

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



Steve Beckow  
Editor-in-Chief  
Golden Age of Gaia

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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.

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 Dillon 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 early childhood trauma, 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.

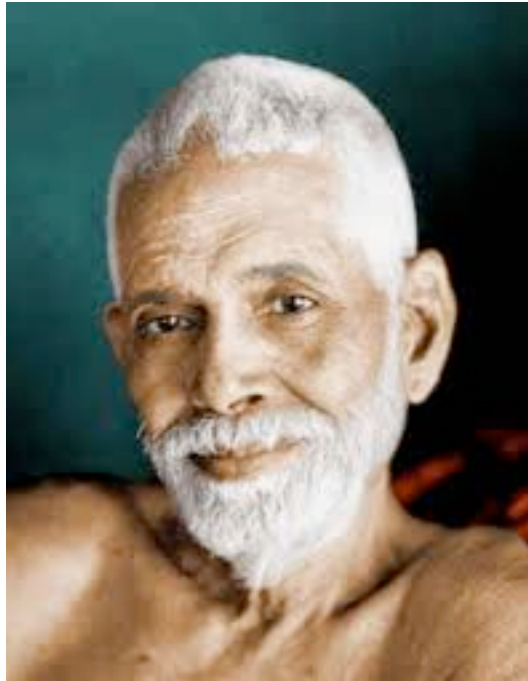
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## **Footnotes**

(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 calls "core issues," Werner calls "records," and Dr. Gabor Mate calls "early childhood trauma." All four terms cover the same territory.

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 - Part 1/2



*"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.

## Anatomy of a Vasana - Part 2/2



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 "whoopee!" 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](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/>.

# Not Another Lifetime of Perpetual Reactivity and Unrealized Potential

June 5, 2022

<https://goldenageofgaia.com/2022/06/05/not-another-lifetime-of-unrealized-potential-and-perpetual-reactivity/>



Having committed to the divine qualities, as a way of anchoring myself in them, what next confronts me are the reaction patterns that vasanas (core issues, early childhood trauma) give rise to.

Up till now, I've been mainly concerned with my vasanas, and not with the automatic reaction patterns they give rise to.

Commitment does not prevent my patterns being triggered. Right now it only determines my response.

I'm discovering that these patterns are independent of the vasanas that gave them birth. They're children of the vasanas. They incorporate the vasana's thinking, but they can deploy separately.

They're as bothersome as the vasanas themselves. Someone has lain their wet coat over a shirt I was drying. Where are my pliers ... *again*? Someone didn't tighten the lid on the hot sauce and I got it all over me when I shook it.

I could very well be the cause of all of these instances. But my automatic filter is that someone else is. I need to look good and be right.

As I said in another article, (1) the closer I zero in on any one issue and the more it begins to look like I'm the culprit, the more my looking, self-servingly, peters out. They're inversely proportional.

But the whole pattern is reactive. And so I now just drop it. I played with it for long enough, from this angle and that, and now have made my life so much easier by just letting it go, like a piece of paper I'm dropping into the wastebasket.

So I'm finding myself developing the ability to drop my vasanas *and* patterned responses. But it's taking round-the-clock vigilance.

I have reaction patterns about going to sleep, getting up, cleansing, eating, drinking, and so on. This is looking a little like whack-a-mole. (2) Bop one and another arises.

Nonetheless, if I'm to lead a consortium of companies - and also write - I can't afford to be irritable, suspicious, or hostile. Vasanas and patterns have to go.

I know that the sins of the executive suite are greatly multiplied in the retelling. What for me would be an irritable glance could become a pronouncement from on high at the water cooler.

This is a three-step operation. I'm vigilant for reaction patterns. I'm vigilant for vasanas. But I'm also a continually-renewed commitment to the divine qualities.

And I'm a source of love, drawn up from my heart and sent out to the world. Doing only the latter would make the others unnecessary, but it'd also probably have me leave this work.

Increasing my self-awareness - my vigilance - is an unintended consequence of committing to the divine qualities.

This is another instance of reparenting myself. There's no one around to turn to for guidance any more. Either I guide myself or it doesn't get done - and I live another lifetime of perpetual reactivity and unrealized potential.

### **Footnotes**

(1) "Finding Blame is like Making War on a Person," May 29, 2022, at <https://goldenageofgaia.com/2022/05/29/finding-blame-is-making-war-on-a-person/>

(2) A fairground game when I was a kid, where hitting one mole that pops up from a hole causes another to pop up.

## Archangel Michael: Introduction to Vasanas

February 23, 2020

<https://goldenageofgaia.com/2020/02/23/archangel-michael-introduction-to-vasanas/>



*Vasanas? I don't have any vasanas!*

A friend sent me a 2017 article yesterday about a Zen master who ventured into sexual impropriety in 2011 and stepped down as a consequence. (1)

Why do even advanced spiritual teachers succumb to vasanas or core issues such as this one appears to have?

The answer is because vasanas don't disappear forever until Sahaja Samadhi (Ramana), Buddhahood (Buddha), Salvation (Jesus), which we know as Ascension. (2)

Even the highest level of enlightenment in the Third/Fourth Dimension, called Brahmajnana or God-Realization, does not eliminate them. The only spiritual teacher I know for sure who has experienced Sahaja, outside of the avatars, is Ramana Maharshi.

Naturally, having been shown this discussion, I then, in unrelated research, came across a discussion of vasanas from Archangel Michael in 2013. There are no accidents.



I don't think I've seen a better discussion of the subject. I can fold my tent. The job is done.

Here it is from *An Hour with an Angel* in 2013:

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"Archangel Michael on Core Vasanas and the Constructed Self," May 1, 2013, at <http://goldenageofgaia.com/2013/05/archangel-michael-on-core-vasanas-and-the-constructed-self/>.

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Archangel Michael: The topic that you have chosen, vasanas and the constructed self, is a topic whose time is due, which is why, of course, it is being brought forward — not only for individuals, not only for each of you, my dear friends, but for the collective as well.

For there are individual vasanas, but there are also vasanas of humanity, triggers, belief systems, false grids that have translated into behaviors, actions, ways of being, that are not only not of love, but that are of disillusion; that are not correct or have any place in reality, either individually or collectively. (3)

So it is a gift to each of your hearts, your minds and your beings that we speak of this subject, so that each of you may release and begin this process of release, of discovering and rediscovering the truth of who you are, which is not limited, or delimited, by history, by illusion, or by fear. ...

A vasana is a behavior, a belief, a reaction, never of love — defensive, yes, but not of truth, that is, in general — and this is a difficult thing for an archangel to say! — based in the history of the individual, in the history of their mind, of their psyche, of their conscious, subconscious or unconscious, or what has been carried forward as bleed-through from another life, sometimes a life so long ago that it simply lives in the shadows of history.

And for some of you even those vasanas, those obstacles to who you really are, are not even based on your experience on Earth, but elsewhere.

It would be incorrect for any of you to think or believe that a vasana is only an Earth-based reality. You can carry it — in fact, many of you do — from other worlds, particularly from the time of the intergalactic wars.

It is a belief, and I suggest to you it is a false belief, but it is one that you hold as true, consciously or unconsciously — yes, what the channel refers to as false grids; it is the same thing — that prevents you, or encourages and supports you in behaving in a reactive rather than a proactive, free-will manner.

Now, you say to me, “Dear Michael, we have been talking about the blossoming of free will, about the alignment of individual choice, decisions, with the divine.” And that is why I say to you this day is that this conversation is timely.

Because what the vasana does is it acts as a preventer from truly aligning with what your heart and your real being, your soul-self, desires. It divorces you from the truth of who you are.

And so what you do is you fall into patterns of behavior and action, and in some realm of limited creation and co-creation, that is reflective and reinforcing of that false belief, that hurt, that pain.

Now, we are not talking about or discussing a minor injury. We are talking about an event or a situation that has been so pervasive or so painfully traumatic that it has resulted in you basically putting up a shield. And while you have believed it is a shield of protection, it is in fact a shield that separates you. And it separates you, my friends, not only from each other and from us, but from yourselves.

So vasanas are, by their very nature, tragic; not sad, but tragic. So let us give you some examples so that each of you can relate to this.

In a current life, it may be that you were raised in a sexually, mentally, emotionally, physically abusive environment, that you came into a family that did not love you, cherish you, nurture you or even want you.

Now, how this has translated is into an issue that love is not real, or that somehow you are lacking. So then you become a person who is always trying to either prove themselves, to discover your self-worth.

But more likely what you do is you begin to defend yourself against situations that might be construed, that are supposed to be, in your idea, that are supposed to be loving, but that you "know" - instinctively, because of the vasana - will be painful.

Perhaps you have had disability, or great injury, physical pain. And so the belief emerges that life is painful, that joy is evasive and perhaps not even possible, that hope is an illusion, that movement and creation of a different form of being in physicality is not possible. Perhaps you have been in a love relationship, or relationships, where your heart has been broken, time after time after time.

And, my friends, that is even possible within the framework of one relationship, because there are times when this belief, this vasana, comes to the fore and you say, "Well, love is not supposed to be sharing and joyful and mutual; love is painful and hurtful and controlling and greedy." And so what you do is you develop defensive behaviors.

Now, when we discuss this this night, it is important, my friends, and in this case my children, that you not be defensive, that you keep your heart wide open to not only hear what I say to thee, but also to receive what I give you this night, and that is the expansion of truth and the healing of love.

Now, there are also situations, as we say, which may be in the shadows of history. Perhaps you have always been in a situation of authority and so you carry this vasana of superiority, that you think from an ego place that somehow you are in charge not only of yourself but of others and of the planet. You have seen in history how awry that can go.

These are beliefs and situations that you have carried forward as illusions, but illusions to protect yourself. But in fact they do exactly the opposite. As we say, they separate you. They reinforce that feeling of separation, of lack of self-worth and self-love.

And it always results in your feeling less-than, even though the behavior and the reactive behavior becomes automatic and reinforced and reinforced, until you think, “Well, that’s just the way I am.” Well, dear heart, it is not just the way you are. It is the illusion, and the false illusion, of who you think you are. But your heart knows the truth of your divinity, of your divine spark of one.

So even when you are in, shall we say, the thick of a vasana there is still this part of you, perhaps only wishing, “I wish it could be different,” and that is your heart, your soul, your universal self, beckoning to you to let go of this issue, of this barrier that has been created.

Now, in terms of collective vasanas, there are some collective human collective vasanas that are also in the process of being addressed and removed, let go of. Such things — and you know that I am the archangel of peace — such as the collective belief in the essential rightness of war. There is a subtle belief that is a good-versus-evil process to engage in war. There is an overriding sense of righteousness. And there is an overriding sense of “must.” And so it is what we would refer to as negative creation.

And these are the kind of collective vasanas that have been very destructive and in fact have been the downfall of humanity and of the old 3rd dimension. Fortunately, they are being eliminated.

Another example of that would be the belief in the goodness of money. Now, this is a vasana of greed. It is a vasana that believes that somehow if you have wealth that you are essentially favored and good, and that you are in a preferred position not only vis-à-vis society, but vis-à-vis God, Source, One; that He/She has smiled on you because you are in a position to create.

But with that belief is also too often the collective belief that somehow the maintenance of wealth — which we would call greed, which we would call control — is somehow worthy, so that in your heart and your mind it justifies very abusive behavior.

Now, it is not that there is any divine restriction on abundance. Let us be very clear about that. It is the birthright of all to be abundant in every meaning and sense of the word. But to believe that you have abundance and money in order to control is complete illusion; to believe that somehow it will justify cruelty and abuse of

power, and that somehow you are entitled to do that because it is necessary to preserve your favored position — and that is a collective belief — is incorrect.

Now, these are being dissolved, destroyed, eliminated. But, my sweet friends, as you have decided that you are powerful creators, as you have looked in the mirror and declared yourselves part of the elimination... in fact a very large part of the elimination is the work that you do.

And it is possible, for as you are releasing a vasana, whether it is current or ancient — and actually there are very few current vasanas that do not have reference points in other lifetimes — you also have the capacity to remove it for the collective as well.

Now, having said that, there are also vasanas that can be very positive. So let us return to this issue of abundance. And if you are of the belief that abundance is yours, and that there is no situation in which abundance is not yours, not from a place of control or greed, but as a knowing of a universal, infinite ability to simply access, then this is a positive use of a vasana.

And so one of the things you are also doing, in this process of elimination there are situations where you will be transmuting your vasana into the, shall we say, the positive side of the scale.

Each of you, unless you have reached the place of absolute clearing, of divine union, of what you think of as full Ascension, have these issues called vasanas.

But the key with vasanas is not to hoard them as if they are the crown jewels, and never to harshly judge, but rather to acknowledge, and to acknowledge from the place of self-worth and self-love, and the acknowledgement that just perhaps what you are feeling, what you are thinking, this reactive behavior is not only not of truth, but it is not what you want, and it is barring you from truly entering into a place of love and joy with your sacred self, with each other, with your community and with your planet.

So it is the willingness to begin. Now, dear hearts, I know, you say to me, “Michael, please, we have been clearing and clearing and clearing, and adjusting and suffering through Ascension symptoms, and working with the collective, and preparing for Nova Earth, and now you are saying to me, there is more?”

Dear heart, first of all, there is always more. But I do not mean that in what you would think of as a negative, defeatist way. There is always more joy, more love, more self-worth, more fulfillment, more creation for you to have, for you to enjoy, for you to embrace.

Now, especially for you who listen this night or thereafter, and who have been so diligent in your work, you are truly at a place of your core vasanas. And this is good news, because it is also a piece, a very significant piece, of the fulfillment of your Ascension process.

Now, you say to me, “Well, can I not simply pop up into the 5th dimension, of which I am already having many experiences, and let me be there? Because in that reality and dimension there are no vasanas, there is a sense of grace and purity.”

I am sorry, dear hearts, it does not work that way. Many times, and many of us have said, part of your Ascension is making peace with the 3rd, with the old 3rd, so that it can be completely eliminated and gone, not part of who you are. So this is the giant step, and this is part of going through the portal.

And then you say to me, “But, Michael, can you not with Raphael or St. Germain simply heal me of this burden?” Well, the answer is yes. We can remove many false grids, and we can help to heal the vasanas. But you, you are spiritually and emotionally mature. And so it is a far better path, particularly for you as wayshowers, as pillars, as gatekeepers, to do this with us.

Will we be in full attendance? Yes. But it is you relinquishing the illusions that have bound you. You are rising like Prometheus, like the phoenix, releasing the cords and the illusions that have limited you. And you are, in so doing, you are declaring yourself as love and as worthy and as not just accepting of joy, but joy itself.

Now, is this a rapid process? Yes, it can be. But also know, let us speak about this, around the vasana there have been many constructs, many layers that have been put in place, by you, sweet angels, to support and defend yourselves in what you have believed to be a dangerous place, a dangerous world — yes, Gaia, who defends you, who feeds you, who protects you and houses you. You have believed on some level that this is a very dangerous place. So you have erected personas, behaviors. This is a reference to the constructed self.

So rather than allowing your true self, your divine self, to shine through and to be the, can we say, the primary operator of your life, the primary motivator, creator of your life, what you have done in this self-defensive mechanism that you may not even be aware of is you have erected these behaviors.

And let us suggest you say to me, “How do we know these behaviors? How do we recognize them?” Well, I will tell you. They are never pretty. They are not loving. They are authoritarian. They are not of equality, unity, balance, connectedness. They are not of love.

And so often what we hear when we witness these types of behaviors or actions is you think that you are doing it — because it is usually interactive — doing it for someone’s own good, because they need to learn something, because you need to protect yourself, that they need to grow up and see the truth.

All of these things are simply the faces that you have adopted so that you do not have to feel that pain, that suffering and that original insecurity, that injury, that vasana. You do not need to do this. So part of this clearing is also a self-reflective examination of how you behave.

Now, we have taken a great deal of time, and air time, to speak of divine qualities. And certainly, on our platform, we have given attention to this because it is important, it is who you are, and it is how you live in the higher dimensions, the different realms. So you begin to examine, “What are these false grids or shields that I have erected?”

Now, what does this imply? What it implies, my dear friends, is community and unity, because it is not only you doing your own internal work, clearing, letting go, with us, but it is also you giving tacit and actual permission to each other, in community, and community of heart, of higher consciousness, of heart consciousness, to call each other on such falsehoods, and to be able to say how you are speaking, behaving, reacting — and this is a key, reactive behavior, kneejerk reactions — how you are reacting does not feel, does not reflect the essence of who you are, it does not reflect the love that I know you to be.

So can we halt this? Can you go within and access the vasana? Do you need help? And the willingness to truly be in heart-to-heart communication, not from a place,

ever, of judgment or criticism or punishment, but in a place of willingness to connect, communicate, and expand on a very different level.

And I know it is not only part of the Mother's plan that these vasanas be eliminated, it is part of your plan. It is part of what you have always wished for, desired, prayed for. In this lifetime it has been exceptional for each one of you. We have told you, you have come here in your mastery.

Now, what does that mean? It means these little blips — because that's what it is — these little blips, little blemishes, have need to be cleaned up. You have brought the fullness of your soul design, your talents, your abilities, to this lifetime, in physicality, in your expanded self.

Now, in doing that, you also brought unresolved vasanas. Is this the end of the world? No, it is the beginning. And I know you are ready to address this.

My friends, my brothers and sisters, I know your heart, and I know your willingness. I know your eagerness to go forward, once and for all. ...

Steve Beckow: So you've answered such questions as how do we know that the vasana's gone off, and how do we know we're in the grip of a vasana. But what I notice about myself, when a vasana goes off for me, it goes off initially, it erupts. I'm kind of crazy, but there's a gap. It could be as much as a week before it really explodes and I absolutely get it.

Now, when I want to work with a vasana, it doesn't work for me to project it onto another person. That just energizes it. But to be with it and experience it and let it fill me up and get the message of it, and then an insight arises and I see what it's all about.

Can you talk a bit about the ways to work with vasanas, the ways to eradicate them? Are there any ways to really clear ourselves of vasanas as and when they go off?

AAM: Yes, and you are correct insofar as vasanas are triggered. That is why we speak of reactive behavior. And you are quite correct as well — it is like a volcano that gives off a shoot of steam, warning everybody in the vicinity of the village,



“Look out!” And then it tends to simmer. And then it will explode, and heaven, literally, help anyone who is in the way of that explosion.

And you have all witnessed this, not simply you, dear Steve. But there is a point at which you know that something — you may not know exactly what — but that a vasana is being triggered, because the reaction, the defensive reaction, is so strong.

And it is not simply started, shall we say, by someone who is an enemy, someone you disagree with. It can be your best and dearest friend, your partner, a situation on the planet. But you know, because not only is your heart hurting, but your stomach, and your aura, and even your root, are churning.

So it is this sense of unease, dis-ease. And that of course is the root — that is another discussion — but that is the root of so much physical dis-ease on your planet. It is unresolved vasanas.

Now, you do not need to go into full eruption if you can begin, as you have, to identify that it is a vasana coming up, and simply go quiet. That is the key. Go into your heart, anchor in the heart of the Mother, anchor in the heart of Gaia, so that you feel, literally, stabilized, and examine — and nothing is too farfetched.

So often you tend to think of humans, “That is my imagination.” Well, in this type of situation, it isn’t. It is information your body, mind, and soul, spirit, are giving you, so that you can let it go, so that you can place it within context and understand, “Why am I feeling this way?” Because it is never comfortable. Never.

And that is why so many people on your planet tend to say, “Oh, I am driven.” Well, they are driven because they will not slow down and allow the vasana to come to the surface and release it (4) — because it spells great relief. And that is how you know.

You invoke, you call upon us, the divine qualities, the universal laws, which Sanat has talked about just last week. You may call upon the laws, you may call upon a friend, a human friend, to help you process, to talk it through, to allow the emotion — because this is about your mental, emotional bodies — to allow the fear, the anger, the pain to come to the surface so that it can be washed away.

You can use Archangel Gabrielle's rain of gold, my blue flame, Archangel Raphael's emerald flame, St. Germaine's violet flame, but the key is, in one way or another, to torch it, to burn it, and to let it go until there... even the ashes are no longer there, because it does not belong within thee. It is not the truth of who you are.

SB: Right. If I could intervene here, when we source a vasana, when we complete a vasana with a friend, then hopefully that friend can listen, rather than advising or counseling or fixing us. That's most useful.

And also what often confuses me about whether a vasana has gone off or not is that often I think I'm standing on principle, you know, "No, no, no, this is a principled stand." And of course it's not.

Once I see the vasana behind it, once I become aware that it's simply a vasana going off, then the principled stand usually disappears.

### Footnotes

(1) Genpo Merzel Roshi and Ken Wilber, "Spitting Out the Bones: Why 'Waking Up' Is Not Enough," *Integral Life*, April 20, 2017, at <https://integrallife.com/spitting-bones-waking-not-enough/>

(2) Ramana Maharshi: In kevala nirvikalpa samadhi [i.e., Brahmajnana] one is not free from vasanas and does not, therefore, attain mukti [liberation from the birth and death of the Third Dimension; that is, Ascension].

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 [Ascension, Sahaja Samadhi]. (Sri Ramana Maharshi in Ramananda Swarnagiri, *Crumbs from His Table*. <http://www.ramana-maharshi.org>. Downloaded 10 September 2005, n.p.)

"If the mind becomes introverted through enquiry into the Source of *Aham-vritti* [the I AM thought wave by the practice of enquiry into "Who am I?"], the *vasanas* become extinct and in the absence of the reflecting medium the phenomenon of reflection, namely, the mind, also disappears, being absorbed into the Light of the one Reality, the Heart." (Sri Ramana Maharshi. *Maharshi's Gospel. Books I and II*.

*Being Answers of Bhagavan Sri Ramana Maharshi to Questions Put to Him by Devotees.* Tiruvannamalai: Sri Ramanasramam,1979; c1939, 87.)

The Heart aperture or *hridayam* is permanently opened in Sahaja Samadhi. The vasanas are permanently eradicated in - extrapolating from my own more limited experience - the all-satisfying and irresistible lovelight that then arises and flows in all directions.

(3) I call these "social vasanas."

(4) Be with the feeling, name it, experience any aspect of it you feel you need to, and release it. I'm not free of my vasanas and I've been experiencing them through to completion for years so don't lose hope.

# Archangel Michael on the Value of Our Work Clearing Vasanas

Oct. 1, 2011



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"Archangel Michael on NESARA, Opposing the Cabal, and Ascension - Oct. 1, 2011 - Part 2/3," at <http://the2012scenario.com/2011/10/archangel-michael-on-nesara-opposing-the-cabal-and-ascension-part-23/>.

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Steve: The work we do in completing our old business and upsets, that makes for a smooth transition? Is that right?

Archangel Michael: Yes, it does. Think of it in terms of when a baby, a human baby is birthed, sometimes it is a very easy delivery, sometimes it is 30 hours of labor. Sometimes the mother decides to birth in the fields; sometimes she births in the ocean. Sometimes she goes to a beautiful room; other times she goes to an operating room and has a C-section. But the birthing still occurs. So this is what happens.

It is a feeling of complete and utter surrender and bliss. It is a sensation -- physical, mental, emotional, spiritual -- of union. So there is a moment where you feel, oh, I have died. Because that is the sense of such release and reconnection. But of course you are not dying. Quite the contrary. Now, in much of your history or literature -- and I do include sacred books in that -- ascension is also related to a keeping of some kind of physicality and form. Now, some will choose not to do that, and that is fine. But that is a choice.

But let us talk about you. Let us use you as an example. Because you have done your very deep work, and your heart is committed to this path for many, many years. There will be that sense of blissful connection that you have experienced a couple of times, but it will be even more so.

The sense will be that you are flying upward. It is a physical sensation of movement. And a remembering, or a sensation of remembering, that you have wings, or the ability to fly.

## Archangel Michael on Addressing Core Issues



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Archangel Michael in a personal reading with EBSS through Linda Dillon, January 2019, at <https://counciloflove.com/2019/01/archangel-michael-victory-is-at-hand/>.)

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The reason why I speak of this is that many of you – and you, beloved, included – look at situations and you say, “Well, how can it get much worse?” And that is because you, and many, come from a place of love and purity of intent. But you also know that everything that has need to be eliminated, everything that has need to be relinquished, everything that needs to be healed in this cesspool that we call “chaos” has need to come to the surface.

Otherwise – and this has happened many, many times in human history – what happens is there is a belief, there is a healing, an accommodation, a remedy, and then the human collective tends to think, “Okay, now it is cleaned up, now it is healed, now it is done.” But the core – the core issues – of the collective, and of

course of the individuals, has not been addressed, and therefore it simply settles in and it festers.

In this part of the infinite, eternal unfoldment of our Mother's Plan, it all has need to be surfaced so that this subtle and actual festering, until it again boils over, cannot happen. It is simply, in your time and in the Mother's time, the juncture at which this has to be healed. So it continues to rise to the surface.

You see, those who are even deeply engaged in, shall we say, dark deeds, erroneous behaviour, false beliefs or paradigms which are all components of the chaos – very often, what has happened is that the chaos doesn't bother them, and they thrive upon it. But the level of chaos that has come to the surface, that is being exposed in every quadrant of the planet – in every society, in every institutional structure, in every political and financial structure – it's exhausting!

So not only is it exhausting because of the tumultuous nature, the sullied nature, of the energy that is being brought to the surface. It is also beginning – in fact, very significantly – exhausting those who have been engaged in the errant or aberrant behaviours. And that is a significant improvement. It is a significant departure.

It is anticipated – and what you would even think of as natural – that those that are of a higher vibration, those that are carrying the love and the purity in their hearts, those who are of the lightworker and loveholder community – of course, when they look at it, it is exhausting to them. That is to be expected. In many ways, it is as if, as lightworkers, you have been sitting on the edge of a volcanic waste dump for years. Of course, it is exhausting!

But it is important that those who you think of as having been neutral, and those who have actually been the perpetrators of violence – because it is all of violence – are also becoming fed up, exhausted, overwhelmed. It is no longer simply a foray into the darkness and then a retreat to the comfort of home. This is exactly what has need to transpire.

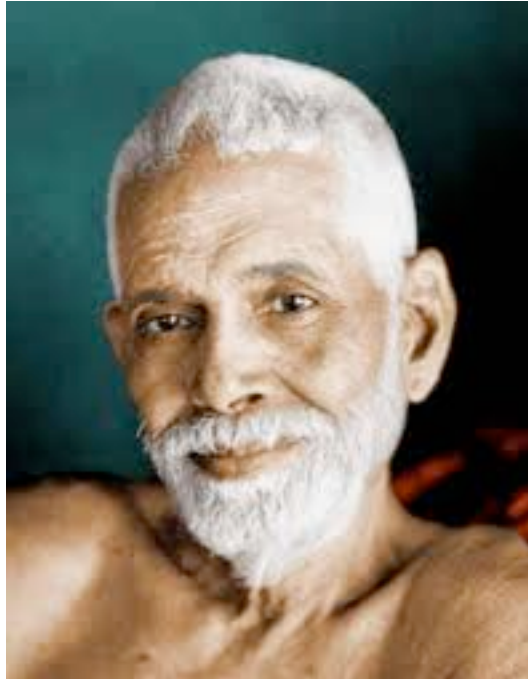
It cannot be simply the lightbearers who are holding the light, and shining the light, and beaming the light, and being the light – it cannot simply be them doing all the heavy lifting for the entire planet to go forward.

Now, we are not saying that those recalcitrants will fully embrace the light. Even those who have been in strict containment continue to argue and fight! However, when they reach the point of exhaustion where they are fed up, that is victory – and that, my beloved friend, my brother, is what is at hand!

And you are being assisted not only by the Mother's legions but by your Star Family, increasingly apparent and present – and will be very clearly present upon the planet very quickly – not simply as boots on the ground but in the full splendour of a delegation.



## **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.

## The Arcturians on Vasanas



I'd like to excerpt from a personal reading I had with the Arcturians through Suzanne Lie, on March 16, 2013.

The question of most interest to me was why do so many enlightened teachers go off track, getting into sexual dramas with their students or misusing money.

In the course of explaining, the Arcturians have some very valuable information on how to complete vasanas in this time of rising energies. They say that repeatedly falling and forgiving, unconditionally loving our darkness as well as our light, we heal the scars of our vasanas.

I found the discussion very, very helpful and decided to post this part of it in its entirety.

Much reading perhaps and for that I apologize, but very helpful.

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The Arcturians in a personal reading with Steve Beckow through Suzanne Lie, March 16, 2013.



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Steve: I wonder why so many teachers or beings have become enlightened, at least to seventh chakra level, what we call Brahmajnana, and yet have behaved so poorly, especially in the area of sexuality. But with money as well.

I thought to myself that our vasanas, our archaic negative energy patterns derived from earlier traumatic incidents, survive until we experience Sahaja Samadhi at our entrance into Fifth-Dimensional reality. Even if that explanation is correct, which I hope you will comment on, it still doesn't help. How can we avoid perpetrating or misbehaving if enlightenment itself does not remove those vasanas?

The Arcturians: As long as you are wearing a physical form there will be certain neuropathways that will become activated. And certain lower emotions, sensations and desires that will move into your consciousness. That is the great challenge.

One time Suzelle [the Arcturians' name for Suzanne Lie] had a dream that she was being chased, and she went into a room, and there were pigs hanging to be cured, and she put herself into the pig's body to disguise herself. But the longer she ran as a pig, the more she forgot who she really was. Instead of looking up, she looked to the ground and became the pig in which she was hiding. (1)

That is a story that best explains your quandary, does it not?

S: Yes, it does, but the question becomes what to do to avoid that? Could you advise me on that please?

A: The challenge is really one of unconditional love. And in order to give unconditional love to the beings and the planet that you have come to serve, you have to give unconditional love to yourself. And in order to give unconditional love to yourself, you will have to do, feel, think or be something that it is difficult to love unconditionally. Are you with us?

S: No, the last sentence, I could not follow.

A: Unconditional love means that you love a being's darkness as much as you love their Light. You love their confusion as much as you love their illumination. And in order to give unconditional love away, you must have it within your

consciousness. You must hold it for yourself. However, unconditional love does not even adhere to the frequency of an earth vessel, does it

Therefore, the earth vessel needs to be allowed to do what it does. And what the earth vessel does is it expresses its polarity.

And as the frequency emanation within that earth vessel expands the frequency of the earth vessel into a resonance that is immensely uncomfortable but only on the edge of transmutation, for it is not yet your time to leave. Therefore you will come to the point of transmutation into Light Body and you will stop because it is not your time, you have not yet fulfilled which you came to do. You understand that, do you not?

Therefore you have put your physical body into quite a spin. For within the physical world, what goes up comes down. Does it not? And so when you go down you are going to go down into your own darkness, are you not? And when you go into your darkness, you have the wonderful opportunity to unconditionally love yourself.

And when you unconditionally love yourself, then you can unconditionally love everyone.

S: I hear what you just said, but why do enlightened masters go off into behavior that is not accepted publicly in the first place?

