. When an old emotion arises, it will be easier to be present as it arises.

If you are present, the painbody cannot feed anymore on your thoughts, or on other people's reactions. You can simply observe it, and be the witness, be the space for it. Then gradually, its energy will decrease.

Being a Second Self to Another



It's the vasana speaking

When I look at a topic, it's no surprise that I get email on that subject.

So when I source a vasana publicly, I often find myself discussing vasanas with other people either via email or Skype. And, aside from all the benefits that result from that, I learn additional things about the ways in which our characters are formed.

These matters could be aired if we could find someone who'd allow us the listening time that we so badly need when we're trapped in an upset. But very few people in our society have as yet cottoned to the importance and value of committed listening, much to my sadness.

However, if one can find a good listener, then one gets to march back through time and see how and why our characters were put together the way they are. The path we see is not necessarily a straight line. It has its detours and byways, but it's nevertheless the path that we followed.

It was laid down in the face of trying, disappointing, and/or threatening circumstances, which induced us to reach conclusions about ourselves, others, life, etc. Once having concluded what we did, we then made decisions about how we'd act in the future. This is the point at which the twig is bent and the tree inclined.

Worse, if we went through numerous repeats of the upsetting circumstances, we can reinforce these conclusions and decisions so often that we become what Werner Erhard called "a guy in a diner" - a windbag, a corralized and fossilized type of character, endlessly sitting in a rocking chair, repeating platitudes.

People let us down in threatening circumstances, people failed to deliver on their promises to us, parents refused to play their role, people repeatedly cheated us or cheated on us.

The various strong emotions we felt can show up in the etheric realm as the seeds of medical conditions and disorders. But we, looking from the vantage point of the present, haven't been able to see why we are where we are or do what we do.

But when the whole history of events and the litany of let-downs and upsets is known, we see the map of the territory. We see how we got from there to here.

Most people, when they face someone in a vasana, get mad, get insulted, act coldly, or say something confronting. Very few ignore the emotion and just get what the upset person is saying.

Fewer still invite the upset person to sit down and talk about it or ask questions and then sit for an hour or even two hours to hear the answers. Even those people who listen for a while can get bored and make remarks designed to close the conversation down. Others lapse into advice.

If they did, they'd allow that person to see the journey they took into further and further complication and disturbance, until, in many cases, it surfaced as diseases and disorders.

In my estimation, the fifty-minute hour seldom works - and if there are any psychiatrists and psychotherapists reading this, perhaps hear me, if you would; I mean no disrespect. It's too short a time. It's eaten up by opening shares, arrangements, payment, etc. People need open-ended time if they're really going to get into the heart of the matter.

And people may take a while to get into the heart of the matter. I've listened for hours to people in upsets.

When they're into the discussion, they usually become committed to the exploration and the last thing they want to hear is "Time's up! See you next week!" Ouch! That in itself often shows up like a perpetration.

Moreover, many professionals are oriented towards offering solutions, sometimes unwanted, instead of just getting what the patient or client wants to say.

In some cases, they may be geared towards figuring out what medications to prescribe and their line of questioning may be oriented towards that rather than being open to what the patient or client wants to say in an agenda-less environment.

If we can just give people the time they need and listen - yes, we may need to make a comment now and then to clarify or to show that we have our ante in the game or even to remind the speaker audibly that someone is there and following them - then people have the one resource they need to really get at what's troubling them.

They have the opportunity and help to lay everything out on the table and see the connections, the progressive development of the difficulty, whether emotional or physical, and how we ended up where we are. Almost always, they arrive at an "Aha!" that clarifies the matter and sets them free of it. (It may take repeated cuts to do so.)

Listening is not simply aiming your ear in the direction of the speaker and ingesting words which you later dump from your mind, the quicker the better. Listening is recreating in your mental and emotional field the

experiences that the speaker is describing, being a second Self, going through what they're going through, if only partially.

It isn't taking matters on so deeply that you develop symptoms! But it is tasting the experience, getting the feel of it, and seeing how you'd feel if that happened to you. And seeing where those experiences might lead. It's more intimate than the listening most people do but not dysfunctional in that we take on the condition.

Our society caters to our needs and pleasures. It produces food, clothing, etc. It offers vacations, thrills, etc.

But it doesn't seem to cater as much or as well to the really basic requirements we have to be emotionally and spiritually well. Or if it does, it doesn't allow such an expense to end up being paid for by medicare or tax money. And many people therefore can't afford what's available.

I hope that someday professional listeners get paid under medicare or funded as education is. But right now listening is not accepted as a therapy. (And I know some people will respond that "psychotherapy is paid listening." See above on that.)

Finally, I can think of no exercise that leads to love and unitive consciousness more, better or easier than listening. Being a second Self for another allows us to share their lives and to understand deeply how it is they got where they are. I feel bonded with those I listen to. I get to know them better than their own relatives may. It's therefore, in my opinion, an honor and a privilege to give someone the gift of listening. I frankly see it is tantamount to a sacrament in service of the Mother.

Personal Responsibility and the Tsunami of Love



The Divine Mother announced recently that, after a pause in the waves, “the Tsunami of Love once again increases in frequency, vibration, and strength.” (1)

For many people, this'll mean a dramatic increase in their experience of love. It certainly was for me a few days back.

For others, it will mean the surfacing of vasanas (archaic reaction patterns formed from traumatic incidents in the past) and core issues (an issue that a person would die before facing).

We've talked many times about how awareness is not neutral, but acts like a solvent to dissolve our old issues. Love does as well.

But what I wanted to talk about today is how personal responsibility is a needed ingredient if we're to move through the unwanted conditions that are surfacing at this moment.

Personal responsibility for me means acknowledging that I am the source of the matter, that my input is and always has been crucial to what occurs or to how I handle the occurrence, and that what I do will determine that

occurs next. This is definitely a higher- rather than a lower-vibrational attitude.

The opposite of personal responsibility is the psychological attitude of victimization.

I didn't say that there weren't victims in the world. There are. Millions of them. One has only to look at the acts of cruelty towards women (rape, female genital mutilation, sexual slavery, honor killings) to see that.

Archangel Michael once told me that something very bad that had happened to a friend was not in that person's soul contract. The person was genuinely victimized. He also told me that the sad events of my childhood were never intended to be as bad as they were. There was some waking up that needed doing but not to that extent.

So it isn't that there aren't victims in events.

It's more that the more we focus on the victimization, the longer we remain in a position where we can't do very much about what has arisen from it. The more of what occurred that we can take personal responsibility for, the more we enhance our personal power to do something about the situation as a whole and its aftermath.

As long as we focus on the victimizer or perpetrator, provided we're not in a position to interact with that person, we rest in a position of relative powerlessness. Taking personal responsibility for whatever we can allows us to be up and doing something about the way we feel, think, remember, etc.

You may ask why I don't speak about karma. I never discuss karma in terms of what has happened to a person. Yes, karma is real, but it offends a person and repels them and doesn't allow for a useful discussion of what to do. The Company of Heaven has said that no one knows the karma of another or the reasons for it and it isn't a place I'd go.

No matter what the role of karma, we're left with the circumstances as they are and that's what must be addressed if things are to improve.

Workshop leader John Enright once demonstrated the value of taking personal responsibility for my actions by inviting our group to look at a situation of victimization and see if we could find a choicepoint when we waded in despite the fact that we could see another way of handling matters that would have warded off us being victimized.

I once waded into an altercation on the street in Toronto where two young men were robbing an elderly man. I ended up with a knife in my back. But John had me see that there was a moment when I spotted a motorcycle policeman down the street and, instead of calling him and avoiding being injured, I decided that I wanted to be a hero and waded in. That was a revelation to me.

Even if I hadn't spotted the policeman, I probably would have seen other alternatives I rejected to wade in instead.

That allowed me to see my personal responsibility for what happened next and my angry feelings about the situation lifted.

There are choicepoints to any action; we choose the course of action we take. We're therefore, to a greater or lesser degree, responsible for it. And the more we can see that and "own" it, the better able we are to emerge from the resulting unwanted conditions or upsets.

We seem never to blame ourselves. The minute we see that "we did it," anger, resentment, etc., seems to fall away. We're always the hero in our own eyes. What was it Solomon said? "Every way of a man is right in his own eyes." (Proverbs 21:2.) When we see our responsibility for an action, that brings the end of blaming.

So when we shift to being personally responsible, we can bet that the anger and resentment will diminish or cease.

The mere recognition that one is experiencing a vasana is an act of personal responsibility. It removes the "you did it to me" factor and replaces it with "I'm doing this to myself."

Let me give another illustration. I was feeling so stressed yesterday that I was almost shaking. I was facing a situation in my life that was stressful. And I had passed from being merely upset to my teeth rattling.

A friend offered me a listening session and, in the course of it, I said, almost in passing, that the situation I was in reminded me of a time in 1986 when I was dating a woman who had two children who were always fighting with each other.

Finally the woman kicked her son out of the house. But then her daughter became suicidal. You'd think the daughter would have been relieved, but, no, she wanted to kill herself.

Dealing with a person who's suicidal can rattle your teeth. Much of the time the situation was so precarious that I'd find myself shaking. Every minute had 60 hours to it and we were on emergency the whole time. Definitely living on adrenalin.

I mentioned this incident in passing, but immediately felt the impact on my body and knew that this traumatic incident from the past was what was affecting me today. It was the source of my vasana. And when I saw that, the shaking stopped and I became calm again.

Awareness caused the lifting of the vasana, but taking the position that I was causing the shaking by having a vasana in the area was an act of personal responsibility.

So the Tsunami is beginning and our issues are again surfacing. Now is the time to take personal responsibility for our process and "source" or complete the vasanas that arise. Now is not the time to take the first two ways that Jesus talked about in his "Third Way" article - projecting blame onto others (projection) or swallowing our feelings (introjection). (2)

We may now see issues arise that we weren't even aware of till now. We may find that the issues that arise are more and more powerful or impactful. We're coming down to the real Earth-shakers now.

The whole aim of the Tsunami is to have these deeply-buried memories surface so that we can release them, be rid of them and fly free.

Nothing negative can accompany us into the higher realms. Not only are we releasing karma, as SaLuSa and Matthew Ward have pointed out often, but we're also releasing our vasanas and core issues. And taking personal responsibility for our lives, for everything that happened to us, for our feelings and attitudes, is a big step towards working successfully with the energies of the Tsunami.

Footnotes

(1) "My Beloved Angels, Why do You not Choose to Nurture Yourself?" Asks Mother Mary," Aug. 19, 2014, at <http://goldenageofgaia.com/2014/08/19/my-beloved-angels-why-do-you-not-choose-to-nurture-yourself-asks-mother-mary/>.

(2) "Jeshua: the Third Way," July 4, 2012, at <http://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/jeshua-the-third-way/>. I highly recommend this article.

More on processing vasanas can be found here: "On Processing Vasanas" at <http://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/> and here: "Ways of Releasing Vasanas" at http://goldengaiadb.com/Spiritual_Counsel#Ways_of_Releasing_Vasanas.

Vasanas and the Path of Awareness

Simply Watching



A wealth of guidance continues to be posted at this time to assist us with our clearing process.

We heard Archangel Michael recently say that lightworkers had volunteered to lead the way in clearing for the collective and in modeling clearing. (1)

We're in the thick of it and perhaps all we can do is take it with a sense of humor, as AAM encouraged us to do.

The Arcturian Group states the case plainly.

"Over lifetimes of living in duality and separation, you have accumulated lower resonating energies which have been stored within your physical, emotional, and mental bodies. These need to be cleared for they cannot go with you into the higher dimensional energies that you moving in to. This is what you are doing now—releasing these old and toxic energies carried in ignorance from lifetime to lifetime and which have held you in bondage to many of the issues you deal with in daily life." (2)

I was walking downtown today and noticing myself that my head region feels joyful, even blissful, but my chest region, specifically, feels as if there are more toxins there, just waiting for release. The Arcturians remind us:

"As these clearings take place unpleasantness may surface and you may think you are going backwards in your spiritual progress. No dear ones, it is just the opposite, you have reached that place in your journey where you are now evolved enough to let go of that which is old and finished. You are releasing all that you have dragged with you from lifetime to lifetime when you did not have enough awareness to understand that these old and dense energies were holding you back."

All through last year, we watched our bodies change and suffered from Ascensionitis. But this is not the same. Last year we were being tenderized. But now, to draw from Khalil Gibran, we're being baked for God's sacred feast.

"You have come to the place of finally being ready to do this difficult work, and you are doing it beautifully so do not to see the painful issues of your lives as some sort of failure but as signs that you are graduating. Be aware that some clearing is taking place in the dream state so if you have troubling dreams know that you are most likely releasing the energy of some past life experience."

Even in the dream state we're releasing. That is daunting.

We tend to react to each feeling and sensation we have. We often look upon this body as us and each ripple through it is a ripple through us. But in fact the body isn't us. It's just an instrument. And the real us, the inhabitant inside the body, now needs to break that identification with its vessel and allow the vessel to drain its negativity.

Instead of reacting to this release of negativity, a more fruitful stance might be to assume the posture on it that we assume when we meditate. When we meditate, we breathe, we observe, we experience, but we don't join with or identify with. We detach ourselves and simply watch what occurs.

The same is needed here. The release of negativity, I believe, will happen a lot more smoothly if we just allow it, observing the process but not engaging with it.

The Arcturians end by suggesting that we drop all concepts of how release and evolution should look.

"It is important that you let go of all concepts of how clearing, evolution, or ascension should look—for yourselves or for the world. Release any and all concepts or comparison of your journey versus another's for all have had different lifetimes with varying experiences leading to whatever personal issues need to be looked at, released, and moved beyond."

We've handled almost everything until now by thinking about it first and then fitting reality into our pictures. But the reality that's opening up before us will never fit into our pictures. It was never meant to. And it could never do so. And it's our pictures that need to go.

It isn't that we shouldn't be dreaming, as far as I'm aware. SaLuSa all last year encouraged us to do so. But when, instead of dreaming, we force ourselves to see the world through our concepts, then we usually seem to fall far short of whatever's opening before us.

So again here is the principal movement of these times, illustrated in the Arcturian Group's message: release the old and open to the new. Always and always, that message seems to be being brought home to us.

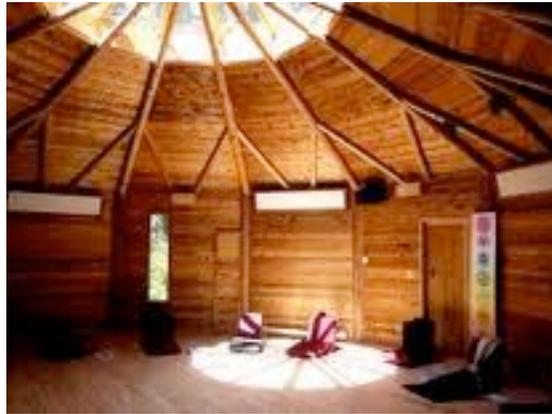
Here the old is the toxic energies that are arising for release. And the new? Well, viewed from the perspective so far, as far as I'm concerned, the new will only expand and expand and the very worst thing we could do is turn it into an idea.

