

Vasanas: Preparing for Ascension
by Clearing Old Issues



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Vancouver: Golden Age of Gaia, 2023; c2020

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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, patterned 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 Dillon, Suzi Maresca, Karen Hoffman, Sara Alexander, Kathleen Mary Willis, Paul and Fran Beckow, for their unwavering support.

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Footnotes

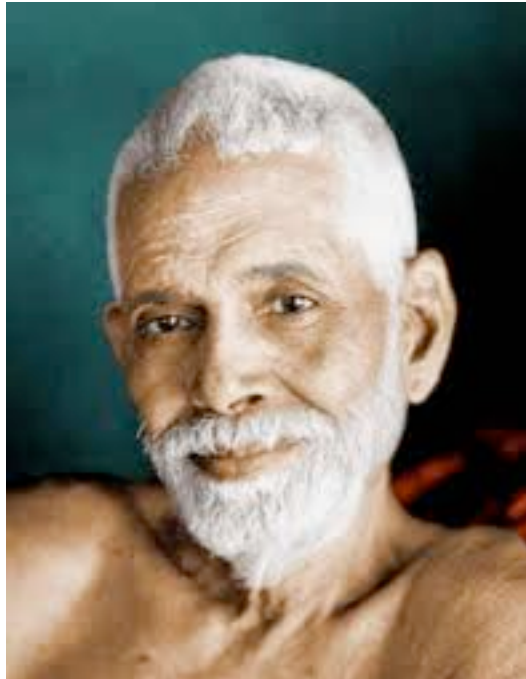
(1) Luke Rhineheart, *The Book of est*. New York: Holt, Rinehart & Winston, 1976, 174.

⌘ What is a Vasana? ⌘

What is a Vasana? 1

Feb. 19, 2014

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/what-is-a-vasana-part-12/>



Ramana Maharshi taught us about vasanas

Derivation of the Term Vasanas

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

The Vedanta is the non-dual literature at the end of the Hindu Vedas, which discusses enlightenment. Also called the Upanishads, they mentor us on how to achieve enlightenment. The Bhagavad-Gita is often included in this class of literature.

These books describe the obstacles to enlightenment and the primary obstacle is our vasanas (what Linda Dillon calls our "core issues").

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

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

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

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

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

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

What Vasanas Are and How They Come to Be

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

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

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

“For the mind to survive, it tries to keep itself intact. It seeks agreement and tries to avoid disagreement. It wants to dominate and to avoid domination. It wants to justify its points of view, conclusions, decisions, and avoid invalidation. It wants to be right. Running through it all, over it all, is the unending effort of the mind to prove itself right.” (2)

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

Werner's definition draws our attention to the fact that the survival-focused mind is constantly taking photographs, whereas I'm concentrating attention on the records or issues or vasanas that result in a temper tantrum, franticness, or some other form 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 Rhinehart, *The Book of est*. New York: Holt, Rinehart & Winston, 1976, 174.

What is a Vasana? 2

January 26, 2021

<https://goldenageofgaia.com/2021/01/26/what-is-a-vasana/>



Alice in Wonderland is all about vasanas

As a result of working on a book on vasanas or core issues, I've arrived at a composite definition of a vasana. Here it is.

“Vasana” is a term derived from Advaita Vedanta or Non-Dualism. It refers to the karmic seeds of future actions or latent tendencies.

They're latent because they aren't triggered yet; they're tendencies in the sense that we tend to act along the ruts and grooves created by the vasana.

I've heard vasanas be called records, upsets, resentments, scripts, numbers, old baggage, unfinished business, etc.

Under one name or another, they're known to most, if not all, psychologists and spiritual teachers.

So what is a vasana?

I consider a vasana to be an archaic and troublesome behavior pattern formed in early-childhood, originating in an earlier, similar traumatic incident.

It comes complete with conclusions, decisions, and reactions.

It persists through time like a sleeping volcano, until triggered by something in the present which in some way resembles the original incident in the past.

It presents itself as an interruption in well-being which we call an upset and which we usually project onto other people (“eg., “you made me mad”).

It exists as a disturbing, disruptive irritation or wave in the mind, preventing the stillness and clarity that's usually considered a prerequisite for enlightenment.