A: They do not remember to love themselves unconditionally. And the unconditional love is the healing force of the multiverse. When you love yourself unconditionally, the molecules of unconditional love, which is the highest frequency of Light, move into the psychic scar tissue of your lower fourth-dimensional areas that are holding the scar from being stretched beyond that which it can contain.

And that scar becomes presented into the third-dimensional world as a behavior, as a thought, as an action, and as you know from one who has experienced the glory of the kundalini, the energy is very sexual, is it not? (2)

And so therefore one, who has felt the full flow of kundalini, so that the alpha and omega blurs into the oneness, can fall down and not be able to use this beautiful opportunity to practice unconditional love for the unconditional love will move into the scar tissue of the aura, into the scar tissue of the etheric body, into the scar tissue of the chakras, into the scar tissue of the habitual habits of behavior.

And it will replace those third-dimensional wounds with as high a frequency of light as that body can tolerate. For unconditional love is the bonding force.

It can take the scar and close the wound and this must happen many times for the physical body is very dense and of a very, very low frequency. (3)

Therefore there has to be an ongoing repetitive process of moving up and falling down, and unconditionally loving, and healing the part that was wounded so that with each repetition of the unconditional loving and the healing [that comes from that], the body gradually adapts to higher and higher frequencies of Light.

In the same manner, you are also downloading the higher frequencies of light. And the higher frequencies of light as you know are activating the DNA that was shut off from the Annanuki and that was shut off after Atlantis, for we realized that that much power would be very dangerous in the frequency to which your Gaia had fallen.

And so that ability had to be lost and now it is being regained by us that have taken the form (4) and because we are able to detach from the form, because we are able to feel the bliss on the other end of the spectrum, we have the power to go through this immensely painful process of wounding, healing, wounding, healing, wounding, healing, adapting, adapting, falling, forgiving, falling, forgiving, falling, forgiving.

In fact the wounding is not the greatest challenge for our grounded ones. (5) The greatest challenge is the forgiving. The forgiving of the behavior.

But you see forgiving the behavior of the body that you are wearing - does that not teach the one who is wearing that body to release any remnants of arrogance that might have adhered to the higher state of consciousness?

S: This process of forgiving, wounding, forgiving, and wounding – I've been through it in Enlightenment Intensives. In fact going to an Enlightenment Intensive is a voluntary acceptance of that process. I know what you are speaking about there. I have said in the past that it is bliss that heals the scars rather than love. Am I incorrect in that?

A: Unconditional love and bliss are absolutely the same. (6) Unconditional love is the mental condition of the matrices that arise from the frequencies of unconditional love. Bliss and euphoria are the sensations of the clairsentience (7) that fills the matrix to create. They are the same. There is no difference.

It is only within third-dimensional thinking that thoughts and emotions are separate. Thoughts and emotions are not separate. Thoughts and emotions are the same. Thoughts and emotions are creativity in motion. The thought is the matrix; the emotion is that which fills the matrix. But they are one. With the thought of believing that you and all of our brave ones who have entered a form at this time believing and knowing with every shred of your consciousness that you are Arcturian, you have just released the greatest trap of the third dimension – and that is the trap of forgetfulness.

It is the forgetfulness that traps those that have achieved great states of consciousness for they forget that they are not their body. They forget that they are wearing their body and then they begin to think that they are their body. And then they start listening to the primal urges of their body – the guilt, the fear, the anger and of course the most primitive and the most basic is the urge for procreation, sexuality.

S: That is very helpful.

## **Footnotes**

(1) Compare this to the Hindu story of Shiva when he incarnated as a pig. He was so much in love with his life as a pig that Vishnu had to come down from heaven and spear him to have him return to the higher realms and take up his duties again.

The purpose of the story is to illustrate how we can forget ourselves when immersed in Third-Dimensional reality, so heavy is this physical body through which we manifest.

(2) Many years ago, I experienced the kundalini go up my spine like a ring of fire. But also, more recently, as the kundalini rises, I have been plagued by sexual feelings, which I have asked Archangel Michael about twice.

(3) I do know from my experiences in Enlightenment Intensives that it can take many repetitions of processing before some major vasanas heal. It isn't usually the case that processing a deep vasana once will cause it to entirely complete itself.

A vasana is an archaic and usually troublesome behavior pattern that derives from an earlier traumatic incident. Vasanas are the major mischief makers in life.

(4) By Arcturians and other starseeds that have taken form on Earth to help with Gaia's Ascension.

(5) In this case, the Arcturians' starseed representatives.

(6) I've said that they are different. Evidently I'm not correct.

(7) "In the field of parapsychology, clairsentience is a form of extra-sensory perception wherein a person acquires psychic knowledge primarily by feeling. The word "clear" is from the French clair, and "sentience" is derived from the Latin sentire, "to feel"." [http://en.wikipedia.org/wiki/Clairsentience#Clairsentience\\_.28feeling.2Ftouching.29](http://en.wikipedia.org/wiki/Clairsentience#Clairsentience_.28feeling.2Ftouching.29)

## **Arcturian Group: To Ascend, You Must be Able to Handle the Higher Frequencies of Light (Keeper)**

November 28, 2010

<https://goldenageofgaia.com/2010/11/28/arcturian-group-to-ascend-you-must-be-able-to-handle-the-higher-frequencies-of-light-keeper/>



<https://www.onenessofall.com/newest.html>

Hello to all.

We are here to say to you that all is proceeding according to plan. You are rapidly moving out of the old energy and into the higher and brighter light of the new dimension. We say that what you are hearing and seeing on your news is not always the truth, so keep to your own inner guidance at all times and trust your intuition.

You are being confronted on many sides by the energy of the dark who wish you to stay in the old consciousness. That is the way they can once again gain control over the masses, but do not buy into this, dear ones. It is a ploy that you have outgrown and no longer will work. They know this, and are "pulling out all the stops," so to speak. Just allow these energies to play out. They are made of wind and nothing else.

We trust that you will be having much change in your lives. We see you moving quickly into better circumstances as changes unfold. Do not despair dear ones, you are moving forward, even if it does not seem to be so.

Today we would like to speak of the energy of ascension. The energy of ascension is the movement into a new state of consciousness. It is leaving behind the old ways and beliefs, and the energy that comprised them. Ascension means ascending into a new evolutionary level and is something that happens by grace. You do not simply choose to be ascended and the next day you have ascended. You must be in and of an energy that is able to handle the higher frequencies of the more refined light.

This is what is happening now to most of you as a result of hundreds of lifetimes of spiritual growth and awareness. After many footsteps, and many of them bloody, you are ascending. Gaia is ascending. Those "modern" scientists who "poo-poo" the idea that Gaia is a living entity, will be much surprised at some point in their own evolution. There is nothing not living and ascending.

Ascension entails the release of old energies; those energies held in place only through accepted beliefs and concepts. All is energy. This is why we tell you that you are now releasing old patterns of energy. This is why you may be remembering hurts and pains from the past and feeling emotions of guilt, anger, or sadness. These are old energies that are now releasing from your energy fields in order for you to incorporate higher frequencies of light.

It is very important to let these go; to allow those feelings to release and move into the nothingness that they really are. Do not claim them back in, saying to yourself; "I am so guilty, or I am such a bad person, etc." This is very important because, unless you understand what is taking place, the temptation is to accept old energies back in because you are experiencing them as they flow out.

You are releasing, but the mind is interpreting on the levels it knows. So if you have dreams of some past event that is scary or is weird, but seems very real, it is probably the releasing of something from a distant past that you were still carrying around in your energy field. Mind interprets according to what it already knows, and so interprets experiences during sleep time as something that may make no sense to you.

The process of clearing uses energy and as a result many of you are feeling very tired and think something is wrong with you. The fact is that you simply don't have as much energy left over for the usual things, when you are busy expending it for release and integration. At some point this will come to an end. Just lay down if you need to. Rest more, relax more, and allow yourself to have more fun.

Most clearing is done in a general way, but when an intense experience buried deeply from the near or distant past is ready to be released, it will somehow come to your conscious awareness either through a dream, a channeled message, healing energy work, memory, or some way that enables you become aware of it. This is necessary in order for you to release it on a conscious level.

To do this, you simply become aware of it (this may be accompanied by some emotion), and then, when you are ready, realize that you no longer choose this to be a part of your energy and consciously choose to release it. This happens often with regard to sexual abuse energy, or traumas like being burned at the stake in another life, being murdered or events of a horrendous nature experienced when the world was at a very lowest level.

Do not dwell on these events of the past, they are coming to you simply in order for you to release them. They carry only the energy or power that you give them now or have given them in the past. You are graduating and do not need to drag these with you,. Indeed you cannot drag them with you because they only exist in the lower frequencies.

Many hold on to past events of trauma as if they were medals of honor. They earned you lessons, but after that, you must let them go. Many spend their whole lives reliving and reactivating the energy of traumatic events. This is the ego at work. We are not denying that there was indeed much pain in the experience and that there is a need to heal, but what we are saying is that there comes a time for every individual to let the past go through the realization that there is no law to support these things, they are not God ordained or God sustained. They are images; illusions created in the third dimension through a belief in duality and separation.

You see, dear ones, it is time to move on. Many are experiencing this as the need to clean house-- physically, emotionally, mentally, and spiritually. This is new energy of release and movement. This is the ascension dear ones. You are



ascending, should you choose. You can choose not to, if you wish because as always you have free will and there is no one forcing you to graduate. If you choose to stay in the old energy, that is fine because at some point, in other lifetimes or places, all will evolve- it is the truth of being.

We say in love, think about what we have said dear ones, time is drawing short and many changes you will see in 2011.

Thank you Arcturian Group

11/28/2010

## Saul: Pain Arising is Due to Planet-Wide Release

Nov. 19, 2018



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Saul via John Smallman: Live Today With Love in Your Hearts, November 19, 2018, at <http://goldenageofgaia.com/2018/11/19/saul-via-john-smallman-live-today-with-love-in-your-hearts/>.

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The pain and suffering that many are undergoing is as a result of the decision to awaken, and is happening as “stuff” arises within them to be released. It is an enormous and ongoing planet-wide releasing of all the attitudes, behaviors, and beliefs that stop people from being only loving.

Resentment, bitterness, hatred, judgment, and the desire for restitution are all blocks to Love. Love is always unconditionally accepting and never judges, but humans in form have been trained to judge and to seek restitution for their hurts –

and indeed many have been very badly hurt – but focusing on those hurts is to live in the past and replay endlessly from their memories the occasions that were so painful.

And doing that just brings those memories back into the present for those doing so, and repeats within them now the pain and suffering that they underwent, even though it is over.

There is absolutely no need to do that! Dwelling on past pain and suffering totally blocks your ability to enjoy life in the now moment, the only time there is. Let go! Live today with love in your hearts and enjoy the experience of being alive – a smile from a stranger, children playing happily, a caress from a loved one – and be aware of the world around you, whether it be a view of city streets, mountains, lakes, oceans, or your own backyard.

## Approaches to Clearing Vasanas



### Beckow's Theorem of Tension and Awareness

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 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/>

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## **Appendix 1. Approaches to Eliminating Unwanted Feelings**

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### **Passive**

\* Notice the unwanted feeling; raise it to awareness.

- \* Be with and observe it/experience it through to completion
- \* Hold it and the higher vision together in the same field of awareness. The unwanted feeling should disappear.
- \* Hold two polarities in the same space and observe. They should collapse and a third state arise.
- \* Allow the unwanted feelings/grant it beingness/welcome it like a guest in the house.
- \* Come from context (love, wholeness, service).
- \* Come from enthusiasm.
- \* Love yourself/forgive yourself.
- \* Get off it/let it go/drop it.

### **Active**

- \* Invoke the Universal Law of Elimination and eliminate the unwanted feeling.
- \* Turn it around. As without, so within.
- \* Draw love up from your heart and transform the feeling.
- \* Make a promise/commitment/declaration.
- \* Take a stand.
- \* Discern what's most important to do and do it.
- \* Tell the truth; communicate deeply.
- \* Share a secret/communicate a withhold.
- \* Complete something.
- \* Restore integrity; apologize; forgive.

- \* Face up to something in yourself/Be responsible for something; own it.
- \* Breathe through it/stop resisting it.
- \* Take the suppression button off.
- \* Make a difference.
- \* Break through.

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## **Appendix 2. Ways of Presencing the Self 1**

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1. Be aware of, notice, raise to awareness.
2. Tell the truth, communicate deeply.
3. Share a withhold.
4. Restore integrity, apologize, forgive.
5. Be responsible for something, own it.
6. Face up to something in yourself.
7. Be with something, sit with it like a brick in your lap.
8. Breathe through it, stop resisting it.
9. Turn the suppression button off.
10. Come from enthusiasm.
11. Take a stand, commit yourself, make a promise.
12. Make a difference.
13. Presence yourself
14. Break through a fear.
15. Make a declaration.
16. Allow something, grant beingness to it.
17. Welcome it like a guest in the house.
18. Get off it, let it go.
19. Shout in the car.
20. Cry.
21. Say your mantra.
22. Do the technique (EI, Byron Katie, Update Clearing Process)
23. Send you love out to all the nations of the Earth.
24. Surrender into the arms of the Divine.



25. Die to the Now.
26. Welcome death as freedom.

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### **Appendix 3. Ways of Presencing the Self 2**

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Abide inside the heart as stillness; experience solitude; welcome loneliness

Apologize; forgive; restore integrity

Ask yourself with Byron Katie:

Is the vasana True?  
Can we absolutely know it is True?  
Do we need it?  
Does it serve us?  
Can we let it go?  
Who would we be if we did?  
Is there a reason to let it go?  
Turn the vasana around

Be aware of a vasana; notice it; raise it to awareness.

Be compassionate towards everyone and everything.

Be in gratitude for everyone and everything.

Be responsible for the vasana; own it; face up to it in yourself; call yourself; take personal responsibility for triggering, projecting, introjecting, etc.

Be with the unwanted feeling; allow it; grant it beingness; sit with it like a brick in your lap; welcome the feeling like a guest in the house; experience it through to completion; feel to heal.

Break through.

Breathe love up from your heart and transform the feeling.

Breathe through it; stop resisting.

Come from context (love, wholeness, service, enthusiasm).

Complete something; experience it through.

Cry.

Die to the now.

Discern what's most important to do and do it.

Do something nice for yourself and, when you feel good, hold it.

Drop everything; let go; get off it; get on with it.

Forgive everyone and everything.

Forgive by going back in time until before the relationship was ruptured and begin again.

Forgive by thinking of a future time when relationship will be beneficial and keep that in mind.

Hold it and the higher vision together in the same field of awareness.

Hold two polarities in the same space and observe.

Invoke the Universal Law of Elimination and eliminate the unwanted feeling.

Love yourself/forgive yourself.

Make a promise/commitment/declaration.

Make a difference.

Name the feeling

Name the vasana

Notice the unwanted feeling; raise it to awareness.

Notice what its antithesis is

Observe yourself

Realize: I am abundant in love and bliss and peace.

Realize: Everything valuable is to be found inside of me.

Realize: I am worthy by dint of who I am.

Recommit.

Refuse to identify with worry and fear.

Remember similar incidents

Say your mantra.

See what the vasana looks like.

See what you associate the vasana with

See what judgments you have about the vasana

See what conclusions you arrived at

See what judgments you arrived at.

See what decisions you arrived at

See the vasana you created.

See what its costs are

See what its benefits are

Share a secret/communicate a withhold

Shout in the car.

Surrender into the arms of the Divine.

Take a stand

Take command of yourself.

Take the suppression button off.

Tell the truth; communicate deeply.

Trust love.

Turn it around. As without, so within.

Walk meditatively/at a philosopher's pace

Welcome death as freedom.

**See who the Final Decision Maker is**

- A. I am the Final Arbiter, the One who is free of the costs, the vasanas, and the thoughts.
- B. I am complete, with all the actions I have done, spoke, and thought?
- C. I take whatever Providence gives me as His Will
- D. I know that I exist before words.
- E. I am That.

To forgive:

- (1) Stop the action (resentment, hostility, scheming)
- (2) Drop the manipulation (making the person pay), and
- (3) Cease judging (labelling, stigmatizing and marginalizing the other person).

## ⌘ Core Issues ⌘

# The 9D Arcturian Council: Explosions of Emotional Energy

January 14, 2021

<https://goldenageofgaia.com/2021/01/14/the-9d-arcturian-council-explosions-of-emotional-energy/>



by Daniel Scranton

<https://tinyurl.com/y5uul7ep>

“Greetings. We are the Arcturian Council. We are pleased to connect with all of you.

We are beginning to sense the feelings within you that are no longer going to be held back from the surface, from your awareness, and your feeling of those emotions.

Humankind has been on the verge for a very long time of an explosion of emotions. Now, as these emotions come rushing to the surface level, the awareness level, you all need to take care of yourselves and each other.

Those of you who have been aware of your emotions and willing to process them are going to have a much easier time than those who have been suppressing, ignoring, and numbing themselves to those emotions.

That's why you are the ones to lead humankind. It's not because of what you know. It's not because of what you believe in as truth; it is your willingness to feel that makes you the leaders in this consciousness evolution movement that is afoot there on Earth.

So we are speaking to the segment of the human population that is already better equipped to deal with the coming explosion of emotions and emotional energy, but you are still going to be doing your own clearing. (1)

You are still going to have your own moments where you forget what it is that you really need to do in order to heal, in order to release the energies that are popping up within you. But really, the reason you need to be aware of the explosiveness that is imminent on your world is because of that leadership role

You will be called into action by your fellow humans, especially the ones who have not been able or willing to feel what they need to feel in order to heal themselves, in order to heal their traumas.

So we are encouraging you to ready yourselves because this is something that not only needs to happen, but is ultimately beneficial for all of humankind, and you are needed on the frontlines.

All of the pain that people have been avoiding in their lives cannot be avoided forever, and the energies that are upon you right now are there to encourage the emotional explosion.

They are there to purge, to push out, what is no longer serving you and what hasn't been serving you for a very long time.

And as you can see from just observing your fellow humans at this time, most of humanity is reaching a boiling point, and most people don't know what to do about the explosive emotions that they have inside of themselves.

They will need soothing, comforting, and healing, and you, as the awakened collective, are the perfect ones to give all of that to them and so much more.

Trust us when we say this is a very good thing and that you've been training your whole lives for it.

We are the Arcturian Council, and we have enjoyed connecting with you.”

**Footnotes**

(1) Steve: I call these upsets and the explosions that are triggered vasanas or core issues.



# The 9D Arcturian Council: The Weight You Are All Carrying

November 23, 2020

<https://goldenageofgaia.com/2020/11/23/the-9d-arcturian-council-the-weight-you-are-all-carrying/>



by Daniel Scranton

<https://tinyurl.com/y5drw8dm>

Greetings. We are the Arcturian Council. We are pleased to connect with all of you.

We have begun to extract pieces of information from the past in your current timeline to help better understand where you are now and what you need.

This is a good way for all of you to understand yourselves and each other.

When you know what a person has endured in their lives, what tragedies and traumas they have suffered, it is easier for you then to understand where they are coming from in the now moment. And you can also better understand what it is that they need.

Now, we are not talking about dwelling in the past, and we are not talking about using the past as an excuse to never change in the present.

We simply understand how you all get shaped by certain events in your lives, and it is a very good idea for all of you to recognize that some of what is affecting you from the past is coming to you from a past life.

And it is good for you to understand this about other people as well, because it is so important for all of humanity to experience compassion. It is the path to oneness and unity consciousness. It is the way you will find common ground so that you can all come together.

Now, just because what you have suffered is a different experience from what someone else over here has suffered doesn't make the result any different.

You experienced some sort of trauma, and you had an emotional reaction that got trapped in your bodies and in your chakras. And now is the time you are releasing all of that, and so is everyone else.

Therefore, you are all very strong and you are all doing the best you can under the circumstances, and this ascension from the third dimension to the fifth dimension was no small task to take on for any of you.

So please cut yourselves some slack.

You have no idea how much weight you are carrying around, and please cut everyone else some slack as well.

And the best thing that you can do for each other to help this process along more smoothly is to talk about your emotions.

Talk about what you are feeling, not what triggered it, because if someone else has experienced the same depths of sadness that you are experiencing, that is what they will be able to relate to and hold compassion and space for, and that is what you need to do for each other, more than anything else.

And that is what we do with that information as well.

It's not just about us gathering facts; it's about us understanding why people are feeling what they are feeling, and then we can better come up with a plan for how to help.

We are the Arcturian Council, and we have enjoyed connecting with you.”

## 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 nowadways 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.

# The Grand Motif

October 13, 2019

<https://goldenageofgaia.com/2019/10/13/the-grand-motif/>



Hmmmm....

I notice that, as I go down through my vasanans or core issues, I reach a place where I can almost draw back and see the bigger picture.

For instance, I've been reviewing my life and seeing how everything I did fits in with or has prepared me for what I'm doing now.

History, academia, museum work, Cold Mountain, est, travel in India, business writing, sociology, leaving academia, configuration management, writing legal decisions, etc. - each of those "assignments" contributed something to who I am and what I do at the present time.

As a second example, and the one I want to focus on here, when I draw back further and look, something very different comes into view.

I see a grand motif that colors everything about my thoughts, feelings, and behavior. It flows down through my life and also explains much about where I am today.



Everyone's motif will be a matter of individual choice. And in most cases the grand motif won't be pretty. (1)

It's reached in a moment of trauma and has become prized and habitual, immersed in the background of obviousness, hidden in plain sight.

OK, OK, enough build-up, Steve. I'm stalling because I'm embarrassed to say what mine is.

My grand motif is: "You can't trust anyone."

Everything I do, feel, and think is seen from the vantage point of always, already not trusting anyone. You'll find traces of it everywhere you look.

You can see it in the way my face looks after many years of seeing life this way.

You can hear it in my quick response to an offer to help. No, thank you. I'd rather do it myself. No, I'll do it. That's fine. I can manage. (2) I don't need help. After all, you can't trust anyone (to do the job right, show up for work, pay on time).

I don't make loans (you can't trust anyone to repay); I only give money if I have it (that way I'm not disappointed later by people you can't trust).

On and on the movement that ends in solitude goes.

I learned it from my Dad, who I'm sure learned it from his Dad, an example of intergenerational transfer.

But it turns out that Dad was only the ignition key that started my engine in this lifetime. Michael tells me I've had this vasana for lifetimes. (3)

If I were to comment on myself, I'd probably be self-serving. (4)

I don't trust myself to report on myself - or anyone else to report on themselves. As I said, I don't trust anyone. Least of all myself.

The only place to go with this vasana is ... well, into a very dark place, alone, let me put it that way.

Any motif that governs how we think, feel, and act is not eternal, not of love, and not of freedom.

It's an artificial restriction and boundary that we've erected and then obliged ourselves throughout time to respect. *Even though it may have an awful effect on us.*

Now that I know, I'm working on trust. My colleagues would probably notice that there's been a change in me. I'm keeping my big paws off things. I'm welcoming assistance. I'm encouraging others to step out.

I'm more than my vasanas. I'm more than a grand motif.

### **Footnotes**

(1) Where is the grand motif, "I love everyone"?

(2) I don't see help as an opportunity for another person to make a difference. It's a potential source of disappointment.

(3) AAM: In many ways, sweet one, this has been your Achilles heel, not only in writing appeals and asking for donations, for money, but - in many lifetimes - you were fiercely independent and you literally can't stand asking for help. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 1, 2017.)

(4) Self-serving bias: I do no wrong; my Dad does all the wrong. Everything good about me I grew; everything bad I inherited from my Father, etc.

## 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 Brahmajñana, 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.

## On Seeing a Core Issue



My commitment is to go through Ascension publicly and that requires going through the bad as well as the good.

At this moment, core issues are coming up for observation and acknowledgment. I'm told this is part of the tsunami of love: the forcing up of whatever in us is incomplete.

The core issue that's arisen and begs recognition at this moment is around control. It'd be melodramatic of me to say that I'm a control freak. But the control issues I have are nonetheless staring me in the face at this moment in time.

It's hard to call oneself on one's own number. But an unacknowledged core issue hurts more and longer than one that's acknowledged.

John Enright used to say: "Unawareness leads to momentary relief and continuing pain; awareness leads to momentary pain and continuing relief." (1) I know that's true.

Who wants to think of themselves as a control freak?

Yet I have to look at this if I want to be free of it. Unless I acknowledge what's actually there, it remains.

So I take a look at it, try it on, test it out, which is what we're invited to do on the awareness path.

My mission in the first half of my life, so to speak, was to control the control freaks. But in the process I also became a controller. Take away the subject being controlled - in this case, a controller - and I'm left with my own desire to control.

And I see it. The moment I own it, I see it. "You have to be able to see what you're doing to see that you don't see it." (2) I do see it.

The picture slowly came together from bits of evidence here and there. I saw myself as the runt of the litter controlling by holding things up - strategically.

I saw myself as the one who got his way by putting a stick in the spokes of the wheel. You want to go on a vacation? We will - if you pay attention to me. I was an expert in "being difficult" and I do know that my Waterloo, my nuclear issue, is to come up against another expert in being difficult.

But I didn't relate what I already knew to control issues.

I saw the moment when I utterly *lost* control - when my father shouted at me from inches away from my face. I shattered into a million pieces. That moment probably sealed my fate. My life ever after became about resisting ever experiencing that extent of loss of control again.

I saw the violence in our family and how I hated being controlled by it. Later I saw myself become the one who controlled the control freaks. I became the policeman of the world.

As the pieces of the puzzle became clear to me (and this process has taken me weeks), I found myself in an "Aha!" moment. I saw the whole picture. I already knew something was wrong and needed addressing. But I didn't see what it was. And now I did.

I don't want to take the matter too far and become melodramatic, but I also don't want to minimize it.

I'm amazed at what I'm seeing at this moment. I have all the makings of a first-class control freak. It's only what I learned from the growth movement and my stand that I won't control others that prevents me from going all the way.



What we resist persists. What we oppose we become. Out of our fear of being controlled comes control.

Oh, my gosh.

### **Footnotes**

(1) John Enright at Cold Mountain Institute, January 20, 1979.

(2) Dennis Percy, est Trainer Candidate, 29 Sept. 1980. of the

## 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.

# Freedom from Fear

July 15, 2022

<https://goldenageofgaia.com/2022/07/15/336521/>



There are degrees of freedom. At one end of the spectrum, there's physical freedom, where all my limbs and organs are working and I can live without worrying very much about them. That's a basic-level freedom.

All the way at the other end of the spectrum, there's ultimate freedom. We climb Jacob's Ladder of consciousness all the way back to the One. Reunion with the One - in which God meets God - is the ultimate freedom.

And there is a wide range of freedoms between the two.

The freedom I choose to look at, the one I'd like to work on, is freedom from fear.

I think that has to be the head vampire of all other personal bondages.

There would be no fear if I realized myself. And of course, that Self - my Self, your Self - is God.

But because I'm not aware of this highest spiritual truth - and haven't realized it - I feel separate from God, abandoned and left here in this cruel world, etc. etc.

How am I to survive? What will I do? And so I feel afraid.

Just imagine the characters in a 1920s silent movie, showing exaggerated fear on their faces.

You'd think I'd have a fear for my own survival, but in fact I don't. A journey outside the body in 1977 showed me that I was not my body and the fear of death instantly evaporated.

I'm quite happy to go back where I came from. And then get 200 years off! (1)

I'm looking at my fear right now. It doesn't make sense to me that I'd have lost my fear of death and yet still have survival fears.

Bulletin! This just in! My mind being an open space for the moment, what arose (inspiration) was that the fear that is basic to me is a fear of being wrong and what that looks like for me is this.

If I'm right, Dad will not shout at me. If I'm wrong, Dad will shout at me. I never want to lose my personality again through his blasting me (2) so I will do all I can to be right and avoid being wrong.

I fear being wrong. I fear being blown apart by my Dad's anger. I fear being dissociated, separated from all the normal feelings people have.

Wow, the truth will set you free! The fear has just dropped away.

It was never a fear of bodily survival. It was always a fear of personality survival.

I feel able to leave that scenario behind now, having seen what drives it. All the work I've done since 1975 when I went to Cold Mountain (3) has led here.

### **Footnotes**

(1) Archangel Michael: When you complete this mission, you are allowed to have 200 years off. But what you do with that is up to you, dear one! You will certainly have full access to your interdimensionality.

SB: So no matter what I choose, I'll have access to it?

AAM: Yes.

SB: Okay. Well, apart from that, it really just depends on what's wanted and needed.

(Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Dec. 18, 2012.)

Before we do this again on the Seventh Dimension.

Steve: The next assignment is in the Seventh Dimension?

Archangel Michael: You will have a choice of planetary systems. This is just the warm-up for [that] Ascension. It is to bring a further rising of vibrations to those throughout the Universe.

(Archangel Michael, *ibid.*, Sept. 13, 2011.)

(2) Dad yelled at me from a space of inches from my face. My personality fractured into a thousand pieces. It took me fifty years to put Humpty together again.

(3) I did a three-month resident fellowship at Cold Mountain Institute in 1975-76. It was a series of week-long workshops tied together by a three-month encounter group. It kicked off the work I did to address dissociation - not like I knew at that time that I was dissociated.

## **Gloria Wendroff: You Do not See What is in Front of You. You See the Past Instead**

August 28, 2010

<https://goldenageofgaia.com/2010/08/28/gloria-wendroff-you-do-not-see-what-is-in-front-of-you-you-see-the-past-instead/>



*Yes, we don't see what's in front of us. We see the past instead.*

*This way of seeing upsets is very widespread and does in fact offer us a way out of them. Reacting to them is not the way.*

*This whole viewpoint was best elaborated in the Sixties and Seventies by the human potential movement and is perhaps their most compelling contribution. It will serve us when we become mired in upset in the years ahead.*

*Thanks to Gloria for this one.*

HEAVEN #3564 Rewrite Your Script, August 28, 2010, at <https://www.heavenletters.org/rewrite-your-script.html>



by Gloria Wendroff

God said:

No one hurts your heart but yourself, do you understand Me? It is not what occurs that injures you. You think someone else caused your heartache. Someone else may be the trigger, yet you pull the trigger and hurt your own heart. You draw conclusions, and you accept the conclusions you draw, and you point your finger at the other person. He injured your heart, you say. He stabbed you and twisted the knife. You are the only one who has the power to do that. Conclusions you draw stab your heart. What others do or do not do is their business, not yours.

The same act can be seen in more than one way. You are perhaps quick to take an act as an affront to you.

Everyone is trying to balance his life in the world as best he can. No one takes you captive. In his attempt to free himself from a situation he perceives in the way he perceives it, someone may bump against you or even knock you over. Perhaps the seeming other simply is trying to make his way in the world. Fearing what he was fearing, perhaps some kind of imprisonment from you, perhaps, he was simply running for higher ground. He was trying to survive, just as you are trying to survive. He is trying to get out of the way of what he may see as a flood, let's say, and seemingly, your heart gets stepped on. Your presence is incidental, you understand. It is something within himself that the other is fleeing, and, yet, you feel hit in the crossfire.

There were no real bullets in the gun. You wounded your own heart, for you too are only trying to flee from an untreated hurt, from a hurt of long ago that you happen to see raising its head from the past. Contrary to your evaluation, no one is doing anything to you now except recalling to your mind a long-blurred long ago-met contusion and confusion of the past.