Footnotes

(1) See "Running Light," May 7, 2013, at <http://goldenageofgaia.com/2013/05/running-light/>. But also: "Archangel Michael Delves Deeper into Vasanas," May 7, 2013, at <http://goldenageofgaia.com/2013/05/archangel-michael-delves-deeper-into-vasanas/>

(2) The Arcturian Group, May 6, 2013, at <http://www.onenessofall.com/>

To Be With and Observe



Raven meeting room at Cold Mountain Institute

Reposted from 2011. Written with the prospect of Ascension being Dec. 21, 2012 and a whole world yet to awaken.

To my way of thinking, we may be out of time to “do” something about our unfinished business. We may have no time left for Zen retreats, enlightenment intensives, or human-development trainings.

We may have no time left to read and digest Eckhart Tolle, Adyashanti, and Sri Ramana Maharshi.

We may have no time left to figure out how to be with a galactic or a spiritual hierarch.

What we need now is one foundational practice, one way to be with whatever comes our way, a way that's easily remembered and that'll meet all unpredictable circumstances we predictably might face.

I don't know what you see when you look at that question. I know what I see.

The one foundational practice that I can see that sums up the teachings of a major bloc of psychologists, spiritual teachers, and galactics is: Be with

the truth of the moment and observe what arises. I think of this as the awareness path.

- “Be with”: To abide as open awareness of, remain neutral to. Be with what?
- “The truth”: That which is so, accurate, actually and always existing. Of what?
- “Of the moment”: Of now, this actual instant, this portal to another world. And do what?
- “And observe”: See, notice, raise to conscious awareness without acting upon. What?
- “What arises”: What enters into one’s field of conscious awareness as a result of being with the truth of the moment, whatever that is.

Then begin again.

Archangel Michael is referring to this practice, I think, when he advises us to “stand back. Be the observer. See the unfoldment as it occurs.” (1)

This one practice is appropriate to being with one’s self in a quiet moment, to being with our friends and colleagues in social or work situations, and to being with spirits and galactics in unfamiliar settings and exchanges.

To be with the truth of the moment and observe what arises is to be fully present. One cannot exist in this state and have harmful intent. I simply notice harmful intent if a thought of it occurs and allow it to continue on its way, with no foothold or grip.

If a challenge to our conventions or attitudes arises from without, I be with that and see what emerges in me. We're either being with or noticing, experiencing or observing.

Doing this practice is doing what the processing of unfinished business requires of us in any case.

Moreover we position ourselves to maximally move through our future fears, just as we have our past issues - solely relying on and resorting to awareness. Simple, bare awareness.

Someone will quickly say, “No, we must accomplish things by our own effort. We can't just sit back and be passive.”

Being with and noticing what arises - awareness - is not passive. It's action of the highest order: It's dissolutive, transformative.

The transformative power of awareness was what Chuang Tzu was pointing at when he said: “You have only to rest in inaction and things will transform themselves.” (2)

What we resist persists. But what we remain in simple awareness of passes ... transforms itself into nothingness. Nothing sticks to the teflon of awareness.

- Being with and observing is the best means of taking in the greatest amount of novelty in a totally-novel situation.
- It causes the dropping of leftover grievances and the dissolving of future fears.
- It purifies the mind and brings it to stillness. Once we've stilled and purified the mind, we've done all we can. The rest is up to God.

No practice can carry us more than a part of the way. In my view, enlightenment is by grace alone: It remains the gift of God.

As Ramana Maharshi noted:

“Your efforts can extend only thus far. Then the Beyond will take care of itself. You are helpless there. No effort can reach it.” (3)

Bernadette Roberts says the same:

“At a certain point, when we have done all we can [to bring about an abiding union with the divine], the divine steps in and takes over.” (4)

Yes, I'm aware that these words were spoken to students with time for things like meditation, who'd reached the end of their best efforts.

But they apply equally well, with appropriate changes, to active lightworkers who've reached the end of a cycle, must soon navigate Ascension, and must help others to do the same.

The practice best suited to the end of disciplines and the end of times, in my opinion, is to be with the truth of the moment and observe what arises.

So that's my take on a basic foundational practice.

I don't think there's any more time for processing. There's only time now to be with and observe.

Footnotes

(1) Archangel Michael to Steve Beckow in a personal reading through Linda Dillon, Dec. 11, 2013.

(2) Chuang Tzu in Burton Watson, trans. *The Complete Works of Chuang Tzu*. New York and London: Columbia University Press, 1968, 122.

(3) Sri Ramana Maharshi, Talks with Sri Ramana Maharshi, Question 197. Downloaded from <http://www.ramana-maharshi.org/books.htm>, 31 August 2005.

(4) Bernadette Roberts, “The Path to No-Self” in Stephan Bodian, ed. *Timeless Visions, Healing Voices*. Freedom, CA: Crossing Press, 1991.

Painting with Awareness: Dealing with the Most Common Obstacle to Ascension



Awareness is an attribute of God or divine quality. To say “divine qualities” is to say the “new paradigm.” Working with awareness can pay rich dividends and learning about its properties can assist us as we prepare for Ascension.

In this article we'll look at what I believe is for some the primary obstacle to Ascension, for others the primary element that could cause a rough rather than a smooth Ascension. I call that obstacle "vasanas." Before I look at vasanas, I'd like to look at awareness itself.

Awareness is the universal solvent. With love added it may be twice as effective, but bare awareness will dissolve as well. Nothing that's not of God in its absolute or transcendent identity is permanent. Awareness is permanent because it's an attribute of God, but upsets, unwanted conditions, thoughts, feelings, and moods are products of the mind and, though some may be very persistent, they're not permanent.

Any mood we have eventually lifts. Any thought that comes into our mind eventually leaves our mind. Any feeling also comes and goes. The more we

resist some circumstance, the longer our thoughts and feelings persist but they do eventually subside, lift, or disappear.

The purpose of life, as we've discussed on other occasions, is enlightenment. The purpose of life is that we know our true identity and that true identity is God. All of us are God clothed in flesh. All of us have cosmic amnesia and don't remember who we are. All of us exist on a lower dimension than God in its purest form. And all of us are mounting Jacob's ladder of consciousness, on our return to God - or Home.

We've been set the task of remembering our real identity as God and, when we do, God meets God in a moment of our enlightenment. For that meeting was life created.

The prime obstacle to enlightenment, to sahaja samadhi, which is the level of enlightenment that Ascension is, to unitive consciousness, to liberation from the need to be reborn, or to Ascension itself is what I call our "vasanas."

Our vasanas are our reaction patterns which lie dormant until something triggers them, sets them off, reactivates us, etc. Because they're usually dormant and then explode, they're called "sleeping volcanoes" by many spiritual teachers.

They cannot be seen or treated until they go off. Otherwise they're invisible, unknown, unsuspected. We often call them the shadow self. Sometimes we make the mistake of calling them our "true colors," which they're not. They're add-ons to our original nature, the precipitate of our trauma and drama, but they're not true or essential in any sense of the word.

They consist of a persistent and resisted memory of an earlier traumatic incident. We were sexually assaulted. We were conned. We were abandoned by a lover. In some way we were hurt, sometimes shockingly, and we never forgot it.

Our whole personality becomes oriented around seeing that that kind of thing never, ever happens to us again. So we create a vasana or a programmed reaction to things that incorporates the best plans and

procedures we can think of to ward off ever having to experience a similar event again.

Added to the traumatic memory are the decisions we made following that event (“I will never be hurt again,” “... be conned again,” “... be abandoned again,” etc.). The motto of our vasanas, no matter who, no matter where or when, is “Never again!”

And added to these decisions are the plans and procedures we formulate to see that we're never hurt, conned or abandoned ever again. We don't risk, or we never travel down a dark street, or we keep checking to see whether our partner loves us to help see that they never leave us, etc.

And added to these plans and procedures are the repeated incidents down through time that look like the earlier, similar incident and see us react by exploding, adding one layer after another of lava to our personality, which gradually turns to stone.

You can also think of vasanas as layers and layers of paint on a board. Or you can think of them as the broken chains, cookies, and corrupted files that slow a computer down or make it stop working.

If you think of vasanas as layers and layers of paint, then painting them with awareness is the same as brushing on paint remover. We let the paint remover sit and the paint bubbles up, making it easily removed by a scraper.

Or if you think of vasanas as broken links, cookies, and scattered or corrupted files, then painting them with awareness is like using a combination cleanup utility and disc defragger on our computer.

After we use paint remover, the board we're removing the paint from is pristine and clean again; after we've removed the problem files from our computer, it works quickly and without freezing. In both cases, the board or machine is restored to its original working condition.

And when we paint our vasanas with awareness, our mind is returned to its original working condition and hums along without freezing or being encumbered by endless layers and broken links.

The alternative to painting our vasanas with awareness is to put them on like a mask and speak from them. We then project our feelings onto others, blaming them, attacking them, and generally alienating them.

The famous mime, Marcel Marceau, was renowned for his act in which he tried on various masks and found one that he liked, which he frequently used. He discovered after a while that he couldn't get the mask off his face. He tried and tried, but couldn't remove it. Here is that video:

See that video at <http://www.youtube.com/watch?v=PXwGGbnvIYg>

A vasana is like that. It's an act that we rehearse again and again until it becomes a mask we can't remove. Eventually, we cannot escape from the programmed ways a vasana has us respond to events.

Various growth movement leaders have called vasanas scripts, acts, records, numbers, and rackets. They have us be "on rails," automatic, acting like robots, being conditioned or programmed and unable to escape from our conditioned responses.

Why are they the primary obstacle to Ascension? Because they cost us all the divine qualities: They cost us love, spontaneity, vulnerability, transparency, aliveness, and full-self-expression - in fact, everything that makes life exciting, refreshing and nourishing. What we gain is protection from harm, invulnerability, and safety.

They embroil us in conflict; they never stop; and they overwhelm the enlightened state and make it temporary rather than permanent (as in sahaja).

When a vasana explodes, we typically think we're reacting to the present, not knowing that the true matter we're reacting to lies in the past. And not until we go back and remember the original event and just be with the feelings that arise when we become aware of it do we see the vasana

loosen its grip and fade away into the nothingness, if you like, or the universal energy pool, if you prefer, from which it came.

Exploding as the vasana directs us to, projecting our anger onto others, blaming and attacking, etc., all energize the vasana and cause it to persist. Simply painting it with awareness and observing it causes it to dissipate and disappear.

But we think that observing it is doing nothing. We can't see what painting anything with awareness can possibly do for it – because we don't understand how awareness works or what it does.

It's the same with breathing. We wonder why so many people, when we're getting mad, ask us to breathe. It's because breathing breaks the muscular tension patterns in our body. We can't get angry unless we hold on to our muscular tension and build our anger. If we breathe through it, the muscular tension patterns are broken from within and anger cannot build.

Same with vasanas and awareness. We don't actually understand that awareness, observing something, is not a neutral act. It causes the dissolution of that which is observed.

It allows that something to play itself out in a neutral space; it denies it the energizing that reacting gives it; and it sees the unwanted condition lift a lot sooner than it would otherwise, without giving it a new lease on life from the burst of negative energy that comes with exploding. So observing our vasanas, painting them with awareness causes them to subside, lift, or disappear.

There is much more to the ways we can deal with vasanas as you can see from this section of the blogsite. (1) But we have only three weeks left to Ascension, it being Dec. 1, 2012 today, and so I want to boil the process down to its barest essentials so that people can use it in these times of deep clearing that follow 11/11 and are slated to end, I'm told, on 12/12.

We must have some way of dealing with our vasanas. Painting them with awareness is the barest, most essential way of dealing with them that I know of so that they subside, lift, or disappear.

Footnotes

(1) See "On Processing Vasanas" at <http://goldenageofgaia.com/ascension/on-processing-vasanas/>

Vasanas and Spirituality

Vasanas, Vrittis and the Endpoint of Enlightenment



I hear many people say, "Oh, I'm clear of my vasanas." To the best of my knowledge, very, very few people are free of their vasanas. "As one set of Vasanas is worn away," Sadhu Arunachala said, "another takes its place." (1)

Don't forget that we can and do have vasanas from other lifetimes too. When Sri Ramana helped his dying mother source her vasanas, "the vasanas of the previous births and latent tendencies which are the seeds of future births came out." (2)

Sri Ramana describes what happened:

"Innate tendencies (vasanas) and the subtle memory of past experiences leading to future possibilities became very active. Scene after scene rolled before her in the subtle consciousness, the outer senses having already gone. The soul was passing through a series of experiences, thus avoiding the need for re-birth and so effecting union with Supreme Spirit. The soul was at last disrobed of the subtle sheaths before it reached the final Destination, the Supreme Peace of Liberation from which there is no return to ignorance." (3)

Sri Ramana's mother illustrates having to complete the vasanas from other lifetimes.

Sri Ramana's discussion provides a pretty good description of our eventual experience as well, once we've completely transitioned to the Fifth Dimension, which we haven't yet.

I'm tempted to say that, if we had no vasanas, we'd be reunited with God again, but, as far as I'm aware, that isn't quite true.

What actually keeps us separate from God are what Vedantists call vrittis, which means waves or movement in the mind. Any movement in the mind keeps us separate from God, who is no movement at all (no physical movement, that is). Vasanas are one form of vritti, but, as far as I know, any stirring of the mind separates us from God because any stirring keeps the mind alive. That's why Sri Krishna could say: "The light of a lamp does not flicker in a windless place."(4)

"When, through the practice of yoga, the mind ceases its restless movements, and becomes still, he realizes the Atman. It satisfies him entirely. Then he knows that infinite happiness which can be realized by the purified heart but is beyond the grasp of the senses."
(5)

You remember how the Buddha, after having finished extensively studying under the best Hindu teachers of his day and having reached seventh-chakra enlightenment (Brahmajnana, God-Realization, kevalya nirvikalpa samadhi) left his teachers because he still detected movement in his mind.

He began the practice that later became known as Vipassana, designed to observe and cause to disappear the remaining vrittis or waves in his mind. And when he succeeded in achieving Sahaja Nirvikalpa Samadhi, a higher form of enlightenment (one that we'll achieve when we're anchored in the Fifth Dimension), he ceased. He had taken enlightenment to a new level in the society of his time.

Sahaja occurs when the kundalini goes past the seventh chakra and enters the spiritual heart or hridayam, causing a permanent heart opening.

Vasanas are one form of vritti. As I understand it, negative vasanas obstruct certain early stages of enlightenment; positive vasanas do not. Says Sri Ramana Maharshi:

"Vasanas which do not obstruct Self-Realization remain [after Self-Realization]. In Yoga Vasistha two classes of vasanas are distinguished: those of enjoyment and those of bondage. The former remain even after Mukti [liberation] is attained, but the latter are destroyed by it. Attachment is the cause of binding vasanas, but enjoyment without attachment does not bind and continues even in Sahaja [Fifth-Dimensional enlightenment]. (6)

Enlightenment itself is virtually endless. What may not obstruct one level of enlightenment may obstruct another. We tend to think of enlightenment as a singular event, but in fact it stretches on past the human level of existence, past the angelic, and where beyond that it ends, no one knows. We speak of "full enlightenment," "mergence with God," and a "return to God," but usually the level of enlightenment we're referring to is very far away from the endpoint of the total journey.