(I consider our vasanas and their resulting habitual behavior patterns to be the chief obstacles to our enlightenment.)

It produces residue such as Constant Comment, an inner critical voice; a lack of self-worth; and residual habits, which exist independently of the vasana, disempowering the individual and keeping them playing small.

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 incident.

Vasanas are not completely removed until a level of enlightenment called Sahaja Nirvikalpa Samadhi, a full and permanent heart opening. This is moksha, mukti, or liberation from the reincarnational cycle of the Third Dimension. This marks our entry into the Fifth Dimension.

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"Vasanas and This Work," June 25, 2010, at <https://goldenageofgaia.com/2010/06/25/vasanas-and-this-work/>.

The Source of Our Upsets and Their Cure

Dec. 24, 2012

<https://goldenageofgaia.com/2012/12/24/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.

Anatomy of a Vasana - Part 1/2

May 18, 2014

<https://goldenageofgaia.com/2014/05/18/the-anatomy-of-a-vasana/>



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

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

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

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

In my case, an infant was wheeled into the kitchen at night, tied to the slats of the crib and allowed to cry (and scream) himself to sleep. I lived with the ghosts (the

car lights on the walls), with cold once I kicked off my blankets, with rage, hatred, impotence, a sense of abandonment, etc.

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

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

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

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

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

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

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

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

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

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

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

Werner Erhard's statement that what we resist persists has entered the language.

Genele Boyce made the comment that what we perceive, we believe. Both very true, for me. Both relevant to our understanding of vasanas.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Anatomy of a Vasana - Part 2/2

May 18, 2014

<https://goldenageofgaia.com/2014/05/18/the-anatomy-of-a-vasana/>



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

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

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

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

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

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

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

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

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.

Three Windows into Vasanas

June 26, 2019

<https://goldenageofgaia.com/2019/06/26/three-windows-into-vasanas/>



Vasanas, vasanas, everywhere!

I'd like to post three discussions which are very relevant to anyone studying or processing core issues or vasanas.

They tell us why it works to process them, how persistent vasanas are, and why there is no need to process beneficial vasanas.

Why should we process our vasanas?

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

Vasanas don't simply disappear of their own volition; we need to "clean them up."

Archangel Michael: 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. (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/>.)

Finally, Ramana Maharshi once said:

"In Yoga Vasistha two classes of *vasanas* are distinguished: those of enjoyment and those of bondage. The former remain even after *Mukti* (1) 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* [that is, after Ascension]." (2)

I too have noticed that all that's needed to create space is to process the *vasanas* that contribute to our denseness and gloom; the *vasanas* that contribute to our upliftment and happiness present no problem and can be left alone.



Those vasanas that tend towards these divine states are in line with the Divine Plan; their role is to lift us up closer and closer to the Godhead and final reunification.

It's only the ones that drag us down that we need to get to the bottom of, re-experience completely, and let go of.

Footnotes

(1) Mukti is liberation from birth and death, something that occurs after entry into the Fifth Dimension. Hence Ascension is liberation or mukti.

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

How do Vasanas Work?



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. Werner called people who held forth a vasana-bound conversation “a guy in a diner.”

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.

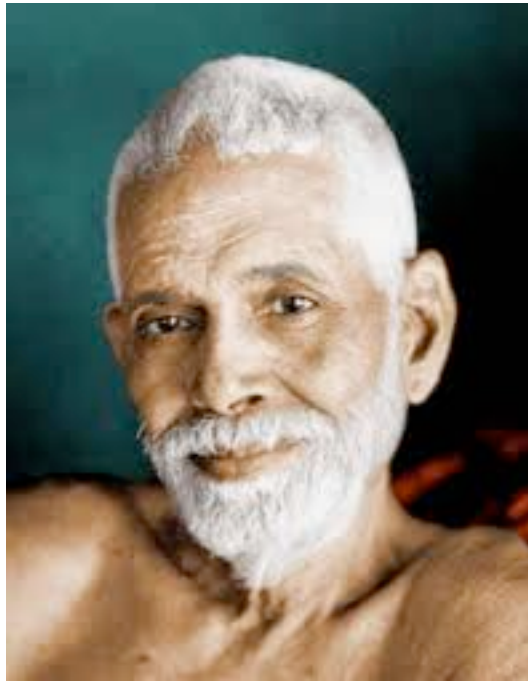
No signs of life here. Only opinions and repetition, *ad infinitum* and *ad nauseum*. But the saddest news is that, if we don't process our vasanas, we could very well end up like them.