Your initial appraisal was incorrect because you did not have enough information. You misinterpreted in the first place. You took on a hurt that was never yours to take. You were there, yet it was someone else's pain that you took as your own. It was someone else's fear that attached itself to you. You were innocent, and yet you

proclaimed yourself guilty, guilty of someone else's lack, and so you declared yourself unloved instead of loved.

You were cast in a play once. Unawares, you play that same role again and again. You remember the lines so well, and yet you have forgotten that you already have played that scene. You can't seem to get off the page.

You do not see what is in front of you. You see the past instead. You feel you have something to undo, and you try to undo it now. You encapsulate the past into the present. You do not know any new lines to say. You were hurt once, and now you hurt yourself again, as if that were the role you had to play, as if you couldn't choose another role. You are capable. You can change roles. You can step out of an old costume and don new clothes.

A role you play is only a role. You are not consigned to it forevermore. Only it is you who has to recast yourself. Once you were a small child. Now you are a grown person. Once someone in his own lack of vision betrayed your heart, and you have let occasions replay what never should have happened to you, but did. It happened. You don't have to replay it ever again. What you once were, what you once suffered do not have to stick to you. You are powerful enough now that you can rewrite your script and make it what you will. Rewrite it now, and be done. Open up the door to your freedom. You have the key.

## The Binds that Tie Us



*I became the policeman of the world*

As Kathleen points out, there are ties that bind, but there are also binds that tie. Our core issues are binds that tie us in knots.

They're binds in the sense that we find ourselves propelled in directions that once may have been useful but now, much later in life, are no longer so.

We find ourselves in a bind, feeling loyal to these dyed-in-the-wool ways of being, which we sense more and more no longer serve us.

I had a personal reading yesterday with AAM in which a team member asked me to ask if Feb. 10 was an unusual day. She found herself in crisis on that day.

Archangel Michael responded that it was a "null day" and many people would have found themselves in crisis as their core issues rose to the surface. I think it's a prelude to the tsunami of love.

All of mine rose to the surface on the day as well and I'm still dealing with what I learned. Let me elaborate.

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.



# The Strenuous Birth

June 6, 2022

<https://goldenageofgaia.com/2022/06/06/the-strenuous-birth/>



What be going on, lad?

In this latest chapter in my Ascension ethnography, having changed my vote from image management and hard bargaining to the divine qualities and their source - love - I find my life very disoriented.

I know that I can expect resistance, in the form of vasanas (core issues, memories of early childhood trauma) going off.

But even if I've completed many of my vasanas, I can still be sucked back in by triggered habitual reaction patterns, the children of vasanas. They have an independent existence. And that's what I wanted to talk about here.

I constantly find myself resorting to habitual reaction patterns that work against me transitioning to the divine qualities. The habit patterns are familiar. I know the routine. I know the chances of success (dismal).

But since their scripted lines, gestures, and displays are taken from the vasana, they reopen the latter.

I may have completed the vasana and laid it to rest only to have the reaction pattern open the package and deploy it again.

According to Paramahansa Yogananda, it turns out that we return lifetime after lifetime, to the same situation or point to learn the same unlearned karmic lesson.

And we don't learn very much on average in any one lifetime, apparently. Our emergence from the overburden of our vasanas and reaction patterns seems to be glacial.

Without the Divine Mother and everyone else dramatically raising the vibrations of love on the planet and left to our own devices, it'd probably take a very long time for us to ascend.

If you were to picture the situation of reincarnation on our journey from God to God, looked at face on, it'd resemble a Nautilus shell, which is why I often use this graphic:



There I am, lifetime after lifetime, returning to the same place, the same lesson: Maybe learning to put aside a little suspicion and conflict. Maybe learning to let down my guard a tad and share myself. Perhaps learning to forsake loans and just give away whatever is excess. But, in my view, we make very small amounts of progress overall when the total burden of incompletions we carry is considered.

Didn't get it this lifetime. Managed to hang on to my ego one more time. Made it through with my ego intact. Poor blokes who didn't.

That's how I usually am. Yes, the voice is way at the back of my mind and not taped and placed in memory, but that's what I do all too often.

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But what troubles me most at this moment is that, having changed my vote from social Darwinism (only the strongest survive and, by hook or by crook, I'm gonna be one of them) to the divine qualities, I'm disoriented and conflicted.

The transition from troll to angel is not all smooth sailing.

All my "normal" reactions, all functioning elements of my constructed self are now uncertain or involuntarily idle. They kick into gear of their own volition sometimes and I feel embarrassed at the leakage of constructed self or personality because they're not divine.

I'm now beating myself up because I'm not living up to the divine qualities. So throw guilt into the mix.

This isn't floating up to heaven. This is more like Troll Rehabilitation.

Here I am, thrashing around in the ocean. Perhaps going through my thrashing early. That seems to be the pattern. Having the Troll wrung out of me.

At least I know what I'll find underneath. Purity and innocence. Bliss and ecstasy. Submergence in a sea of love.

That's a good trade. Worth the inner dissonance and struggle, the strenuous birth.

# Time to Grow Up

June 29, 2022

<https://goldenageofgaia.com/2022/06/29/time-to-grow-up/>



*Is this how you do it, Daddy?*

Your email saying when I talk about myself, it's either the same for you or backlights how you are is encouraging to me. Thank you for that.

Sometimes, it really is like going out on the skinny branches. Exhilarating but risky. So I do need encouragement.

In the growth movement, what I'm saying to you would have been the substance of our everyday discussions (without the technical jargon).

In honor of what I learned from them, I jump into the breach again.

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My grand motif is the troll under the bridge, a grumpy old fart who was of course always right.

Being right was the lynchpin of it all. Why? What's the origin of the vasana (core issue)? If my Dad were about to slap you, you were spared "the back of his hand" if you could prove that you were right. I was right to avoid being punished.

I was determined to stop passing along these bad habits (we wouldn't have called it "intergenerational transfer" back then) and went on to create my own brand of messes entirely from scratch.



When I vote not to go with the troll any more, I begin to see him better. He manifests as grouchy feelings, fixed positions, and negative attitudes. The overall feeling is hostile and suspicious.

It's a piece of work to lay him to rest. I find that he's like an octopus with a hundred tentacles, each one sucking the life out of me, until I end up in a rocking chair, muttering to myself.

Nevertheless, if war were declared tomorrow, I'd drop him in an instant. Even saying that calls my adult to the forefront of my consciousness and I get that I've been dawdling, refusing to grow up.

Lately I've gotten glimpses of that mature adult that all of us have inside. (1) We also have an innocent child, which I've experienced. (2) And we probably have a loving parent as well. All existing under the blanket of vasanas and their resulting behavior patterns that hide our acts and numbers from our own awareness. (3)

Time to call myself on dawdling. Time to grow up.

### **Footnotes**

(1) Call it your Higher Self.

(2) I experienced my own purity and innocence in the fourth-chakra sight of the Self at Xenia, Sept. 18, 2018. See "We Are, All of Us, Innocent and Pure," April 7, 2020, at <https://goldenageofgaia.com/2020/04/07/307247/>

(3) In the first book I ever wrote in 1978, I said, "We're invisible only to ourselves." You could say that a major part of my work has been describing how the processes of invisibility and transparency work.

## 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: Number One 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 core 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.

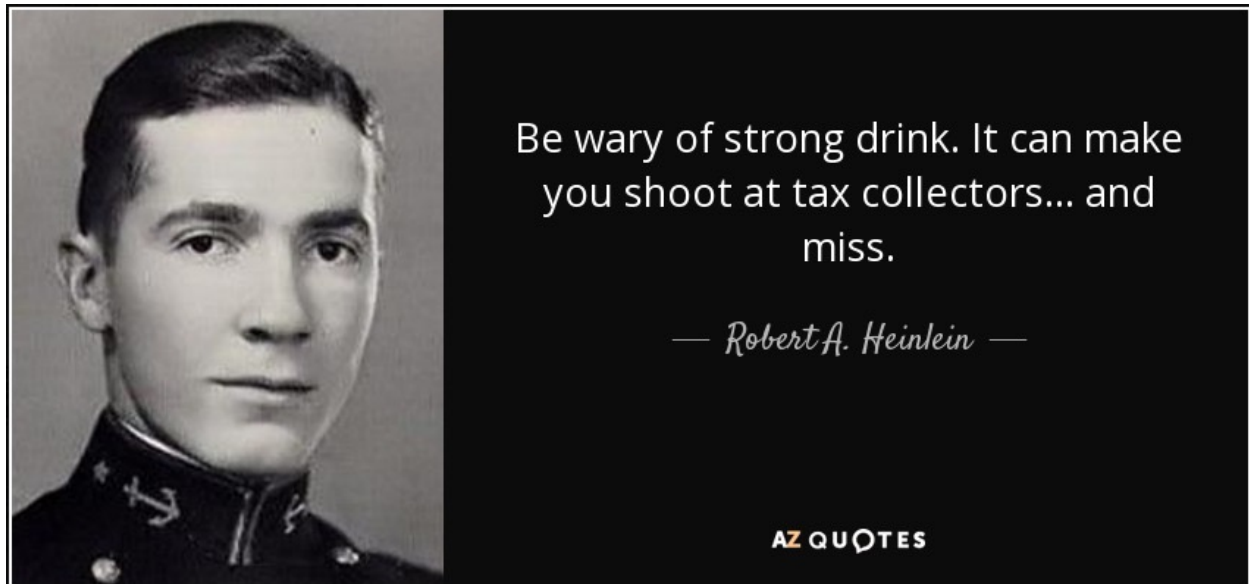
It's taken an infinite amount of observation to see even this far into it. There's a lot more but it'll take much more minute watchfulness to uncover it. But then that's what a student of awareness does.

### **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, vengefulness, 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 pleasurableness 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 ⌘**

## The Build-Up of Dissonance Triggers a Vasana

December 28, 2020

<https://goldenageofgaia.com/2020/12/28/the-build-up-of-dissonance-triggers-a-vasana/>



*Credit: [sott.net](http://sott.net)*

I'd like to look at the build-up of cognitive dissonance as another opportunity for observing a vasana (or core issue), in this case, triggered by increasing dissonance.

Usually a vasana is triggered by a comment but in this case it was triggered by a build-up of inner conflict.

The build-up occurred a week ago and I'm looking back on it. I postponed posting until after Xmas.

The inner hubbub was all around: "To post or not to post on the political?" The dissonance was building inside me.

While I may have involved other people in my misery, the issue itself doesn't involve other people. There was a war going on inside of me.

On the one hand, I was watching the greatest show on Earth unfold before my very eyes and, on the other hand, most channeled sources were saying stay away from the political - and I don't even like the political anyways, which further confused me! Who was it then inside of me that was voting for "the political"?

Dissonance only builds because we don't see a way through the conflicting perspectives we're entertaining. Both sides are correct in their domains. But how do we reconcile them?

Well, let's walk through my own process.

On the one hand, posting on the political might have a negative effect, lowering vibration; on the other hand, the greatest show is unfolding before our eyes and I want "a ringside seat."

At a feeling level, a gut level, or an emotionally-true level, that's how it feels for me. "Stay awake. You don't want to miss this."

And then a realization arose which settled one part of the difficulty for me.

I've been wrestling with the side of me that wants to cover events. Its opposition says, keep out of the rabbit hole. Stay away from the political.

But there's another voice that draws near to the flame. I've mixed it up with the political, which doesn't make sense and that has given rise to confusion.

That other voice is the source of my interest, even passion. What was it?

Well, by training I'm a historian - a cultural historian. I have a love of the historical and the historic and a desire to memorialize the big events of our time. It's this voice that's riveted to events, even if finding an accurate account to base my own on is difficult.

At no time in Earth's history have bigger events been occurring. Can anyone think of a time of greater importance, significance, potentiality? I can't.

How does a historian stand on the sidelines of the most significant event in human history - the change in planetary management - and not report on its happening? I could do it, but there'd be no passion. So I'm champing at the bit to watch events as a historian, not as a student of politics.

This is one source of my dissonance - loyalty to the channeled version but passion for the historic.

Seeing where the interest comes from has untangled one of the knots that was causing a crimp in the energy flow, known as "dissonance." The confusion lifts. Some clarity returns.

The truth has set me free. But not completely ... I look and see that some dissonance still remains. (1)

And then a second realization arises and sets me much further free.

The answer is what Archangel Michael always says. It isn't a matter of "either/or." It's - and this is me speaking now - a matter of degree.

So not a total ban on the political, (2) but sparingly and the best sources available on the high and significant moments in our unfolding political saga. The rest of the coverage is on Ascension and building Nova Earth.

And let's face it, I'm not doing this limited coverage for anyone else but me. I'm not a victim in this. It's entirely selfish: I love the historic.

So just to review what the way through this vasana was for me. It took two realizations for my peace of mind to return: (A) The realization that my attraction to current events is not that of a political student but of an historian, which freed up the otherwise-tangled flow of energy and (B) the realization that the answer didn't lie in either/or but in degree and quality of news article concerned.

The truth has set me free. Seeing these two things released me from the short-term upset I was in and the longer-term cognitive dissonance. This is a very minor instance of paradigmatic breakthrough from cognitive dissonance but an example nonetheless.

It's not on the order of a whole new paradigm. But it does afford me some peace of mind.

### **Footnotes**

(1) This is a layered vasana. There is one vasana under another. Once the top one is cleared, the bottom one remains and may surface.



Note that I can use increasing release to confirm for me that I've just said something true; I know I'm going in the right direction. "Release proves truth" may be the hypothesis that emerges from this exploration in awareness, following on from the axiom that the truth will set us free.

(2) And I'm speaking only for myself. I'm not speaking for Suzi, whose task it is to cover whatever of the political we need to be apprized of. I'm talking of me wrestling with my own ghosts, seeing my way through my own quandary, being a journalist covering our Ascension in its accountability phase.

# Most Issues are not about Money

February 19, 2020

<https://goldenageofgaia.com/2020/02/19/most-issues-are-not-about-money/>



On May 6, 2016, Archangel Michael told me in a reading:

"Most issues, beloved, are not about money; they are about self-worth, taking responsibility, sharing responsibility, leadership, sharing leadership, knowing when to lead and when to follow, and stepping up in ways that are creative.

"What money is used for is so that a person, a group, an individual, an institution, an entire community, an entire planet can step forward without worry, without that fear which is so pervasive upon your planet, to create!

"So think of it as money as a creation tool. And if it is not creating, if it is simply being thrown down the drain or being maintained in a way that is not creative, then it is not doing its job." (1)

I find that a profound help towards changing my thinking about money.

My family had a troubled history with money. It was used as a tool of control and left a very bad taste in my mouth. I swore I would not use it that way.

But he says that most issues are not about that. He goes on to describe the proper function of money: To allow us to "step forward without worry, without that fear which is so pervasive upon your planet, to create!"

And since the Company of Heaven have plans to release abundance that go well past just the Reval, (2) the creators are to be "an individual, an institution, an entire community, an entire planet."

All of us occupy our days creating. You go into the office, another goes into the field, someone else into space and creates, creates, creates.

But, when we perceive that we're without money, we do it from a place of fear. If we were abundant, we'd still have those days to live and create in. But I think we'd be far more creative, we could let our hearts and souls roam more, without the fear of want and lack. (3)

So, he asks us to think of "money as a creation tool." It allows us the resources and the opportunity to create.

I've been working for the last couple of weeks on doing a book for myself on what my financial role requires. (4) There won't be time to look things up after the Reval. I want it all in one place.

I've been working for years (since the matter was first raised in 2011) to "live into" that role. I went through stages where I was awkward with (imagined) wealth. At other points I was playing small. Now my creative process inside is fluid and unrestrained.

I can play with whole programs (like universal basic incomes or universal medicare) and work with them like chess pieces. I'm beginning to be able to think financially, in a number of directions.

When I was a child, I used to build dioramas. I had dioramas with dinosaurs and toy soldiers. And then I built my *pièce de resistance* - a model airport - in my bedroom. The sense of building large environments was immensely attractive to me. (Perhaps I should have been an architect.)

I made large brushstrokes as a child model builder. I wasn't worried about money.

And I've reached a point now in my living into my own financial role where my willingness and lack of worry allow me again to start making bold brush strokes. It's been a journey for a person with the proclivities of a monk.

So I see the creativity that can be involved in working with the large sums of money we'll be managing after the Reval.

But there'll be a limbering up process - after we take our vacations. At first we may wonder how we'll ever be able to work with money ... well, I did. But now the fears are subsiding and the reality is beginning to register with me.

Building Nova Earth after the Reval can be such fun, so creative, so satisfying. (It's up to us.) The Mother has been saying that if what we're doing (after the Reval) isn't bringing us joy, don't do it.

"Does it bring joy to your heart? Does it ignite that wonderful smile in your tummy? Does it make your feet tap, wanting to get going? Does it feel like love? Does it feel that you could take this project, whatever it is, and show it to me in full confidence and pride that this is something that you are offering yourself, each other, and the multiverse, the omniverse.

"Now, if it does not give you that feeling, then set it aside. Go on to the next idea. Because the inspiration that you are being flooded with — and I mean each and every one of you - [means] you are not in a lull. You are overwhelmed with ideas. So go to the next one, and say, all right, is this the one that makes my heart sing? And it may be a multitude of steps.

"Do what feels like unbridled joy. That is how you create Nova Earth. That is how you say, as a human, as a creator race, this is how I work with the elementals, with the kingdoms, with the devas, with the planet, with my guides, with my star brothers and sisters, with the Company of Heaven." (5)

What more reassurance do we need?

It's already becoming so for me as I study more and more what Michael has said about how to participate in a world-embracing way after the flow of abundance starts.

## Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Jan. 18, 2020. [Hereafter AAM.]

(2) Archangel Michael: That is why we have also said (this is an aside), there will be several waves of abundance. (AAM, March 10, 2017.)

Steve: Will [my prosperity package] be delivered by FedEx or will it show up as increased digits on my bank account?

AAM: It will be both, actually.

Steve: How is that possible?

AAM: Because it is more than one payment. (AAM, Sept. 2, 2016.)

(3) I know I can't write when I don't know how I'll pay the rent. But at the same time I really have heard Michael enough times on the subject that I've given up worrying about money.

(4) I've been working on this for years now, since the days of "Pre-NESARA funds" and the Bridge Fund, starting in 2011.

(5) "The Divine Mother Blesses Nova Earth Day, Feb. 14, 2013," at <http://goldenageofgaia.com/building-nova-earth-toward-a-world-that-works-for-everyone/nova-earth-day/the-divine-mother-blesses-nova-earth-day-feb-14-2013/>.

## Now What?

November 27, 2020

<https://goldenageofgaia.com/2020/11/27/and/>



Yesterday I looked at the element of disloyalty in my everyday consciousness state. I traced it to a vein of self-servingness. I processed it using the upset clearing process.

And? Now what?

Well, soon we're going to be handling massive disclosure that we're told will shake many of us to our foundations.

The point I don't want to be overlooked is that, when our views, beliefs, assumptions, and preferences are shaken to the roots, this is the process I encourage us to engage in. And don't miss reminding me when I forget.

In my view, that which confronts us is scary because we say so. We feel crummy when we do because of how we're seeing things. We create our upsets and, because we do, we can also create our way through them.

It's my settled opinion that what's most important to us as humans is how we feel. If that's the case, then what we need is not to tinker with the outside environment, but to tinker with ourselves. If we're a house on fire, as one Buddhist master described this material world, (1) it lies within our power as well to put out the fire.

Keep in mind perhaps that when tension goes up, awareness goes down. When you find out that your favorite entertainer is an adrenochrome user or a politician you loved was a powerful Illuminati, or pedophile, or financial fraud artist, your tension will go up and your awareness - right when you need it most - will go down.

Therefore the more we practice with these techniques of clearing our upsets, the more we'll remember them later.

Let me repeat the scenario then, as a means of reminding us for when our stress levels go up. Think of it as a fire drill.

We're going along as normal when suddenly something gets triggered. I call what got triggered a vasana; Linda Dillon calls it a core issue; others call it old baggage, the gunnysack, our Morley's chain of resentments.

Triggered, we have an upset that interrupts our experience of normality for as long as the upset is running. We seldom blame ourselves for our upsets; we usually blame someone else so the upset gets proliferated and amplified as others are dragged in and they get reactivated as well.

That's the old third-dimensional way of handling our upsets.

We're trying something different.

We have an unspoken agreement with ourselves (and, yes, I have broken it a few times ... errrr ... lately) not to look outwards for the source of our upsets but to look inwards. (2) We agree not to project our upset onto others. We agree to sit with whatever experience arises after we locate the historical and original source of the upset (the hidden volcano) and simply observe.

And there's more to do, such as clearing the residual behavior patterns born of the vasanas but having an independent and persistent existence.

I probably should add that, after processing a vasana, I suggest taking a few minutes to breathe love up from your heart and send it to yourself and the world. I find this last step healing.

Having watched how the mainstream media spun the Sidney Powell story, (3) I'm sickened by the spin and censorship that's happening. It's a wonderful time to go inwards.

## Footnotes

(1) "The triple world is blazing in defilement as if it were a house on fire.<sup>1</sup> How can you bear to tarry here and complacently undergo such long suffering? If you wish to avoid wandering in samsara there is no better way than to seek Buddhahood. If you want to become a Buddha, understand that Buddha is the mind. How can you search for the mind in the far distance? It is not outside the body. The physical body is a phantom, for it is subject to birth and death; the true mind is like space, for it neither ends nor changes. Therefore it is said, "These hundred bones will crumble and return to fire and wind. But One Thing is eternally numinous and covers heaven and earth." (Bojo Jinul (1158-1210), "2. The triple world is blazing in defilement as if it were a house on fire," at <http://www.buddhism.org/2-the-triple-world-is-blazing-in-defilement-as-if-it-were-a-house-on-fire/>.)

(2) I won't go through the upset clearing process again here. See: "How to Handle Unwanted Feelings: The Upset Clearing Process," April 25, 2011, at <https://goldenageofgaia.com/2011/04/25/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

Also: *Vasanas: Preparing for Ascension by Clearing Old Issues* at <https://goldenageofgaia.com/wp-content/uploads/2019/07/Vasanas-Preparing-for-Ascension-R8.pages.pdf>

(3) An MSM reporter asked what position Sidney Powell held on the Trump Team. When the answer came back that Sidney Powell was not on the Trump Team, the MSM spun it to mean that she had been fired or kicked off the team.

She was never a member of the Trump Team. The MSM narrative will become a tangled web because it isn't the truth. The truth is standalone and needs no rehearsing.





## 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?

## Saul: Pain Arising is Due to Planet-Wide Release

Nov. 19, 2018



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Saul via John Smallman: Live Today With Love in Your Hearts, November 19, 2018, at <http://goldenageofgaia.com/2018/11/19/saul-via-john-smallman-live-today-with-love-in-your-hearts/>.

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The pain and suffering that many are undergoing is as a result of the decision to awaken, and is happening as “stuff” arises within them to be released. It is an enormous and ongoing planet-wide releasing of all the attitudes, behaviors, and beliefs that stop people from being only loving.

Resentment, bitterness, hatred, judgment, and the desire for restitution are all blocks to Love. Love is always unconditionally accepting and never judges, but humans in form have been trained to judge and to seek restitution for their hurts –

and indeed many have been very badly hurt – but focusing on those hurts is to live in the past and replay endlessly from their memories the occasions that were so painful.

And doing that just brings those memories back into the present for those doing so, and repeats within them now the pain and suffering that they underwent, even though it is over.

There is absolutely no need to do that! Dwelling on past pain and suffering totally blocks your ability to enjoy life in the now moment, the only time there is. Let go! Live today with love in your hearts and enjoy the experience of being alive – a smile from a stranger, children playing happily, a caress from a loved one – and be aware of the world around you, whether it be a view of city streets, mountains, lakes, oceans, or your own backyard.

## 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/>

# The Worst Possible Virus: The Inner Hitler

Sept. 17, 2020

<https://goldenageofgaia.com/2020/09/17/the-worst-possible-virus-the-inner-hitler/>



When tension increases, awareness decreases.

The converse should also be true: When tension decreases, (1) awareness should increase.

And so, in the midst of chaos, my awareness appears to be increasing. Having dropped Constant Comment, weathered the eruption of Humiliation that followed, (pant, pant) I notice that I have reached a place of ... well, more clarity than I've known so far.

I see brush and obstacles still in the way of emergence, which is my goal. (2) I'll know when I arrive at my destination. It'll be unmistakable; the higher dimensions are.

Today I "caught" a voice go off inside me that had more relationship to Adolf Hitler than it had to ... name a saint.

It was my Dad's voice. I just heard a snippet of it. But I'm familiar with the history of the Second World War and the sound of Adolf Hitler's voice superimposed itself on the other.

It was like a two-track comparison of their speaking. They had the same range, the same force, the same insistence.

I saw the whole dictatorial routine, number, or act in a flash of recognition. When I speak of intellectual, emotional, and realized knowledge, this was realized knowledge.

Oh my Gawd, that's who I am at times.

OK, OK, not all that much. Not trying to exaggerate. But I have lost it at times.

*Time to switch hats to the ethnographer.*

*If I don't experience the feelings arising from it, I'll perpetuate the act. If I want the act to disappear, I have to allow myself to experience what follows. (3)*

*The recognition caused re-examination. And reparenting.*

I know where this act leads. Everyone on Earth should know where this act leads, unless memories have grown short. I'll issue a reminder: To total destruction.

To cities laid waste, to millions massacred, to nations destitute, subject to foreign rule. To the use of ever-larger and finally nuclear weapons. Those who lived by the sword died by the sword.

Oh my Gawd, I have the dictator within myself. This is the worst possible virus.

I say that my awareness has deepened because I heard just a snippet internally and immediately recognized the act.

Have I been studying the Second World War just to prepare myself for the recognition of the inner Hitler? I'm willing to bet "yes."

Each time I flash on that voice and see the picture of my Dad yelling at me, forcing me to obey, I feel revulsion.

But who cares where it came from? He got it from his Dad. And so on. What difference does it make?

The point is I made a video of it, stored it away, watch it endlessly when the vasana erupts, and now play out that role myself - as the only way I know.

Like so many actors, I've become a role I detest. How and when did that happen?

Ok, so this is the next stop on this journey, to experience to completion the inner Hitler. (4) And then up will come the next thing. And the next.

Tension should decrease and awareness increase if I (quietly) process this vasana. And the next.... This is my plan for my gradual Ascension.

I assert that every brush cleared, every obstacle overcome restores me more closely to my Natural Self. (5)

### **Footnotes**

(1) Heaven forbid in our world that it should do so lest I be accused of being other-worldly!

(2) Such as the Mother describes here:

"[The gunas, the Trimurthy] is formless, and yet it is form. It is a way of connection, and it is a way of understanding and entering into a higher vibration of being. So *it helps the emergence into my energy.*

SB: Sort of like stair steps?

DM: That is correct. ("The Divine Mother: Come to Me as I Come to You – Part ½," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/17/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.) [My emphasis]

I'm seeking to emerge in exactly the sense she's pointing at there. And I assert it happens in stair steps. Constant Comment, Humiliation, and now the inner Hitler departs, revealing more of my Natural Self; these are all steps.

I also assert that this is an effect of the rising energies and hence a trace and indicator of our gradual Ascension.

See also “Emerge from the Shell,” February 9, 2020, at <https://goldenageofgaia.com/?p=306371>.

(3) Matthew Ward put the matter nicely in his latest message:

"Intensifying light during the aforementioned period offers an ideal opportunity to set positive intentions for personal growth. Go into your heart space—as God said, “The heart is the seat of the soul”—and if introspection shows residue of anxiety, self-doubt, judgments or discouragement, letting go of it by breathing calmly, deeply, will give you peace in body, mind and spirit. Please do that for yourselves, dear family, so you can be free of stress and stay in balance."

(4) Doing so is like letting air out of the balloon of ego whereas getting heated and having self-righteous disagreements only breathes more air into the balloon. I keep trying to offer different metaphors. Here's another. Going into extreme behavior energizes a vasana (or core issue); calmly experiencing the rejected emotions like humiliation and the inner Hitler robs the vasana of energy.

Gradually we get to emerge from being a vasana-driven stimulus/response machine to being a normal and natural, pure and innocent human being.

(5) Sahaja = Natural; Sahaja Samadhi = Ascension = moksha, mukti, liberation from the birth and death of the Third Dimension. Sahaja samadhi restores us to our Natural Self.

## 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.

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.

# Really-Deep, Unresolved Issues Rising to the Surface

June 12, 2020

<https://goldenageofgaia.com/2020/06/12/really-deep-unresolved-issues-rising-to-the-surface/>



I'm going through intense emotional spaces these days. I think my space matches what I see depicted in the media. The public is getting excited and mobilized and I'm getting excited and mobilized along with it.

The most difficult of the spaces that's coming up for me has to be existential loneliness - loneliness independent of the circumstances. It grows each day. But self-doubt also arises. Self-recrimination. All of this from nowhere.

The emotions coming up are new to me. Let me give the example of fear.

Watching the torching of American cities, two fears are arising in me: (1) a fear of annihilation and (2) a fear of impoverishment.

Neither of them is true. I know darn well that none of us can ever be annihilated. And Michael is not going to leave me impoverished. These fears arise independent of any present truth. I imagine they're ancient vasanas (or core issues).

Needless to say, I think we're getting down to the deeper layers of our vasanas now, if my experience is any indicator.

Getting back to the loneliness, I find it the hardest to bear. I ache when I feel that way. I don't like the feeling.

I'm seeing people. It isn't related to seeing or not seeing people. It's existential. It's more basic than the merely social.

I use the upset clearing process on it.

Having named the feeling (loneliness), I ask my mind to send me up an image or word that identifies the origin of the vasana attached to the feeling.

The first thing that comes up is I see myself looking out of the window from my brother's apartment in 1968. I had just received the news that my Mother had died. In a housefire. Smoking in bed.

I was looking out the window and could not believe that the buses were still running, people were still walking, and my Mother had just died.

Yes, a lot of the existential loneliness comes from that moment. I'm having a good cry.

After, I look to see if there is any residual holding in the musculature and I find none.

I don't detect mental or emotional residue so that must be the origin of my existential loneliness - the death of my Mother. The truth will set you free.

OK, that's the second emotional storm today. And the night is still young.

It must also be the energies.

The energies are slowly rising and I think we're watching our really-deep unresolved issues rise to the surface, to be acknowledged and let go of.

We can't go "through the eye of the needle" (1) unless we divest ourselves of them.

I feel very uncomfortable. Some of the emotions that are surfacing are feelings that I usually shun or run away from. I haven't even named them all yet. I return to experiencing them through to completion, the last step in the upset clearing process.

## **Footnotes**

(1) I.e., ascend. But "the eye of the needle" makes it sound onerous and rigorous and I don't think it is. Nevertheless the image is helpful to picture trying to drag our gunnysack of resentments through a small opening.

We can't take our old baggage with us on this next part of the trip.