Nonetheless, the clearing of all our vasanas would be a wonderful milestone. We would then only have the subtle waves in the mind to release, but that work too could take vast stretches of what we consider time. It's a long, long journey. All that we're doing here and now is freeing ourselves from duality - the view that sees people as separate from each other and distinct in their wants, needs, deservingness, etc. At that point we achieve unitive consciousness - the view that all are one - but that is by no means the end of the road; only a good beginning.

Footnotes

(1) Sadhu Arunachala [A.W. Chadwick], *A Sadhu's Reminiscences of Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 1961, 40.

(2) A.R. Natarajan, *Bhagavan Ramana and Mother*. Bangalore: Ramana Maharshi Centre for Learning, 1982, 39-40.

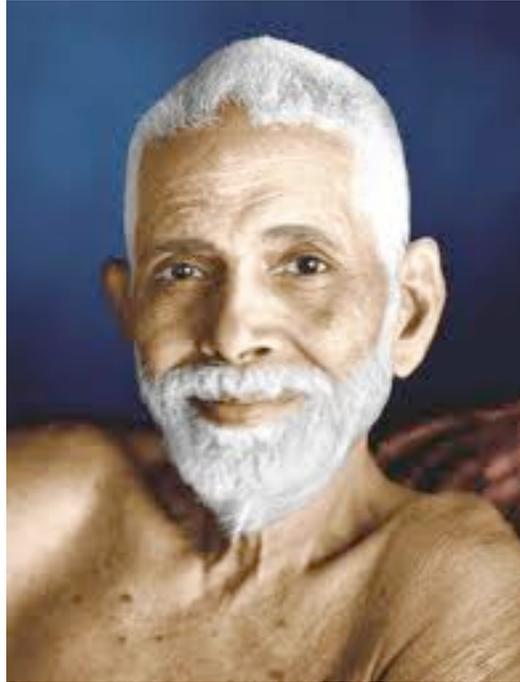
(3) Ramana Maharshi in M. Subbaraya Karnath, *Sri Maharshi: A Short Life-Sketch*. Tiruvannamalai: Sri Ramanasaramam, 1986, 24-5.

(4) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 66.

(5) Loc. cit.

(6) Ramana Maharshi, Cohen, S.S., *Guru Ramana. Memories and Notes*. 6th edition. Tiruvannamalai: Sri Ramanasramam, 1993, 89.

The Subsidence of the Vasanas



What is it about our vasanas (persistent reaction patterns born of ancient trauma) that organize our life away from spiritual pursuits and have the goal of enlightenment elude us lifetime after lifetime? Sri Ramana says:

“All the age long vasanas (impressions) carry the mind outwards and turn it to external objects. All such thoughts have to be given up and the mind turned inward. For that effort is necessary, for most people.” (1)

The basic spiritual movement is to turn from the outer world to God or the inner world. But that is made difficult by the tug and pull of the samskaras (latent impressions) and vasanas (reaction patterns).

We created our vasanas to have us automatically respond to situations to avoid shock, loss and pain.

They've been recorded in memory in response to outward events like a punch, kick, wound, word of censure, loss of position, etc. They fix the attention outward like a radar scanning the world around us.

To drop them, we have to make the effort to observe them, locate in memory where they originated from, and then re-experience through to completion that earlier traumatic event, similar to the one in the present, that triggered the memories.

We have to allow the vasanas to rise to the surface before they can be processed. One cannot process a vasana that hasn't gone off. It isn't accessible or available for processing. As Sri Ramana noted:

“Bhagavan [Ramana] pointed out that it was a good thing to let the Vasanas ... come out. It is useless to bottle them up and let them go on gathering strength inside. The consequence of doing [this] would prove fatal in the end.” (2)

It isn't useful to project them on others as I've done in my lifetime. It's also not useful to eat them, swallow them or introject them. Jesus recommended a third way of allowing them to play and observing them. (3)

We have only one mind, not two. The same mind that's gripped by a vasana is at other times not gripped by it. As Sri Ramana says:

“There are not two minds – one good and the other evil; the mind is only one. It is the residual impressions that are of two kinds – auspicious and inauspicious. When the mind is under the influence of auspicious impressions it is called good; and when it is under the influence of inauspicious impressions it is regarded as evil.” (4)

We call the mind gripped by a vasana our “shadow side,” our “dark self,” etc. No. Vasanas are just thoughts that arise in our (one) mind though they may assume command value over us for the time the vasana plays.

We may have peak spiritual experiences but if our vasanas have strength and are capable of claiming the mind's attention, then these spiritual

experiences usually fade, subside and disappear. They didn't in the case of Sri Ramana but his case was very unusual.

“Such an experience of Identity [as the young Ramana Maharshi had] does not always, or even normally, result in Liberation. It comes to a seeker but the inherent tendencies of the ego cloud it over again. ... The miracle was that in the Maharshi's case there was no clouding over, no relapse into ignorance: he remained thenceforward in constant awareness of identity with the One Self.” (5)

For most people spiritual experiences don't result in lasting enlightenment, and certainly not in liberation from birth and death, which comes with sahaja samadhi or full Ascension. (6) Sri Ramana undoubtedly came into this lifetime to model sahaja.

Our experiences as starseeds and other lightworkers from higher dimensions, who agreed to wear blindfolds but have ascended before, should show us how such a situation as Sri Ramana's could have been. (I think we wear much more of a blindfold than he did.)

Until something like a “system restore” occurs, (7) one set of vasanas comes up after another, like shark's teeth. As Sadhu Arunachala said: “As one set of Vasanas is worn away another takes its place.” (8) We seem to be trapped in an endless cycle of outbursts and eruptions, as if our minds and bodies were a volcanic ring of fire.

The standard understanding of vasanas is that it “takes time to eradicate past samskaras (impressions of the mind).” (9) Yes, it takes time to soften them up, eliminate many of them, etc. But there can also come a moment when the whole subcontinent of vasanas may sink below the waves of love, such as appears to have happened to me recently.

Sage Vasistha says: “Moksa or liberation is the total abandonment of all vasanas or mental conditioning, without the least reserve.” (10) “Only one who is free from all the latent tendencies (vasanas) is a Sage,” Sri Ramana tells us. (11)

I haven't experienced Moksha or liberation. That comes with Ascension. But I think the dropping of the vasanas in a wholesale manner is a first step towards it, not like I would have known or guessed that just a few weeks ago. Full Ascension is the attainment of Moksha with sahaja.

Sahaja samadhi is a permanent heart opening, an event of such intensity and spiritual heat that it burns to a crisp all the seeds that the samskaras (persistent impressions) and vasanas (persistent reaction patterns) are. We're then a siddha; that is, one whose seeds are "par-boiled."

Seventh-chakra enlightenment or kevalya nirvikalpa samadhi (also called Brahmajnana or God-Realization) is a temporary heart opening, not powerful enough to kill the seeds of samskaras and vasanas. Says Sri Ramana:

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

"Only after the samskaras have been destroyed can one attain salvation. ...

"Even though one practices kevala nirvikalpa samadhi for years together, if one has not rooted out the vasanas, he will not attain salvation." (12)

To say that the heart has permanently opened is to say that the soul or Self, Atman or Christ shines perpetually from that person. Sri Ramana describes the state of such a person.

"He for whom the atman alone shines [i.e., whose heart is permanently opened], within, without and everywhere, as (clearly as) objects to the ignorant, is called one who has cut the nexus. ...

"The old vasanas pertaining to the body, (mind and so on) are destroyed. Being free from body-consciousness one never has the sense of doership.

“Since such a one has no sense of doership, his karma, it is said, is completely destroyed. As nothing but the Self exists, no doubts arise for him.

“Once the knot is cut, one is never bound again. This is considered the state of power supreme and peace supreme.” (13)

Once one’s vasanas drop away, the mind comes to rest. One feels no threat any more. The consciousness of the body fades because the body no longer presents itself as one’s chief defender against threat. Threat itself has disappeared. One becomes peaceful, relaxed.

Doership is the focused, sensed perception of oneself as the actor, doer, agent of all of life’s activities. It isn’t that one ceases to do, act or create. But the concrete sense of oneself as the actor begins to subside, fade, dissipate. One is left with just doing, being, acting, but without a firm sense of a well-differentiated self.

As that feeling develops, I’d imagine it results in the rise of a sense of the universal Subject, the One actor, not the individuated Self but the one Self of all. But of that, I’m just guessing at this point in time. (Ask me tomorrow!)

Footnotes

(1) Sri Ramana Maharshi, *Gems from Bhagavan*. Comp. A. Devaraja Mudaliar. Tiruvannamalai: Sri Ramanasramam, 1985, chapter 8.

(2) Sadhu Arunachala [A.W. Chadwick] in *A Sadhu’s Reminiscences of Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 1961, 22.
[Hereafter SRRM]

(3) “Jeshua via Pamela Kribbe: The Third Way,” Jan. 26, 2014, at <http://goldenageofgaia.com/2014/01/26/jeshua-the-third-way/>

(4) Ramana Maharshi in Anon., *Who Am I? The Teachings of Bhagavan Sri Ramana Maharshi*. Sarasota, FL: Ramana Publications, 1990, 16.

(5) Arthur Osborne, ed., *The Collected Works of Ramana Maharshi*. Tiruvannamali, 1979, iii.

(6) Steve Beckow: I'm trying to understand what level of enlightenment Ascension corresponds to. And I think it's beyond the normal seventh-chakra enlightenment. I think it is what is called — and I'll make this clear to readers — sahaja samadhi. Am I correct?

Divine Mother: Yes, it is beyond what you think of with your seven chakras. It is beyond, because what you are doing with the chakra system, even with the thirteen, we have emerged from the Third-dimensional realm, which is that reference point for the chakra system, into the new. So yes, you are correct, in this question and in this statement. ("The Divine Mother: Come to Me as I Come to You – Part 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.)

(7) "System Restore" at <http://goldenageofgaia.com/spiritual-essays/emergence-2/system-restore/>.

(8) Sadhu Arunachala [A.W. Chadwick] in SRRM, 40.

(9) Swami Chetanananda, *They Lived with God. Life Stories of Some Devotees of Sri Ramakrishna*. St. Louis: Vedanta Society of St. Louis, 1989, 275.

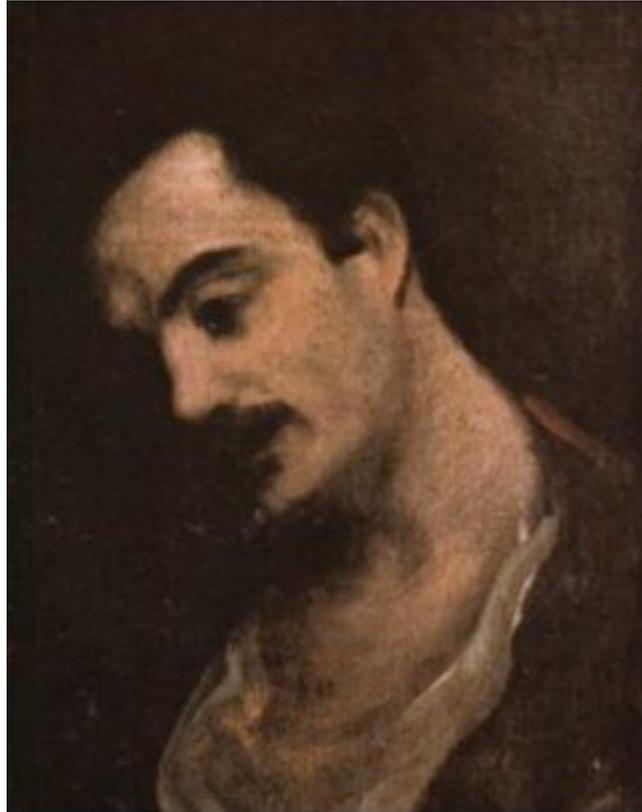
(10) Sage Vasistha in Swami Venkatesananda, ed., *The Concise Yoga Vasistha*. Albany: State University of New York, 1984, 5.

(11) Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974. SJA: Chapter 2, Question 26.

(12) Sri Ramana Maharshi in Ramananda Swarnagiri, *Crumbs from His Table*. <http://www.ramana-maharshi.org>. Downloaded 10 September 2005., n.p.

(13) Sri Ramana Maharshi in Vasistha Ganapathi, ed., *Sri Ramana Gita*.
Tiruvannamalai: Sri Ramanashramam, 197., 49-55

Entertaining the Counterintuitive



Kahlil Gibran could have been speaking of these times when he said:

Like sheaves of corn he gathers you unto himself.
He threshes you to make you naked.
He sifts you to free you from your husks.
He grinds you to whiteness.
He kneads you until you are pliant;
And then he assigns you to his sacred fire, that you may become
sacred bread for God's sacred feast. (1)

One minute we're high as can be and the next minute we're stretched beyond belief. One minute we're full of energy and the next minute we can't stand on our feet. We're being kneaded like dough, or so it seems.

What's the purpose of it?

Well, I don't know the divine purpose of it, but I certainly can guess at some of the psychological purposes.

I've said on other occasions that our vasanas (reaction patterns) make up our constructed self. But the precipitate of our vasanas is what Wilhelm Reich called "character armor" and Eckhart Tolle called "the pain body." (2) We store our upsets in the body as bands of muscular tension (character armoring) and we also store pain in our etheric bodies. The aggregate consciousness of pain is the "pain body."

Holding the memories of our pain has several effects. Awareness varies, I believe, inversely with the level of tension in the body. The tension we feel from the memory of pain lowers our awareness.

Crying and laughing both release tension, as do bioenergetics, rebirthing, Rolfing, yoga, stretching, and many other practices. The tension that these practices release is often the really solidly-packed-in tension.

Relaxation also releases stress, which is one of the causes of tension, along with our belief systems or vasanas. Music, walks in nature, a hot drink, massage and other practices such as these relax us, lower stress levels, and heighten awareness.

Love, such as we've been feeling this past week as the Mother pours her clarity energy out to us, rids us of stress as well, but exposes the holding patterns in the body and therefore can raise vasanas to the surface in the same way that lowering the water in a river exposes rocks.

The raising of vasanas to the surface is not a sign of defeat. I think you've heard me say often: Oh, boy, here comes a vasana. Whoopee! I get a chance to complete it!

You cannot complete a vasana unless it's up so, when one is up, that's our big chance. Not to project it onto someone else, but to experience it through to completion, at which point it lifts.

Everyone has vasanas, even supposedly enlightened masters. Our vasanas aren't burned to a crisp until after sahaja samadhi, which lies perhaps a year out in front of us. We have a ways to go and you can rely on the energies to pull us like taffee until the preponderant part of our vasanas are gone. Whatever is left will be forgiven us by the Law of Grace. (3)

What to do?