Many people do.

Sri Ramana Maharshi on the Problem of Our Habitual Tendencies

Sept. 17, 2010

<https://goldenageofgaia.com/2010/09/17/sri-ramana-maharshi-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.

Vasanas Run Deep and They Don't Run Deep. Paradox?

December 1, 2022

<https://goldenageofgaia.com/2022/12/01/340529/>



One more kick at the can?

I was sharing in Kathleen's meditation group the other night that I've been "processing" (read: beating up on) my Dad for the past ten years and I still feel resentful and vengeful.

Every History or Sociology class I taught reified into my Father. Every villain I ever fought became my Father. I've grown up fighting my Father over and over again. And I'm still battling him.

I think that reflects two things. One, the incidents that spawned the hatred happened very young – in the crib. Because I had excema, I was tied to the sides of the crib, wheeled into the kitchen, and left there to cry my eyes out. I probably hated my Dad from that moment on (undoubtedly he did the tying and wheeling, being "the man of the family").

I thought of it all as heartless and cruel. I felt abandoned to the ghosts flying around the room (headlights on the wall).

The events happening that young means my reaction patterns born from them are so ingrained as to be all but invisible to me. They're just "me" and go on outside of ordinary awareness.

So I see nothing that needs to be addressed in my gruffness or standoffishness. I'm clean in my own write. Totally unaware of there being anything objectionable or even noteworthy about me hating my Dad.

But there's also reason number two: I get a reward from it. I get biscuits. And I don't want to let go of that reward.

For one, I get to be a victim. And I get rewards from that. For a second, I get to feel satisfied. I got back at my Dad. I got even with him.

Now we're even, Dad, the one-year-old in me – who's driving the car – says.

That's how deep vasanas (our core issues, old baggage, or gunnysacked resentments) go. (1)



On the one hand, our vasanas run deep.

And on the other, our vasanas *do not* run deep. Is it a paradox?

No, it all depends on the degree of magnification. Viewed from inside the domain of experience in which vasanas exist, up close and personal, the vasanas appear to run deep.

But when I went on a meditative journey at Xenia Retreat Center in 2018, it allowed me to see the wider view. From this vantage point, I saw that the layer of the vasanas was actually very slim in the overall picture. (2)

I went down in an imaginary elevator 100 floors. I'd say the layer of the vasanas, as I saw them looking back and up, was no more than five floors of the overall descent. It was soon passed on the meditative journey downwards.

So the domain of the vasanas seems deep as long as we're operating from within it. But the domain beyond it is endless and nowhere are the vasanas to be found in it.

(3) Viewed from a higher-dimensional vantage point, the vasana layer appears very small. It's distinctly a human drama.

On the higher planes, we may still disagree with each other but help is said to be soon available to settle any disputes that may arise. It would nowhere reach the intensity of one our volcanic eruptions from vasanas (angry outbursts).

If we knew the love that our star family enjoys, we'd instantly see how it could be that a society could remain in harmony. All we've known is divide-and-conquer. All they know is love and the other divine qualities. What's to disagree with?



Sri Ramana's student Sadhu Arunachala observed:

“It is our *Vasanas* that prevent us from always being in our natural state [Sahaja Samadhi, Ascension], and *Vasanas* were not got rid of all of a sudden by a flash of Cosmic Consciousness [6th or 7th chakra enlightenment]. 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 [before Sahaja Samadhi or Ascension].” (4)

As Sadhu Arunachala points out, our vasanas are not eliminated by the highest enlightenment experiences of Third Dimensionality – cosmic consciousness (6th chakra) or God-Realization, Brahmajnana (7th chakra). (5)

Ascension, Sahaja Samadhi, a full and permanent heart opening, releases a flood of transformative love of a power and intensity that instantly dissolves the vasanas. Once ascended and immersed in this love, we say goodbye to issues.