## 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 crackey. 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 `<em>me</em>` (`<strong><em>me</em></strong>`) 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.

# Archangel Michael: Illustrate the Need for Lightworker Clearing

December 11, 2018



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“Archangel Michael: Part of Our Agreement is Being the Activators,” December 11, 2018, at <http://goldenageofgaia.com/2018/12/11/archangel-michael-part-of-our-agreement-is-being-the-activators/>

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*I'd like to post a discussion with Archangel Michael, through Linda Dillon, from 201, in which he said that I was being used to illustrate what emotional clearing looks like. Then he acknowledged that all lightworkers were. It was part of our agreement with the Mother.*

*If the whole planet was to ascend - as we had asked of the Mother - then people are needed to serve as activators; in this case, to model raising issues to the surface and watching them dissolve.*

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Archangel Michael in a personal reading with Steve Beckow through Linda Dillon,  
May 6, 2015.

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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.

SB: 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?

AAM: Yes it is.

SB : There are other lightworkers out there who will say, "Oh my God," 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.

SB : So we shouldn't be ashamed of sharing about it?

AAM: 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 as smooth as running water. Because that is what it is – it is running Light.

## Sometimes a Rude Shock Can be a Good Thing



It isn't often that experiences happen right in the midst of things. Usually we go to a meditation retreat or a growth workshop and something happens in the course of it.

But yesterday I had an experience in the middle of the day. Nothing was happening prior and nothing happened after. It lasted for a half hour and then it was gone. However it was life-altering and a glimpse into another realm.

Describing it will be difficult but here goes. For half an hour, I felt myself with more power coming through me and passing outwards than I could possibly imagine. I became for a time a person who ... well, may as well have sprung into the physique of the Hulk, I had so much energy, so much power, so much drive passing through me.

Here I was, a human dynamo and the minute I allowed this energy to flow a millimeter in any direction, it passed through the filter of my human personality and I received a rude shock.

If someone poured a cup of mud into a bowl of punch, would I drink the punch? If someone dropped a piece of soap into my Coke, would I drink the Coke?

By the same token, the pure power passing through the filter of my personality did not emerge pure. It emerged tainted by my remaining vasanas, tainted by feelings that were ten times more powerful than when I felt them ordinarily. The worst sides of me, which until now were completely hidden from me, were tremendously exaggerated, laid plain to sight, incapable of being misinterpreted.

I did not like what I saw. I considered myself somewhat, maybe a little bit, maybe a tad further down the road than that, but what I saw emerging from that filter was below my standards of good behavior, but at the same time so magnified and exaggerated that I was enabled to see it and denied any wiggle room. I did look at it and then I asked the powers that be to close the experience off.



I reached the conc... moment of  
making good use... y and tried to  
interact with it, I y... remain balanced.  
I would not be fast enough to stop myself from misusing it.

I would cause more mischief than good at this point in my development. If the situation were otherwise, I'd say so.

I thank the powers that be that took that experience away from me. I thank them as well for granting it to me for a brief period of time. It was enough to show me what real power was. The Sorcerer's Apprentice got to wear the hat and watch the brooms go wild. One has to be able to handle that much juice and I've quite happily seen that, just like the Sorcerer's Apprentice, I'm not able.

It cured me of wanting full interdimensional restoration at this moment. I wouldn't yet know how to make good use of it.

It cured me of wanting to be fully opened, on a sudden path.

It was like Bruce Almighty being God for a day, while God took a vacation. Thank you. I got it. Now here's your hat back.

It absolutely reconciled me to the gradual. Fully opened me to the need to go no faster than the advisable pace. Fully had me understand what can result.

I was glad that I didn't have to walk such an advanced path. I had no further complaints and got back to work without grouching.

I no longer wanted to go faster than was advisable. As such, I wouldn't be at all surprised to hear later on that it was sent for exactly that purpose.

I got it, Lord. There's an extreme point beyond which it isn't prudent for me to go just yet. On balance and in retrospect, and no matter how much I'm criticized for it, I'm happy to leave the pace to you.



## Two Words for It: Just Stop!

May 24, 2019

<https://goldenageofgaia.com/2019/05/24/two-words-for-it-just-stop/>



*Credit: [auction.Catawiki.com](http://auction.Catawiki.com)*

*I went through an amazing process this morning. And I went through it sitting at my computer, in the midst of writing something else.*

*I switched over and began recording my thoughts after each had happened. The results were quite remarkable for me.*

I'm in the course of writing an article and I got up off my chair to get something.

As I did so I felt random fear. In the background of my consciousness but always there.

Big Steve slid into the driver's seat and said to Little Steve, in the most affectionate tones: "Don't be afraid, Steve."

Little Steve is my Wounded Child and Big Steve is my Adult, my Higher Self. Neither is my everyday consciousness (1) but either can take control of it and be in the driver's seat for a time.

You're watching my Adult mend the wounds of my Wounded Child. Only "I" can do this and this is it happening: Reparenting in progress. Neurosurgery.

I (Little Steve, Wounded Child) was so glad to be reassured by someone. I found myself relaxing from an undetected but constant background state of fear that I've been living in since forever. Peace returned. Or, more precisely: I returned to peace.

Almost immediately, I had a second thought: I can no longer afford a hateful thought. Where it came from I don't know. But perhaps a hateful thought is what brings conflict, after which I live in fear. Perhaps they're all connected. That would make sense to me.

And the answer to having a hateful thought was, once it was noticed, just stop. Again where this answer came from I know not.

Just stop.

That's the solution to all our negative thoughts and actions, is it not?

Have we as a society lost our self-control mechanism? Our suppression button altogether? Have the many massacres engineered by the dark side to discourage us caused us to give up hope?

Supposing you have that thought. Then, just stop. Let it go. Experience any feelings that come up, which is the equivalent of saying "listen" to them, and let them go as well. And drop any ideas of hateful action. (2)

The default you fall back into ends up in original innocence so you've nothing to fear from letting negative thoughts go.

Hard-core reparenting. Emotional boot camp for myself, intransigent kamikaze that I've been.

I paused and looked back on what had just happened. I noticed how contrived it all was.

I was the one creating the hate and fear - Little Steve, my Wounded Child - and I was the only one capable of taking it away - Big Steve, my Adult, my Higher Self.

Am I not the sorcerer's apprentice? Can anyone trust me with the creative wand after all the hate and fear I've created for myself? Maybe not.

Has not the entire population of this planet become a collective sorcerer's apprentice in a way?

Let's look at one collective item only: Take the islands of plastic garbage floating on the high seas, washing up on islands like the Cocos, and being found in the Challenger Deep (is nowhere too deep?)? Are we all not implicated?

Have we not run amok in many fields as a human race - pharmaceuticals, drugs, GMOs, pesticides, toxic vaccines, chemtrails, deforestation, weather warfare, etc.?

And the answer for all of it is? In my view? Just stop.

### **Footnotes**

(1) I know. I know. That IS the Self.

(2) The Buddha: Do only wholesome actions; refrain from unwholesome actions; and purify the mind.

## Stop. Just Stop

July 4, 2022

<https://goldenageofgaia.com/2022/07/04/stop-just-stop/>



*Just stop!*

One of the values that has been systematically attacked since the Second World War is the value of decency.

On the scale of values, "decency" for me ranks higher than, say, "reasonable." Can we discuss?

To my way of thinking, reasonable is like the cake and decency is like the icing. Decency is a slice of "reasonable" plus a layer of personal attention, caring, compassion.

A reasonable person I expect fairness or justice from; nothing more. A decent person I expect a degree of extra caring from; this is someone I can talk to, confide in.

Our sense of decency has been under attack on every conceivable front for decades. Tattoos, rap music, ripped jeans, cancel culture, adrenochrome, Satanism, on and on go the ways that our sense of decency has come under attack and been undermined. Beyond Satanism I can conceive of no worse.

The normal response to what I'm saying is to go into opposition with whomever is seen as cancelling our culture of decency.

I'm not about to ask you to go into opposition to anything. What we resist persists.

You know I value balance, the center, the middle, the heart, the Self. I decline to advise any kind of extreme behavior. I'm not asking you to take a step away from where you are now.

Those of you who know me know that I discovered in my personal work a few years back that I was held back by the belief that I had to have something to put in place of a harmful behavior pattern before I dropped it. So I was always busy looking for the alternative and got distracted. Thus I never changed.

Then one day I saw I could just stop. It was a revolution, which I've described elsewhere. (1)

I did not have to have something to put in place of something else I was doing that was harmful. All I needed to do was stop. And I stopped. And I stopped. In the middle of sentences I stopped.



And so I'm saying here as well: What we need to do as individuals and as a global society is ... stop.

I didn't say "what our neighbor needs to do"; I said "we." Never mind our neighbor. Those were the bad old days of blame and shame, also fanned by the cabals and cartels to divide and conquer.

Stop listening to rap music. Rap music was promoted to create conflict and crime that would lead to incarcerations; the people behind rap music own shares in for-profit prisons. (2) Rap music exudes violence.

Tattoos, ripped jeans - the people who make the fashions want to depress and alienate you and they've succeeded.

Satanism is the worst. Adrenochrome production through child torture and murder is all part of it. Terrible, terrible things are being practiced in and under our world, the ground having been prepared by the multifront attack on our basic decency.

We know who's doing it and rounding them up is being handled by the global white-hat military behind the cover of a lot of nuclear play-acting. We don't need to worry about that. Those that are with us are far stronger than those who are against us.

What we need to do is to stop the transfer of a culture of malevolence by stopping practicing it.

Only those who insist on transmitting the malevolent values of a Satanist society - to call a spade a spade - will suffer eventually. Those who change course and leave ship will - I hope and trust - find society ready to welcome them back. We all have been saint and sinner in this life and others. I know I have.

In the meantime I request that everyone who wishes to, commit to bringing the culture of decency back in our own lives in every way we can. Surely we've had a deep enough experience as a global society of what life is like when malevolence rules. Mass murder becomes genocide becomes omnicide.

Time now to reverse course and come back.

Or not and be left behind.

### **Footnotes**

(1) "Two Words for It: Just Stop!" May 24, 2019, at <https://goldenageofgaia.com/2019/05/24/two-words-for-it-just-stop/>

(2) See "The Secret Meeting that Changed Rap Music and Destroyed a Generation," June 30, 2020, at <https://goldenageofgaia.com/2020/06/30/the-secret-meeting-that-changed-rap-music-and-destroyed-a-generation-4/>

## 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.

# ⌘ Two-Handed Scripts ⌘

## From Vasanas to Scripts

September 17, 2021

<https://goldenageofgaia.com/2021/09/17/from-vasanas-to-scripts/>



### *A two-handed script*

I recently had a breakthrough in my cleansing process.

Up till now I'd been processing singular vasanas (or core issues) as they erupted.

(1) A few days back, something different presented itself.

I felt awful and there was no reason that I could see why I might feel that way. So I began to observe. "Feel to heal," Kathleen says and I did so.

I named the feeling I was having as depression and I followed it. I used Kathleen's question: "How does this feeling relate to the past?"

But I wasn't just feeling depressed. I was depressed one minute and ... arrogant, self-important the next.

I had no idea that the two were even related or, if they were, how. I was confused and puzzled by the apparently-conflicting emotions.

And then I saw it.

I was not dealing with an ordinary vasana per se. I was dealing with a two-handed script. Two people's vasanas were talking to each other - in patterned ways.

I've dealt with scripts in the distant past as well, as part of cleansing a vasana, but I have no active memory of it. I know it was a subject we discussed decades ago. (2)

What was the script that was being played out in the background of my consciousness?

My family went through a cycle of abuse - mounting disagreement, then a fight, then separation, then making up, then mounting disagreement.... It went on endlessly.

My Dad really believed he was - and had to be - "the man of the house." He could be arrogant, self-important.

When that happened my Mother invariably responded with disappointment and depression and, surprised at not getting the deference he expected, they fought.

They followed a predictable script and what's happening for me is that, if one side of their two-handed script gets triggered, the other side comes up with it.

I saw the problem arise after I had a grumpy, irritable thought. I became depressed almost right after it. And I finally recognized what was happening as something I knew well.

I'm recalling how Dad, when he got in one of his moods, would wreck everything that stood in his path. I now know about the difficulties of his own childhood and can appreciate why he was that way. But it was no fun growing up with it.

I now see myself playing my Dad's and Mom's hands, sequentially. I have both inside my mind.

Previously I would have looked for layers in a single vasana - depression is one layer, say; arrogance a second. But this was clearly the family's circular emotional

process having been etched in stone in memory, rather than my own singular reaction pattern or vasana.

In the Sixties, we'd have gotten at scripts people live, as Claude Steiner called them, through such means as psychodrama and rule reconstruction. (3) But these and other growth processes are probably little practiced today.

So now I can add "scripts" to the phenomena to be fruitfully observed. One by one these knots in consciousness will be released.

The real learning lies in observing these inner constructions. Ascension will cleanse us of all of them. Now is the time, in my view, to do it ourselves and perfect our self-healing skills.

But if you want to be rid of the script now and in one go, rather than learn from it by observing it, then invoke the universal law:

I invoke the Divine Mother and the Law of Elimination to take this script of abuse away from me, immediately and forever, and erase all traces of it from my thoughts, feelings, and behavior.

### **Footnotes**

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

(2) When I wrote this I forgot that I'd stumbled across this same two-handed script in mid-August 2021: See "Not Out of the Woods," August 13, 2021, at <https://goldenageofgaia.com/2021/08/13/always-more-to-go/>

(3) Psychodrama involved having other members of an encounter group play important members of the family with lines they had to say. Rule reconstruction would involve positioning people to reconstruct a rule in the family - so, father glaring, with arms crossed; mother nagging; sister sticking out her tongue; etc. The sight of the family "statues" usually triggered insights, including scripts people lived.

# An Almost-Near Near-Death Experience

September 18, 2021

<https://goldenageofgaia.com/2021/09/18/an-almost-near-near-death-experience/>



Now that my parents' two-handed card game of arrogance and depression is up to awareness, I've been observing how often it operates in me.

The number of times I wince in a day is large and that wincing is me imitating my Mother's reactions to my Dad.

I hate the wincing. I feel like I've failed when I wince. So I add a layer of rejection to these feelings.

I add one layer on top of another until the whole thing becomes a rock pile that the glacier of my life pushes forward. The long chain that Morley drags behind him. The mailbag of undelivered letters.

And I'm so irritable these days. Dad thought he could push people around with his temper and I'm only now seeing how unconsciously I adopted his habitual patterns.

Controlling? Oh my. I wanna run and hide under the porch.

I had no idea how like my Father I became. And I'm not out of the woods yet.

D'you see why the Company of Heaven says we actually learn very little karmically from lifetime to lifetime? Here I am at my age, still trying to clamber free of the influences of my upbringing.

But it isn't just learning. That's skin deep. It's realization. At some point the puzzle really will become a picture and that truth will set me free from whatever ingrained quality or pattern I have that's at issue here.

Until then, all of this is just putting pieces in place. And seeing parts of the picture.

As the energies rise, more and more of our persisting issues and upsets will probably rise to the surface.

Juan O Savin in a podcast today said that America would soon go through a near-death experience. Any *good* news? Experiencing the rise and presence of some of the really deep core issues that could come up could also feel like a near-death experience. Well, almost-near.

This too shall pass. And along with all our own personal cleansing and processing, we're asked to do with society what we do with ourselves: calmly be the observer and hold the space for society to come through the chaos with the least possible harm to anyone.



## Huge Commitment to the Work

September 19, 2021

<https://goldenageofgaia.com/2021/09/19/huge-commitment-to-the-work/>



Seeing the script I have playing - and the discoveries that it's leading to - is like an earthquake in my life. (1) And it's led to numerous aftershocks.

It's opened the door for me to complete the cycle of domestic abuse that occurred in our household.

It's led to me see the identity I forged out of coping with the abuse - Good Boy for Mom and Bad Boy for Dad.

It's led to me make changes in my lifestyle, changes that totally challenge and contradict my self-image as both a Good Boy and a Bad Boy.

On and on the impacts are felt, like so many tremors after the main quake.

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Initially I simply saw that I had a two-handed script playing when I thought it was a single vasana (or core issue). Seeing that unconfused me.

Of course I intellectually knew the script existed. But now *I got it*. I realized it. I got it in my gut.

Intellectual knowledge is not a big enough shovel. We need the really big shovel of realization - whether minor or major - to get underneath something that underpins our whole identity.

I then recreated the game, as far as one can in one's mind and from memory, and experienced what resulted. Instead of the two-handed script existing within me in a time capsule, I was watching the two participants in "real life" have at each other - Dad with arrogance leading to violence and Mom with disappointment leading to misery. I'd internalized their battles.

Worst of all, I had my Dad's patterns in me, with a few alterations, like not hitting and kicking people. It took a lot of work on a lot of other people's parts to have me see that. No different than my Dad.

I'd shaped my future life around coping with this kind of remembered repetitive situation. I saw that I followed a rut, my own crazy rendition of this same cycle. I might even double back if we missed a "station."

For me the war was not over yet.

I might never have seen that I'm not my Mom and Dad's arguments. But, in this recreation of the script, that I've been going through all day today, after having seen it, I was able to give back the two parts to the original cast and leave the play.

I invoke the Law of Elimination and Archangel Michael to take this script and the play it supports away from me, completely and forever. Aum/Amen.

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In the meantime, I'm making changes in my life.

Continuing what the growth movement would call "pushing my edge," I'm now taking back control of my time.

The Good Boy typically caves in and rises to the surface from a place of deep concentration to answer a phone call or a text message. My writing suffers.

No more Good Boy. I'm serious about my lightwork now. Yesterday, I turned my cellphone off for practically the whole day.

Wow. What a day that was.

I take my mission seriously and part of that mission is to produce a range of books on a range of subjects.

I've completed the book I always wanted to write, *A Manual for Listeners*. (2) I'm working on the book that I regard as likely my most-often-read in later years, *Towards a Cross-Cultural Spirituality*. (3)

Salvation, Redemption, Buddhahood, Nirvana, Sahaja, Vijnana, mukti, moksha, immortality, liberation, growing into a great tree - what difference does the name for Ascension or description of it make? The menu is not the meal.

So I'm pouring my heart into this book.

Then a book on higher-dimensional love. Then one on the divine states..... I've cut my work out for me.

Many, many fewer interruptions, scenic detours, distractions, etc. I no longer feel the need for them.

Time may have to stand still. I'm getting this done.

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This has all emerged in me since whatever it was walked into me late June 6 or early June 7, 2021. I get that it wasn't what we normally call a walk-in (a spirit who "takes over" the body while we usually leave). But something walked into me nonetheless.

I cannot bring myself to say that it was the *unfolding* of something. No, I felt a presence beside me and that presence merged with me. I'll ask Michael about it when next I speak with him.

I mention it so that you can see how the Company of Heaven are working with us and how we can work with ourselves.

Under the heading of "how we can work with ourselves," following this merger by three months, I've practised self-awareness and have now seen the two-handed script that rained confusion down on me for my entire life. (4)

This lifetime for me is not about the social; it's about my mission. And that resolve just keeps stiffening. I was not like this before June 6. So this is a definite change that we can use to help indicate progress in our Ascension.

To summarize, my mind is no longer divided because I don't see (or realize) the underlying script that's playing. It's no longer a seedbed of confusion. And in the space thus created, I feel a huge commitment to the work.

## **Footnotes**

(1) At first I didn't want to go into the subject of the walk-in and so I phrased it gingerly:

"And there was a palpable feeling of something emerging from inside me, in just the same way that I had entered my body in my OOB in 1977. I was being joined so to speak, not like it was at all intrusive. I don't know who it was but I do know it wasn't Michael." ("And Here It Is," June 11, 2021, at <https://goldenageofgaia.com/2021/06/11/and-here-it-is/>.)

But then I felt braver talking about it. I recalled that I'd gone through a soul merge with my Oversoul in 2017 and wondered if this was another such type of experience.

"I merged with something. I can't bring myself to deny the experience. I'm left to look for evidence or intuit. ... Here then is the 2017 description I gave of a soul merge with my 7th-Dimensional Oversoul." ("Mapping a Possible Soul Merge," August 12, 2021, at <https://goldenageofgaia.com/2021/08/12/324500/>.)

(2) *A Manual for Listeners* at <https://goldenageofgaia.com/wp-content/uploads/2021/07/A-Manual-for-Listeners-R2.pdf>

See also the articles in *The Value of Listening* at <https://goldenageofgaia.com/wp-content/uploads/2021/08/The-Value-of-Listening-3.pdf>

(3) It's the product of my heart. To end wars carried on in different names for the One God. To help the religions see that, on the basic premises as stated by their founders, they're all saying the same thing. That's the dream that inspires the book.

(4) As an aside, I think it confused my Father as well; he had the same pained expressions and gestures that I do - as if he has a divided mind. We're probably watching how intergenerational transfer works.

# I Want My Happiness Back

September 20, 2021

<https://goldenageofgaia.com/2021/09/20/i-want-my-happiness-back/>



Since seeing the two-handed script of my Mom and Dad arguing, I've been watching my moods, my inner chatter. (1)

I'm seeing that the impact on me of watching their heart-breaking conflict, day in and day out, or whenever I ventured out of my room, (2) was way beyond what I've seen so far.

For a moment, I experienced the amount of tension I hold in my body routinely. Just at this moment and this and this. It's way over what I expected to find.

Because of the ongoing conflict - overt and simmering - my inner landscape is a battleground. There are shells flying and people shooting. The tension I feel in my body on an everyday basis is akin to steel bands.

I feel like I'm in a porcelain body. (Michael and I have a prearranged signal for "yes." I just got a yes.)

I've been living every day of my life in a state of moderate, below-awareness tension. My baseline has been (Michael is saying yes again) rock-like when there's

no requirement for it to be so. Keeping yourself in a knot while on Earth is strictly optional.

It's a wonder I haven't given myself cancer.

I did? (3)

To think that I was finished with my Mom and Dad on the basis of the work I'd done so far - without seeing this - was naive.

I always wondered why I felt so little hope around relationships. I'm literally shell-shocked from those years in the trenches ... I mean, family. I don't think I could manage a relationship right now. I'm not here.

Feel to heal, Kathleen says. Make peace between your mother and your father. Balance the inner male and female.

I'm experiencing all that arises as a result of my feeling and seeing.

As this imaginary porcelain body disintegrates, I'm flooded with memories of the very best times in my life. At the same time, I feel like I've swum a mile to reach the shore and I'm exhausted.

I invoke the Divine Mother and the Laws of Elimination, Karmic Dispensation, and Grace to take all the strain and tension I've created in my life - and body - away from me and to free me from all other effects of this remembered family scenario.

I want my body back. I want my happiness back.

Let there be peace in my inner family. Let Dad see the uncivilized nature of his behavior. And let Mom find on the higher planes the love she so persistently sought here.

## **Footnotes**

(1) See “From Vasanas to Scripts,” September 17, 2021, at <https://goldenageofgaia.com/?p=326368> and “An Almost-Near Near-Death Experience,” September 18, 2021, at <https://goldenageofgaia.com/?p=326397>

(2) Ding! Sort of like today. I'm hunkered down in my room (locked down) just like when I was a kid. I feel very comfortable here. In my mental set, I never left my room. I just made lemonade out of lemons.

(3) I had prostate cancer back in 2016.



## A Nexus of Hatred and Guilt Releases

Nov. 23, 2022

<https://goldenageofgaia.com/2022/11/23/a-nexus-of-hatred-and-guilt-releases/>



*Dad (1)*

*I have another go at father hatred. But it is diminishing over the years and it feels like more than just "receding."*

I am at the moment processing a really persistent and deeply-rooted vasana (or core issue), which I've never even noticed till now because of its construction. (2)

It's a two-handed conversation, rather than a simple single voice. I'm going to call it a "nexus." (3)

One side of the conversation is hatred of the father. The other side is guilt for hatred of the father.

The reason I've never been able to complete it is I've always neglected the second voice, which remained hidden, continuing to provide an anchor for the vasana.

Sometimes I work on the hatred. Then, completely independently, at other times, I work on the guilt. But never both together.

So today is the day.

Part of it is easy. When I recognize part of it as being guilt, I immediately hear myself suggest I drop the guilt, which is image management, and experience my choice in hating my father.

I pause to experience my choice. I hear myself say, I'm a little too old to hide behind guilt. Waking up from guilt is the easiest part.

Now deprived of that anchor, I look at father hatred. Well, I *do* hate my father. That's the truth.

I have to acknowledge it and experience through to completion whatever results, without confusing the issue with guilt.

Disappointment arises at all the missed opportunities to share love in our early family life. But it isn't a powerful surge of emotion. The charge on the issue seems to be wearing down.

I appreciate the rough childhood my Dad had, which, along with his probably-frightening merchant marine experience, explains why he was as oppressive as he was.

The fact that he was only that way with me and not with my brother made it harder to bear. (4)

I acknowledge that other fathers in the neighborhood were equally rough and violent. I suppose I didn't have it any worse than my friends.

Gradually I'm seeing events with adult eyes and that's causing the vasana to lift. Again the rising love energies are the great imponderable in the background. Maybe their uplifting vibrations are responsible for the ease with which this process of completion seems to proceed these days. (5)

I'm left saying to myself, "Enough already." I have no more energy for this issue and feel it gradually draining away from me.

I invoke the Divine Mother and the Laws of Change, Elimination, Intent, and Sacred Purpose to remove from me whatever is left of this nexus of hatred and guilt and replace it with a fountain of love, for Dad and everyone else.

Aum/Amen.

And that's an end to it.

### **Footnotes**

(1) This is actually a drawing from the Internet, which bears a remarkable resemblance to my Dad.

(2) I have before called these "two-handed scripts."

(3) For everything on vasanas, core issues, old baggage, the seeds of future action, see *Vasanas: Preparing For Ascension by Clearing Old Issues* at <https://goldenageofgaia.com/wp-content/uploads/2021/07/Vasanas-Preparing-for-Ascension-R10.pdf>

(4) I asked my Dad later why this was so and he said he didn't know; he guessed it was because I looked like my Mother.

(5) For more elaboration of the process, see "How to Handle Unwanted Feelings: The Upset Clearing Process," December 29, 2018, at <https://goldenageofgaia.com/2018/12/29/how-to-handle-unwanted-feelings-the-upset-clearing-process-2/>.

# ⌘ 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."

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## **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 vasantas) 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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## Archangel Michael Discusses How to Recognize and Remove Vasanas



*A vasana is a reaction pattern originating in trauma (usually in early childhood) and influencing our response to present-day circumstances. Here, on An Hour with an Angel, Archangel Michael discusses their nature and removal.*

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“Archangel Michael Delves Deeper into Vasanas,” May 7, 2013, through Linda Dillon, at <http://goldenageofgaia.com/2013/05/07/archangel-michael-delves-deeper-into-vasanas/>

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Channel for the Council of Love. Linda Dillon

Steve Beckow: Welcome, Archangel Michael.

Archangel Michael: And welcome to each and every one of you, my beloved friends. I am Michael, archangel of peace, warrior of love, bringer of news. And it is my joy, as always, to be here. And it is my joy to see so many of you lighting up with the blue flame of truth, igniting it within your heart and allowing it to suffuse your mind, your will, your physicality and your entire being.

The topic that you have chosen, vasanas and the constructed self, is a topic whose time is due, which is why, of course, it is being brought forward — not only for the

individuals, not only for each of you, my dear friends, but for the collective as well.

For there are individual vasanas, but there are also vasanas of humanity, triggers, belief systems, false grids that have translated into behaviors, actions, ways of being, that are not only not of love, but that are of disillusion; that are not correct or have any place in reality, either individually or collectively.

So it is a gift to each of your hearts, your minds and your beings that we speak of this subject, so that each of you may release and begin this process of release, of discovering and rediscovering the truth of who you are, which is not limited, or delimited, by history, by illusion, and by fear.

So, my beloved friend, Steve, where do you wish to begin today?

SB: Well, Lord, I'm very excited about this discussion. And perhaps we could begin by your explaining to the listener what is meant by a vasana, and then perhaps making the distinction between what you just called a vasana for an individual and a vasana for the human population or the world.

AAM: A vasana is a behavior, a belief, a reaction, never of love — defensive, yes, but not of truth, that is, in general — and that is a difficult thing for an archangel to say! — that it is based in the history of the individual, in the history of their mind, of their psyche, of their conscious or subconscious or unconscious, or that has been carried forward as bleed-through from another life, sometimes a life so long ago that it simply lives in the shadows of history. And for some of you even those vasanas, those obstacles to who you really are, are not even based on your experience on Earth, but elsewhere.

It would be incorrect for any of you to think or believe that a vasana is only an Earth-based reality. You can carry it — in fact, many of you do — carry vasanas from other worlds, particularly from the time of the intergalactic wars.

It is a belief, and I suggest to you it is a false belief, but it is one that you hold as true, consciously or unconsciously — yes, what the channel refers to as false grids; it is the same thing — that prevents you, or encourages and supports you in behaving in a reactive rather than a proactive, free-will manner.

Now, you say to me, “Dear Michael, we have been talking about the blossoming of free will, about the alignment of individual choice, decisions, with the divine. And that is why I say to you this day is that this conversation is timely. Because what the vasana does is it acts as a preventer from truly aligning with what your heart

and your real being, your soul-self, desires. It divorces you from the truth of who you are.

And so what you do is you fall into patterns of behavior and action, and in some realm of limited creation and co-creation, that is reflective and reinforcing of that false belief, that hurt, that pain.

Now, we are not talking or discussing about a minor injury. We are talking about an event or a situation that has been so pervasive or so painfully traumatic that it has resulted in you basically putting up a shield. And while you have believed it is a shield of protection, it is in fact a shield that separates you. And it separates you, my friends, not only from each other and from us, but from yourself.

So, vasanas are, by their very nature, tragic; not sad, but tragic. So let us give you some examples so that each of you can relate to this.

In a current life, it may be that you were raised in a very abusive — sexually, mentally, emotionally, physically, abusive environment; that you came into a family that did not love you, cherish you, nurture you or even want you. Now, how this has translated is into an issue of that love is not real, or that somehow you are lacking. So then you become a person who is always trying to either prove themselves, to discover your self-worth.

But more likely what you do is you begin to defend yourself against situations that might be construed, that are supposed to be, in your idea, that are supposed to be loving, but that you know, instinctively, because of the vasana, that you know it will be painful.

Perhaps you have had disability, or great injury, physical pain. And so the belief emerges is that life is painful, that joy is evasive and perhaps not even possible, that hope is an illusion, that movement and creation of a different form of being in physicality is not possible. Perhaps you have been in a love relationship, or relationships, where your heart has been broken, time after time after time.

And, my friends, that is even possible within the framework of one relationship, because there are times when this belief, this vasana, comes to the fore and you say, “Well, love is not supposed to be sharing and joyful and mutual; love is painful and hurtful and controlling and greedy.” And so what you do is you develop defensive behaviors.

Now, when we discuss this this night, it is important, my friends, and in this case my children, that you not be defensive, that you keep your heart wide open to not



only hear what I say to thee, but also to receive what I give you this night, and that is the expansion of truth and the healing of love.