There are many approaches to ridding ourselves of vasanas, or what Eckhart calls "strong emotional reactions." A whole portion of this blog is dedicated to exploring those paths. (4) But the very best way I know to complete a vasana is to paint it with awareness - what Eckhart calls "presence."

Remain aware of the vasana as it arises. Follow your breath if you need something to help you stay present (remain as presence) as the vasana moves through you. As I said the other day, awareness (or presence) is decidedly not neutral. Awareness is a divine solvent. Knots in consciousness cannot persist through simple, bare awareness.

Project them onto others and they grow. Resist them and they persist. But remain in bare awareness of them and they cannot remain. This too will pass and it does - most readily - in the face of bare awareness.

So much of what we need to do in the spiritual realm is counterintuitive. Our first impulse is to DO something. We push and lift and strain ourselves to accomplish useful work.

But the Divine does not move. The Divine is still. And the Divine is ultimate awareness. If we want to become men and women who move without moving, do without doing, then we need to rest in awareness.

We need to understand and accept that what applies in the Third-Dimensional world of matter is not ultimate and that things like awareness are much more powerful than what we think of as action.

Remember how the Divine Mother said in her interview on *An Hour with an Angel* that we could be a wayshower without leaving our bedroom? (5) Well, yes, because lightwork does not have to be active. We also serve who only stand and watch.

So whether we're in a chaotic node or bathed in delicious energies, we need to entertain the counterintuitive spiritual disciplines and cultivate such things as standing still, resting in simple awareness, accepting the tumultuous and just observing it. We need to "be with" our upsets and listen to what our body tells us. And, above all, we need to relax and allow the knots in consciousness to lift from the solvent of bare awareness.

Footnotes

(1) Excerpts from *The Prophet* by Khalil Gibran at http://www.selfdiscoveryportal.com/poetry_gibran.htm.

(2) Wilhelm Reich, *Character Analysis*, at http://wilhelmreichtrust.org/character_analysis.pdf. Eckhart Tolle, "Living in Presence With Your Emotional Pain" at http://www.huffingtonpost.com/eckhart-tolle/living-in-presence-with-y_b_753114.html.

(3) "With the end times rapidly drawing so near, may souls have elected to take on all remaining karmic experiences. For many it is therefore a hectic time, particularly at a personal level. When you ascend karma will have been cleared by you or 'written off' through the Law of Grace." (SaLuSa, Aug. 3, 2011 at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm.)

(4) "On Processing Vasanas" at <http://goldenageofgaia.com/on-processing-vasanas/>.

(5) "You can be a way-shower in your bedroom." ("The Divine Mother: The Role of Clarity" at <http://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/the-divine-mother-the-role-of-clarity/>.)

The Dark Night of the Soul



The "dark night of the soul" is an expression that St. John of the Cross used to describe three stages in the aspirant's journey to what he calls "the state of perfection." (1)

The rigorous discipline that St. John and others followed to achieve enlightenment is not necessary for us in the end times. Because some sources are using the term these days, I look at the original meaning here.

The first dark night of the soul, according to St. John, is the purification of the senses through the deprivation of all sensory objects, which takes us out of our knowledge of the external world and plunges us into a form of darkness.

The second dark night is the sensing of God through faith alone, deprived of external light.

And the third dark night is the communication of God to the aspirant, which happens in the darkness of unknowing.

Some of our sources are pointing to this period of time, prior to the Tsunami of Love and before Ascension, as being in whole a dark night of the soul. And there may be readers who are experiencing it as such and wondering why?

One of the sources is the Arcturians through Sue Lie, who used the term to refer to a cleansing process, just as St. John of the Cross did in his description of the first dark night. They tell us:

“In order to complete the process of Ascension you must go through the dark night of the soul. ...

“The dark night of the soul is the final cleansing that must occur before you can live within the NOW of Ascension. This dark night of the soul is when you go through your daily life being fully aware of what you are doing wrong, aware of your fear, aware of your anger, aware of your pain.” (2)

“You must see yourself,” they say. “You must be aware of what you are thinking, what you are saying, what you are doing and WHY. Why are you thinking that? Why are you saying that? Why are you doing that?” (3)

This dark night of the soul, they tell us, “is quite uncomfortable but very informational.” What are we being informed about? We are wiping the slate clean by seeing that “there is no one else you can blame.”

“It was no one’s fault. No one and nothing did it to you. You created your reality. Through creating your reality, you first needed to bring to the surface the parts of you that could not participate in the creation of the reality of planetary Ascension.” (4)

We emerge from this dark night taking full responsibility for our lives. And why is that important? Because, as far as I'm aware, not until we acknowledge full responsibility for everything that happened to us can we release Third Dimensionality. Thus the dark night of the soul that the Arcturians refer to is a time in which all our false beliefs of victimization are coming up to be released.

Another source is Mary through Pamela Kribbe, who uses the phrase more as St. John did. Souls go through many lifetimes seeking God outside themselves.

“You have tried to find the Light by gaining worldly power or possessions. You have tried to find the Light by creating a big ego and gaining recognition from the world. And you have tried to find the Light by losing yourself in romantic relationships; by trying to merge with another soul. These are really the stages that every soul goes through on its evolutionary journey.” (5)

But, according to Mary, “at some point, the soul discovers that those things do not work, and then the soul goes through a deep inner crisis” and here is where the dark night ensues.

“As it is maturing, it discovers deep emotions of loneliness, separation, and fear, and there is a growing awareness that nothing outside itself can fill the void. This stage of a soul’s journey can be called 'the dark night of the soul.' The soul can not lose itself any more in anything external, and yet it does not know how to nurture itself, how to go within.

“This is when loneliness can hit you hardest, and when you are at this point, as often happens in relationships, you realize you can not find outside yourself what you are really seeking. So there is no other road to follow than the road that leads to your heart.” (6)

The aspirant then turns inwards to find the Light, Mary says.

“Home is within you all, and when you open the doors of your heart, the Light will shine so brightly! Your Light will bring joy to others, and you will joyfully connect with other people, but you will also be at peace when you are alone.

“You will not need other people to be fulfilled, but it will be an experience of enrichment and abundance to meet them, especially soulmates.” (7)

There's no mistake that Mary should call this an opening of the doors of your heart because Ascension does result in a permanent heart opening. (8) The soul that we are then shines through us in a way that isn't possible while the heart aperture (hridayam) is closed.

So Mary uses the phrase "dark night of the soul" to mean a turning away from the external light and a seeking of the Light in the darkness within.

We're at a place, I believe, where external things can no longer satisfy. I've heard from many lightworkers that sensory things no longer appeal to them.

So the way Mary uses the phrase is to indicate a turning away from the external and a seeking of the Kingdom of Heaven (the Mental Plane or Fifth Dimension) within.

Finally Archangel Gabrielle referred to the dark night of the soul last summer. She asked:

“What do you do when you are in [a] dark room? Because what you are really referring to is that dark night of the soul.

“[Call] for us. And we will respond.

“Embrace yourself. Hug yourself, literally, as you have never hugged yourself before. Appreciate, love, regard, honor yourself as you never have.” (9)

Why did we put ourselves in this dark room?

“You put yourself into the dark room — yes, sometimes with great help — so that you would break through this illusion of isolation, of separation, of being alone, because it simply is not so.” (10)

And now, she says, we are saying “I am fed up, and I won't do this anymore!”

“And it doesn’t mean that you are getting rid of or throwing out your entire spiritual journey! You are saying, ‘I am done with this illusion, and I want the totality of my integrated self. I’ve had enough!’

“And to this, we say, thank God! Thank Mother/Father One. Let it go.” (11)

So Archangel Gabrielle uses the phrase to point to a breaking out of the prison of illusion we've built for ourselves, the illusory sense of separation from God which caused our original isolation from the higher realms in the first place.

So if we’re feeling somewhat desolate at times, and wondering why this late in the game we feel this way, perhaps remember that we're experiencing the illusion once again, coming up to be experienced and let go of.

The really ironic thing is that we go back by the way we came in AND it feels the same leaving as entering. (12)

Previously we concluded that we were separate from God and descended into more and more loneliness. Now we're re-encountering the illusory vasanas and beliefs that we created as we rise out of them. But the experience of loneliness and sometimes desperation feels exactly the same, whether we’re descending or ascending.

We probably think we should be feeling better by now and we're not. Certainly we will when the Tsunami hits. But until then, we're not feeling better because we're re-experiencing the illusory beliefs and very real vasanas we created in our descent, as part of our ascent.

The same loneliness and sometimes despair are now coming up to be removed. We’re making our exit from the illusion of separation and at times it may feel like a dark night of the soul.

Footnotes

(1) St. John of the Cross in Kieran Kavanaugh and Otilio Rodriguez, trans. Complete Works of St. John of the Cross. Washington: Institute of Carmelite Studies, 1973, 73-5. This state of perfection is where we're headed.

(2) "Message from the Arcturians: Walking The NOW," channelled by Suzanne Lie. March 27, 2014, at <http://suzanneliephd.blogspot.co.uk/>.

(3) Loc. cit.

(4) Loc. cit.

(5) "Mary: Circles of Light," channelled by Pamela Kribbe, August 7, 2013 at <http://www.jeshua.net>.

(6) Loc. cit.

(7) Loc. cit.

(8) Sahaja samadhi, which is the level of enlightenment that Ascension is, is a permanent opening of the aperture which the spiritual heart or hridayam is.

(9) "Archangel Gabrielle on the New Golden Grid, the Process of Ascension, and the Advent of Global Prosperity – Part 2/2," channeled by Linda Dillon, August 26, 2013, at <http://goldenageofgaia.com/2013/08/archangel-gabrielle-on-the-new-golden-grid-the-process-of-ascension-and-the-advent-of-global-prosperity-part-22/>.

(10) Loc. cit.

(11) Loc. cit.

(12) This is not mystical. Imagine we have a fear vasana. We created that vasana because we felt fear and never wanted to experience fear again. But now, when we want to exit the vasana, we have to do it by experiencing the very thing we resolved not to experience again. So entering and leaving feel the same. Ironic.

The Impact of Bliss on Our Vasanas



I was discussing the barriers to abundance with another team member and we concluded that unworthiness was a key log in the logjam. I recognized that barrier in myself and agreed to source my vasana of unworthiness in regard to abundance, as an educational experiment.

By “vasana” I mean our early-learned behavior patterns that were formed in response to past traumatic incidents. By “sourcing” a vasana I mean getting to the bottom of it and experiencing it through to completion.

It's our vasanas that get in the way of our spontaneity, openness, aliveness, etc.

I already am aware that one cannot source a vasana unless it's up so I knew that contacting this vasana might be a challenge.

However what I discovered was that, in the face of the feeling of even the modicum of bliss which I'm experiencing as a baseline state these days, I could not even come close to making contact with that vasana. Not with a memory, not with a feeling, not even with a reaction to the messages that I knew lay at the base of it.

The messages are things like being told I was a lazy, no-good good for nothing as a very young child or that I didn't deserve [fill in the blank].

Now in the face of bliss, I could make no contact with any aspect of the vasana.

So what does that say about our vasanas and bliss? I'd say that it points to bliss almost cancelling out or at least overshadowing our vasanas.

That's a very provisional conclusion.

But we know already that our vasanas cannot survive the level of enlightenment called Sahaja Nirvikalpa Samadhi. (1) And we also know that Sahaja is the state we'll be in when we permanently and fully anchor in Fifth Dimensionality.

Sahaja is a state in which our experience of bliss is very full and permanent. It's permanent because the spiritual heart (the hridayam) has permanently opened: that's what Sahaja is: a permanent heart opening.

I'd assume this bliss, even in the relatively moderate amount that I experience at the moment, is a foretaste of that higher state.

In the face of bliss, my feelings of unworthiness are almost entirely absent. In the face of bliss, I feel myself worthy of almost any good thing.

As a testable hypothesis, my very informal experiment leads to me to wonder if opening to the blissful energies sweeping the planet at this time may be the answer to eliminating feelings that may block us from welcoming abundance into our lives.

Footnotes

(1) For corroboration of this, see "Archangel Michael: Detailed Instructions for Dec. 21, 2012 and After," at <http://goldenageofgaia.com/2012/12/archangel-michael-detailed-instructions-for-dec-21-2012-and-after/and> "The Divine Mother: Come to Me as I Come to You – Part ½," Oct. 17,

2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.

Wayshowing and Vasanas



Vasanas go off in a world of the mind

Even before the Reval occurred, I heard of people gifting each other with dinars and dong. It's as if a wellspring of generosity arose that could not wait for external events to catch up.

It chipped away at a belief system which I'd best typify by the attitude, from long ago, called "Looking Out for Number One."

People are expressing a desire to look out for others. At the same time, situations arise that trigger fresh vasanas as we assume new roles, such as the role of financial wayshowing.

A vasana is a complex of traumatic memories that upset us, triggered by an event in the present that resembles one in the past.

We're wayshowers and participants in the process sparked by the reval, whether the reval itself has occurred or not (and it hasn't as I write this), whether we gifted others, assisted in the gifting, heard of it and supported it, or reported on it.

Let's face it. As starseeds, we agreed to be wayshowers. Wayshowing goes along with the territory that most of us starseed lightworkers are playing in.

Starseed = lightworker = wayshower. That's why we came. It's what we agreed to. And we can only either deliver on our promise or back out of it.

I remember writing articles years ago saying that we were preparing for a leadership role in the New Age fast approaching. Well, yes, we are and here it is.

When the going has gotten tough, we've complained that there was no one to talk to about the matters we're involved in like Ascension or Disclosure, and now the reval. But wayshowers are by definition out ahead of things.

As Archangel Michael said the other day, we've agreed to lead rather than follow. So, yes, we've had few people to talk to and that just gets even more so as we enter new fields triggered by impending events.

I watched three vasanas go off in me yesterday. One was connected to unresolved control issues I have, happening now in new or bigger fields.

The second was connected to attitudes I have connected to adversarialism - the kind of blood rising when one believes one is facing an adversary, criticism, or the need to defend oneself.

And the third was connected to a tendency to judge others, which related to a third incident - which had not yet even happened and so had to be occurring entirely in my mind.

And all three vasanas went off in an atmosphere of rushing to complete the gigantic workload that participation brings.

My brother Paul, a family therapist, is fond of quoting Will Rogers, to the effect that I've experienced a lot of bad things in my life and some of them actually happened.

Nothing was happening outside me. In all cases a simple vasana was triggered by a situation in the present that looked like a situation in the past.

Other people were not playing the roles I ascribed to them. It was the roles I ascribed to them that were the problem. "You made me mad." "You did this and you did that."

Most situations in which vasanas go off are imaginary.

Vasanas are self-contained, self-triggering, and self-hypnotizing. We leave the realm of reality and enter into the realm of the mind, fooling ourselves that we're standing on principle. Off we go on what can often be a tragic tangent.