Metaphorically speaking, the seeds of future action (the vasanas) are burned to a crisp in the furnace fire of higher-dimensional love. Michael describes that last moment in which we choose love:

Archangel Michael: In that moment [of Ascension], what we are calling a moment, there is a choice. Do you want — and it can happen instantaneously, because so many of you have laid the foundation — do

you want to be in the heart of One of love? Do you wish to be in the higher frequency?

In the very last second, all they need to say is yes, and allow themselves to be flooded by what you can think of as a tidal wave of energy that will sweep the planet. That is why we say all are invited. (6)

We just have to say yes *and* be able to tolerate the higher-level energies.

OK, OK, so I got it. It's time to stop battling my Father. I promise.

At last report he was ecstatic at finding himself where he did (probably the Summerlands) and promptly went off exploring rather than recuperating.

I thank him and bless him. If he hadn't served as the coiled spring in my mechanism, I wouldn't find myself ... here! (7)

Footnotes

(1) As an aside, Kathleen mentioned that our vasanas could go back to past lives and that distinctly rang a bell. I'm looking into that one. (Steve 2023: See "Past-Life Connection," Feb. 10, 2023, at <https://goldenageofgaia.com/2023/02/10/past-life-connection/>.)

(2) See *An Ascension Ethnography* at <https://goldenageofgaia.com/wp-content/uploads/2021/07/An-Ascension-Ethnography-5.pdf>, pp. 446-61.

(3) Which may be another reason why higher dimensionals appear godlike to us.

You'll have to forgive me. I'm still integrating my own experiences. I just realized and remembered that I've lived outside the vasanas. Whenever I've been in the experience of higher-dimensional love, bliss, or ecstasy, the vasanas have been absent. I'd forgotten about that.

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

In our case, we've reached the end of an age and Ascension for the entire planet is planned. We do not have to exert ourselves to the extent that earlier generations did. Our end-of-age Ascension is inclusive rather than exclusive: "all are invited."

(5) That may explain why so many supposedly-fully-enlightened teachers in the Sixties and Seventies were so far off the mark in their own behavior. They still had their vasanas, but believed they'd eliminated them.

(6) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, August 1, 2011 at <http://stevebeckow.com/2011/08/reading-with-archangel-michael-august-2-2011-part-1/>

(7) And writing about vasanas!!

⌘ Core Issues ⌘

Everybody Leaves Me: An Introduction to Core Issues

Oct. 3, 2015

<https://goldenageofgaia.com/2015/10/03/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. The memory of all the actions, words, sights, sounds, smells or any other phenomena that impressed themselves on us relative to the event.
2. A conclusion that was reached.
3. A decision that was made.
4. An automatic behavior pattern that was created in response to our decision.
5. The memory of all related incidents down through time.

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

The beating is the earlier, traumatic event.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tectonic Vasanas, Core Issues and the Constructed Self

April 17, 2013

<https://goldenageofgaia.com/2013/04/17/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.

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

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

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

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

When the final eruption went off as soon as I heard the word "unforgiveable!" I vented for half a day, including throwing up and being livid with rage and hate. Following that I had a long talk with a friend, one of the few people I know who is

both outside her constructed self and a very good listener, got the whole thing out on the table, which allowed me to see all the factors at play and resulted in my confusion going away and peace returning.

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

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

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

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

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

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

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

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

So we've talked about tectonic vasanas, core issues, and the constructed self. But there's also the factor that our personal power is returning, which only adds to the

confusion and potential destructiveness of the whole affair. It can be daunting to see a person who is experiencing a return of personal power having a tectonic shift. And it's confusing to the person having the ground move under his feet.

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

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

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

Addressing Key Vasanas

Oct. 15, 2012

<https://goldenageofgaia.com/2012/10/15/addressing-key-vasanas/>



Oops! Took things too far!

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The Binds that Tie Us

Feb. 13, 2014

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/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.

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.”



And I became the Humpty Dumpty man

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.

**⌘ From Vasanas to Scripts, Motifs,
and a Cast of Mind ⌘**

How Our Core Issues Become Our Scripts

Sept. 23, 2015

<https://goldenageofgaia.com/2015/09/23/how-our-core-issues-become-our-scripts/>



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

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

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

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

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

But what I'm also seeing is that we make our 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 number of new firms which will be affirmative action projects to allow women to handle large sums of money, occupy the executive suite and break the glass ceiling.