Now, there are also situations, as we say, they may be in the shadows of history. Perhaps you have always been in a situation of authority and so you carry the vasana of superiority, that you think from an ego place that somehow you are in charge not only of yourself but of others and of the planet. You have seen in history how awry that can go.

So, these are beliefs and situations that you have carried forward as illusions, but illusions to protect yourself. But in fact they do exactly the opposite. As we say, they separate you. They reinforce that feeling of separation, of lack of self-worth and self-love.

And it always results in your feeling less-than, even though the behavior and the reactive behavior becomes automatic and reinforced and reinforced, until you think, “Well, that’s just the way I am.” Well, dear heart, it is not just the way you are. It is the illusion, and the false illusion, of who you think you are. But your heart knows the truth of your divinity, of your divine spark of One.

So, even when you are in, shall we say, the thick of a vasana there is still this part of you, perhaps only wishing, “I wish it could be different,” and that is your heart, your soul, your universal self, beckoning to you to let go of this issue, of this barrier that has been created.

Now, in terms of collective vasanas, there are some collective human collective vasanas that are also in the process of being addressed and removed, let go of. Such things — and you know that I am the archangel of peace — such as the collective belief in the essential rightness of war.

There is a subtle belief that it is a good-versus-evil process to engage in war. There is an overriding sense of righteousness. And there is an overriding sense of ‘must’. And so it is what we would refer to as negative creation.

And these are the kind of collective vasanas that have been very destructive and in fact have been the downfall of humanity and of the old 3rd dimension. Fortunately, they are being eliminated.

Another example of that would be the belief in the goodness of money. Now, this is a vasana of greed. It is a vasana that believes that somehow if you have wealth that you are essentially favored and good, and that you are in a preferred position not

only vis-à-vis society, but vis-à-vis God, Source, One; that He/She has smiled on you because you are in a position to create.

But with that belief is also too often the collective belief that somehow the maintenance of wealth — which we would call greed, which we would call control — is somehow worthy, so that in your heart and your mind it justifies very abusive behavior.

Now, it is not that there is any divine restriction on abundance. Let us be very clear about that. It is the birthright of all to be abundant in every meaning and sense of the word. But to believe that you have abundance and money in order to control is complete illusion, that somehow it will justify cruelty and abuse of power, and that somehow you are entitled to do that because it is necessary to preserve your favored position — and that is a collective belief — is incorrect.

Now, these are being dissolved, destroyed, eliminated. But, my sweet friends, as you have decided that you are powerful creators, as you have looked in the mirror and declared yourselves part of the elimination... in fact a very large part of that elimination is the work that you do. And it is possible, for as you are releasing a vasana, whether it is current or ancient — and actually there are very few current vasanas that do not have reference points in other lifetimes — you also have the capacity to remove it for the collective as well.

Now, having said that, there are also vasanas that can be very positive. So, let us return to this issue of abundance. And if you are of the belief that abundance is yours, and that there is no situation in which abundance is not yours, not from a place of control or greed, but as a knowing of a universal, infinite ability to simply access, then this is a positive use of a vasana. And so one of the things you are also doing, in this process of elimination there are situations where you will be transmuting your vasana into the, shall we say, the positive side of the scale.

Each of you, unless you have reached the place of absolute clearing, of divine union, of what you think of as full Ascension, have these issues called vasanas. But the key with vasana is not to hoard them as if they are the crown jewels, and never to harshly judge, but rather to acknowledge, and to acknowledge from the place of self-worth and self-love, and the acknowledgement that just perhaps what you are feeling, what you are thinking, this reactive behavior is not only not of truth, but it is not what you want, and it is barring you from truly entering into a place of love and joy with your sacred self, with each other, with your community and with your planet. So it is the willingness to begin.

Now, dear hearts, I know, you say to me, “Michael, please, we have been clearing and clearing and clearing, and adjusting and suffering through Ascension symptoms, and working with the collective, and preparing for Nova Earth, and now you are saying to me, there is more?”

Dear heart, first of all, there is always more. But I do not mean that in what you would think of as a negative, defeatist way. There is always more joy, more love, more self-worth, more fulfillment, more creation, for you to have, for you to enjoy, for you to embrace.

Now, for... especially for you who listen this night or thereafter, and who have been so diligent in your work, you are truly at a place of your core vasanas. And this is good news, because it is also a piece, a very significant piece, of the fulfillment of your Ascension process.

Now, you say to me, “Well, can I not simply pop up into the 5th dimension, of which I am already having many experiences, and let me be there? because in that reality and dimension there are no vasanas, there is a sense of grace and purity.” I am sorry, dear hearts, it does not work that way. Many times, and many of us have said, part of your Ascension is making peace with the 3rd, with the old 3rd, so that it can be completely eliminated and gone, not part of who you are. So this is the giant step, and this is part of going through the portal.

And then you say to me, “But, Michael, can you not with Raphael or St. Germain simply heal me of this burden?” Well, the answer is yes. We can remove many false grids, and we can help to heal the vasanas. But you, you are spiritually and emotionally mature. And so it is a far better path, particularly for you as wayshowers, as pillars, as gatekeepers, to do this with us.

Will we be in full attendance? Yes. But it is you relinquishing the illusions that have bound you. You are rising like Prometheus, like the phoenix, releasing the cords and the illusions that have limited you. And you are, in so doing, you are declaring yourself as love and as worthy and as not just accepting of joy, but joy itself.

Now, is this a rapid process? Yes, it can be. But also know, let us speak about this, around the vasana there have been many constructs, many layers that have been put in place, by you, sweet angels, to support and defend yourselves in what you have believed to be a dangerous place, a dangerous world — yes, Gaia, who defends you, who feeds you, who protects you and houses you. You have believed on some level that this is a very dangerous place. So you have erected personas, behaviors. This is a reference to the constructed self.

So rather than allowing your true self, your divine self, to shine through and to be the, umm, can we say the primary operator of your life, the primary motivator, creator of your life, what you have done in this self-defensive mechanism that you may not even be aware of is you have erected these behaviors.

And let us suggest you say to me, “How do we know these behaviors? How do we recognize them?” Well, I will tell you. They are never pretty. They are not loving. They are authoritarian. They are not of equality, unity, balance, connectedness. They are not of love. And so often what we hear when we witness these types of behaviors or actions is you think that you are doing it — because it is usually interactive — doing it for someone’s own good, because they need to learn something, because you need to protect yourself, that they need to grow up and see the truth. All of these things are simply the faces that you have adopted so that you do not have to feel that pain, that suffering and that original insecurity, that injury, that vasana. You do not need to do this. So part of this clearing is also a self-reflective examination of how you behave.

Now, we have taken a great deal of time, and air time, to speak of divine qualities. And certainly, on our platform, we have given attention to this because it is important, it is who you are, and it is how you live in the higher dimensions, the different realms. So you begin to examine, “What are these false grids or shields that I have erected?”

Now, what does this imply? What it implies, my dear friends, is community and unity, because it is not only you doing your own internal work, clearing, letting go, with us, but it is also you giving passive and actual permission to each other, in community, and community of heart, of higher consciousness, of heart consciousness, to call each other on such falsehoods, and to be able to say how you are speaking, behaving, reacting — and this is a key, reactive behavior, kneejerk reactions — how you are reacting does not feel, does not reflect the essence of who you are, it does not reflect the love that I know you to be.

So, can we halt this? Can you go within and access the vasana? Do you need help? And the willingness to truly be in heart-to-heart communication, not from a place, ever, of judgment or criticism or punishment, but in a place of willingness to connect, communicate, and expand on a very different level.

And I know it is not only part of the Mother’s plan that these vasanas be eliminated, it is part of your plan. It is part of what you have always wished for, desired, prayed for. In this lifetime it has been exceptional for each one of you. We have told you, you have come here in your mastery.

Now, what does that mean? It means these little blips — because that's what it is — these little blips, these little blemishes, have need to be cleaned up. You have brought the fullness of your soul design, your talents, your abilities, to this lifetime, in physicality, in your expanded self. Now, in doing that, you also brought unresolved vasanas. Is this the end of the world? No, it is the beginning. And I know you are ready to address this.

My friends, my brothers and sisters, I know your heart, and I know your willingness, I know your eagerness to go forward, once and for all. Now, I have gone on and on. I return this to you, dear Steve.

SB: Well, you — you may have gone on and on, Lord, but in fact you asked the questions I have on my sheet, which often happens. Let me just say that at ten to the hour, so that's in nine minutes, I'd like to ask you a few questions about the re-valuation and the Boston Marathon bombings. Now, do you have your Rolex on, or do you need me to come on and give you a reminder? [laugh] That's a joke.

AAM: You will interject.

SB: But what I'd like to ask you — [laugh] I will interject. Okay, thank you. So, you've answered such questions as how do we know that the vasana's gone off, and how do we know we're in the grip of a vasana. But what I notice about myself, when a vasana goes off for me, it goes off initially, it erupts. I... I'm kind of crazy, but there's a gap. It could be as much as a week before it really explodes and I absolutely get it.

Now, when I want to work with a vasana, it doesn't work for me to project it onto another person. That just energizes it. But to be with it and experience it and let it fill me up and get the message of it, and then an insight arises and I see what it's all about.

Can you talk a bit about the ways to work with vasanas, the ways to eradicate them? Are there any ways to really clear ourselves of vasanas as and when they go off?

AAM: Yes, and you are correct insofar as vasanas are triggered. That is why we speak of reactive behavior. And you are quite correct as well — it is like a volcano that gives off a shoot of steam, warning everybody in the vicinity of the village, "Look out!" And then it tends to simmer. And then it will explode, and heaven, literally, help anyone who is in the way of that explosion.

And you have all witnessed this, not simply you, dear Steve. But there is a point at which you know that something — you may not know exactly what — but that a vasana is being triggered, because the reaction, the defensive reaction, is so strong. And it is not simply started, shall we say, by someone who is an enemy, someone you disagree with. It can be your best and dearest friend, your partner, a situation on the planet. But you know, because not only is your heart hurting, but your stomach and your hara and even your root, are churning.

So it is this sense of unease, dis-ease. And that of course is the root — that is another discussion — but that is the root of so much physical dis-ease on your planet. It is unresolved vasanas.

Now, you do not need to go into full eruption. If you can begin, as you have, to identify that it is a vasana coming up, and simply go quiet. That is the key. Go into your heart, anchor in the heart of the Mother, anchor in the heart of Gaia, so that you feel, literally, stabilized, and examine — and nothing is too farfetched. So often you tend to think of humans, “That is my imagination.” Well, in this type of situation, it isn’t. It is information your body, mind, and soul, spirit, are giving you, so that you can let it go, so that you can place it within context and understand, “Why am I feeling this way?” Because it is never comfortable. Never.

And that is why so many people on your planet tend to say, “Oh, I am driven.” Well, they are driven because they will not slow down and allow the vasana to come to the surface and release it — because it spells great relief. And that is how you know. You invoke, you call upon us, the divine qualities, the universal laws, which Sanat has talked about just last week. You may call upon the laws, you may call upon a friend, a human friend, to help you process, to talk it through, to allow the emotion — because this is about your mental, emotional bodies — to allow the fear, the anger, the pain to come to the surface so that it can be washed away.

You can use Archangel Gabrielle’s rain of gold, my blue flame, Archangel Raphael’s emerald flame, St. Germaine’s violet flame, but the key is, in one way or another, is to torch it, to burn it, and to let it go until there... even the ashes are no longer, because it does not belong within thee. It is not the truth of who you are.

SB: Right. If I could intervene here, when we source a vasana, when we complete a vasana with a friend, then hopefully that friend can listen, rather than advising or counseling or fixing us. That’s most useful. And also what often confuses me about whether a vasana has gone off or not is that often I think I’m standing on principle, you know, “No, no, no, this is a principled stand.” And of course it’s not. Once I see the vasana behind it, once I become aware that it’s simply a vasana going off,

then the principled stand — you know, and I source the vasana, I get to the bottom of it — then the principled stand usually disappears, so....

Now, it is 8:49, so perhaps we could switch over to two topics that I've been asked to ask you about, and maybe we could return to this discussion next week, because there's lots more to talk about, including the derivation of the constructed self and how to come out of it.

AAM: Yes, it would be meaningful and allow people to process and allow them to think about what we have talked about. So, yes. ...

Go in peace. Farewell.

SB: Thank you, Lord. I look forward to continuing our discussion next week. Farewell.

Channeled by Linda Dillon 04-29-13

# **The 9D Arcturian Council Through Daniel Scranton: Remember These Two Things & Be Your 5D Self**

September 14, 2022

<https://goldenageofgaia.com/2022/09/14/the-9d-arcturian-council-through-daniel-scranton-remember-these-two-things-be-your-5d-self/>



by Daniel Scranton

<https://tinyurl.com/3escsv4d>

“Greetings. We are the Arcturian Council. We are pleased to connect with all of you.

We are looking forward to what humanity will choose next as your way of coming together and accelerating more awakenings across the planet.

For those of you who are already awake, you really need to see everything that is happening on planet Earth as a co-creation whose purpose it is to get more people to come together in the acknowledgement that you are all one as a human race.



It is important for you to see everything through that lens, rather than the way a lot of new agers see things now, which is that this circumstance is yet another attempt by the cabal to keep us down.

Do you see the difference?

In one scenario, you are the powerful co-creators, and in another scenario you are the victims. You get to choose on the macrocosmic level and on the microcosmic level as well. In other words, everything that is happening in your life with friends, family members, co-workers, neighbors, lovers, they are not happening because you are the victim of someone else's trauma, or narcissism, or whatever you want to call it.

When you experience something on a personal level, you also need to see it as your co-creation that is meant to help you awaken to the truth of who you really are as unconditional love.

Now, of course, the details of how to do that in every scenario of your life experience is the tricky part. It is easy for us to say it, harder for you to enact it, and that is why we are here for you for the long term experience of your ascension.

We are not just going to tell you what so many others have told you in the past, which is that you are all one, and that you are Source Energy and unconditional love and then leave you to figure the rest out for yourselves. We want to tell you how to shift your perception of reality to such an extent that you can know that truth viscerally, and you can speak, think and act accordingly.

So the first thing you must do when it comes to the world at large and when it comes to your personal lives is accept everything as it is just as it is, and acknowledge that it is your creation.

Next, you have to be willing to notice when you go back into resistance to it, no matter what it is, and just let go. Don't continue down that train of thought that allows you to feel justified in your resistance. Instead, practice more letting go.

Next, you have to look for how it is the current set of circumstances serves you.

That doesn't mean that you have to figure out how it all came to be. You don't have to unravel the giant, tangled ball of yarn. You just have to look at it as it is and say,

‘This must serve me somehow, and I am open to understanding exactly how it does.’

And when you are open to receiving that piece of information that tells you how it serves you, you are more likely to receive it.

Ultimately, there’s going to be something you need to heal, forgive, release, or have compassion for in the set of circumstances you are facing.

Once you get to that place, you have to keep making the choice to rise above the pettiness of the ego and be your Source Energy Self in thought, word and action.

When you do so, you will feel such relief because you will have risen above the level of consciousness that many operate at for entire lifetimes. You will feel more one with all; you will feel more connected to all others in the universe and to Source. And then you will be able to live happily ever after because nothing will be able to bring you down.

But it takes practice, it takes a concerted effort, and it takes reminders.

And that’s something else we do for you with these messages that are almost daily.

We remind you that love is all there is, and everything else is an illusion, and we remind you that you are Source Energy Beings pretending to be human.

And when you remember that, it becomes easier to be the fifth-dimensional being you always intended to be in this lifetime.

We are the Arcturian Council, and we have enjoyed connecting with you.”

## 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. They 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.

## Do I Really Want to Hurt?

October 15, 2022

<https://goldenageofgaia.com/?p=339203>



*Do I really want to hurt?*

I just got, from completing a huge vasana that traces back to events with my Mother, that, in the last analysis, no one else is responsible for and able to clean up the emotional damage I feel but me.

Yes, I can get apologies.

(I'm going to pretend now, to make a point.)

Yes, I might get financial remuneration for being kicked under the table.

Someone might be hauled up in front of a court and convicted for kicking me.

The newspapers might shout, "Man who Kicked Boy Under Table Sentenced to Life in Prison ... on Pitcairn Island ... with Only a Rowboat." You get my drift.

Anything external could happen. But no matter what happens externally - the skies might part and I'm lifted to heaven, vindicated - in the last analysis, and barring



med beds, I will have to repair the emotional damage that exists within my physical and emotional field myself.

It's my landscape. It's either green fields or a bombed-out ruin. I will have to sweep it up and place each brick back up.

Given that terrible prediction, do I really want to prolong an issue with another person? Do I really want to take things another step? Have I not learned, first of all, to stop?

Then process the upset before broaching the issue underneath it?

Do I really want to prolong the issue when I could be breathing love up from my heart and sending it out to them - and myself?

No, I don't.

## 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](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.

## Jeshua: The Highest You Can Give

January 2, 2011

<https://goldenageofgaia.com/2011/01/02/jeshua-the-highest-you-can-give/>



*Jeshua here looks at a very special piece of the "emotional clearing process." The way he phrases it is that "you give the highest of you if you are open and willing to connect with the lowest of you."*

*This openness to connect with the lowest of you is, as far as I can see, what I've been referring to as "being with and observing" our stuck places, our vasanas (persistent reactive patterns), and what Krishnamurti calls "passive awareness." The lowest in us is our persistent negative reactivity.*

*This then is another cut, and one exceptionally well put, of that same process which will be much required of us, I think, in the very near future as novelty increases exponentially and our issues continue to surface.*

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“The Highest You Can Give,” Jeshua channeled by Pamela Kribbe, Dec. 2010,  
<https://www.jeshua.net/>

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Dear friends,

I am Jeshua. I have been the representative of a new energy on earth, which is the Christ energy. It is a kind of energy or consciousness that acknowledges the oneness for everything and everyone. It is the energy of connection, which brings oneness back to earth. My goal was and is to recover the sense of belonging among all creatures that live on earth, the key to which is the heart. The heart connects. The heart is a place where you can come Home. Feeling at home has to do with being connected, connected to your deepest self. Your deepest self is always connected to the whole.

What the whole is cannot be described with words. You can come up with words such as universe or cosmos, but the whole is neither a thing nor an entity. The whole is the unspeakable source of being, an infinite realm of probabilities. Each individual life has its own specific place within the whole. All of you are part of an infinitely huge entirety that is eternal and at the same time dynamic and variable. Life moves constantly in an endless dance of manifestation and withdrawal, birth and death, creating and letting go. As a human being, you take part in this creative dance in your present form as a man or a woman. At the same time, there is a divine and indestructible core inside you, which is independent of form.

Imagine that you, in your current body, are connected with the incomprehensibly huge entirety. In your mind you cannot reason out how and why you are part of the whole and which place belongs to you. However, you can feel it by heart. You are embedded in the whole, connected with the beating heart of the cosmos, for which you don't have to do anything. It is a fact. It is an inseparable part of who you truly are.

You have a unique place and a unique role within the whole. Finding your place and letting your light shine makes you feel deeply fulfilled. It makes you feel happy and joyful. Being at this unique spot and fulfilling your unique role activates

the highest of you that you can give. This is what I am going to talk about today: the highest that you can give.

Many of you wish to be aligned with the source of light that you are at the deepest level, to exist from the Source, to give and to shine in this world. Feel the Source from the inside out, since it flows through all your cells. It connects everything within you, although you cannot see it. Please feel it...feel the living flow that carries you. Life knows which place is meant for you and which role is yours. Feel your desire to embody the highest of you, the angel of light you truly are, independent from time and space. You are here temporarily, in this body, so that you can bring the light that you are to this place. Earth is a place that you love. Feel it. Feel how you are connected with the heart of earth deep inside.

Let go your thoughts of how difficult it is to live on earth, how hard it is to cope with the dark aspects of human society. Connect with earth itself only, with the essence of the planet. Think about the extensive forests on earth, the oceans and the broad sky. Think about the abundance of animals, trees, plants and flowers. Connect with earth...and feel how she is embedded in the entirety of the cosmos, within which she takes her own path.

There is a place for you, here and now, on earth. Believe in yourself; know that you are connected with the whole and that there is a path that leads you to the manifestation of your highest self.

How to find this path? And how do you know whether you are developing and manifesting your highest self? I shall mention three aspects by which you can recognize whether you are 'giving the highest of you'.

The highest that you can give is unique

The first aspect is that the highest of you, the highest that you can give on earth, is unique to you. Your contribution is a unique combination of characteristics and qualities, with its own vibration and flavor. Essentially, you are giving yourself. The highest you can give is you! What distinguishes you is not what you have learnt from others, such as certain skills or knowledge. The highest that you can give does not come from outside of you. No, you are the decisive link.

Of course you have gained knowledge and information from others, from books and through education. Of course you are formed by your culture and upbringing. However, you have integrated these influences into your nature in your own way. Because of everything you have been through in your life - in this life and in lives before -, you possess a unique charisma. You shine your light on life in your manner. People are attracted to this unique light. It is the light that shines from your place on earth; it is the light that makes you shine.

Your unique light is a mixture of earthly and heavenly qualities. In this life, you are a man or a woman, who has had a certain upbringing and education. You are formed by the worldview of the society you live in. This is as it should be, for this formation has helped you gain intimate knowledge of human life. Since you have been through all these hard experiences, you have obtained deep insight into how it feels and what emotional ups and downs you might experience as a human being on earth. Through your own journey of exploration, through darkness and light, you have walked a unique path. Thus, what you have to give to others is also a unique mixture of qualities.

Always maintain your individuality in the area of creativity and work! No matter what you do, as a baker, a teacher, an artist or a spiritual therapist, giving the highest of you corresponds to expressing your individuality and sharing it with the whole world. The world is not complete without you. The universe is waiting for your contribution instead of the copy or reproduction you have made of somebody else's contribution. The universe wants to encourage you to let your unique energy flow. Thus, embodying your highest self refers to being yourself and expressing your individuality.

To give the highest of you is to receive the highest for you

The second aspect is that to give the highest of you always implies that you receive the highest for you. These two streams are in fact inextricably bound up with each other.

When you let your unique light shine, open your heart and give from your heart, you experience deep satisfaction and fulfillment. You are allowing yourself to be yourself completely, to shine your light without reservations. You feel it is right, natural and sincere to do so. When you give yourself so openly and freely, you

receive something very special at the same time. The greatest gift you receive is that you come home. In the moment you are truly yourself, you are naturally united with the greater whole, with God. You are at home with you and the universe at the same time. There are no judgments passed either on you or on others. No more judgments that separate. You are Oneness.

By daring to be true to yourself and express your highest self in the outside world, you attract good things to your life. The necessary material things and the right people for you shall appear automatically. The universe will support and nurture you. It will offer you the right circumstances to manifest your soul's energy. In this way, the giving stream is replied by a receiving stream, which fulfills and enriches you in all areas of life. At the deepest level, you have given yourself all of this by having the courage to let your own light shine. Life shall say yes to you wholeheartedly if you say yes to life without any reservations.

The whole of creation, within which we all have a role to play, is like a huge jigsaw puzzle and each of us represents a piece. The puzzle is not complete without you. The moment the jigsaw piece that you are is put in the right place, you contribute something to the puzzle which nobody else is able to add to it. In that very moment, you also receive something very precious: you come home. You feel that you are in harmony with the greater whole, that life is supporting you and that you are safe. You know you are making an essential contribution and you feel received by the whole with joy and appreciation. To give the highest of you is to say yes to yourself in a profound way and to allow yourself to receive everything you need to blossom and shine.

To give the highest of you actually means that you are not separated from the whole anymore. You are not an ego, not a separate individual at that moment. The question 'how to balance the two streams of giving and receiving' in fact dissolves in that state of being. The balance is taken care of automatically; it happens naturally. When you express yourself from the sincerest part of you and let your light shine, you are the light and receiving it at the same time. This is the experience of oneness that you all long for.

Now you might ask yourself: how do I do this? How can I become aligned with the highest of me, my unique gift, my true light? This brings me to the third aspect I wish to mention about giving the highest of you.

You give the highest of you if you are able to connect with the lowest of you

You give the highest of you if you are open and willing to connect with the lowest of you. By the lowest I mean the fear, doubt and depression, in brief, the darkness that is in your soul as a result of unresolved pain experiences.

Your highest self shall shine at the moment you welcome the darkest part of you. When you invite the lowest of you to enter your awareness, you let your light shine without judgment on those parts of your soul that have felt rejected and cast out. This is the part of you that has become angry, sad, bitter and lonely due to painful experiences. Please have compassion for this part of you that lives in the darkness and seeks solutions from the darkness, which often take you even farther away from the light.

In the darkness, you develop survival mechanisms which keep you from feeling what is really going on inside you: the fear, despair, depression and loneliness. You turn away from them. In fact, you are often taught to do so by the world around you. 'Turn away from negative emotions. Be positive. Do your best. Be useful.' This kind of warnings and invocations create fear inside you about your own darkness and they alienate you from your deepest feelings.

You all have a deep desire for light, for the freedom inherent in surrendering to who you truly are. Please realize that you ignite the greatest light inside if you are willing to reach out to the darkest and most neglected parts of you.

I invite you to do so now, at this very moment. Please take a look and see whether there is a negative emotion or thought inside you that shows up constantly and needs your attention. First realize that this dark emotion or thought is part of being human. Imagine that this dark area inside you is a child that has been neglected. You might find him/her hiding in a corner. Is it a boy or a girl?

Take a look and see whether you can find him or her, whether you can make contact with the child. Start with eye contact and then stretch out your hand carefully. Look at the child tenderly and see how hard he or she has tried to survive. This child is filled with joy and passion for life. However, he or she had to endure so much that the power of joy and passion has been distorted. The original energy of the child has become trapped in all kinds of masks and survival mechanisms, due to which their life force began to work against itself. But now,

the child is allowed to be who he/she truly is. Please stretch out your hand and let your light shine. Welcome the child with your eyes.

Let the child come to you, in his/her own pace. Wait patiently, hold him/her in your arms and press him/her against your heart. What the child needs to relax and recover is to be seen and soothed by you. Observe how you shine with warmth, love and understanding when you are in contact with this helpless and agonized child. Inviting your darkest part in, welcoming it and bringing it home, brings out the lightest part of you. You understand how this child feels. This understanding heals. The child in the dark represents the part of you that has been carrying a lot of pain without being able to understand why. By surrounding this pain with understanding and compassion, you shine your light on areas that used to be the source of negative emotions and thoughts. At the moment you embrace the agonized child inside you, you become a human angel. You bring light into the darkness, which is exactly what humanity needs right now.

Humanity doesn't need saints and guru's who teach from a pulpit or pedestal, but real flesh and blood people who have experienced darkness and light by themselves and are able to embrace both without judgment. You become a human angel at the moment you dare to face and accept your own darkness. This will make your light pure and powerful. Life shall support you. You will be drawn to opportunities and places where you can reveal your highest self in an easy and natural way. You don't have to work for it. You don't have to pretend to be somebody else, since it is your own unique vibration and energy that inspires people and brings joy to them. It is you! You represent the love of God in your unique way, because you are willing and able to face and embrace your own darkness with understanding. People experience openness, tenderness and inspiration in your presence, in the way you listen to them. Whatever you do in expressing and manifesting your highest self on earth, it will invite people to shine by themselves and believe in their own unique power and talents. To give the highest of you encourages other people to do the same.

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## **Cathy Heath: Liberate Yourself from Destructive Emotions: Become the Objective Observer**

April 29, 2011

<https://goldenageofgaia.com/2011/04/29/cathy-heath-liberate-yourself-from-destructive-emotions-become-the-objective-observer/>



*I was surprised at how similar Cathy's process of objective observing to eliminate fear is to the one I call the "upset clearing process." I suppose many people are being given the same insights, just as the use of the bow and arrow or of the horse appeared on many continents simultaneously. Thanks to Denver.*

### **Liberate Yourself from Destructive Emotions: Become the Objective Observer**

Cathy Heath, Spiritual Guidance for Challenging Times, April 1, 2011, at <https://www.guidancelink.com/>

*This article was originally posted September 19, 2009. We have re-posted it because of it's relevance to what has been discussed in recent posts.*

What does it mean to become an objective observer? Why should you want to?

Let's illuminate the value of learning to do this. Specific reasons underlie the advice to develop this ability. Most important, becoming an objective observer

liberates you from constrictions and restrictions such as fear, shame, and resentment, and offers you the freedom of true choice, of achieving true alignment with your ultimate goals.

The first reason to pursue becoming an objective observer is that you can better understand any given situation, truly and clearly, without being confused by emotions.

Second, when you are not controlled by emotions, you'll make better and more beneficial choices.

And third, you will gradually gain peace. Turbulent emotions will not be in control. When you look back, because your decisions were better, there will be more peace because there will be fewer regrets. With trust in your ability to make the best choice, you will be confident that you see a situation clearly, without the entrapments and turbulence of being controlled by an emotionally upset state.

The fourth reason? By becoming an objective observer, you more efficiently step out of judgment. You will see situations from a position of understanding rather than being blinded by a knee-jerk response or default reaction set by earlier, unthinking experiences. You'll be able to identify what is "just an emotion" passing through temporarily rather than some sort of solid, lasting reality.

Fifth, and possibly most important: choices generated from clarity are more likely to produce beneficial results for you to enjoy. Emotion-based choices, made on the basis of feelings such as fear, usually bring about additional fear-based results or equally distorted perceptions.

As you become an objective observer, you experience becoming a watcher. In observing and watching your emotions arise, and becoming more interested in how they arise, and why they arise, you'll gradually achieve freedom from being controlled by them.

This is not a process of becoming detached from emotions. Instead, this is becoming more aware, freed from the constrictions and distortions imposed by primarily emotional responses. This is becoming free to live in alignment with your true self, rich in experience and awareness, warm-hearted and free from bullying emotional dynamics.

By practicing this technique, you will learn a great deal about how emotions create perceptions. Perceptions are often quickly and powerfully distorted by emotional associations and obscure the neutral objective reality.

Most experience of existence is based upon our perception of conditions and situations. How can you see clearly and have the ability to make decisions responsibly and productively, particularly in this current time of fear and confusion? This matters a lot, especially in our interdependent world, when how you decide things really affects others. An essential pathway that allows you to decide with clarity is to observe yourself and others objectively, rather than through distorted emotional lenses of fear, need, anger, etc.

By gaining this ability to observe yourself and others objectively, you gain understanding at the level of seeing why you make certain decisions or react in the way you do, and what results usually follow, when you act in those patterns. You can demonstrate reliably to yourself, through observing, that if your reaction is fear-based, and your subsequent decisions are fear-based, you will actually tend to create more fear-based experiences rather than freeing yourself from fear.

As an objective observer, no longer controlled by fear or confusion or other distorted states, you can make choices based on factors more stable and trustworthy than ever-changing emotions. By giving yourself time to contemplate and understand yourself and your patterns more lucidly, it becomes clear to you what is truly motivating a certain decision; gradually, your decisions become more in alignment with your ultimate goals.

This also affects how you perceive others. You gain freedom from judging not only yourself, but from judging others. This creates less constriction, less blaming and guilt, and more freedom and warm-heartedness.