I was dumbfounded by the end of the day. I had thought myself cleared of vasanas. But by assuming a new role - a willingness to play a role triggered by the reval - I had brought myself into a new area which caused vasanas to go off that I didn't even know I had.

No, we haven't escaped our vasanas as we emerge from Third Dimensionality; we've just invited a new and more refined level of them along with the need to clear them.

And another thing, as the saying goes: Vasanas do not cease just because we've entered an area of positive benefits. They don't fall silent because we're playing a "good-guy" role, replacing the "bad guys." They're no respecter of persons or occasion, which makes for the stuff of comedy. World leader has fit of anger. Hollywood star throws chair at spouse.

Wayshowing requires courage. It'd be easy to say "this is too hard" and retire from the field right at the get-go. Wayshowing requires us to say "I made a mistake" or "I feel irritated" without falling back into the old Third-Dimensional ways of protecting ourselves, projecting blame, and battling with each other.

The answer for me is not to avoid the role, to give up at the first sign of obstacles or barriers, but to recognize our vasanas going off and refine or adjust our forward motion to take them into account while continuing.

Just as AAM advised us to have a contingency fund when gifting, so we also need a contingency fund of love for ourselves because we'll make mistakes in this or any new role.

Gee, I hope that's not expressed in too complex a fashion. It's an eye-opener for me because I thought I was capable of participating in this work by the very fact that I had "cleared" my vasanas. But such is not the case. I haven't cleared my vasanas. And a new situation is guaranteed to bring that home compellingly to me.

Looming Necessity to be Complete with Issues and Conditioning



May I be permitted to comment please on a matter? That matter is why it makes good spiritual sense to clear ourselves of as many of what I call "vasanas" (1) and Linda Dillon calls "core issues" as possible round about now.

If we're to be of best use, after the Reval, as stewards of the Mother's wealth, it seems to me that the clearer we are of our habitual, unworkable patterns of behavior, the fewer crack-ups we'll have.

To illustrate how our patterns can become the core and substance of our lives, let me use myself as an example.

I've been connecting with myself as the Complainer recently. The runt of the litter. Never getting, and so always wanting, attention. Throws a spanner into the works. Or jams a stick into the bicycle wheel. Stops the show until he's heard.

Over the years, the runt of the litter became a skeptic, a judgemental person, a critic, an advocate for the downtrodden, etc., etc. He closed his career as a decision-maker in human-rights cases. The Complainer ended up making a living out of listening to others' complaints.

Something about lemons and lemonade here.

To make something of such dubious beginnings, we Complainers had to have had a storehouse of knowledge, much of it negative. We had to prefer being right to being happy. We had to be fluent at dealing with people's ire at us popping their balloon.

We gravitated to the upholders of justice, activists for the downtrodden, self-righteous people, etc., all of whom would rather be right than happy.

We seldom got above the intellectual level of knowledge. Life showed up as barren and dry, relieved from time to time by a short romance and a few other earthly delights.

Just imagine that that one vasana - a young child's need for attention - grew into all that ... just as surely as an acorn grows into a huge oak tree. As the twig is bent, the tree inclines. Our vasanas shape our future.

Think of me as Marley's ghost, rattling his chains a few months early. You don't want to live a dry life like that. And it won't mix with humanitarian, philanthropic activity anyways.

If I simply tolerate my vasanas and leave them in place, nothing I do will work. And I won't appear normal to others; if anything, I'll appear aberrant, abnormal.

The clearer we can be of our vasanas, the more normal and natural we become ... or are ... or return to.

We might want to remember that the return to the consciousness associated with Fifth Dimensionality is itself called "Sahaja" and "Sahaja" means "natural."

Anyways, for me, the Complainer has to go. (2)

I have to undo this Marley's future by clearing and completing as much of my past as I can - my residue of issues and conditioning - so I can be

present to the fresh challenges that stewardship for the Mother will entail. And my rattling my chains is just an example. I think everyone has their chains.

I never thought that processing vasanas would be important for us operating as financial wayshowers. I always thought that clearing them was relevant only to ascension. But I get that it isn't.

And the clearing is going way deeper than in the past, undoubtedly under the influence of the energies and of the looming Post-Reval necessity to be complete with our issues and conditioning.

Footnotes

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

"Vasanas or mental conditioning ... is of two types - the pure and the impure. The impure is the cause of birth; the pure liberates one from birth. The impure is of the nature of nescience and ego-sense; these are the seeds, as it were, for the tree of re-birth. On the other hand, when these seeds are abandoned, the mental conditioning that merely sustains the body is of a pure nature. Such mental conditioning exists even in those who have been liberated while living: it does not lead to re-birth, as it is sustained only by past moment[um?], and not by present motivation." (Sage Vasistha in Swami Venkatesananda, ed., *The Concise Yoga Vasistha*. Albany: State University of New York, 1984, 5.)

(2) For me, that means I need to identify the vasana when it's playing and "be with it" (rest in awareness of it and with it) until it goes. It can be enjoyed, relived, whatever it requires of us.

It remains an object to be observed and enjoyed, not something to be identified with and entered into. We, the subjects, are distinct from it, as from any other thought/feeling complex.

Rest in awareness of it. Remain calm and balanced as it runs. Where you want to experience a feeling associated with it (you don't have to; you can rest in awareness of it instead), experience it through to completion.

If it sees that we won't engage with it, sooner or later it'll pack up and leave.

When stressful circumstances arise, if we've completed a good number of our vasanas, we'll meet the situation in a more normal, natural way, not in the reactivated and often frightened way a person does whose issue has just erupted.

Easy Ride or Bumpy Ride: 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 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

Openly Explorative

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.

Trimming Down for Paradigm Shifts



Enlightenment and Paradigm Shifts

I said earlier that we don't want ice on our wings when trying to take off in our plane or we'll stall.

Recent events have shown me that it isn't just Ascension that may bring a "take-off" in our lives. We'll be faced with the opportunity for multiple "smaller takeoffs" or perhaps "rising currents" if we are already in the air, every time we encounter galactics.

Ascension promises to be an enlightenment experience that will carry us from dualistic to unitive consciousness. That's a huge jump.

But there will be smaller contextual transformations we will face from just seeing and hearing galactics. These smaller transformations I call "paradigm shifts."

What is a "Paradigm Shift"?

A paradigm shift is a contextual flip, a contextual breakthrough , a moment of "Aha!", a deep insight, a revelation, a discontinuity in knowledge, a "break-open," a revolution in seeing or being, etc.

It may not be an enlightenment experience, but it causes a revolution in being at some level.

It depends on our openness, detachment, and stillness whether a paradigm shift merely rearranges our concepts at a superficial level or gets right in there and alters our context. The latter would be a more powerful experience.

I had a paradigm shift in 1987 when I was shown in a vision a working model of life that shattered all my previous conceptions. It showed me that we lived forever on a journey from God to God; it showed me that enlightenment had stages; and told me, without words, that enlightenment was the purpose of life.

That paradigm reorganized my life. It shaped thought, feeling, and action forever afterward. It made everything mundane insipid. I could only read the works of enlightened authors after that. And the vision itself was totally wordless and took eight seconds to complete itself.

A paradigm shift has all kinds of corollaries and deeper and deeper levels of significance. It can be a wedge that splits the wood open. It can reorganize our lives in an instant or in a gradual process.

How Does a Paradigm Shift Happen?

When the galactics finally do come, everything about them will invite a paradigm shift.

The depth to which their words and actions have impact may be determined by the excess weight we're carrying around - or what I called "ice on our wings" - whatever holds us down.

A paradigm shift starts with becoming aware that we have a way of seeing things that organizes our lives in that area. We may also become aware that our way of seeing things no longer serves us.

We usually see the new way or paradigm in a flash, which gives us a gestalt or overall picture, but not necessarily the details. I was given no details of the total life of the individual I watched in my vision. I had to study for twenty years to give that wordless vision words.

Some of them were:

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (Jesus in John 16:28.)

"For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful." (Krishnamurti, *At the Feet of the Master*, 17.)

We May Resist and Reject the New Paradigm

The danger is that when we're confronted with a paradigm shift from the galactics and the spiritual hierarchy, we may resist and reject it because we want to hold onto our own worldview, fixed beliefs, favoured self-perceptions, resentments, or even in some cases possessions.

We may have relationships where we are still attached by cords of love/hate; possessions that we are very much attached to; antiquated belief systems that determine our thoughts, feelings, and actions. That may be all ice on the wings. (Depends.)

Or we may resist and reject because an incompleteness arises and calls for a rejecting response from us. "He's ordering me around the way my Dad did. I don't need this. I'm getting outta here." We've stepped into the leg-hold trap of an incompleteness.

Oct. 14 is an example of an incompleteness. If we have not completed our upset about Oct. 14, 2008, then when something comes up on Oct. 14,

2009, we may be hooked by the "Oct. 14" part of it and resist and reject the 2009 part.

There is nothing the two share but the month and day, but up come our incompletions saying: "Never again. I won't be fooled twice."

If SaLuSa had published on Oct. 21, perhaps none of these reactions might have come up. In this case, we may be incomplete with Oct. 14.

Can you see how the mechanism of resistance works? And usually it plays itself out well below everyday consciousness.

Oftentimes rejection of the new paradigm comes with resentment towards the one who has catalyzed our new awareness and results in our moving away from him or her.

We lost both the paradigm shift and our relationship with the speaker. How many times has this happened to us when we've mentioned aliens to others?

We are going to have a lot of our life-organizing principles or paradigms directly confronted and challenged.

If we react to the new way of seeing by resisting and rejecting, we could lose valuable opportunities.

In fact, SaLuSa, in his latest message of Oct. 16 has said:

“Dear Ones, be prepared to think anew and leave your selves open to new ideas.

“Those who refuse to move on will be allowed their freedom of choice, but they will remain in the lower vibrations, which they cling to.”

This is a pretty grim result that we're working to avoid.

We Need to Prepare for Predictable, Upcoming Paradigm Shifts

In the years ahead, we'll probably go through one challenge after another to our existing paradigms.

SaLuSa says in his Oct. 16 message, speaking more of Ascension but his words are applicable to paradigm shift:

“There is nothing to be frightened of, as you will lose little and gain much more than you could imagine.

“Consider how you would like to jump ahead a thousand years by your present standards, and enjoy all of the benefits it would bring.

“That is realistically what you stand to gain, and not least of all upliftment to a state of full consciousness.”

We need to prepare for the challenge. When I say "don't get caught with ice on your wings," there are a number of scenarios, depending on the amount of ice.

We may have so much ice on our wings, our plane may not get off the ground. It could get off the ground but stall in a turn. It could get off the ground and lumber along but not be able to take advantage of a sudden updraft.

All of these are symbolic for missing one type of opportunity or another in a time of many desirable opportunities ("rising currents").

So, whether the time of contact between terrestrials and extraterrestrials starts before Christmas or later, the time between then and now becomes an important time to trim down and detach.

How Do We Successfully Drop One Paradigm and Take Up Another?

Naturally we want to get to a place in which we live without contextual boxes. But until we do, we are trading up in paradigms.

When the galactics start splitting our paradigms like so many atoms, we face the need to make the jump from the paradigm destroyed to the new and unfamiliar one.

To complete a paradigm shift, we must first agree to be temporarily denuded of our worldview.

We may be obliged to rely on the other person's integrity, brotherly friendship, and mentorship, as we swing off one branch and into the wind, not knowing if another branch awaits us. We become children again but not as cute and with less license.

It's a moment when we cannot fall back on what we know or what is familiar because that has been called into question.

We may have to rely on how able we are to relate in a friendly way to the person who just destroyed our existing paradigm because we may be relying on their kind offices to assist us to complete our transition.

Having one's paradigms laid bare and discarded can be a painful process, leaving no place to hide. We will be stripped bare, again and again.

It is a time that calls for humility and self-forgiveness.

Can we endure the embarrassment of appearing as if we know nothing, have nothing to contribute, and are causing our mentors to have to work with us?

Squeaky Clean

We need to get out the bar of soap and clean ourselves of everything that would hold us back, that would have us resist, resent, and reject the stunning news we will be hearing whenever disclosure, liaising with galactics, and First Contact come about.

We need to be squeaky clean if we are to drop our paradigms and try on what is being offered us without missing a beat.

Remember Richard Dreyfus's look of open amazement in Close Encounters of the Third Kind when we was selected to go aboard the craft and the space children walked him to the loading bay?

That's the kind of open mind I want to have, unencumbered by resistance and rejection when the galactics come. (I know some of you have fears of entering spacecraft; I respect that.)

That's the situation we face in the years ahead, as far as I can see.

That's the reason to de-ice our wings, finish our incompletions, get rid of our old baggage, get caught up to date, and be present.

Clearing for the World

A Time for Clearing



There seems to be a tremendous amount of clearing going on for me and others around me. The explanation is that, just as the banks are setting up for the transition to NESARA, so also are we lightworkers being prepared for our roles in various projects. And the way we we're being prepared is to be placed in situations that are sure to fire off our vasanas.

A vasana is an archaic and troublesome behavior pattern that originated in an earlier, similar traumatic incident. It results in an interruption in well-being which we usually call an upset. And it has very little to do with the present situation, and much more to do with our failure to complete our experience of the original situation.

It's a delicate task, as a writer following the awareness path, to discuss these matters and yet not implicate others. I'll do my best here because I think it's helpful to look at these matters, on the premise that more than just us are going through this same clearing process.

Vasanas erupt. They explode. And they have a trigger that causes them to go off.

Sometimes the trigger is a similarity. This horse I see before me looks like the horse that bit me and so my fear is triggered. Getting on board an airplane reminds me of the plane that crashed. Etc.

Sometimes the trigger is additive. This has been done to me so many times, I can't stand it any more. This is the straw that broke the camel's back. Etc.

Sometimes the trigger is a go/no go situation. I will not lie about something even to please a friend. An honorable person doesn't cheat. Etc.

A person following the awareness path can get real enjoyment out of watching their own vasanas go off, although the actual experiencing of the vasana is often not what I'd describe as enjoyable.

The situation I wanted to discuss was one in which a vasana exacerbated a principled stand. The trigger was additive.

The way I described it to myself was that I had heard a certain thing too many times and enough was enough. The result was that I fell into a psychic break with the material in question. I lost trust in it. I lost faith. And, because I see myself as a person who will not be ingenuine with something, I felt I need to distance myself from the matter in question.

The incident threatened to snowball and to undo many valued connections because I felt I had to uphold my principled stand.

Fortunately I have friends who know how to work with a vasana and one gave me a good listening session. I have to say that, at this point, I did not know a vasana was involved. As far as I was concerned, I was standing on principle. I had lost faith. I had to move away from that which I had lost faith in. So far, cut and dried, is it not?

But in the course of discussing what was happening for me, and it took around half an hour of sharing to reach this point, I suddenly burst into tears. Knowing about vasanas, I was able to look and see the hidden vasana.

What I saw was that a person involved in the action in question reminded me of my brother, Paul. And I found myself saying, "No one harms my brother. I will protect him." I allowed my rage to surface. I sat there for

perhaps five minutes rageful and tearful in turns until the vasana had been experienced to completion and then lifted.

Until the vasana suddenly erupted, I was not aware that I was in the throes of one. I thought I was standing on principle. And this is often the case. We aren't aware of the vasanas that accompany or underlie our "principled stands."

Once I'd sourced the vasana, I took another look at my principled stand and it was gone. I was able to carry on as if nothing had ever happened. No principle was violated. So it was the vasana underlying the stand that held it in place.

Moreover, it wasn't that I had sold out my stand. While I knew there was a reason for me feeling the way I did, I didn't know the reason. Who would have guessed my difficulty stemmed from the fact the man involved resembled my brother? The thought never occurred to me.

Once the vasana was completed, everything else seemed entirely fine to me and I was able to return to the situation as before.

One additional thing became apparent during this process and that was that we may find we as a society are not well equipped to handle conflict when it arises. I don't think our generation, for instance, knows a very great deal about clearing with each other, listening, moderating interchanges, or for that matter even making network interventions.

I see myself and others sitting on undelivered communications. I don't see a lot of people initiating clearing conversations. I see us shying away from situations that may look or become confrontational.

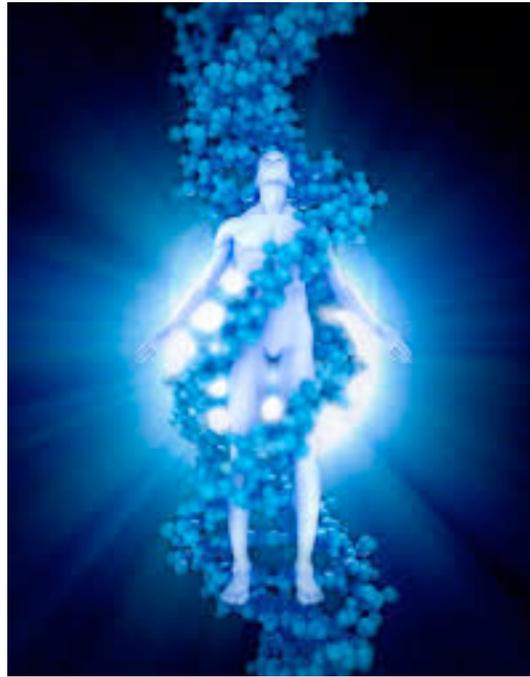
This is not the same situation that we faced in the Seventies, when we had encounter groups and workshops that could teach us how to communicate and encounter each other. We're doing things this time as a world, rather than as individuals or even groups. I have no idea how one teaches a whole world the basics of communication. Nor do I have the time to tackle such a piece of work myself if I knew how to do it.

But unless we as a world learn the basic skills of communication, including sharing, listening, clarifying, mirroring, etc., I'm not quite sure how we'll join together in large projects and make them work.

So far I've been saying that the rising energies will handle it, but based on my own performance in the clearing that's going on at this moment, I'm no longer quite so sure.

There's a wonderful opportunity here for anyone who knows how to teach, easily and quickly, basic communication skills, including conflict resolution, to the large numbers of lightworkers who will soon be serving an entire nation or region or in some cases the world.

Clearing for the Collective



In my reading with Archangel Michael on March 29, 2013, I asked him, on behalf a of a team member, how we'd know we're clearing for ourselves or for the collective and he replied:

"They go in tandem. You would not be gifted with the opportunity to clear a certain area or belief or vasana [for the collective] if you did not have a trace or a former imprint of that within thee. So it is the level of intensity that comes up, especially now, with the clearing. And you think, 'Well, wait a minute. I have done this work. And I have done it diligently and deeply and completely. And yet here I am and it feels as I am being swept away by a tidal wave.' That is how you know it is for the collective."

In my view, there are several subtexts being said here, some of them not so much subtexts because the Company of Heaven have not been saying them but subtexts because the way we hear them keeps them at that level.

The main subtext, which AAM has been working with me to have me see, and which I'm beginning to see ever more clearly as time passes, is that a distinguished company is here to assist with this monumental effort of raising the consciousness of a whole planet. (That's us, by the way.)

Earlier I quoted Archangel Michael as saying that we'd come down from our collective Elysian Fields to squeeze ourselves into physical bodies and sacrifice our ease and comfort to assist with what's transpiring on Earth right now.

As each day passes, it's becoming more and more apparent that masters from all over the universe have come to Earth and dumbed themselves down by putting on this canvas and steel apparatus we call a body to serve.

Why to Earth? I asked that of Sanat Kumara the other day, and he said it was because Earth was the first planet to go through this new form of Ascension.

Steve Beckow: But isn't the whole universe ascending, Raj? We're not the only planet, are we?

Sanat Kumara: You're first in line.

SB: Ah! So we're the first planet to ascend. Is that what you mean?

SK: Yes. (1)

The new form it is is that (a) we ascend with our physical bodies and (b) the planet doesn't explode like Haleon but simply advances its presence to a higher dimension.

I firmly believe that this Ascension effort is being worked on as we go along. I think the Company of Heaven are very much conducting this as an experiment and are changing it as and when circumstances arise. For instance, they accepted our request that we wait a year so that many more than the 30% who qualified by the end of 2012 could come along. I am willing to be that the Company of Heaven expected more than 30% to have

been ready by the end of 2012 and so were very willing to prolong this experiment by a year.

I further speculate that they themselves, as the folks who are working this effort, are learning every day from how we respond to things and that this learning, on behalf of other planets who will later ascend, is valuable.

When we volunteered, as what you might consider galactic special forces, I think we knew we might be at the heart of an experiment and that it would take time. But then all memory was wiped and we now know nothing of these conversations.

At this moment, the part of the experiment we're going through is collective clearing. We lightworkers, exactly because I think we're masters from a different, higher level, are processing for the collective and I think how we do is being noted. In order not to scare us out of our wits, it's been laid down that we can only process for the collective whatever we have known or been involved with before so there is the least possibility of confusion and alarm on our part.

Even though we might say, "I thought I was finished with this," at least we recognize what "this" is.

Archangel Michael tells us that the giveaway that we're processing for the collective is the tsunami-like quality of the feelings.

I hope you see the irony in this. I've always approached the subject of clearing vasanas as clearing our own for ourselves. I've been oriented towards thinking that we must be nearing the end of this work. Now we're told we're processing for the collective.

There's a whole new relevance and importance to the literature on how to clear a vasana if we not only clear them for ourselves but then go on to clear them for the collective.

So what are we to do to process for the collective? The best way I can think of is to use the upset clearing process which is described in numerous articles here: <http://goldenageofgaia.com/on-processing-vasanas/>

Also perhaps read Jesus's wonderful article on it. (2)

I'll summarize that process here.

(1) Name the feeling you're experiencing. Our files are arranged in memory under feelings.

(2) Breathe slowly into it and experience that feeling.

(3) Ask your mind to reveal to you an earlier, traumatic incident that's the origin of that feeling.

(4) Take the very first image or word you get. Don't reject an image or word you get and wait for a second. A second will probably never come. This is the stage of the process where people most often work it incorrectly and later say the process did not work.

(5) Breathe slowly into whatever arises and allow the feelings and images to come up until there are no further to be experienced.

Processing your vasana this way, whether you're processing it for yourself or re-processing it for the collective, is the way to have it pass through you, release itself, and, after repeated processings perhaps, disappear.

So, in summary, the subtexts I mentioned earlier are that: (a) we are a much more highly evolved group of masters than we suspect; (b) Earth's Ascension is being run as an experiment; (c) Earth's Ascension is being tweaked to find out the very best way of proceeding for the rest of the universe; (d) we'll participate later as "experts" from the higher dimension in the Ascensions that follow in other regions of the universe; and (e) that we're being asked to process for the collective and the results of that are being watched.

I stand a great chance of being wrong in what I've just said. But I have an agreement with Archangel Michael that if I say something that's incorrect he'll signal me with a rather dramatic feeling of queasiness in my upper chest and I feel no sense of queasiness. So I have a modicum of

confidence in what dawning awareness has just brought to mind for me. But we'll need to check all of this out with him at a later opportunity.

Footnotes

(1) "It Is a New Day: Sanat Kumara on Pope Francis, the Process of Ascension, the Earth's Place in Ascension, Etc." March 18, 2013, <http://goldenageofgaia.com/2013/03/it-is-a-new-day-sanat-kumara-on-pope-francis-the-process-of-ascension-the-earths-place-in-ascension-etc/>

(2) See "Jeshua: The Third Way" at <http://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/jeshua-the-third-way/>
and "The New Gospel of Jesus" at <http://goldenageofgaia.com/spiritual-essays/the-path-of-awareness/the-new-gospel-of-jesus-2/>

How We're Clearing for the Collective



I've been reviewing my readings with Archangel Michael and I wanted to say a bit about the notion of healing for the collective. Perhaps I can illustrate the process from my own experience.

To begin with, after my heart opening on March 13, 2015, I realized that I had opened as much to unwelcome as I had to welcome conditions. In particular, what would have been a mild longing for another became an out-and-out experience of grief that was very hard to bear.

Archangel Michael confirmed that this magnification of negative as well as positive feelings was actually occurring. He explained to me:

"Now, what happens is that, because you are in the clarity, because you are in the truth, the magnitude, the clarity of what is truly grief, fear, despair, disappointment, and anger is stronger than ever. What you are seeing, feeling, experiencing, walking through is the true clarity and magnitude of what that grief is." (1)

He went on to assert that I was clearing for the collective, which is why he permitted the experience of grief to go on as long as it did.

Archangel Michael: What you are doing is yes, you are grieving the loss of your dream.

And in that, what you are experiencing is the magnitude of all loss, throughout your entire life, a great portion of it for the collective and a great portion of it for other lifetimes on and off planet. (2)

On an earlier occasion, we also discussed how lightworkers were being used to process for the collective. At that time in 2012 he said:

"There are many of you at this juncture, now, who are also clearing for the collective, and who have been more deeply involved in what we would refer to as some of the more dramatic human tragedies." (3)

That was a sobering thought. He went on to say I was being used to illustrate the need for lightworker clearing.

Steve Beckow: Am I being used, so to speak, to illustrate the need for lightworker clearing?

Archangel Michael: Yes. Very.

SB: Can you say a little more about that for my own comfort. And also for the readers of the blog. They need to know that lightworkers are often being used for this purpose.

AAM: But they are being used and that is part of the soul agreement. That is part of being the activators, the human activators for the growth and the Ascension particularly now that you have decided to ascend as one together.

So if you do not have human activation, if you do not have the clearing coming forth that is necessary for the anchoring in physicality of the higher realm and vibration, then you do not make the transition as smoothly or as effectively or as rapidly as all of you are wanting.

So, yes, you are acting as catalysts, not only to each other, but especially to each other, but you are also doing it for others as well, what you would think of as the main stream. (4)

Archangel Michael is not the only higher-dimensional being who points to the matter of healing for the collective. The Arcturians through Sue Lie said of the healing I was doing in 2013 around my Father: "You are healing, not for yourself, but for the collective as well." (5)

I asked Archangel Michael how far healing for the collective went. Were we lightworkers actually being used not just to passively clear, but to actively model the process of clearing of their own core issues and false grids?

By modeling I was specifically referring to having a part of our history reactivated and then sharing about our clearing process. It can be pretty confronting to discuss what many consider to be one's dark side, one's shadow side. In my case, that would have to be anger.

He agreed that we were meant to model and that it was part of our agreement to do so.

Steve Beckow: We know about being catalysts and we know about clearing for the collective. But to actually be used as a model, an example, an instance, to have some piece of our history or whatever reactivated so that people can see somebody going through this, is that also part of this?

Archangel Michael: Yes, it is.

SB: Is there anything you want to say to other lightworkers about this?

AAM: What I am saying is, is that this is part of the service work you have volunteered for. This is part of your expression of love for the Mother. Do not be surprised, my dear friends, if things that you thought were ancient history are being revisited and they are coming up again for that activation and that clearing. (6)

I had a vasana come up a few days ago that I didn't know I had. It concerned four figures who ridiculed me, either at high school or at work, one having happened only around three years ago. I felt my authority as a sovereign being under attack in these earlier incidents.

The result is I created a hot-button issue in the area of respecting my authority. I asked him if we should be sharing about all the ancient history that's being revealed:

Steve Beckow: So we shouldn't be ashamed of sharing about it?

Archangel Michael: There is no room for shame. That is outmoded. We want you, all of you, to get to the point where you can laugh about clearing and say – here we go again so that it is smooth as running water. Because that is what it is – it is running Light. (7)

In the case of my experience of grief, I would lie on my bed and beg AAM to take it away from me. He agreed that it was too heavy a burden and said he would lift it. (And he did.)

Archangel Michael: You say, "Lord, please lift it because I can't take it!" ...

We wanted you to understand the nature of this being part of Ascension. ...

But it is so extreme, that it immediately, without reservation or being sidetracked, has to be dealt with, cleared, healed, mended, tended, released back to the Mother, back to me...because you cannot carry this; it is already laying you flat.

Steve Beckow: Definitely. It's crippling.

AAM: So lie on the bed, go into your heart, call me (I'm already there) and let me literally lift this. Surrender it to me. I am not merely the warrior who goes forth with sword blazing. The establishment of peace within is pivotal, critical and you cannot feel that fullness of peace and of love. (8)

Grief lifted that very day. I even had the occasion to test out whether grief had lifted, which it wouldn't be cricket for me to go into, but the test showed it had.

So we lightworkers are being used to process some of the collective's burden of negative emotions and issues. We're also being used to provide models of how that clearing can take place. To do so is part of the soul agreement we consented to before we were born. It's part of the contribution we lightworkers make to building Nova Earth.

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Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, March 24, 2015.

(2) Loc. cit.

(3) Archangel Michael, April 30, 2012, in *An Hour with an Angel*, at <http://the2012scenario.com/2012/05/archangel-michael-on-nesara-disclosure-and-the-transition/>.

(4) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, May 6, 2013.

(5) The Arcturians in a personal reading with Steve Beckow through Sue Lie, March 26, 2013.

(6) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, May 6, 2013.

(7) Loc. cit.

(8) AAM, *ibid.*, March 24, 2015.

What Our Clearing Means for the World



Credit: aspirepersonalmentoring.com / Photographer: Roberts

The Arcturian Group captured what we as lightworkers are doing right now. They said:

“You are the plows plowing the debris of negativity and hopeless ignorance out of the way through your hard work. You are the nitty-gritty hard workers who are making it possible for coming generations to be born into the higher world consciousness you are creating. Many issues you find so troublesome now, will not even be known to future generations.” (1)

Our will - individual and collective - is the plow that is pushing out the debris of incomplete upsets, core issues, and image management.

It's dispelling hopeless ignorance such as that we live only one life or that there is a God for the Christians and another for the Muslims and another for the Jews.

Our will plows away that debris and residue.

Previously I only considered what clearing means for us from the standpoint of the quality of our individual experience. But the Arcturian Group is addressing us as a generation of lightworkers and telling us what our clearing as a group means for the world.