### **A Little Practice**

Watch your emotional reactions, notice how you feel and then ask yourself these questions:

1. How old do you feel?
2. What does this feeling remind you of?

These simple questions will help you become more aware of why certain emotions arise under certain conditions. With this level of understanding it is much easier to see yourself and others more compassionately.

### **Are You A Harsh Judge? This is not being an Objective Observer**

Judgment is one of the least productive experiences you can have. If one of your ultimate goals is to understand yourself, it is necessary to look at those aspects of yourself which prove, through repeated experience, to be detrimental if seen objectively. It is important to know these aspects of yourself from this viewpoint: you want to understand why those less-than-desirable aspects arose within you. Usually such aspects were used as tools; you were trying to achieve something, but the tools might not have produced the result you wanted.

#### **Try this exercise:**

Write down all the qualities or aspects of yourself you do not like. List them one by one. Then ask yourself these questions, as you consider each, one by one:

1. Is this quality arising at times to protect me? If so, how do I see it protecting me? What does it try to protect me from?
2. Does this quality arise out of anger? If so, is that anger being supported by fear?

Then try to identify, one by one, if there are ways these "qualities" have truly benefited and supported you.

Identify exactly how these qualities have served you as tools. What did you want them to do? Were they successful tools?

When you break down these aspects of yourself that seem detrimental, you can gain a different perspective of why they exist and how you have used them to support and protect yourself.

In realizing that, then, how can you remain in judgment of yourself? These were just specific tools used at the time when needed, when they appeared helpful. So now, it will also be easier to say, "All right, I have used these 'tools' in the past, and yet have seen results that were not ultimately of benefit to all. I have new 'tools' now."

Therein arises a perception of choices, of freedom to choose a new way over the old detrimental tool. Now understand, please, that often times under stress, it is easy to default back into old "choices" for that is what you are familiar with and that is, at times, where you might feel safer. In the case of finding that you default back into old thought patterns and reactions, be patient with yourself and the experience. It takes time to shift and achieve a level of trusting the new "tools" as much as you have trusted the effectiveness of the old "tools."

Remember, most children and adults are not taught actual coping skills; instead they learn from what they are exposed to, without being able to judge what is helpful and what is detrimental. Only when older, gaining in clarity and objectivity, can they begin to assess and evaluate what is truly helpful, and then gain choice to pursue a new course.

### **Controlling What?**

We have noticed people asking us how can they control themselves?

We would encourage you to change your language to "how do I understand myself"?

Ask yourself: is it the situation I want to control? If so, why do I want to control it?

Then ask: or rather, is it myself I want to control?

Why do I want to control myself?

What in myself do I want to control?

Asking such questions will help identify if you are in fear. If you detect fear in yourself, what then are you truly afraid of? Is it a tangible fear or a perceived fear, a fear of something that often never actually arises? Using your logic at this time helps to counterbalance any emotion that is not realistic.

As long as you are still wanting to control yourself in a way that does not acknowledge your needs, fears, and conflicts, attempts will meet inner resistance. Other qualities which resist being controlled arise strongly. As the saying goes, "What you resist, persists."

Using the word "control," while lacking a deeper understanding of the processes at work in yourself, usually sets up an experience of fear, with associations of being

inappropriately vulnerable, etc. Control also has a sense of judgment to it which usually obscures the ability of seeing situations clearly, factually.

Instead, if you think about becoming more compassionate with yourself, you can avoid that resistance which arises. By gaining the ability to objectively see yourself and the way you work, your patterns of needs and reactions, you will release the need to judge or to control. You will experience more and more choice, more clarity, more peace. You will be at ease with your emotions, rather than at the mercy of them.

## Letting Vasanas Arise

April 29, 2020

<https://goldenageofgaia.com/2020/04/29/letting-vasanas-arise/>



*When a vasana is triggered I become a young child again*

Heck, I'm not going to let a rich occasion like this get away from me without exploring it.

In a similar situation, most company heads would deny that anything's wrong and spin the news. But vasanas (or core issues) are my field of specialization. No, sir. Let's dig in.

The events of the last few days, with Kauila's site being taken down and us getting a second red screen (not like we know what caused it), have triggered a whole library of vasanas going off in me.

OK, I exaggerate. But there have been vasanas going off connected with loss, with acting stupid, with making a fool of myself, with being caught with my hand in the cookie jar, with having my doctoral thesis turned down as "unhistorical" ("cultural

history" having not been invented in Canada yet), from having my request years later to write a Sociology thesis on enlightenment be turned down, on and on the reactivation went.

I have (1) never felt so many vasanas go off at once and (2) never been as aware of the process as I am now.

When so many vasanas go off simultaneously, it's very difficult to keep them all straight. This may be why many people find a situation like this to be "crazy-making."



*I DON'T have a vasana!*

What I do is allow one vasana the microphone at a time and listen to it until it's done and then the next one. That simplifies everything.

Approached individually, the experience is bearable. When they're all competing for my attention (which can only focus on one thing at a time), then I begin to panic and feel I'm going insane.

This is a time when most corporate executives would "go on vacation."

I opened myself to the next vasana and felt immense sadness. But it was overlaid with so many other emotions and issues that I had to simply be with it, rather than inquire into it. (1) I experienced it through to its completion and departure.



My sadness was tidal and very deep. It swelled and faded away but was like a vast body of water that only the wind can stir. My breathing was sad.



*"Why do I need to know about vasanas?"*

I didn't need to inquire into it. This vasana was born upon the death of my Mother in a housefire.

When I see the origin of it, it lifts.

As sad as I am, I'm ready for the next one.

Up come vasanas connected to catastrophic losses as the loss of all this literature would be for me, if I allowed it to be. I don't have those feelings in me but I could. I obviously have had traumatic experiences of loss in the past.

Now here is a case where two feelings overlap. Sadness and loss both originate with my Mother.

Now, both sadness and loss fade into the background. I'm ready on Mike One for the next vasana.

Feeling foolish comes up. All the times I've done foolish things with girlfriends. I cringe. And here I'm convicting myself of doing something foolish that could result in the closure of the blog. (That's how my mind is working.)



So I experience foolishness and immediately begin to see many photos of early girlfriends and awkwardness, gaffes, bricks dropped on my own foot.... I remember them one by one.

I don't need to drag you through them all but you get the picture....

This is the alternative to shouting at someone, hitting them, destroying a piece of furniture, and other projections of our vasanas onto the external world.

Doing it this way we don't shout at anyone or kick the dog. AND the upset gradually lifts. Not so with the other way.

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Let me turn from narrating the completion of the vasanas to a little of the theory behind it.

In my view, we have vasanas (or lingering core issues) because we refuse to re-experience an emotion or thought that was traumatic for us when something happened to us, usually in early childhood.

If we allow ourselves to re-experience the trauma, the vasana begins to loosen its grip.

Unfortunately, the more common response is to say, "You made me mad," which is not true, and let fly at the other person.

As I said above, that's projecting our vasana onto someone else and all it succeeds in doing is energizing the vasana which then recedes back into the sea of forgetfulness or unconsciousness, to rise again when triggered.



*Alice in Wonderland is all about vasanas*

So here with this one-two punch, vasanas are going off right and left - feeling challenged, feeling tested, thinking I've let the team down, on and on the memories go and the traumatic feelings arise.

I re-experience them and let them depart according to their own timetable. That way they're not energized and gradually begin to lift.

I notice that I really don't like to feel the feelings that arise. My natural tendency is to run from them, divert myself, pick a fight with someone, etc. It's counter-intuitive just to sit with them and observe.

This process goes hand in hand with telling the truth because when we know the truth of the vasana, it tends to lift. Not only will the truth set us free, but the more truth we unconceal, the more our release.

We can use this fact to guide ourselves. Do I experience increasing relief? If so, I'm headed in the right direction. No relief? Better go another way.



The awareness of how to complete a vasana, to the best of my knowledge, is not being taught in school. Nor in university, as far as I know.

It was being taught in workshops such as est and spiritual traditions like Buddhism and Hinduism. I hope that one day it'll be second nature to people and our long history of being a prisoner to our reactions ends.

### **Footnotes**

(1) On inquiring into a vasana, see “How to Handle Unwanted Feelings: The Upset Clearing Process,” December 29, 2018, at <http://goldenageofgaia.com/2018/12/29/how-to-handle-unwanted-feelings-the-upset-clearing-process-2/>

## Just Starting Out

June 27, 2022

<https://goldenageofgaia.com/2022/06/27/just-starting-out/>



One could see the process of uncovering or revealing the Self as akin to moulting.

The crab doesn't find itself. It moults a confining shell.

If we go off in search of the Self, we're busying the very one we want to "find."

"I'm searching for the Self." "Go away. I'm busy." "What are you busy doing?"

"Searching for myself."

In fact, what's more relevant is that there's an overburden of vasanas (core issues, early childhood trauma) and archaic behavior patterns (originally born of vasanas but now independent) that sit on top of the Self and hide it.

All of what I'm saying is metaphoric, of course; nothing "sits on top of" the Self. But how otherwise could I speak than with metaphors?

For a decade now I've been going through a very public evolution. It's involved completing my vasanas; dropping my archaic reaction patterns, without putting

anything in their place; and then committing myself to the divine qualities and living through a bumpy transition.

This is the phase of Ascension that Buddhists call sila, dharma, or right conduct. Ascension itself they call Buddhahood.

Committing to the divine qualities is committing to right conduct. For the troll under the bridge, this is not a small thing.

Prior to that, mired in my own early childhood trauma, I was at war with everyone. Just plain at war. Bitter. Edgy. Had a chip on my shoulder, my Dad used to say.

The source of the vasana? I tell myself: No one came to my aid when, as a twelve-year-old, I reported the domestic abuse in our family. I ended up being reprimanded and threatened into silence.

I was the typical model student on the outside, seething with anger and resentment towards the whole world on the inside. Fortunately I was guided towards healthy outlets like encounter groups, communication workshops, and enlightenment intensives.

But for the last decade I've been completing my vasanas in real time, so to speak. Looking back on it, I think the degree of exposure or transparency it required accelerated the process.

The point is I arrived at a degree of stillness of the ego/lower mind which has proven to be a launching platform for spiritual experiences.

One of them was the sight of the Self. As the Divine Mother shared, the experience was toned down, truncated. The light was not brighter, as she said, than a million, billion suns. (1)

But the experience for me was, nonetheless, like the baseball runner sliding into home base from third. I'd gotten home. Not as deeply as I might like but I was home. For the first time in this lifetime.

Clearing vasanas and taking a stand for the future (eg., in my case, a commitment to the divine qualities) worked. I made it perhaps as far home as I'm meant to go,

given my soul contract, as the Mother emphasized, to be a writer and not a spiritual teacher this lifetime.

There's been a lot of assistance from the other side. Moreover, the love energies are ever rising on the planet. As a result, I think, everything about spiritual practice these days is easier.

Concentration in meditation is easier. Access to love and bliss is easier. And so on.

But I don't know. There are no maps or graphs or statistics to confirm our experiences. I can only go on my own sense and what others share.

I'm beginning to get an overall sense of my work this lifetime. Not completely or crystal clear, but an inkling. Like a pinball that rebounds from paddle to paddle, I went hither and yon to get here. This is what it took. Or at least what I put myself through.

No more. I'm retiring the personality who struggled so hard, with my blessings and gratitude, and allowing out *whatever* is down there - experience or barrier - awaiting its turn. It's my work to push my edge, press on, experience what lies ahead.

One of our star family said that, to them, 80-90 years old is just starting out in life. So I'm just starting out. New growth, fresh start, waiting challenges.

### **Footnotes**

(1) Steve: The experience [of the Self] at Xenia [Retreat Center], Mother, was that truncated?

Divine Mother: Slightly, yes.

Steve: I had the thought [it was]. ... The Light I saw should have been brighter than a thousand suns. The fact that it wasn't suggests to me that the experience was truncated. ...

DM: It was not is brilliant as possible, let us put it that way.

Steve: Alright... And again, the reason is to keep me in sync with my readers?

DM: To keep you in sync with your readers. But let me be very clear... If you had seen the light as it actually is - yes, a million, billion suns - you would have simply departed. ...

We don't mean die but you would have departed the life that you have designed - yes, with us - for yourself, for the service you are providing - you would have departed and simply said, 'I do not need to do this. I will just simply sit in the bliss of love and good luck, everybody!'" (Divine Mother in a personal reading with Steve Beckow through Linda Dillon, Oct. 26, 2018.)



## 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 wade 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](http://goldengaiadb.com/Spiritual_Counsel#Ways_of_Releasing_Vasanas).

# Cutting the Knot of Unforgiveness

March 31, 2019

<https://goldenageofgaia.com/2019/03/31/cutting-the-knot-of-unforgiveness/>



It's evening time and I'm winding down and taking an overview of how I'm doing in the areas of forgiveness.

I feel the need to drop my strategy of unforgiveness, but I also know that I won't without having a compelling reason for doing so.

Otherwise I find one reason or another for not letting it go. Michael calls this condition "addiction to pain," addiction to behavior that has painful results.

This is a vasana or core issue that I'm dealing with and I'm having a devil of a time with it. I'm of two minds.

One wants to forgive, but not that strongly. The other doesn't want to and sees no reason why. No one inside is making a very strong case for forgiveness or for considering the lack of it as much of an issue.

It isn't a titanic struggle; it's just a simple and basic unwillingness to forgive, pitted against the thought that I should. It's simple, ordinary cognitive dissonance, inner conflict, being of a divided mind.

One state of mind will win out, representing my choice. In this case, my choice is not to forgive. As long as that's my choice, then I act out this edginess and suspicion, distance, etc. I have an act that goes along with the decision not to forgive.

Until the penny drops, I need to stay where I'm at, open and aware. If this is where I'm stuck, let me remain here and observe.

What I see, when I look at myself, is that I like what unforgiveness brings me. Certain people stay out of my life and that's the way I want it.

The situation reflects my choices. It isn't an unconscious creation.

I'm swallowing poison and hoping the other person dies. But even knowing that is not powerful enough to convince me to stop being unforgiving. It's not a compelling enough reason.

Where's the hold-up?

Not forgiving is a vital part of my strategy of self-protection. If I forgive someone, I worry that I'm inviting them back into my life. I haven't been able to get past this barrier, even after discussing the matter with Michael.

I may have forgiven the past but I'm not anxious to have some people back. I'm letting down my guard and I feel vulnerable.

However, this refusal to forgive becomes a nexus in the flow of energy. This is an example of where resistance begins. From this knot in consciousness, a web of conclusions, decisions, and feelings flows that result in actions and more actions, until that nexus becomes an established and solid obstacle to our flow.

Love flows around such a knot in consciousness, without the knot experiencing the love.

The hollow bamboo experiences the love - as it passes through it. (1)

For the time the nexus is operative in me, I remove myself from the flow of this sacred, true, or higher-dimensional love. That's the price I pay.

Oooohhhh..... That price is high. Point of decision.

No forgiveness, no flow.

OK, I don't want to give up access to transformative love to hold onto unforgiveness. (2) That price is too high.

It took me looking into the subject to see it. That was a missing piece, a compelling reason for letting go of unforgiveness.

Once I saw a compelling reason for making the change, it didn't take more than a second to make. It happened in a flash. One minute I have no reason. The next I have a compelling reason. One minute I'm lethargic. The next moment I've acted to dispel the lethargy.

And now I feel completely different. I now no longer even *want to* not forgive people.

Sitting in a different place, I have an altogether different outlook. Now I'm a zealot, an eager advocate of forgiveness to eliminate this nexus, this knot in consciousness, which impedes the flow of sacred, true, or higher-dimensional love.

Once lethargic and unresponsive, I'm now an eager convert.

### **Footnotes**

(1) Love cannot be stored. Nothing is capable of storing it. It knows where it wants to go and avoids resistance, ignorance, and similar states. Or perhaps it flows right through them. I don't know for sure. I only know that nothing impedes its flow but the denser vibrations can keep us unaware of it.

(2) Just as I used to throw all my cares and concerns into the fire in the heart back in the 1980s, I now need to throw this old strategy into the fire as well.

And not replace it with anything. The natural Self is innocent and pure and needs no intermediary, no false front, no mask to hide behind to present itself.

## Why is So Much Written About the Heart?

July 14, 2019

<https://goldenageofgaia.com/2019/07/14/spilling-ink-on-the-subject-of-the-heart/>



Why do we suppose so much is written about the heart? Archangel Michael said to me on two occasions:

Archangel Michael: So there is forward thrust and movement into this higher-dimensional understanding of who you are. And, yes, it begins and it ends with - it always comes back to - the heart. You know this. (1)

Steve: The heart is another one of those things that is very difficult to define or understand or communicate.

Archangel Michael: But you will keep trying.

Steve: I know – I'll write a thousand words – and keep trying.

AAM: Because it is the essential work. It is the essential message for humans to truly come to understand who they are. (2)

Yes, it truly is. And so I spill more ink on the subject of the heart, knowing that next week I'll do it all again.

All we really seek in life is contained in the treasure chest that the heart is.

A treasure was buried in the field of the heart. What is it? Abide for any amount of time in any of the divine qualities of love and you know right away what the ultimate treasure of life is. Call it love; call it by the name of one of its divine forms - bliss, joy, peace, etc.

It turns out that all we ever wanted was to feel the flow of this transforming love inside us, causing us to blossom.

Ordinary love is like Tang compared to the freshly-squeezed, real Florida orange juice of higher-dimensional love.

While we're in the space of it, nothing else matters. We're at the top of the pyramid of life. We've achieved all that's worthwhile. Everything has contributed to this moment.

Experience higher-dimensional love for any length of time and all our questions disappear. All our concerns are swept away. All our fears vanish.

In the space we then occupy, it becomes immediately apparent why the Buddha would recommend giving up kingdoms in three dimensions for it.

Eckhart Tolle represented it as the gold in the box the beggar was sitting on (i.e., the heart). (3) For sure it makes the world go round and it turns out to be all we've ever wanted.

Feel the best you can feel right now. Feel inspired. Feel blessed. Feel innocent. Now multiply that by 100 and you approach what higher-dimensional love feels like. You have to have had a breakthrough of some sort to feel it - a strong realization, transformational moment, peak experience, or heart opening.

There I go with another pot of ink. But you can't stop thinking about it or talking about it once you've spent some time in it.

Matthew Ward once said: "Your heart [is] the seat of the soul." (4) Now *that* is an entirely different matter. I'll spill a pot of ink on that one soon as well.

## Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 21, 2018.

(2) Ibid., Dec . 5, 2018.

(3) A beggar had been sitting by the side of a road for over thirty years. One day a stranger walked by. “Spare some change?” mumbled the beggar, mechanically holding out his old baseball cap.

“I have nothing to give you,” said the stranger. Then he asked: “What’s that you are sitting on?”

“Nothing,” replied the beggar. “Just an old box. I have been sitting on it for as long as I can remember.”

“Ever looked inside?” asked the stranger.

“No,” said the beggar. “What’s the point? There’s nothing in there.”

“Have a look inside,” insisted the stranger.

The beggar managed to pry open the lid. With astonishment, disbelief, and elation, he saw that the box was filled with gold. (Eckhart Tolle, *The Power of Now*. Downloaded from [https://www.inner-growth.info/power\\_of\\_now\\_tolle/eckhart\\_tolle\\_chapter1.htm](https://www.inner-growth.info/power_of_now_tolle/eckhart_tolle_chapter1.htm))

(4) Matthew's Message, May 21, 2008.

# Of What Use is ... Nothing?

June 23, 2022

<https://goldenageofgaia.com/2022/06/23/given-up-the-ghost/>



The mood continues with me. What a strange mood it is.

Complete with life.

Sosan knew this space:

The Great Way is effortless  
for those who live in choiceless awareness  
To choose without preference  
is to be clear.

Even the slightest personal preference  
and your whole world becomes divided.  
To perceive reality as it is  
is to live with an open mind. (1)



I understand perfectly what he's saying here. I'm in a space of no preferences. This state is what he terms choiceless awareness. And in it no sense of duality arises.

I understand why he'd call his *The Book of Nothing*. There's nothing tugging on me at this moment.

I'm in perfect equilibrium and even that's no big deal. I could say, "Nothing to see here," and it'd be literally true.

At this moment, and for however long this mood lasts, I'm here without an agenda, a driving force, a mission, even a soul contract; no sense of urgency about anything. (2)

And, as Sosan says, the minute I create a preference, I call the whole world of duality into being. And vasanas (core issues). And density.

Sosan was on the other shore, ascended, as was the Buddha. But I'm in this temporary, novel experience of being complete with life and it'll subside. I imagine I'm getting a boost from the other side, a glimpse, which won't endure in Third/Fourth density.

Right now, I have no background noise of any kind in my mind, save Aum (not tinnitus) reverberating always. In this space, I can connect with the love in my heart fairly easily.

I'm in a space - and I *am* a space - into which my higher forms of self can express. My lower forms of self have literally given up the ghost.

*Later*

Of what use is it to be in this space of what Sosan called "nothing" or what I call nothingness?

Two-fifty and this space would buy you a cup of coffee. ... Oh, five dollars now?

So what's its use? Since I'm not faced with post-Reval CEO decisions, which is what I'm doing this preparation and cleansing for, I can't comment on its utility for making decisions. I suspect it's of inestimable value.

But, in terms of everyday life, it restores to my conscious self the experience of choice in matters. When I want to feel love, there's no barrier between me and it any longer.

I can choose and feel without anything intervening, such as second-guessing myself, responding to competing agendas, etc. That's so as long as I'm in this space or level of vibration, whatever it is (there are no roadsigns).

I choose and act. I'm present to life. That's all. Just present. Neither yay nor nay. Just here.

I don't experience an attraction to yay or nay in this space. It reminds me of Michael describing how there was a higher place than simply choosing the good/right course of action. (3)

At the time, I could not see what that might be, but this space beyond yay or nay must be it.

I am at this moment and for as long as the mood lasts, not moved by anything. I'm just here. (4) I can leave this space; that'd be my choice.

I have to remind myself that I'm here to record these moments so that others can try them on. Left to my own devices in this space, I'm bereft of motive. Bereft of interest. Bereft of intent. I just am.

## **Footnotes**

(1) Sosan, *Hsin Hsin Ming. The Book of Nothing. A Song of Enlightenment*. Kansas City: Andrews McMeel, 2002, 16.

(2) This statement rings through my empty mind:

Divine Mother: If you had seen the light as it actually is - yes, a million, billion suns - you would have simply departed. ...

We don't mean die but you would have departed the life that you have designed - yes, with us - for yourself, for the service you are providing - you would have departed and simply said, 'I do not need to do this. I will just simply sit in the bliss

of love and good luck, everybody!' (Divine Mother in a personal reading with Steve Beckow through Linda Dillon, Oct. 26, 2018.)

Experiencing empty mind seems a more gentle route to Ascension than seeing the Light of the Self. I don't feel myself drawn away from my work, but the experience does impact its focus.

(3) Causing my jaw to drop, because I could not conceive of anything more refined than something that was good and right.

While I'm not claiming to be in the space Franklin Merrell-Wolff called the "High Indifference," which Archangel Michael identified as the 11th Dimensional, this space does have resemblances to his description of it. (See "Enlightenment - The High Indifference" in "Selections from the Teachings of Franklin Merrell-Wolff," at [http://goldengaiadb.com/index.php?title=Selections\\_from\\_the\\_Teachings\\_of\\_Franklin\\_Merrell-Wolff#Enlightenment\\_-\\_The\\_High\\_Indifference](http://goldengaiadb.com/index.php?title=Selections_from_the_Teachings_of_Franklin_Merrell-Wolff#Enlightenment_-_The_High_Indifference).)

Michael says:

Steve: When I read [Merrell-Wolff] and it's such a rich book [*Pathways through to Space*], I don't know how to map the experiences that he talks about. The high indifference, what dimension was that?

AAM: When you think of high indifference, it is not a matter of not caring but it is a matter of the clarity of perspective and the clarity of perspective is a trait of mastery so that is the 11th dimension.

Steve: Isn't that interesting. When did he break away from the Third Dimension? Which of his experiences was that?

AAM: Actually, he broke away from the restriction, shall we say it that way, of the Third Dimension long before he ever started to truly practice or write.

Steve: So, he was always doing it as an ascended being?

AAM: That is correct. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Jan. 18, 2020.)

(4) It didn't occur to me then that I was in fact pushing away from Third Dimensionality by becoming still and silent. After all, what is it that becomes still and silent other than the lower mind or ego? The higher faculties become more acute and awakened.

## ⌘ 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.

## Watching My Vasana



Dec. 8, 2012

I've been recommending that we watch our vasanas when they go off. And last night a vasana went off in me. It was a minor irritation, nothing to write home about. But what was fascinating was what I learned about where I'm at with vasanas.

I watched myself respond to the vasana. I noticed that I really did rejoice that the vasana was up. A vasana is often called a sleeping volcano, an ancient issue that goes off and we erupt. Most of the world's crimes, I would estimate, are caused when someone's vasana goes off. They are the chief mischief maker in life, I think.

We call them our shadow side and we make excuses for ourselves. But our vasanas sooner or later are seen for what they are – obnoxious ways of behaving, stretching the limits of friendship, etc. They are unwanted conditions when we see the price we pay for them.

We tend to excuse our own vasanas but we tend not to forgive the vasanas of others (self-servingly).

So I saw that I rejoiced that my vasana was up because now I could get to the bottom of it, source it, as Werner used to say. I named the feeling – I believe “irritation.” And I resolved to stay with the feeling until I reached the incident in question. But I didn't need to. I saw no further need to go with the vasana. I may have sourced it before.

But the history of the processing of the vasana is not the most important thing. The thing that was important is seeing that I was prepared to work with the processing of the vasana, almost unquestioningly, rather than, say, projecting it onto others. That's the growth I made today.

I've switched my vote from being an upset machine to taking responsibility for my own vasanas. I see that as a huge step.

So what have I learned? It's possible to welcome one's vasanas because their being here allows me to expunge them, so to speak. I saw that I use my awareness to complete them in any way required – get to the root incident, experience the feeling through to completion, whatever it takes. And I saw that my vote lay in making the vasana disappear rather than inflicting the vasana on others.

I'm pleased with this shift. I recognize it in myself and I rejoice at that too. I'm making progress.

# The 9D Arcturian Council: This is How You Shift Your Consciousness

May 6, 2021

<https://goldenageofgaia.com/?p=320750>



by Daniel Scranton

<https://tinyurl.com/4u4m23t4>

“Greetings. We are the Arcturian Council. We are pleased to connect with all of you.

We are going to be letting go of that which weighs us down energetically so that we can ascend to the tenth dimension, where we will be more expansive and where we will know ourselves more as Source Energy than we currently do.



The weight that holds you down, that keeps you from being in a higher-dimensional state right now is your heaviness that you feel when you focus in a particular way.

You don't just have baggage that you bring in from your previous lives, or your past in this current lifetime; you create baggage, heaviness, blockages and so on in a moment that you choose a particular stance.

When you choose to judge, to resist, to hold resentment towards someone else or towards an entire group of people, you are weighing yourself down in that moment. You are keeping yourself, unconsciously, from rising up to be more of who you really are.

Many of the reasons why you do these things come from your very-survival-obsessed ego.

Your ego thinks that you must create boundaries, create walls, create prisons to keep you from that which is bad or harmful, that which threatens your very existence, or at the very least, your livelihood. And so, part of this journey is all about relaxing your egoic sense of terror and dread about what could happen again, or what could happen the first time, if you don't control everything in your life through that process of sectioning things off.

You don't need to avoid anything or anyone in order to create the reality that you want to create.

If someone or something unwanted shows up in your experience, embrace it.

Know that they are there for a reason.

Know that the event or circumstance happened to give you an opportunity to grow, to expand, to evolve, to become more of your true self.

You don't have to incarcerate everyone or cut them out of your life in order to live the life of your dreams, if that person was someone who hurt you or someone you feel could hurt you.

You give your power away when you live your life by these egoic concepts and ideas.

It's best to let it go; let go of your judgment.

Let go of your resentment.

Let go of your negative emotions by embracing them.

That seems paradoxical, but that's how it works. You have to embrace it all in order to move past it.

You have to experience it all so that you can move on to the next level of this game that you are playing with yourself.

Don't make your lives smaller and smaller, just because your ego has convinced you that it's necessary in order to live at all, or in order to live the way that you want to live.

Remember that you are there to serve all of humanity, and you can only do that when you recognize that everyone outside of you is you.

And when you recognize that you are there to be love and to bring love to everyone and every situation, that's when you grow, that's when you expand.

That's when you lighten the load, because you can't hold the two at the same time.

You can't hold love and judgment simultaneously.

You choose one or the other, and when you choose love, you choose light.

You choose to lighten up. You choose to lighten your load, and you choose to go higher and higher than you have previously been, and that's what this journey is all about.

So please remember that and tune in to how you feel when you focus.

Are you feeling lighter, or are you feeling heavier?

If you're feeling lighter, you're focusing in a way that serves you, and if you're feeling heavier, you're focusing in a way that keeps you trapped.

You do not want to repeat the same scenarios over and over again, so you need to be the aspect of it all that changes. And when you do, then everything outside of you can change, and you can start to have more fun.

We are the Arcturian Council, and we have enjoyed connecting with you.”

## 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=PXwGGbnv1Yg>

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/>

## The Arcturian Group on Clearing Buried Energies



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Arcturian Group through Marilyn Raffaele, March 10, 2019.

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You are spiritually prepared to allow any remaining buried energies out of the basement where you have kept them hidden, perhaps for lifetimes—no more resistance, ignoring, or giving power to them regardless of how painful or unpleasant.

Old energy often surfaces and clears through dreams. If this happens and it is intense, do not fear, resist, or make a power out of the experience but rather rejoice in the realization that you are finally clearing these old energies.

Past life experiences involving torture or intense suffering that resulted in death or severe injury often remains alive and well in a person's cellular memory until they are spiritually prepared to acknowledge and integrate these energies which often continue manifest as an intense fear of some certain person, place, or activity. Example: Falling to one's death from a cliff lifetimes ago today may manifest as an intense and inordinate fear of heights.

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The Arcturian Group through Marilyn Raffaele, Jan. 27, 2019.

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It is time to clear lingering false beliefs and remove any energetic cords still binding you to some person, place, or thing. This will create space for higher-frequency energies to integrate and become your energy. Energy pathways present in the etheric body are now being activated in the physical body, enabling it to hold, carry, and become one with higher frequencies.

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Arcturian Group through Marilyn Raffaele, Aug. 27, 2018.

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Intense energies of Light are forcing dense energies still held in cellular memory to surface physically, mentally, emotionally, and spiritually. Allow these experiences, which at times can be unpleasant, to move through and out which can take several days, aware that any pain or inconvenience is temporary.

Old energies stored from other lifetimes are simply impersonal beliefs accepted and claimed as reality, which is important to remember if a clearing becomes uncomfortable. If you declare to yourself and believe I am this or I am that, (sick, depressed, fearful, etc.) you draw these concepts back into your energy field and endow them with a reality and power they do not have and where they can once again become personally yours. ...