As we plow through our residue, we're reaching higher dimensions, which our children can avail themselves of. Those dimensions will then be part of our cultural heritage, which our children will be born into.

Babies are conditioned into the environment in which they're born. Is that not the "shades of the prison-house" that Wordsworth refers to, after we come from God trailing clouds of glory?

'Trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy...' (2)

If the vibration is higher dimensional, the baby will have the advantage of higher dimensionality right from the start. Who among us would not have enjoyed that?

Many issues we find troublesome now won't even be around then.

In the love and bliss that we'll be sharing after we collectively experience Sahaja Samadhi - or even after Brahmajnana, a lesser state - (3) all of these problems that we carry around with us will be gone. They simply won't be there.

How can I convey that?

Imagine that you're sweltering in the desert heat and you're on your way to the swimming pool. When you dive into the pool, you experience instant relief. The sweltering is gone, never to return as long as you stay in the pool.

Likewise bliss and love utterly supplant the experience of problems and problems quickly become a memory, just as the heat becomes a memory to the one in the pool.

Bliss and love offer relief from Third-Dimensional noise, upset, and heat. They calm, soothe, and satisfy.

I'd never considered the process of clearing from a collective level. But it sheds a whole new light on its value.

Footnotes

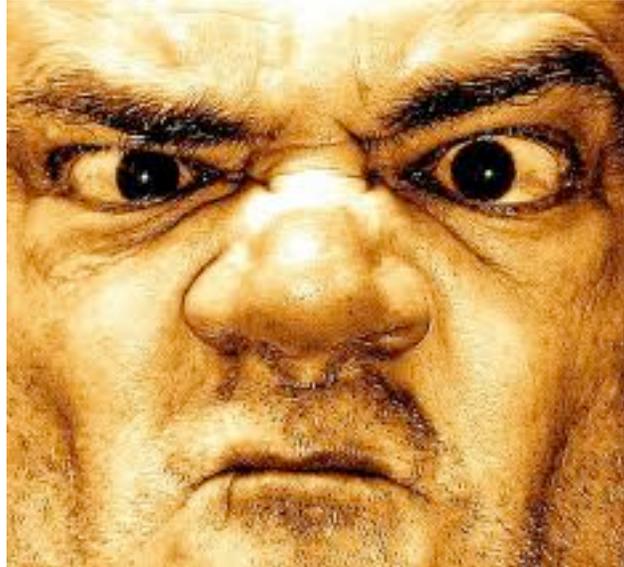
(1) The Arcturian Group, channelled by Marilyn Raffaele, November 1, 2015, at <http://www.onenessofall.com/2015-3.html>

(2) William Wordsworth, "Ode: Intimations of Immortality," at <http://www.bartleby.com/101/536.html>

(3) Brahmajnana sees the kundalini energy reach the seventh or crown chakra and is the first experience of the Transcendent. However, the heart, which opens on attainment, also closes afterwards. Sahaja Samadhi sees the heart open and remain open. It is moksha, or liberation, or Ascension. It happens later in the Fifth Dimension, not at the entrance.

More on the Upset Clearing Process

I Know I Came Here to Communicate This



OK, time to roll up our sleeves and do some work preparing for Ascension. Time to review for the umpteenth time, for you and for me, something I know I came here to communicate.

I know, I know, you heard it all before. But still I have to say it. It's probably the most useful piece of knowledge pertaining to Ascension that you'll hear from the likes of me.

We've heard our sources say that we are in the Time of Separation and we've discussed that we are separating in the final analysis from our own issues.

In my opinion, managing our issues, completing them, is the work we need to do to restore ourselves to a state of "innocence," a state of completeness, in which we are maximally open to the higher vibrations. Thus, in my view, it is the single piece of work that is most important to preparing ourselves for Ascension.

When we look at this subject, the first thing we'll see is that we cannot complete an issue that isn't present for us. If it isn't present, it isn't real. We have to have or find an issue that's real and present.

It's very useful that I recently had an issue come up for me because that issue is now available to be completed and I intend to use that issue to illustrate the various points I'll be making here.

I'll get to the issue in a minute but before I do, I need to discuss a few preliminaries.

The first preliminary is the ubiquity among growth and spiritual sources of discussion of this topic. I think that whoever you study in the various workshops that most of us have done will stress that. I also assert that enlightened teachers who have not completed their issues will still be susceptible to them. Issues don't disappear with enlightenment, short of sahaja or permanent samadhi. (And sahaja samadhi cannot occur until we are complete with our issues; it's a Catch 22).

Back in the Sixties, I think it was, Wilhelm Reich was referring to "character armoring," which is the residual tension built up in the muscles by what growth leaders called "swallowing issues." We have an issue and don't resolve it and "swallow" its effects; i.e., hold in our bodies patterns of tension that are the residue of the issue.

Eckhart Tolle talks about the "pain body" and for me it's no different than Reich's character armoring. Werner Erhard called the residue of past upsets and issues "records," which played when reactivated and which resulted in residual muscular holding in the body.

Rebirthers talk about "incompletions" and their process for completing them is a variation on what I will be discussing below. They use connected breathing to connect with issues. I use a mental process, but the overall process is more similar than it is different.

Hindus and Buddhists call these records "vasanas." "Vasana" is a Vedantic term for a persistent reaction pattern triggered by a current upset which resembles a past upset.

Ridding oneself of vasanas must happen before attaining sahaja samadhi. The approach of Hindus and Buddhists to that task is more or less what I will be outlining below too. Yes, they used meditation on the breath at the nostril, say, but again the thrust of the approach is more similar than different.

Another preliminary matter to establish: when tension increases, awareness decreases. In the ultimate circumstance of finding ourselves in a fire, say, someone could be shouting our name and we would not be aware of it. Actually I've had that circumstance happen to me once in a fire and I didn't hear people shouting my name. Hearing it was like awakening. I had been in some senses asleep because of my fear.

So, at the very time when we need awareness, when we have become reactivated by an issue or upset by a record – however you want to refer to it – we find ourselves with the least awareness.

What do we normally do when reactivated by an issue? I agree with Werner that we tend to resist, resent and revenge ourselves on the perceived attacker. That results in more stored tension and less awareness. If we do nothing else than respond to our issues and upsets in this way, eventually we end up an old buzzard, stiff in our rocking chairs, mentally arthritic, bemoaning Sarah Palin and George Bush. Not a pretty picture.

That was our fate in normal times, but now we face Ascension. These are not normal times. We can expect to be reactivated, oh, perhaps several times a day once what SaLuSa called “lift off” (disclosure) occurs. So the matter assumes a greater urgency.

We're going to hear things being said that will throw everything we've held dear, accepted as gospel, etc., into doubt. We're going to be asked to do things that will stretch our willingness to the breaking point. Unless we have suppleness of being because we have either completed our issues or learned how to do it, we will ... well, probably have a very rough go of it.

So having said that, let me now walk through my own upset. I was reading the comments and came upon one from a sane-sounding person in a responsible position with a reputable organization who appeared to me – appeared only – to be taking a hatchet to one of our respected terrestrial commentators. I went into an upset to see what I regarded as “character assassination” happening on MY site (it's very important that it was being done in an arena that I identified with).

Something I identified with was threatened. Its survival was brought into question by this perceived outright attack. The site was. The commentator was. Etc.

It's been two years now since I left Enlightenment Intensives after they balked at hearing me talk about UFOs and extraterrestrials, due to disclose on Oct. 14, 2008. I was excited and my excitement was the truth. Enlightenment Intensives are about communicating the truth. How could I stay and not talk about what was true for me? I couldn't. I “had” to leave.

So I haven't been working out as much as I did in the past.

When the upset happened to me, I did not instantly engage in the procedure as I have in the past. I met it in a manner that does not work: I treated the situation in the present as the source of the upset rather than a situation in the past.

I had an exchange of emails with the individual involved. We seemed to state our positions and justify ourselves. When we said what we wanted to say, we dropped the matter. But I was left with more tension rather than less. I had not completed the issue. In fact I had added to my storehouse of issues, increasing the likelihood of mental and emotional arthritis down the line.

A day passed and I was still pawing the ground. Gradually by the end of that day, I began to be suspect. Why had the issue not been completed? I began to suspect that I was facing a record.

Finally my learning kicked in and I began to relate to what had occurred as if it were a record.

In responding to the record using the upset clearing process, I forgot one step. I forgot to put a name to the emotion I was feeling, a step which clarifies the mind and may in itself bring release without needing to go further.

What I did do, though, was I asked myself what record it was. And immediately, because this is how the mind works, in answer to my question, a scene flashed past my mind. If I had not been vigilant, I would never have noticed it. I saw myself with my dissertation adviser at the University of Toronto. After having looked at and okayed each chapter of my dissertation, he rejected the dissertation as a whole.

Why? He said that there was no such field as cultural history, the field from which I had derived my dissertation. I was thunderstruck. Why was he telling me this now, after I had finished all the chapters, run them by him, and had each of them accepted? He didn't care how I felt. He would not accept the material. I asked him what I was to do with it and I won't tell you his answer.

But what is crucial to see is that I was relating to the present incident out of my incompleting upset over that long-gone incident. The present-day conversation with the official resembled in some key ways that earlier, similar incident.

What ways? Responsible, well-spoken official rejects version of events accompanied by personal attack and character assassination.

When I saw this earlier, similar incident, I received the unmistakable feedback of a successful operation: the tension in my body lessened.

Jesus said the truth will make you free. Granted he was probably neither talking about seeing an earlier, similar incident nor about being free from tension in the body, but still what he laid out, I think, applies. Seeing the truth of an upset does set us free from muscular tension.

But my story does not end there.

I was set free to a degree, but not completely. Because I could see that tension remained, I persisted. What other earlier, similar record could there be that caused my upset in the present?

Having asked my mind for a further record, I then saw my Dad shouting at me. He'd gotten upset at something and was doing a thorough hatchet job on my personality. Same thing again, right? Responsible, well-spoken official rejects version of events accompanied by personal attack and character assassination. The original threat in my life – my own parent (half of us will have this story; half of us will substitute our Mother).

Now, seeing this deeper version of the story, the upset lifted and I was freed from the tension I had been gripped by until then.

Our normal, intuitive response to an upset is to see its source as being our present-day interaction. Our normal reaction is to attack the perceived attacker and the normal upshot is that we increase the tension in our bodies. We also create grooves in our mind that commit us to more attack next time the same thing seems to happen. These are what stand between us and a stable enlightenment. These, I think, are what will keep us back from an enjoyable and trouble-free Ascension.

So now how would I have handled the matter if I was as supple and fluid as I was two years ago, working out regularly in Enlightenment Intensives?

I would've noticed my reactivation. I would've spent some time experiencing it deeply. I would focus my attention on what was happening internally and forget about what was happening externally. I would've put a name to how I was feeling. Once I felt quite grounded in my experience of the unwanted condition or upset, I would've asked myself what earlier, similar incident did it remind me of?

I would have taken the first picture, word, or other clue I got and tried it on for size. Was it this incident? I would watch for tension release. If there was some in response to my question, I would conclude that I was warm. If there was total release, I would conclude that I was hot.

If tension remained, I would ask myself again what earlier, similar incident was at work here? Again I would take the first thought that came to my mind, be with it, try it on, let it work on me, and see if it resulted in a release of tension.

I would not attack the other. I would not think that the situation in the present was what was upsetting me. I would have fallen quiet and gone inside and taken a look at how I felt and what memory could be causing it.

Notice how counter-intuitive this process is because, if you don't, chances are you'll revert to the normal, intuitive response of seeing the present-day incident as the source of the upset. The real sources lies not in the present day, but in the past and, more than likely, in the deep past. Chances are too that trying to think about it will not help. Asking the mind for the record and accepting the first thing that comes up will help.

So now, let's think of a few situations that might reactivate us. The Galactic Federation and the other space councils land. The first thing someone says to us is do we wish for a ride in his spaceship? We flash on that guy who said they want to take you away to Mars and use you as a slave. We freeze up.

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Or the galactics show up in force and blanket the sky, reminding us of Independence Day, scaring the heck out of all of us and we again freeze up.

Or SaLuSa comes on TV and tells us that all of us who have ever been members of an organized religion have been to a certain extent brain-washed and we immediately freeze up wanting to defend our religion.

Or Matthew comes on TV and says that the price of Ascension is giving up all our earthly possessions and we really want to keep our wedding ring.

I'm making these situations up and have no idea whether they are true situations or not. But I'm just trying to suggest how many times a day we stand to be reactivated after “lift-off.”

I'll be reviewing this again and again from any angle I can because this is the way to handle all the upsets we'll experience once the main event begins.

- Stand in the face of it, without reacting.
- Observe what is happening to you internally.
- Ask yourself precisely when the upset started.
- Try to put a name to it – dismay, horror, indignation?
- Ask yourself what earlier, similar incident is in play here? Take the first thought you get.
- Try it on for size.
- Observe whether entertaining it as the cause of your upset brings release.
- If it does, enjoy the release. If it does not, try again.
- Keep going until all tension is gone.

This process involves, not trying to figure things out, but asking the mind to give us some clue – a picture, sentence, intuition – of the original incident. The mind is so constructed that it will faithfully mirror back that incident.

What can go wrong?

(1) You aren't quick enough to catch the flash. The mind mirrored it back in a flash, but, you weren't watching for it and so you missed it.

(2) Or you say, “Nah, that can't be it” and reject what the mind sends you. The flash disappears and you arrive at no insight into what it is that triggered you and say the process doesn't work.

(3) Or you don't actually take up what the mind sends you and try it on and so it's lost. You saw the flash but did not take hold of it and test it out and so the opportunity to see if it fit was lost.

(4) Or you don't ask the mind, but sit there thinking about it. You will not be able to find the original incident by thinking about it. The mind is not constructed that way. It's like trying to see a ship by looking through the wrong end of a spyglass.

There's lots that can go wrong. This process takes practice. But run correctly, it will cause the original and present upset to disappear. It may take going through the same episode a few times before it disappears, depending on how central an issue it is to you, but each time you go through it, it will subside some more.

As far as I'm concerned, learn this method of standing in the face of upsets and you'll move from, not adding to your store of tension, but subtracting from it. Your mind, body and emotions will become, not more sclerotic, but more supple. Your stock of incompletions, instead of increasing, will decrease.

Yes, it will feel the same as if you just had an upset because you did. But this time instead of ramifying it and increasing your inner arthritis you experienced it through and increased your inner freedom.

I swear – even more than pushing the frontiers of knowledge - I'm sure that this is what I came to say. Saying it for me, every time I do, increases my own sense of release.

If I repeat this enough times and enough people get it, hey, I can go fishing. My job will be done. We all have some piece of work we came to do, and I'm absolutely certain that this is one important task that I accepted way before birth.

Hallelujah, I did it. I fulfilled one clause of my soul contract. Hot damn! Do I feel exuberant!

(One hour later: And how do I know I've gotten to the bottom of this one? Now I experience the return of love. Proof of full release - until the next time.)

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 the feeling – 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.