If some painful clearing experience arises for you, remember that these things are not some sort of karmic punishment, but rather represent a graduation indicating your readiness to clear them and move beyond the past and into higher awareness.

Learn to handle uncomfortable clearing experiences from a centered and neutral state of awareness able to say: "Oh you again.", simply letting whatever is surfacing move out while giving it no power.

## Just Starting Out

June 27, 2022

<https://goldenageofgaia.com/2022/06/27/just-starting-out/>



One could see the process of uncovering or revealing the Self as akin to moulting.

The crab doesn't find itself. It moults a confining shell.

If we go off in search of the Self, we're busying the very one we want to "find."

"I'm searching for the Self." "Go away. I'm busy." "What are you busy doing?"  
"Searching for myself."

In fact, what's more relevant is that there's an overburden of vasanas (core issues, early childhood trauma) and archaic behavior patterns (originally born of vasanas but now independent) that sit on top of the Self and hide it.

All of what I'm saying is metaphoric, of course; nothing "sits on top of" the Self. But how otherwise could I speak than with metaphors?

For a decade now I've been going through a very public evolution. It's involved completing my vasanas; dropping my archaic reaction patterns, without putting anything in their place; and then committing myself to the divine qualities and living through a bumpy transition.

This is the phase of Ascension that Buddhists call sila, dharma, or right conduct. Ascension itself they call Buddhahood.

Committing to the divine qualities is committing to right conduct. For the troll under the bridge, this is not a small thing.

Prior to that, mired in my own early childhood trauma, I was at war with everyone. Just plain at war. Bitter. Edgy. Had a chip on my shoulder, my Dad used to say.

The source of the vasana? I tell myself: No one came to my aid when, as a twelve-year-old, I reported the domestic abuse in our family. I ended up being reprimanded and threatened into silence.

I was the typical model student on the outside, seething with anger and resentment towards the whole world on the inside. Fortunately I was guided towards healthy outlets like encounter groups, communication workshops, and enlightenment intensives.

But for the last decade I've been completing my vasanas in real time, so to speak. Looking back on it, I think the degree of exposure or transparency it required accelerated the process.

The point is I arrived at a degree of stillness of the ego/lower mind which has proven to be a launching platform for spiritual experiences.

One of them was the sight of the Self. As the Divine Mother shared, the experience was toned down, truncated. The light was not brighter, as she said, than a million, billion suns. (1)

But the experience for me was, nonetheless, like the baseball runner sliding into home base from third. I'd gotten home. Not as deeply as I might like but I was home. For the first time in this lifetime.

Clearing vasanas and taking a stand for the future (eg., in my case, a commitment to the divine qualities) worked. I made it perhaps as far home as I'm meant to go, given my soul contract, as the Mother emphasized, to be a writer and not a spiritual teacher this lifetime.

There's been a lot of assistance from the other side. Moreover, the love energies are ever rising on the planet. As a result, I think, everything about spiritual practice these days is easier.

Concentration in meditation is easier. Access to love and bliss is easier. And so on.

But I don't know. There are no maps or graphs or statistics to confirm our experiences. I can only go on my own sense and what others share.

I'm beginning to get an overall sense of my work this lifetime. Not completely or crystal clear, but an inkling. Like a pinball that rebounds from paddle to paddle, I went hither and yon to get here. This is what it took. Or at least what I put myself through.

No more. I'm retiring the personality who struggled so hard, with my blessings and gratitude, and allowing out *whatever* is down there - experience or barrier - awaiting its turn. It's my work to push my edge, press on, experience what lies ahead.

One of our star family said that, to them, 80-90 years old is just starting out in life. So I'm just starting out. New growth, fresh start, waiting challenges.

### **Footnotes**

(1) Steve: The experience [of the Self] at Xenia [Retreat Center], Mother, was that truncated?

Divine Mother: Slightly, yes.

Steve: I had the thought [it was]. ... The Light I saw should have been brighter than a thousand suns. The fact that it wasn't suggests to me that the experience was truncated. ...

DM: It was not is brilliant as possible, let us put it that way.

Steve: Alright... And again, the reason is to keep me in sync with my readers?

DM: To keep you in sync with your readers. But let me be very clear... If you had seen the light as it actually is - yes, a million, billion suns - you would have simply departed. ...

We don't mean die but you would have departed the life that you have designed - yes, with us - for yourself, for the service you are providing - you would have departed and simply said, 'I do not need to do this. I will just simply sit in the bliss of love and good luck, everybody!'" (Divine Mother in a personal reading with Steve Beckow through Linda Dillon, Oct. 26, 2018.)

# Complete with Life

June 22, 2022

<https://goldenageofgaia.com/2022/06/22/complete-with-life/>



*Michael in the clouds? (1)*

Having committed myself to the divine qualities - to such things as keeping the peace - I find myself in strange territory. Definitely beyond the frontier of *my* knowledge.

The troll under the bridge has no idea of how to navigate in this realm. None of his tricks work.

And to make matters worse, the knee-jerk responses to so many things insist on still going off, dragging me back into the ways of being I'd like to leave behind.

A Connecticut Yankee in King Arthur's Court. Virtually. The only thing I know to do is not to act on my automatic reaction patterns but to observe them and drop them the moment they're seen to be of malintent. Instantly. No questions asked. Nothing needed to put in their place.



Apart from that, I have no idea how to navigate these waters. It's an ethnographic study unto itself. Hindus would know this as a rajasic (or busy) person committing to sattwa (or purity). (2)

The compensating benefits far outweigh the cost in awkwardness. For one, I have no difficulty switching from being busy to being meditative because I have no issues going off. I have nothing on my conscience.

I notice that I no longer feel insecure or unworthy. I can't say when they fell away. I just noticed they're not here any longer. This development ranks with Constant Comment dropping away, in terms of improvement in the experience of life.

This path feels like an open road, whereas a life lived from commitment to survival skills and looking out for Number One felt like a life lined with pitfalls and speed bumps.

Not like I was aware of it at the time. To me it was just life.

But now, as we slowly rise in consciousness and as I look back on it, whatever I did in the last month or so has made my breathing easier, my outlook more relaxed, my ability to take my attention wherever I please without self-criticism stronger, etc.

When I look inside, I get the thought: I am complete with life.

Strangely enough, I never knew what "complete" really was until this moment. It's showing up for me now as having no feelings about the thing in question either way - yay or nay. I have no more cords of liking or disliking connecting me to it. I have filed it away.

I am complete with life.

Or perhaps it's more accurate to say, I'm complete with preferences. I desire nothing more from life than the daily amenities.

And this doesn't strike me as deprivation. It feels very natural.

Counter-intuitive but natural.

If we were grappling with a problem, and bliss arose, we'd have a realization. Later we might also call it a paradigmatic breakthrough. This process of self-awareness is the way to go about setting up that breakthrough.

In the meantime, I am complete with life and wanting nothing more, for as long as this mood lasts, than to simply be with it.

### **Footnotes**

(1) Steve: Are you communicating with me through clouds?

Archangel Michael: Yes, I am. Do you not know that I am an artist of the sky? [He created the aurora borealis.]

Steve: Of course! I see some very interesting clouds and I wonder if that's you.

AAM: It is often me. Sometimes it is simply geophysical situations or Gaia playing tricks on you but often it is me. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 2, 2019.)

(2) The gunas or cosmic forces are rajas (creation), sattwa (preservation), and thamas (transformation). There are three corresponding psychological types: thamasic (lethargic), rajasic (busy), and sattwic (pure).

## A Miner Striking Paydirt

August 21, 2022

<https://goldenageofgaia.com/?p=337558>



*Oh my gosh.... Credit: National Geographic*

The reach of my observation keeps increasing. I'm now watching a decision I made some time ago extend itself throughout my consciousness.

This is something that would have gone on in the background of obviousness, to use Werner Erhart's phrase, a short while ago.

In an unknown past, I reached the conclusion that, when I'm acting negatively, I don't have to have something to put in its place. I just need to stop. That is the naked insight.

Just this morning I saw myself extend the reach of that statement to "you don't have to have something to put in place of negative behavior. You just have to stop."

So, just to be clear, it had left the place of personal guidance and entered the domain of public discourse. And I watched myself make the leap. I actually did.

To watch the flow of my consciousness as if I'm a chef picking up a pan and placing it somewhere else was awesome. For someone on the path of awareness.

And another thing.

I saw something fundamental about my moods. In the past, when something of importance happened that sent me deeper into myself to absorb, I'd automatically feel fear. An initial and strange iciness. Hesitation.

When I now go deeper to have a look, I feel only peace. Not anything else. Just peace.

This is such a big change for me that I want to shout it from the rooftop

And it proves to me that underneath the overburden of vasanas (or core issues) we are innocent and pure.

I've gone down through a few of my vasanas recently - around my Mother's death and Dad shouting at me until my personality shattered. Can it be, as Michael said in 2015 regarding love, that I've cleared the space for both this acuity of observation and the dropping of negativity?

Seeing that I encounter purity and innocence when I go deeper makes a huge difference in moving from not trusting myself to trusting myself.

Previously I knew I was being negative. At best I'd be forcing and manipulating others to agree. At worst I'd be engaged in constant damage control.

Now I don't have to do any of that. I can just be me.

Have I've cleared the passageway between my ordinary self and my pure and innocent Self? Wouldn't I like to think that I have. I'm not sure.

I have no manual to consult. Whatever it means, I feel like weeping to have encountered my pure and innocent Self when I went deeper. It's like a miner striking paydirt.

I shall bury the treasure again, where I found it in my neighbor's field. I shall return to the world and sell all I have to buy that field. (1)

## Footnotes

(1) Buying that field is Ascension. Having felt the purity and innocence of the Self at Xenia, and then lost the experience again as will always happen short of Ascension (burying the treasure again), I let go of all other desires (sell all I have) to permanently know and feel the Self in Ascension (buying that field).

See “We Are, All of Us, Innocent and Pure,” April 7, 2020, at <https://goldenageofgaia.com/2020/04/07/307247/>

"Archangel Michael Explains What Happened at Xenia," Sept. 22, 2018, at <http://goldenageofgaia.com/2018/09/22/archangel-michael-explains-what-happened-at-xenia/>

# ⌘ 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.

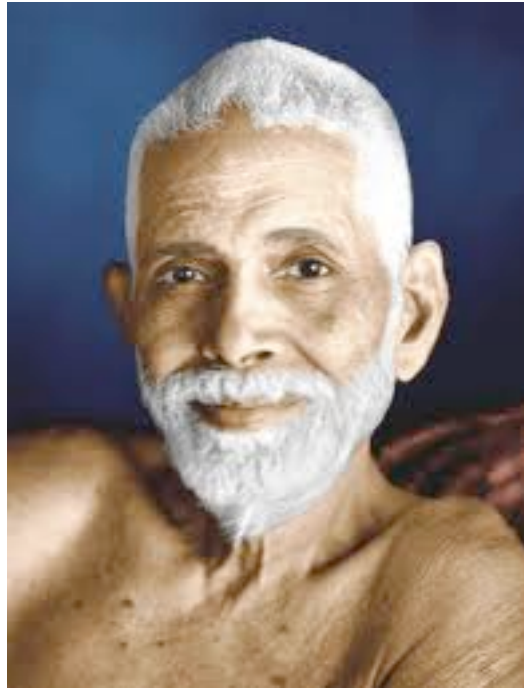
(3) Ramana Maharshi in M. Subbaraya Karnath, *Sri Maharshi: A Short Life-Sketch*. Tiruvannamalai: Sri Ramanasaramam, 1986, 24-5.

(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



## Archangel Michael: What is the Heart?

Dec. 5, 2018

*We'll be talking so much here about the heart and heart consciousness that I'd like to have Archangel Michael tell us what the heart is, at the outset.*



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Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Dec . 5, 2018.

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Steve: What exactly is the heart?

Archangel Michael: It is the motor of your being. Not just the physical motor, but the motor that keeps you infinitely connected to the divine, to Source, to the One. So it is the way in which the fuel of love comes in and allows you to experience what truly is almost beyond human words and expressions. ...

When you are in the love, you are literally all-knowing. You have experienced this.

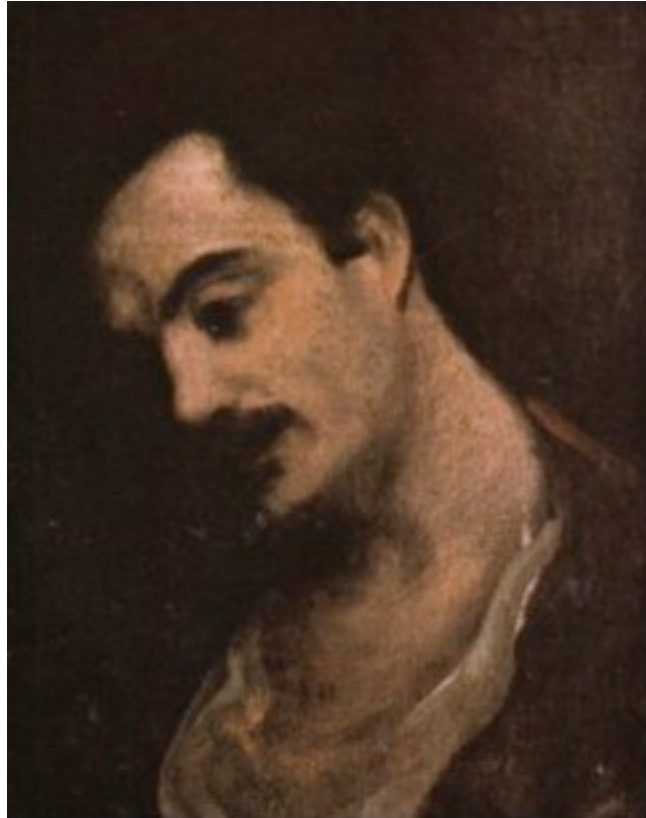
...

So being and experiencing love is truly accessing the heart, the mind, the existence of One. It is the place of complete union. ...

Steve: The heart doesn't exist on the physical, obviously. What dimension does the heart exist on or is it multidimensional?

AAM: It is multidimensional but, if you want to find a home for it, it would be in the seventh.

## 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](http://www.selfdiscoveryportal.com/poetry_gibran.htm).

(2) Wilhelm Reich, *Character Analysis*, at [http://wilhelmreichtrust.org/character\\_analysis.pdf](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](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](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/](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 reveal - 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.

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### **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.

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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 forth 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 incompletenesses 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 yourselves 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.

# **Julie Redstone: The Purification of Family Relationships**

November 18, 2010

<https://goldenageofgaia.com/2010/11/18/julie-redstone-the-purification-of-family-relationships/>



*Julie Redstone tells us to complete our issues in relationship. Complete, complete, complete.*

## **The Purification of Family Relationships**

Julie Redstone, November 14, 2010, [https://www.worldblessings.net/public/The\\_Purification\\_of\\_Family\\_Relationships.cfm](https://www.worldblessings.net/public/The_Purification_of_Family_Relationships.cfm)

Dearest Beloved Ones,

God's grace and blessing is present at all times, even in the most difficult of circumstances. God's light and love reach down from the heavens and provide support for the extreme trials that many are facing at this time.

At this pivotal time on the Earth, significant and groundbreaking changes are being felt in all areas of life, and especially in close relationships.

All relationships are sacred, and family relationships are especially so because they are chosen at the soul level prior to incarnation. This does not mean that family

relationships are easy, as most are not. Instead, they are chosen for healing, which may involve the exploration of painful emotions or experiences.

Beloved ones, at the present time all relationships are being brought to new levels of clarity, purity, love and truth. This is especially so for family relationships and as a result there may be new levels of strain or stress that are manifesting.

Old emotional issues may be coming to a head, and previous coping mechanisms that involved denial or lack of truth may no longer be useful or even possible with the new energy configurations of light that are emerging on the Earth.

Families exist on many levels, and there are also spiritual families that exist, of souls who are not bound together genetically but through their soul connection. These souls often share a common purpose of service or creative expression, and these relationships often are carried from lifetime to lifetime.

The spiritual family relationship can feel confusing at times, for example if you meet someone who instantly feels familiar, and you feel a deep love for. Many people find this confusing, especially for those who may already be married or in long term committed intimate partnerships.

What is needed to have a deeper understanding of these kinds of relationships is an expansion of the heart that goes beyond the traditional ideas of love and relationship.

As light expands on the Earth, so do the possibilities for a deeper and more profound connection of love between all souls. Each soul that you meet has something to teach you, and a blessing to offer, even in difficult interactions.

As love and light grow within you, the intuitive understanding of your relationships grows, so that you begin to feel something known as right relationship.

There is no judgment in right relationship, only an intuitive sense of what is the best form and expression for your relationships with each person. Or, said another way, right relationship is your intuitive understanding of the form that God intends for that relationship.

Beloved ones, at this time the intensity levels of the Earth have reached a new high. The strength of light that is manifesting is breaking apart the veils of illusion and separation. The process of purification is greatly intensified and emotions are intense. Lives are in upheaval, and structures that once supported life are now changing or have disappeared altogether.

This time of change is having a profound effect on family relationships of all kinds. What can be helpful in strengthening the bonds of love is a shared practice, of whatever kind, that enables each family member to come together in love and light and truth, at whatever level of depth is possible. This can be as simple as saying a prayer before dinner, sitting together quietly in the evening and reflecting upon God, or making time to share comforting connections with one another.

All supports of light in your life that bring you to a closer relationship with God, with light, with love and with the essence of peace that is your soul's truth, can serve to help you navigate during this intense time. We give thanks for the blessing that your presence on the Earth brings during this time of transformation. With all love and blessings, Amen.

# Celestial White Beings: Dissolving Limitations

September 14, 2010

<https://goldenageofgaia.com/2010/09/14/celestial-white-beings-dissolving-limitations/>



## Dissolving Limitations

by the White Beings

Channelled through Natalie Glasson- 13/09/10

We are the Celestial White Beings. We bring to and channel into the Earth the celestial joy and bliss of our soul. We wish for all to comprehend that you are safe and protected in our energy and the light of the Creator.

So much is occurring on the Earth now, many energy waves are anchoring simultaneously while intentions from the Creator are manifesting with greater power due to humankind's growing ability to realise the guidance and will of the Creator, opening their eyes to a new reality.

These changes can cause upset and turmoil either within your reality or within your being, but you must remember that everything in your reality is projected from within you and so the place to begin to make alterations to your reality is always within you. To alter the view points and perception of the majority of humanity can begin with an alteration or spark of enlightenment within.

As creators of your own world you are in the driving seat, you have the control and can stop to change direction or thought process at any time. It only requires love and courage in your heart and soul, with a sacred eternal connection to the Creator. While physical actions can change the world that you live within so can the small actions and practices that you make in those quiet times, during meditation or periods of contemplation. Changing your view points to those of love would alter your reality considerably and so would escalate and expand into the consciousness and realities of others. This is something that we wish you to be conscious of, do your actions and thoughts contribute to the peace and love manifesting on the Earth or do they energise the darkness and negativity of the Earth and its inhabitants?

When you are thinking a negative or judgmental thought you are adding to the judgment that has already been created in the passed on the Earth, you are energising any negativity that may be in your life and even in the reality of a person living at the other side of the Earth. Remember that every human being on the Earth is interconnected as a network of energy; the energy that you give off will affect others in your reality and the world. You are not an insignificant person; you have a place and a purpose on the Earth. If you allow yourself to be powerful, loving and peaceful then you are sending this energy through the connecting network to people across the countries.

We wish for you to understand how important you are now on the Earth, you have a tremendous and an enormous purpose to fulfil, it is to be responsible for your own energy and to share your bliss and joy with others. We would be grateful if you would ponder and contemplate our words, realising fully for yourself the presence and purpose you have on the Earth. If every soul on the Earth was to accept this realisation then the Earth would definitely transform into a haven of love and peace for all to experience and fear would become a story from the past.

When you accept that the power is placed with you to create a reality and world of love then you must also become aware of the presence of limitations. Even if your



heart is open and loving you may still experience limitations and barriers holding you back hindering your divine creation. Limitations are restrictions created by you in your past through belief systems and emotional blockages. Limitations are akin to barriers that are formed to contain your movements, actions and achievements.

Sometimes limitations are created by your soul or the Creator to aid your personal growth or to assist you in overcoming challenges and unneeded habits, other times limitations manifest from false perceptions of yourself and your reality.

Limitations can be placed upon limitations which can allow you to feel restricted, reduced in energy and lacking in your ability to create. These can be dissolved even if they are physical restrictions because you have the united power of your heart and mind which can heal and dissolve any negative situation, bring forth a great presence of love, offer freedom, liberation and peace.

If you view yourself as an energy being connected to all other energy beings on the Earth, with a powerful connection with the Creator you realise that energy is constantly flowing, energy never stops but expands and develops, this is one reason why change is such a major part of the Earth and your own spiritual path. The more spiritually evolved you become the more you are aware of your own energies and your influence on others. You begin to see that energy is malleable with your thoughts and that limitations are all false creations, thus with the presence of limitations in your reality you can perceive that your reality is not yet truthful or radiant with the precision of the Creator.

More energy is therefore needed to flow through your being, heart and mind from the Creator to wash away false beliefs and to allow you to embrace the truth of the Creator assisting a new creation from within you to manifest. Limitations are simply energy that has been instructed to remain stagnant, to create a barrier, but with a greater flow of energy all limitations can be dissolved as you are simply forcing the energy to move and become active once more.

To understand this concept you must withdraw your mind from your physical reality for a moment and allow yourself to see everything as energy, whether it is a physical object, an experience or the emotions of yourself or another. Everything is a flowing or stagnant energy. You may even be able to ask during meditation to be made aware of the limitations in your being, mind or reality that are hindering your

growth, feeling their stagnant and inactive energy around you. You may realise that many recent experiences or emotions coming to the surface are actually connected to or are a result of these limitations. If you can sense them then you will be able to comprehend their power and strength within your reality.

It is important to remind yourself at this stage that everything is created from within your being, you created all limitations even if they appear to be manifesting from another source. With this awareness you can then call forth the energy of the Creator to flow through your being, into your aura and reality as a constant flow of light to dissolve and activate all limitations and stagnant energy to create a flow of energy through and from your being which is free from restrictions.

If you practice this each day if only for ten minutes, then you will begin to dissolve limitations in your life and expand your energy and power. All limitations may not be dissolved as you may need to alter reoccurring thought patterns or attachments to the past. This is a simple practice that allows you to be alert to limitations, their power in your life and the strength of your own energy. Simply imagine the light flowing from your being and washing away all stagnant energy. You can imagine that all energy around you is active and glistening with the love of the Creator.

We hope that this has provoked and inspired your mind,

We are the Celestial White Beings

Our love is always with you.

Sacred School of Om Na and the Wisdom of the Light- Natalie Glasson

## Fred Burks: Transform Fear Through Core Issue Work

February 18, 2011

<https://goldenageofgaia.com/2011/02/18/fred-burks-transform-fear-core-issue-work/>



*Fred Burks*

*Fred Burks was an interpreter in the Indonesian language for American presidents. What he learned as an interpreter turned him into an activist against 9/11, the New World Order, the military-industrial complex, the UFO cover-up, etc. His publications since then have been very wide-ranging and valuable.*

*Here he discusses transforming fear through core issue work, which is a very useful discussion at this time. But let me say a few more general words on the subject because it is so important to Ascension.*

*You'll see many galactic and spirit, as well as terrestrial, teachers discussing the importance of processing what Fred calls "core issues." You can call them unfinished business, old baggage or old issues. I've called them sleeping volcanoes, or "vasanas," latent habitual behavior patterns founded on earlier upsets. Whatever you call them, this load of old guilt and shame, anger and hatred that we carry around is the major item we'll have to address before Ascension.*

*There are lots and lots of articles in the righthand column on releasing core issues. I don't know how I could have survived doing this work without having released some of mine. Those that are left still trip me up so there is more to go.*

## **Transform Fear Through Core Issue Work**

By Fred Burks, email, Feb. 17, 2011

Most of us have one or more core issues or challenges which surface repeatedly over the course of our lives. These issues are usually rooted in deep, unexpressed fears. Depending on your perspective, core issues either cause all sorts of problems, or present many opportunities for transformation. When you choose to look at core issues as an opportunity, you are much more likely to transform your fears into learning tools which lead to a better life. Below are the most common core issues, their related fears, and suggestions for dealing with them.

### **Examples of Common Core Issues and Associated Fears**

Abandonment – Nobody cares about me. I'm all alone. I don't matter.

Arrogance – I'm better than all of you. I'm too much. I'm right and you're wrong.

Damaged – Something is wrong with me. I'm a failure. I'm damaged.

Inferiority – I'm not good enough. I'm stupid. I'm worthless. I'm boring. I'm hopeless.

Rejection – I'm a burden. I'm unwanted. Nobody wants to spend time with me.

Shame – I'm bad. I'm evil. I'm a mistake. I'm a monster. I'm disgusting. I'm possessed.

Our core issues often originate from childhood family scenarios. They can be a result of negative messages that were repeated many times to us by our parents or other significant people in our lives. Or one of these beliefs may have been driven deep into us during one or more traumatic experiences. Was one of the above statements drilled into you in your early years?

Note that some people are overcompensators. If you are in this category, you may unconsciously do everything you can to make it appear as if you are anything but your core issue. For instance, someone with inferiority as a core fear might outwardly appear very macho or domineering. Yet deep inside, this is covering up a fear of being inferior. A person dealing with shame may be overly nice and

giving to cover up a fear that they are really bad. Particularly if you are having trouble finding a core issue, notice if any of your behavior is opposite of the core issues above.

### **Examples of Behavior of Overcompensators**

Abandonment – Always need to be included, join everything to avoid deeper feelings.

Arrogance – Act very humble, hiding their deeper belief that no one can match them.

Damaged – Present themselves as always great, avoid talking about their problems.

Inferiority – Macho, domineering, need to prove they are better than others.

Rejection – Present themselves as incredibly desirable, yet reject others easily.

Shame – Overly nice and giving. Overcompetency. Secretly fear being exposed as fraud.

Whether you are an overcompensator or not, by exploring the deep, underlying fears of your core issues, you can transform your life for the better. Though you may find that you have more than one core issue, generally one will be more prominent than the others. Particularly if this is new to you, we highly recommend you first focus on exploring your most prominent core issue. To deal with this core issue, you can design intentions to gradually shift this deeply ingrained fear.

### **Suggested Intentions for Transforming Fears, Core Issues**

Abandonment – I am worthy of love. I can find ways to safely share myself with others.

Arrogance – I can learn from all around me. I can see goodness in everyone I meet.

Damaged – I am whole and complete just as I am. I can choose to love all of me.

Inferiority – I am a good, valuable person. I can make meaningful contributions to the world.

Rejection – I am an attractive, interesting person. People can enjoy getting to know me.

Shame – I can be gentle with myself. I can hold the best intentions for all deep in my heart.

At the root of all of these core issues is a lack of acceptance and a deep feeling of being disconnected. The disconnection can be from ourselves, from others, from our spiritual nature, or from any combination of these. Here are two empowering

intentions for dealing with these most basic core issues: May I ever deepen my acceptance of myself and all around me. May I choose ever deeper connection with myself and all around me.

The above intentions are merely suggestions which you may or may not choose to use. By developing your own statements that resonate more strongly with your personal experience, you can transform your fears on a deeper level. Set aside time to explore these issues. Change the wording any time you find something more appropriate. You might also invite close friends or family members to give suggestions. Writing down your intentions is highly recommended. Consider writing a set of life intentions, and review them frequently to help keep you on track.

Once you have developed your intentions, cultivate an awareness of how and when your core issue is triggered. Notice when you are telling yourself that same old story. Each time this happens, remind yourself of your deeper intention and open to shifting from your old, disempowering self-image into a new, fuller way of being. You can continually choose transformation by remembering to recognize fear as an invitation to growth.

This is not to suggest that you avoid or suppress your fears and core issues. Working to accept and understand all parts of yourself, including your core issues, opens the door to transformation and allows you more easily and naturally to access your beautiful deeper essence. This, in turn, can help you to live a much fuller and richer life. For overcompensators, who often have a strong tendency to avoid their fears, this is particularly important. You can find some empowering ideas on developing acceptance and understanding at [this link](#).

Don't be surprised if after having a significant breakthrough in transforming a core issue, you eventually find the same issue rearing its ugly head again in a different form. Most people find that transforming fear through working with their core issues is like peeling away layers of an onion. You make a significant breakthrough, only to eventually find the same issue manifesting in another, more subtle form. Yet as each layer is peeled away, you will very likely find your life to be richer, more meaningful, and more enjoyable than it was before.

By identifying and choosing to deal with our core issues, we can transform our deepest fears and end up feeling more alive and more connected with ourselves and with those around us. This then inspires us to participate more fully and effectively in building a brighter future for all of us.

For more on transforming fear and core issues, there are many books, therapists, and workshops which explore this fertile topic. We particularly recommend two inspiring books. Eckart Tolle's *A New Earth* provides many powerful suggestions to recognize and transform limiting aspects of ourselves. *Undefended Love*, by Jett Psaris and Marlena Lyons, also gives excellent ideas and tools (note that the language in this book is of a new age flavor). Or search "transform fear" and "core issues" on any search engine to find more. By transforming your fears, you can have a richer life.

# Arcturian Group: Release Old Energies and Don't Let Them Back In

October 28, 2010

<https://goldenageofgaia.com/2010/10/28/arcturian-group-release-old-energies-and-dont-let-them-back-in/>



The Arcturian Group through Marilyn Raffaele

October 28, 2010, <https://www.onenessofall.com/newest.html>

Greetings to all.

We come in love and with understanding of the energies on earth at this time; shifting, changing, and causing many of you to experience what seems to be chaos - personally as well as globally. It is the releasing of the old, dear ones, the releasing of centuries of heavy energy that still resonates in places around the earth and also within your personal energy fields. As this energy releases you feel it, and frequently experience the emotional impact of old cellular memories though usually not on a conscious level.

Do not claim these clearing energies back in as yours, a mistake many make, but instead simply allow them to leave and flow freely out into the nothingness that



they are. Allow yourselves to embrace the new and higher frequencies replacing the old, even when this means change in your lives.

This is the shift you have been reading and hearing so much about and it is taking place right now on your planet. It is an event long awaited by many on your planet as well as by those on other planets. It is a time of tremendous rejoicing on this side as we see you becoming lighter and lighter, and as we see dark energies being exposed and released. Try not to worry about all that you see and hear, just hold to the truth within yourselves and know that all is on track for the shifting of energies into a higher and better way of living; one more in attunement with truth and the Divine plan.

We wish now to speak of the issues that are coming up with regard to your elections. Try not to listen or watch political ads. Do your own research and let your intuition guide you to those candidates that resonate with the highest energy level. They are the ones that will lead you into a new way of doing and being as a planet. Many changes are about to take place worldwide as to leadership and control. Those in office simply because they have stolen or demanded, or bought it, will no longer be able to survive as the people are awakening into a higher way of being. People are taking back control of themselves, as it should be. No one has a God given right to control over another and this has only taken place because you have allowed it to happen.

Fear and intimidation over centuries have deprived mankind of their God given power of self government. This does not mean that personal ideas of right and wrong are God governed, that is third dimensional duality. It is the belief of many who are self righteous in their doctrines and belief systems, that their way of seeing and doing is the only and the "holy" way. All individuals as well as some groups, learn their lessons based on their different life times and experiences. There is no one "right" way for every person to do things.

In a democracy based on the needs and equality of all mankind there is room for differing opinions and even the knowledge that some unevolved souls must be removed from society for a merciful learning time, but the glue holding it all together must always be mutual respect and love, not self righteous authority and a desire for power.

Trust your intuition about all candidates. Read their backgrounds, understand their ideas, and feel their energy. Send the love of Light to every polling place and every candidate, even those you do not resonate with. Within yourselves state your intention to choose that candidate that most closely resonates with the energy of love and truth. You will be guided. Trust your intuition.

You are going to be seeing much change in leaderships world wide. Time is drawing to a close for these changes to happen, and for mankind to see and hear the voices of those awaiting your recognition .

All is proceeding according to plan, fear not dear ones. All is well and we see your light and blossoming brighter and brighter each day. Try not to get too involved in your news. You are not getting true news, but only what you are supposed to hear and most of it negative. It is fine to keep somewhat abreast of what is going on, but do not allow yourselves to get so immersed in it that you lose your center, vibrating in the old energy.

We say "Aloha" to all. (New word for us.)

Thank you Arcturian Group  
10/28/10

## We Either Weep or Take Up the New Tools

May 30, 2022

<https://goldenageofgaia.com/2022/05/30/we-either-weep-or-take-up-the-new-tools/>



I'm still amazed at the Company of Heaven's assertion that, after we return Home to the One, we re-emerge again. That so stands contemporary theory on its head that I need to pinch myself and put it down on paper to make sure I'm not dreaming.

In doing so, I hope to demonstrate how, in the years ahead, the Company of Heaven will be sharing information that challenges all our ideas. If I can tolerate watching my own pet theories - formulated after a lifetime of research - go down the tubes one after another, anyone can do it.

Contemporary theory is that you return to the One and that's the end of it. Here's one of the foundational statements by St. Paul:

*"Then cometh the end, when he shall have delivered up the kingdom [all desires] to God, even the Father; when he shall have put down all rule and all authority and power [the ego].*

*"... And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1) [My emphasis.]*

At the end, God is made all in all: This passage has always been interpreted as implying the extinction of individuality.

But consistently today, we're hearing that our interpretation is incorrect. And from more sources than just one. Here's Mike Quinsey, for example, channeling SaLuSa, stating part of the contemporary view:

*"You might ask where do we stand as far as evolution is concerned, and we would reply that we as member civilizations of the Galactic Federation have already ascended. We continue to evolve, and will do so until we find ourselves at One with the Source of All That Is.' (2)*

So far, so good. But later, channeling a higher-dimensional source he calls his Higher Self, Mike adds:

*"In the scheme of things you periodically return to the Godhead, only to be sent out again for further experience." (3)*

But, Mike, that's just not the way it's always been considered. Whoa is me. Are my theories in peril?

I'd better get defensive. Better start making snide comments about Mike. Ohh, ahh, I'm committed to the divine qualities. Yes. Thank you.

Even more surprising, here's Ashtar, who lives beyond the twelve dimensions, saying he returns Home to the One periodically and re-emerges:

*"The place that I feel most at home, above and below, is in the new Jerusalem. Failing that, where I feel most at home is when I return to the heart of One, when I sit with my beloved brothers and [our] Father, our*

Mother. Yes, like you, of course, I do that daily. But the time will come when all of us will return to Source, to that pure light." (4)

He's referring to the exercise to return to the Thirteenth Octave, where Reunion occurs. (5)

And he does it daily. My theories are going up in smoke!

Let's turn to the Divine Mother and Archangel Michael for comfort and clarification.

Let's begin with the Mother:

"As you hold greater and greater quotients of light, quotients of love, you ascend into various forms until, of course, one day, in my infinite ocean of now, you come and you rejoin with the Father and I, in the unity of One, in the unity of All. And that is also a form of ascension." (6)

Nothing unusual there, as with SaLuSa's initial quotation. But then we begin hearing the Mother make reference to returning again after Reunion. Oh oh.

In 2013, for instance:

"[The emanations] are very specifically placed in what you would think of as universal or global roles, and they are positioned to do the work that the specific archangel or master has chosen to do ... until such time as they return. *In which case they will begin again, regardless.*" (7) [My italics.]

Excuse me? "They will begin again, regardless"? Did I hear correctly?

And again in 2014. I'm going to quote this passage at length because it exactly describes my vision - except for the ending.

"Now, in this journey — for some of you it is millennia, for some of you it is eons; it matters not — there is [an urge] and an understanding, an intellectual and spiritual understanding that your drive is to make the U-turn and to come back home, to return home to the heart of One where you are so welcome, *until such time as you choose to emanate again.*" (8) [My emphasis.]

The U-turn describes the arc that I saw in my 1987 vision. (9) It's caused by what Shankara called the "longing for liberation," which has asserted itself. (10) It's a sub-tidal thirst for God that draws us back to the One.

But wait a minute! As interesting as that is, back up. Back up. Begin again? Emanate again? No, no, Mother. My theoretical house of cards will collapse!

In 2015, she returned to it:

"As this transition is completed, including the shift in your structures, then you will continue on.

"This is the beginning, not the end. Each of you is infinite and eternal. *Will the day come in terms of what you think of as time, when you will simply re-emerge? Yes.* But even that is an instant." (11) [My emphasis.]

Re-emerge? I'm in cardiac arrest.

Do I find relief when I turn to the one I serve, Archangel Michael? No, I do not. He says:

"When you go home, and you can reunite in the heart of One, do not think that you go off on another tangent or another journey simply because you feel like it or because you are earning your way back to that linear path. *You go back out into the universe as a brilliant spark of pure light!*

"So you come, you return, you gain not only understanding, wisdom, knowledge - what you can think of as spiritual regeneration - and then, in concert with many, including your guides and guardian angels and, many times, whoever you are going to be working with - for example, myself or Archangel Raphael - *you emerge again.*" (12) [My emphasis.]

I'm prostrate. My theoretical house of cards has been scattered to the winds.

When I complained to Michael that he had just annihilated contemporary theory, he quipped:

Archangel Michael: Oh, you haven't heard anything yet! We will talk about the evolutionary ladders (as you tend to think of them) and the various choices that are available in terms of that evolutionary ladder.

Steve: Oh please! We've got it all wrong down here! Help! Help! Message in a bottle!

AAM: I will send it parcel post and express mail! (13)

Undoubtedly that discussion is in 2300 pages of readings that I haven't even begun to tap yet.

I hope this demonstrates how much our understanding of important things like enlightenment and evolution is all going to change. If I can take such a drubbing in an area that means so much to me, and even laugh about it, we can all let go of our pet points of view and embrace something bigger and more accurate.

Because I can guarantee that very little of them will survive the first encounter with higher-dimensional love. Compared to that, attachment to our theories will be dust in the wind.

How else is it that Einstein can appear before us and happily admit to mistakes in his theories rather than making excuses, justifications, and denials as most of us poor blokes do? Because he lives in love. They all do.

Love has tamed the ego. It has eradicated attachments. It has laid trauma and drama to rest. And it undoubtedly retired some of his theories. He's said as much in his channelings through Linda Dillon.

And it will for all of us.

For me, there's nothing for it. We either weep or take up the new tools.

### **Footnotes**

(1) St. Paul in I Corinthians 15:24 and 28.

(2) SaLuSa, July 14, 2010, at [http://www.treeofthegoldenlight.com/First\\_Contact/Channeled\\_Messages\\_by\\_Mike\\_Quinsey.htm](http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm).

(3) Mike Quinsey's Higher Self, Feb. 14, 2020, at [http://www.treeofthegoldenlight.com/First\\_Contact/Channeled\\_Messages\\_by\\_Mike\\_Quinsey.htm](http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm).

(4) “Transcript of Ashtar on An Hour with an Angel, April 23, 2012,” through Linda Dillon, at <https://goldenageofgaia.com/2012/04/25/transcript-of-ashtar-on-an-hour-with-an-angel-april-23-2012/>.

Ashtar: If you were looking for me, I would be out of the realm of human experience. So, let us make that clear as well.

Steve Beckow: That means above the twelfth dimension, is that correct?

A: That is correct. (“An Introduction to Enlightenment and the Trinity – Part 2/2,” May 14, 2012, at <http://goldenageofgaia.com/2012/05/14/an-introduction-to-enlightenment-and-the-trinity-part-22/>.)

(5) The 13th Octave appears to be the Company of Heaven's name for the Absolute. It's such a sacred subject that I'd best leave it to Linda Dillon to elucidate. She also has a meditation which again I'll leave to her to post.

(6) Transcript & Videos ~ Universal Mother Mary – Ascension: You’re Already There, January 15, 2018, at <https://goldenageofgaia.com/2018/01/15/transcript-videos-universal-mother-mary-ascension-youre-already-there/>.

(7) “The Divine Mother: Each and Every One of You Carries Divine Might,” June 17, 2013, at <http://goldenageofgaia.com/into-the-golden-age-of-gaia/the-golden-age-of-gaia/the-divine-mother-each-and-every-one-of-you-carries-divine-might/>.

(8) “Divine Mother: My Desire is that Every Being on the Planet Falls in Love,” October 3, 2014, at <http://goldenageofgaia.com/2014/10/03/divine-mother-my-desire-is-that-every-being-on-the-planet-falls-in-love/>.

(9) For the vision, see “The Purpose of Life is Enlightenment – Ch. 13 – Epilogue,” August 13, 2011, at <https://goldenageofgaia.com/2011/08/13/the-purpose-of-life-is-enlightenment-ch-13-epilogue/>

(10) See “The Longing for Liberation,” August 20, 2010, at <https://goldenageofgaia.com/2010/08/20/the-longing-for-liberation/>.



[The] longing for liberation is the will to be free from the fetters forged by ignorance -- beginning with the ego-sense and so on, down to the physical body itself -- through the realization of one's true nature. (Shankara in Swami Prabhavananda and Christopher Isherwood, *Shankara's Crest-Jewel of Discrimination*. Hollywood: Vedanta Press, 1975; c1947, 36.)

All things long for [God]. The intelligent and rational long for it by way of the stirrings of being alive and in whatever fashion befits their condition. (Pseudo-Dionysius in Cohn Luibheid, trans., *Pseudo-Dionysius, His Complete Works*. New York and Mahwah: Paulist Press, 1989, 54.)

(11) “The Divine Mother on the Divine Plan” from 2012, reposted Nov. 11, 2015, at <http://goldenageofgaia.com/2015/11/11/the-divine-mother-on-the-divine-plan/>.

(12) Archangel Michael, An Hour with an Angel, March 26, 2012, at <http://the2012scenario.com/2012/03/archangels-michael-and-gabriel-on-the-angelic-realm-hour-with-an-angel-transcript-march-26-2012/>.

(12) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Jan. 20, 2016.

*After many malware attacks, the Golden Age of Gaia no longer links to sites other than our own.*

# ⌘ 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 dumbbed 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 bet 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](http://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.

# Putting the Global Humpty Together Again

July 8, 2022

<https://goldenageofgaia.com/?p=336522>



If your personality was blown off you at an early age in violent circumstances, so that you thought of yourself as the Humpty Dumpty Man, what would be your greatest impulse?

To bring all the pieces back together again. To consolidate. To integrate. To rebuild, reconstruct, reassemble. Isn't that so?

What an interesting circumstance for one who wishes to participate in building Nova Earth! Aren't soul contracts interesting?

This happened to me and it left me with an innate sense that there's more to the experience of life than I in my everyday consciousness can yet reach. Not like I know what that something is. But I do observe myself striving for something, expecting something.

I have a sense that I'm retracing my steps, towards something.

I can only guess that that something is completion, wholeness, and, yes, freedom.

Ordinarily, of course, I'd say "enlightenment will fix everything for me" and seek enlightenment. But I'm a lightworker. Enlightenment would take me away from my work, save teaching, and that isn't my mission. This that I'm doing is my mission so heaven can wait.

I suppose later on there'll come a time when putting Humpty together again will be a skill in high demand. We'll create a profession called reconstructors. We'll put our relations with Mother Earth back together; rethink our use of resources; eradicate poverty; drop all unnecessary barriers, one piece after another back in place. We'll put the global Humpty together again based on what we learned in our own lives.

Humpty would be pleased. I know Gaia will as well. And so will we when planet and people are whole and complete again.

## An Us-and-Them World

May 27, 2020



Werner Erhard made the distinction between an us-against-them and an us-and-them world.

A world that works for everyone is an us-and-them world. Others have called it win/win.

Now, I was not raised in an us-and-them environment, not viewed from any angle - except perhaps the angle of the soccer or baseball team.

Our team - whether sports or military or commercial - was us-and-them. But everyone else was us-against-them.

I remember reading the business reports of the 1990s having to do with automation. It was from reading them that I came up with the designation "business Darwinism," because that's what it was.

Everything was about survival and the pursuit of money and power. Business was red in tooth and claw. The weakest went to the wall. It was the law of the jungle.

Our aim was to eat someone else's lunch before they ate ours, to strike before they did, to behave like a shark.

I couldn't believe what I was reading.

So I'm learning something brand, spanking new, along with everyone else. All I have are the concepts, "us-and-them" and "win/win."

My habitual tendency is to be aggressive and distrustful of strangers. So at the moment I'm just plastering "us-and-them" over top of "us-against-them." I'm "looking good," rather than being genuine.

*I have gotten* that "us-against-them" *doesn't work*. This current mass hypnosis over memes and hashtags has shown me how deeply into the rabbit's hole I can fall without realizing it. (1)

I've known since the Seventies that, when awareness contracts, awareness that one's awareness has contracted also contracts. I did not know I had become polarized and I did not know I did not know.

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As I've said many times, when I set out into new territory, I first establish a beachhead of understanding. My beachhead of understanding here is that the current divisive atmosphere in the world today is serving no one's purpose but the Illuminati's.

Unity must be what we lightworkers embrace or we forfeit a voice at the council fires later on, if I can use that motif.

If our left is throwing names at our right, and vice versa, we lose our right to speak for the collective. Our power dissolves in civil conflict.

We regard it as making a difference that we make war on each other. The divide-and-conquer strategy is almost invisible to us. Where's a redpill when you need one?

If this pandemic has taught us anything, it's taught us (OK, me) that we're all in this together and the way out is together.

So that lesson has been gotten. And that is the extent of my beachhead of understanding.



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I can connect with the matter more deeply when I consider it from the vantage point of presiding in a hearing room in a refugee claim. (2)

I would not allow villifying, slurring, insinuating, or ridiculing in my hearing room. To resort to such devices would bring the speaker's credibility into question. Why would I allow it in here?

And yet that cuts out a good proportion of ostensible lightworker news sources. The search for credible sources may not be easy. It's complicated by being in the midst of the storm.

But the end result is worth it. The search is my first foray out from my beachhead.

My second foray has been, on two occasions, to separate the person from their behavior. I have never actually done this, no matter how many times I've used the phrase. On two occasions I actually did it. Well done, Steve.

A third foray has been into movies in which people really did stand for values. Remembering some of my favorite scenes (OK, OK, Moses coming back from the burning bush) is helping. And your encouraging feedback is like gas in my tank.

Michael and Mother, I ask you to furnish me with the realizations I need to connect with and understand an us-and-them world. Realizations such as these are in your hands. I invoke the laws of above and below and give and receive and your grace to this effect.

### **Footnotes**

(1) I was becoming polarized and partisan. Michael warned me years ago it was quicksand. And it turned out to be:

Archangel Michael: You have stood at the edge of the fray and you have inserted not only rationality but a sense of balance and of light and of peace. So for this I commend you.

Steve: But go no further, right?

AAM: Yes. Because this has the energy of quicksand. It will suck you dry.  
(Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 2, 2016.)

(2) And that's where the last article came from:

“Trial by Social Media: Stop the Meme War,” May 19, 2020, at <https://goldenageofgaia.com/2020/05/19/trial-by-social-media-stop-the-meme-war/s>

# **A Community of Sovereign Leaders Exploring the Truth**

Posted in Share 11 Discussion Group, 2009

I personally have a vision that I hold for our group [Share 11 discussion group], though it need not be yours and shouldn't be yours if you have a different one.

That vision is that we are a community of sovereign leaders exploring the truth. (Love, peace, joy, etc., are also that truth.)

What do these words mean to me?

A "community" is a "common unity," a coming together of people for a common purpose. Hindus call it a "sathsang," which means a community of truth. Buddhists call it a "sangha."

It implies that, since ours is still an imperfect world where some people may still want power, influence, and prestige at the expense of others, we have agreed-upon groundrules that allow for the smooth functioning of the community and help us deal harmlessly with conflict, rudeness, and the like.

"Sovereign" is a word we will be hearing much more of from the galactics in the future. We used to speak of "human rights," but that notion is limited and about to be expanded into one of "individual sovereignty."

Instead of people having certain limited rights, like freedom of speech, assembly, and religion, they will be treated as having complete sovereignty over themselves, complete freedom of choice, provided that their actions do not harm others.

We are kings and queens in our own domain. That domain is the field of experience that God granted to us when S/he originally implanted an eternal and divine spark within a temporal and worldly form.

“Leaders” means that, by congregating here, we are expressing our agreement to stretch ourselves past what many other folk agree to do. We are learning arts from each other that will help us play a leading role in events after D-Day.

We may fall flat on our face time and again, but eventually we will find our ground of being and our voice.

“Leaders” also means that we are willing to forego the codependency that is so rife in our world, where people, instead of emerging as their whole and integrated selves, hive off a piece of themselves and ask someone else to fill that rejected part or role.

So for instance we may wordlessly agree not to develop or express ourselves and look around for people who will speak for us.

It isn't that these people aren't serving. Of course they are. It's that we have taken a one-down position with them and substituted their judgment for our own. It's that we have agreed to stunt our own growth and substitute theirs for ours.

My vision for “my” group (the one I belong to) is that it drop any codependent roles and emerge as well-rounded individuals, willing to serve others who remain mired in codependency, fear, or unfinished business.

“Leaders” also means that we have “arrived” in the group through introducing ourselves and taking personal “ownership” of our community.

It means that we have “emerged” through speaking our truth and knowing what truth sounds like (remember, the test for it is: did that statement release me from stress and reactivity or did it not?).

“Exploring” means that we are not “searching” for the truth because we are that truth already. We only “search” for what we think is outside of ourselves. We know that the Kingdom of Heaven (the Truth) is within. We are allowing it to come out.

We are learning together how to express our truth, how to clear a space for it to arise within our field of experience, how to recognize it when it does arise from

obscuration or confusion. That doesn't mean we are speaking nonsense or foulness of mouth and saying "That was my truth." I hope we have gone beyond that stage of spiritual immaturity.

The "truth" itself is what actually is. It is not our version of events, story, or records. It is not our self-serving representation of reality. It is not someone else's words.

It is a realization which, when had, causes relief or release: the truth sets us free. It is an insightful seeing that fits and resonates with our deepest self.

The proof of our standing in our truth is whether we feel release. No release, no truth.

Why this particular vision for me? Because if we practice it, we'll create more and more space within ourselves in which divine qualities can manifest. Eventually enlightenment, awakening, or ascension will manifest in the clean mirror we'll have created.

As long as our muscles are tight with tension, our mind clouded with confusion, our emotions reactive, and our spirit obscured, we will have barriers to the experience of awakening or ascension.

As long as we project our unwanted feelings on others or engage in programmed, robotlike actions to distract the mind from the truth of our feelings and situation, we'll go deeper and deeper into petrification.

After a while we'll have created ourselves being walking fossils or walking robots. No aliveness. No sensitivity. No discrimination.

But if we're willing to stay with our unwanted conditions, name them, remain open to them until we're complete, even though it feels like we are eating something really unpleasant, then we'll create increasing space in which the truth can show up, as will bliss and tranquillity and joy.

At this moment, I don't care what is happening outside of me, in the sense that stargates may open or they may not, accountability may happen or it may not, NESARA may be declared or it may not, etc.

I want the truth. I AM the truth. I want to show you my original face. No more of this clown suit any more. Take this face paint off.

## **⌘ 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.

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.

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.

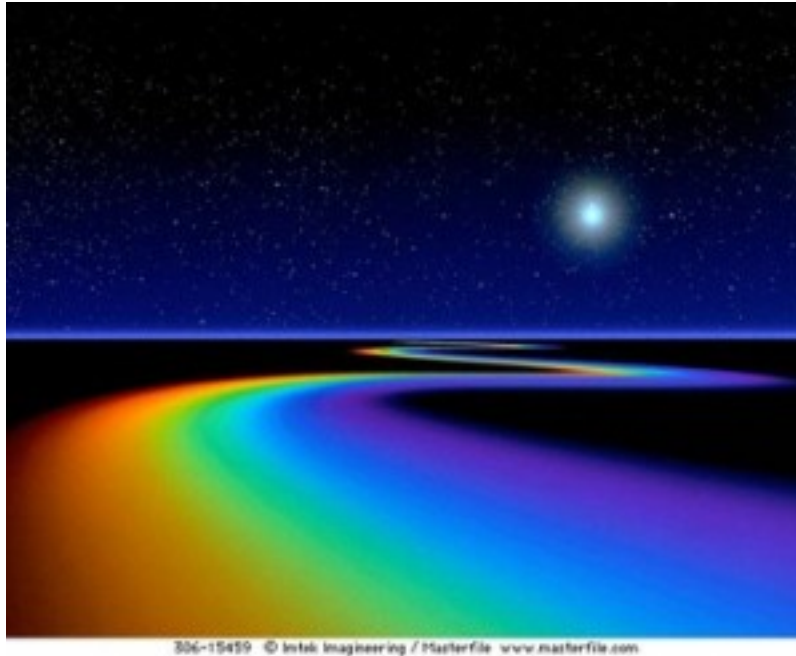
### **Footnote**

(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/>

# Inner Peace Within?

February 4, 2020

<https://goldenageofgaia.com/2020/02/04/inner-peace-within/>



*Credit: Intek Imagineering*

One-hundred and seventy-six people had their lives snuffed out recently, over ... well, it doesn't really matter what or where. (1)

And it isn't the only loss of life today. Catastrophes and tragedies are happening all over and on a scale that is unprecedented - witness the false flags in Australia and China.

I'd like to see killing on this planet stop in all its manifestations. I'd like there to be peace, everywhere on Earth.

However, as within, so without. If there's an absence of peace without - that is, in my world - there must also be an absence of peace within.

Let me look.



Yes, I feel a deep vein of aggression. So an absence of peace? Yes. It draws on a well of suppressed rage. Yes, very deep.

First formed I see in the crib when I was tied to its walls each night and wheeled into the kitchen to wail. I had excema and my parents needed sleep so they tied my arms to the crib so I couldn't scratch and left me in the kitchen. I learned to rage - and suppress it.

At that point it was rage at my two parents, but in later life it became focused against the emotional and physical abuse of my father.

After learning karate, I no longer had to suppress myself. But the residue of abuse is still there and feels like a volcano waiting to go off.

I once felt the volcano explode in 1986, when I discovered I was dissociated and remembered why. (2) That rage lasted three weeks.

I switch into the upset clearing process and invite the experience of the volcanic energy to come up. But it doesn't come up right away.

The more suppressed a person is, the more the build-up of rageful energy. We just go deeper and deeper into rage as the suppression continues, resenting, scheming, and resisting.

I meditate on the energy. I feel lifetime after lifetime of suppression of one type or another. Every prior age had some mechanism of suppression associated with it. I feel the weight of it all.

Releasing the energy is like releasing the Hoover Dam

Now suppressed rage is coming up. I experience it. I observe it. I just "be with it" until it completes itself.

I invoke the Law of Elimination and Sanat Kumara to have this volcanic rage removed. Please send the energy back to the Mother for recycling.

I no longer need it. I'm complete with it.

I see that rage covers peace. When rage leaves, it reveals the peace that was always there, beneath it.

I now feel peace.

### **Footnotes**

(1) Danielle Wallace, "Ukrainian plane carrying 176 crashes outside Tehran, killing all on board," Fox News, Jan. 9, 2020, at <https://www.foxnews.com/world/ukrainian-plane-crash-tehran-iran-180-passengers>

(2) When I was seven, my Dad yelled at me from inches away from my face and I shattered into a thousand pieces. It was only when my then girlfriend said to me in 1986, "Do you know you have the profile of an abused child," that two sides of me arose and said, "Yes." And then looked at each other as if to say, "Who are you?" I then knew I had two sides to myself, one of which only I knew. It still wasn't until 2004 that the two sides of me fused back together and I knew I was no longer dissociated.

## 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.

## How Do I Change Myself?



There's so much I want to say about the process I've just been through so things are not missed.

The ideas are tumbling out.

What I did was I processed a root vasana or core issue. Processing a vasana is the (wholesome) alternative to blaming and shouting at another person.

Long ago I swore I would not "keep the family secrets" (domestic violence) and now I've gone too far in the other direction: being far too direct for most people to tolerate. Encounter groups may not have helped.

Another instance of the guardian becoming the guard.

The root vasana is father hatred and the elaborated vasana is "I won't keep the family secret of domestic violence [or any other immoral circumstance]." These were triggered and Vesuvius erupted.

Here I am in my rocking chair, having coralized around this issue. Nodding away and telling my exaggerated and self-serving story. By crackey!

Of course I'm right. That goes without saying. But deadright? Have I killed other people off to make myself right?

Ideas keep tumbling out. I know from my general experience that a leader's words and actions get exaggerated in the retelling - routinely. If I'm to be the head of a large corporation, I'm going to have to avoid extremes for just this reason.

Furthermore, I also know from historical study of world wars that a dictator just grows and grows in the desire to control until mistakes accumulate and he/she falls. Absolute power over a company seems fairly similar to absolute power over a country.

If I allow my father hatred/anger/fear vasana to continue into the post-Reval economy, the effects could be devastating. Who needs a little dictator at the helm of a very large enterprise?

### **Important**

So wrap up everything I just said and put it on the shelf. Take down from the shelf the image I received of a very, very large boulder sitting on top of and pinning down my inner child.

Having realized this, I now have two very good reasons to now wish to be done with this vasana. Two very good reasons to *change my vote* and drop it.

If I were to do this, then I draw a line under what just happened. What just happened is what every wife or husband wants their spouse to do: Change. (1)

I can't change another, but I can ask another to change. If they're willing, what might it take for them to change their vote?

What did it take for me to change mine? (A) I needed to have good reasons for dropping my protective number. (B) I needed to be shown, in some way, that it led to something better.

That's what it took to switch my vote from "I will protect [myself, little brother Steve]" to "This is killing me. I don't want this protective number any longer."

These are the circumstances under which I'd drop my knee-jerk protective impulse and all that goes with it (suspiciousness, disbelief, depression, etc.). These may

prove to be the same steps a willing partner would need to follow to successfully change his or her vote.

I assert that it takes a genuine change of vote for a change of thought and behavior to follow. It can't be superficial. I believe this applies to matters of race, religion, or politics as well as personal growth.

So processing a vasana can lead to a change of vote, which then leads to a change of thought and behavior. Projecting a vasana onto another only increases resentment and separation.

Feeling right carries a certain kind of pleasure. As long as we enjoy it and see no costs, we continue with the vasana.

I'm encouraging us not to project the vasana but to process those that come up as the energies increase, squeezing them out of us. And the way that I just did it, even though I resorted to several methodologies in no planned manner, is one version of the way I recommend a vasana be processed. (2)

Then, instead of suppressing the very individual we think we're protecting, we'll allow that person out into the light of day. We (the protector) can now cede control of the vehicle and enjoy a pensioned life of peace and relaxation.

Yes, we have to let go of our story. But guess what? We made it up anyways. (3)

We won't need a story where we're going. Fifteen minutes in the Ocean of Love and we'll have forgotten what a story is. (4)

## **Footnotes**

(1) Werner Erhard's discussion of transformation vs. change is right there in the foreground of my mind. But given that I'm writing to everyone on the planet, I'm not choosing to discuss transformation right now.

(2) This version is a bit more organized: "How to Handle Unwanted Feelings: The Upset Clearing Process," December 29, 2018, at <http://goldenageofgaia.com/2018/12/29/how-to-handle-unwanted-feelings-the-upset-clearing-process-2/>

(3) I watch myself do it all the time.

(4) If I'm in this much disarray from a gentle increase in the energies, can you imagine what would follow a really large increase? This is a demonstration of why Ascension in the physical body must be gradual.



## 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.

## Articles on Vasanas

- [What is a Vasana? – Part 1/2](#)
- [On Being Rebuffed ... and Getting It](#)
- [The Truth Will Set You Free](#)
- [Sooner or Later We Must Forgive Everyone in Our Lives](#)
- [How to Handle Unwanted Feelings: The Upset Clearing Process](#)
- [On Looking like a Fool ... and Getting It](#)
- [How to Deal with Upset People as the Energies Rise](#)
- [From Reaction to Completion](#)
- [What Are You Invested In?](#)
- [Dealing with Stored Emotional Trauma](#)
- [I Know I Came Here to Communicate This](#)
- [OK, I Feel Upset. ... Oh, Great!](#)
- [To Be With and Observe](#)
- [Presence Dissolves Issues](#)
- [No Mask, No Box, No Path](#)
- [Clearing an Upset in the Moment](#)
- [Running the Process](#)
- [Emergence](#)
- [What is "Emergence"?](#)
- [Just Simply See](#)
- [Karma and Issues Are Not the Same](#)
- [Sri Ramana Maharshi on the Problem of Our Habitual Tendencies](#)
- [Can Illness be Caused by Reactive Habit Patterns?](#)
- [Deconstructing "Me," Removing the Masks](#)
- [Time to Complete Old Issues – Part 1. Rising Energies are Awakening Us or Exposing Our Barriers](#)
- [Peggy Black: Emotional Alchemy](#)
- [Time to Complete Old Issues – Part 2. We Must Heal the Barriers to Love](#)
- [Time to Complete Old Issues – Part 3. Dropping Rackets and Completing Karma](#)
- [Time to Complete Old Issues – Part 4. How to Clear Old Issues and Upsets](#)
- [Time to Complete Old Issues – Part 5. What Can Go Wrong?](#)
- [Time to Complete Old Issues – Part 6. Philosophical Considerations](#)
- [Conclusion to "Time to Complete Old Issues"](#)
- [Let Go, Let Go, Let Go](#)
- [What We May Need to Leave Behind – Part 1/2](#)
- [Cathy Heath: Liberate Yourself from Destructive Emotions: Become the Objective Observer](#)
- [What We May Need to Leave Behind – Part 2/2](#)
- [Yayayayay! We're Reactivated!](#)
- [Processing the Upset](#)
- [Processing the Sleeping Volcano and Moving On](#)
- [Inelia Benz: Anger – Why It is Important to Process It](#)
- [Looking in the Mirror – Closely](#)