[In his comment, John raises a good point here: Did I feel betrayed? No, this was the era of free love in the early 1970s and my first wife was at liberty to sleep with whomever she wanted. It was the fact that my best friend had not told me he was relating to her before asking me such intimate questions that irritated me.]

- 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 marriage's 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" at <http://goldenageofgaia.com/ascension/preparing-for-ascension/i-know-i-came-here-to-communicate-this/>

Attila the Hun: A Vasana of Self-Righteousness



Earlier I said I never miss an opportunity to source a vasana. A vasana is a behavior pattern formed in early-childhood, from a traumatic incident, complete with decisions and reactions, which persists through time, sleeps, and is awakened by a triggering event.

To “source” it means to flatten it, complete it, experience it through until it disappears.

In this particular situation, the owner of another blog made allegations against me which were unflattering and false. It doesn't matter what the allegations are or who made them. You're probably not the slightest bit interested in “he said, she said.”

But the upshot for me was that I felt indignant. I felt self-righteous, belligerent, and justified. How many know what that feels like?

And my natural inclination was to go on the attack, destroy my credibility, but get my pound of flesh.

But the important thing was a “sleeping volcano” had gone off. A vasana had re-awakened. I was reactivated. Whoopee!!

You can't flatten a vasana while it's sleeping. It has to go off to be available. So now my vasana of self-righteousness had gone off and I could source it. Oh, how wonderful. One less vasana. If I source all my vasanas, I'll become again like a child, fit to enter the Kingdom of Heaven. Or to ascend. (You actually don't have to flatten all your vasanas to ascend.) (1)

Well, that's inducement enough for me. Where do I start? I've already identified the feeling: Self-righteousness. That's the first step.

The next step is to ask the mind to mirror back what incident lies at the root of this vasana and take the first word, sound, image, or impression I get.

Immediately I hear a noise and I begin to cry. I know that noise. That's the sound of my father clobbering my mother. He hit her so hard she dropped to the floor and I hear a “clump.”

On one side of that sound I'm an adorable cherub (I'm exaggerating). On the other side, I'm Attila the Hun.

Fast forward through a life of triggering events and me slaying dragons, rescuing women, and vanquishing the bullying and the unjust. Toss in a time of deciding refugee claims and calling rescuing women “an interest in gender issues.” Throw in a theme of serving an archangel, if you like. Rubbish! It's all Attila the Hun.

This is a vasana. This is me on automatic, slaying to the right, slaying to the left, and putting my foot on the chest of the vanquished.

So what to do now? Here I am crying at the recollection of that sound.

So I allow myself to cry. I cry for my mother. I cry for my lost childhood. I cry for all the women of the world who've been beaten, had acid thrown in their face, been raped, been killed. I cry for a young boy who felt helpless and hopeless.

I cry and cry. And I allow myself all the time I need. I feel the stored-up sorrow in my face, neck, and shoulders. I hear myself say, "I can't help you now, Mom, but I will help you some day." On and on the memories flood.

And then finally the tears begin to end. The sorrow lifts. The situation begins to ebb from my mind. It disappears.

I may not have flattened the vasana this one time but through repeated experiences of it I will.

This is what I recommend to anyone who tells me: I hate my husband. I'm not worthy of Ascension. I must have done something evil because I'm so plagued with illness and debilitation.

Source the vasana. Flatten the incomplete experience. Go back in time. Stand at the bedside of that child you once were, that parent who mistreated you, that friend who deserted you. Re-experience what you were too young, helpless and afraid to experience. Free yourself from these sleeping volcanoes, when they arise. Don't take it out on someone else, someone who wasn't there then and has nothing to do with the real cause of your upset feelings.

So the owner of the blogsite can say what she wishes. She has her own cross to bear. I want to be free of my vasanas, not go deeper into them.

I don't want to reinforce them with my outbursts now. I don't want to re-energize them and add fresh layers to them.

When I feel a vasana arise, I want to experience it through to completion. I want my innocence back.

Footnotes

(1) "You do not need to be one hundred percent healed and whole emotionally and spiritually in order to ascend. ... We can work miracles with each of you. This is our intention." (Sananada in Eric Klein, *The Crystal Stair*. Livermore: Oughten Hosue Publications, 1992; c1990, 34.)

From Reaction to Completion



People are discussing going through many emotional states right now, whose turmoil is added to by spiritual experiences that are happening. It may be good to have a discussion about the situation we're facing and useful ways of responding.

1. Transformational Moments and Their Aftermath

Some people are discussing breaking through to a place of expanded consciousness which they have for a while and which then disappears. When it disappears, people are saying they are disappointed; they feel let down. They wonder what the value of the spiritual struggle is.

Transformational moments do have the characteristic of opening and closing. The interval between the two may be days in length or minutes or hours. But they do close down and leave us more or less in the same place where we started. The fact that we find ourselves having "lost" the experience or back at the same place is not a judgment on us. It isn't a sign that we screwed up. It doesn't say that we are foolish, incapable or undeserving.

Transformational moments of and by themselves do not have the power to produce lasting consequences. Think of them like a vacation abroad - a

time-out which is lovely while it's happening but whose benefits may disappear soon after we return to work. They remind us of how life can be but they themselves usually do not alter life permanently.

2. Spiritual Awakenings and Their Aftermath

Spiritual awakenings can bring new capabilities online but we again expect that they will be unalloyed in their effects whereas in fact they can often bring with them much need for reorganization or they can stir up negative memories and feelings. These must be resolved before we find ourselves in a place that we feel happy overall with. So, while transformational moments are disappointing because they leave, spiritual awakenings can be confusing because they bring with them some uncomfortable moments.

3. Unresolved Issues Coming to the Fore

As if this wasn't enough, the rising energies are bringing all sorts of unresolved issues to the fore, both in us and in those around us. In some cases I know mammoth unresolved behavior patterns are being challenged by unforeseen and troublesome events. Bosses are being bullyish. Financial situations are exploding. We're being caught in severe weather. Relatives appear to be going mad or choosing to remain asleep.

Some people have had transformational moments or spiritual awakenings, and encouraged by them, have once again tried to tackle recalcitrant friends and relatives, only to be met by resistance, in the face of which they have lost their transformational moment or have wondered what good their spiritual awakening was.

Think of it as a large riverboat having gone through the channel and having raised all the mud from the river below. The river is cloudy with silt and the fish are thrown into confusion. That is about how the situation seems.

How to Proceed?

What is central to all of what is happening now is what we need to do with ourselves. Whether a transformational moment disappeared or a spiritual

awakening stirred things up or unresolved issues have just surfaced in the face of the rising energies, the need of the moment is the same.

These situations, all of them, call for the same response from us.

We are used to being riled by our upsets and projecting our wrath on others. We are used to feeling self-righteous about behaving in this manner. But what we don't realize is that this way of living life simply adds to the layers and layers of reactivity our personality is composed of and makes us ever more petrified. We now have to totally change the way we live life and it becomes more important to do this as each day passes.

To What Way do We Need to Shift?

Instead of projecting our upsets outwards or for that matter instead of "introjecting" them inwards and blaming ourselves rather than others, we need now to follow a two-step way of life, just as we walk on two legs or breathe in and breathe out.

The two steps are experiencing and observing.

Experiencing

We're used to resisting our negative feelings or projecting or introjecting them. But we now must start experiencing them. Or perhaps it would be more correct to say we need to start experiencing them through to completion. So whereas, in the past, we've resisted feeling, say, panicky, or overwhelmed, or fearful, or hateful, or whereas in the past we have attacked others because we think they have "made" us feel those ways, we now need to start experiencing those feeling states, in order to complete the experience of them.

We won't relieve ourselves of unwanted feeling states and conditions unless we experience them through to completion. We've tried resisting them or projecting or introjecting them. That hasn't worked. It has only added to our stress and tension and reduced our awareness or consciousness. We need to go a different route now.

That different route is to breathe, when we feel an unwanted condition, and allow the unwanted condition to play upon us until it completes itself. That is the way to have the condition release its grip on us and finally dissipate and disappear. If we proceed in that way, then rather than adding to our stress, we will be completing the experience of these states and watching them disappear.

Observing

Just as we never take a step with our right foot without following it with a step with our left foot, or don't take a breath in without following it with a breath out, so experiencing is not the only thing we do. We also must observe.

It's true to say that while we're experiencing we should only experience. But we should also follow it by observing what experiencing raises - just not at one and the same time.

In fact we cannot experience and observe at the same time. One is a subjective state and the other is an objective state. We have to move from one to the other.

We need to experience and then take a moment to observe what experience has brought. So I may breathe into an unwanted condition and feel it and then I may follow that by observing what has occurred and even perhaps naming it: "I feel fearful." "I feel hatred." "I feel anxious." I will name the feeling I feel and watch how it alters.

So long as I'm experiencing something, I don't observe it. I do one or the other but not both at the same time. After I have breathed into the experience of an unwanted condition and filled myself up with it, I may then observe what has happened, and then experience again, and then observe. And by moving in this manner, I work my way through an upset.

What I Don't Do

Well, unfortunately I do what I shouldn't do all too often. But just pretend for a moment that I actually practice what I preach or walk the walk as well as talk the talk. Thank you for that. You're most kind.

If I practice what I preach or walk the walk, then, when I feel upset, I don't pick a fight with someone else. I don't blame them for what just happened. I thank my lucky stars that I am upset because now I have the opportunity to complete that upset, which I wouldn't have otherwise, and I set about experiencing that upset and observing what happens.

So I literally walk around all day, breathing in and breathing out, experiencing how I'm feeling and then observing what just happened. I "be with" the feelings and observe. Experience, observe. Experience, observe. I may link these two to my breath and experience on the inbreath and observe on the outbreath. Or I may spend a certain amount of time experiencing and a certain amount of time observing. In this manner, I pass my day, with attentiveness. When I'm not focussed on another, I'm focussed on my internal realm and internal life, wherein is to be found the Kingdom of Heaven.

Plugging This Back In

So now let's plug this back into the scenarios just listed. I have a transformational moment and I lose it. I don't blame others or blame myself. I experience how I feel losing it and observe what happens to that feeling over time. I observe how I feel now having lost it and then I observe again how I feel after having experienced my response to losing it. Then I observe how I feel a few minutes later and watch the rise and fall of my reactions and emotions. Before long I am out of the upset of having lost my transformational moment - or I may be back in the transformational moment! It can happen. Less often than losing it, but it still could happen.

Or I have a spiritual awakening and everything gets stirred up. So then I begin to experience how I feel with everything stirred up. I breathe into the feelings and fill myself up with them. Then I begin to observe them, perhaps naming them, perhaps breathing into them and watching to see what happens to them when I accept them.

I work with the feelings, filling myself up with them and experiencing them and then observing what happens over time. I continue doing this over time and watch the upset rise and fall or the stirred up issues assert and resolve themselves. Nothing lasts (but a very advanced stage of enlightenment). I watch the rise and fall of situations within myself and my reactions to them continuously. In this way I navigate through the storm of stirred up feelings as a result of my spiritual awakening.

Or the rising energies bring up unresolved issues in me or in those around me. Again, I proceed in the same way - filling myself up with the experience and noticing its rise and fall, what it feels like, what other feelings and issues it's connected to, when it changes, when it returns, where it goes, what it feels like.

We are heading into a time of incredible change soon. Hopefully it will not always be chaotic but at some point will transition into being peaceful, but it'll still be change. I suggest we'll feel happy with ourselves if we master this new way of being with life before the change gets really wild. If we do, we'll be well-positioned to move through constant change, experiencing our reactions and observing how they come and go and where we're at with them at any given moment.

Breathing in and breathing out, walking on the left foot and on the right, being with and observing, experiencing and noticing, feeling and seeing.

This is the way I recommend walking through life, especially when life becomes eventful and constantly changes. Keep the attention on ourselves. Watch how we respond to things. Observe how we're feeling. Experience our feeling states. Remain with what is happening internally until our experience of any one situation is complete and then open to what's next. Rising and falling, going in and coming out, experiencing and observing, experiencing and observing.

Last Word, First Word



I received my first letter the other day in which a reader recounted using the upset clearing process to get to the bottom of a vasana and it worked. Quite interesting results but of course I can't go into the details.

All these years, I've never had a clear account from another of what happened through the use of it.

I consider going that long on just my own experience to be ... not too shabby. (Bill Pullman, Independence Day.)

Why talk about the subject? Why cosmically, as well as personally?

Personally, I suppose because I just finished compiling a book on the subject and need to say the last word on it, so to speak. Also the first word of the first chapter of the next book.

Cosmically, our task is to retrace our steps to God. We chose to "leave," to enter the dream, to gain the experience we needed to awaken to our true identity as children of God.

We're now awakened to a certain degree. How far have we come? We've always had consciousness. We have sentient consciousness. We have

self-consciousness or self-awareness. Turning our self-conscious awareness inward, we've begun to get an intellectual picture of who we are.

In common talk, we have an idea of it. We're beginning to get the message. We're starting to understand the bigger picture.

But none of this information is very persuasive. Intellectual knowledge may be accurate but it's dry and weak in its power to effect change.

Hmmmm.....

What stands between us and bumping our knowledge up to experiential and then to realized levels? In other words, what prevents us from experiencing and realizing who we are?

Our vasanas or core issues are what stand in the way. (1)

All the mud we got on our shoes coming down this way now needs to be cleaned off as we go back the other way.

All the baggage we accumulated on the downward trip now needs to be shed.

Becoming like unto children to enter the Kingdom of Heaven (Heaven is the ancients' name for the Fifth Dimension) implies a lack of baggage as well as innocence.

Underneath our core issues, we're fine. But core issues can go back lifetimes. And all of it holds us back.

One of the components of a vasana is the bands of muscular tension that serve the decision we made in some distant past. These bands of tension, there by our will and exercised by it as well, crimp and confine our awareness.

Never mind the simple density of the human body just as it is, we further "densify" it by building in patterns of tension to our neck, shoulders, stomach, etc.

Our society and culture move forward by assimilating certain ideas such as that women have the right to vote, that color is no excuse for discrimination, and so on.

I'd like our society to assimilate the idea that what stands between us and knowing ourselves truly as we are is our core issues or vasanas.

What would happen if we did, I predict, would be that the ways of completing a vasana would proliferate and become known in society, used, and assimilated. We'd be moving through our core issues quickly and emerging easily where now it's a major undertaking.

After centuries of being sold a bill of goods that passion was a good thing, that the man of anger and hatred was to be admired, feared, and obeyed, etc., we're now bringing ourselves back to the center, the Middle Way, as people of love and peace, an indispensable part of which is to complete our core issues.

Completing our core issues doesn't have to be by my method. It can be by any workable method. Or by none at all. Whatever works.

Nonetheless, this is my cut at the subject.

Footnotes

(1) I just assume that you know that when I say "vasanas," I include in its scope the conditioned behavior that results from our vasanas, and the masks, poses, gestures and lines that make up the false front, facade, or constructed self we build from these raw materials.

It takes a lot of looking to reveal these to one's self. Most people assume they know all about them, but that's often not the case.