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. (1)

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, (2) 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. (3)

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) 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.

(2) 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.

(3) 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/>

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.

Resist, Resent, Revenge - Part 1/2

April 17, 2015

<https://goldenageofgaia.com/2015/04/17/resist-resent-revenge-part-12/>



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.

Werner Erhard names this response pattern “resist, resent, revenge.” 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." (1) 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) Eric Berne, *Games People Play*.

Resist, Resent, Revenge - Part 2/2

April 17, 2015

<https://goldenageofgaia.com/2015/04/17/resist-resent-revenge-part-22/>



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.

The Grand Motif

October 13, 2019

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



Hmmmmmm....

I notice that, as I go down through my vasanas 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.

My Cast of Mind

Aug. 19, 2023

<https://goldenageofgaia.com/2023/08/19/my-cast-of-mind/>



What is my cast of mind?

I follow the path of awareness, as you know. The basic agreement is to remain aware of yourself and to share your awareness, responsibly and truthfully, with others.

Consequently, I've been sitting here examining my way of being with people.

Kat once suggested I needed more honey and less vinegar. That was good advice.

But I haven't been able to put my finger on what is being pointed at and then, as reliable as Old Faithful, I got, "It's your cast of mind."

Cast of mind. Chrikey, I wish I'd thought of that myself. Thank you, inspiring angel. (1)

Cast of mind. Doesn't that say it all?

A cast - we pour the plaster into the mould and it sets. We want it to set forever. If it does we've disposed of the matter and can move on.

However gradually we become "set in our ways."

This is no different than me saying how the twig is bent, the tree inclines. (Vasanas or core issues.) (2)

We then forget about the mould we've cast. It becomes part of the background of obviousness, to use Werner Erhard's insightful words.

Kat was pointing at my cast of mind. And I do see it now. I *am* more vinegary than sweet. I'm a warrior more than a diplomat. I know I need to abandon it at some point. But scrapping for me is like a fix. Chrikey, I like to fight.

I just flashed on me and so many not-fights during karate times. Other people would trade words. I'd say, hey, let's cut to the chase. No, no, come on. Let's fight. And people would immediately back away.

Cast of mind. My Dad used to say I had a chip on my shoulder. Well, yah. A survivor of an endless cycle of abuse. Yah.

Belligerent, looking for a fight, there, where the action is. I used to think of myself as a global policeman.

I wasn't able to do much when I was a young child but I have enough energy for the matter now that I could clean the world.

And all of this has to go....

What do we do with a cast of mind when it ceases to be useful and becomes counter-productive?

We break the mould.

We can do it ourselves or we can allow the forces of karma to do it.

If the latter, we return to the same unlearned lesson lifetime after lifetime until our collective lifetimes look like a Nautilus shell. If we were to see our lives face on, as I did in my 1987 vision, they'd look like this: (3)



Always returning to the same unlearned lessons, lifetime after lifetime.

Or we can break the mould.

What is my cast of mind? Grand motif? (4) Always-already listening?

How do I break the mould?

Footnotes

(1) Archangel Michael: Know that I am right next to you. Sometimes I am typing, sometimes I am moving your pen, always I am whispering in your ear. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Nov. 21, 2012.)

(2) See [Vasanas: Preparing For Ascension by Clearing Old Issues](https://goldenageofgaia.com/wp-content/uploads/2021/07/Vasanas-Preparing-for-Ascension-R3.pdf) at <https://goldenageofgaia.com/wp-content/uploads/2021/07/Vasanas-Preparing-for-Ascension-R3.pdf>

(3) For a synopsis of that vision, see “The Purpose of Life is Enlightenment – Ch. 13 – Epilogue” in [The Purpose of Life is Enlightenment](http://goldenageofgaia.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf) at <http://goldenageofgaia.com/wp-content/uploads/2011/08/Purpose-of-Life-is-Enlightenment.pdf>

(4) "My grand motif is: 'You can't trust anyone.'" It's also my always-already listening. See "The Grand Motif," October 13, 2019, at <https://goldenageofgaia.com/2019/10/13/the-grand-motif/>

⌘ A Vasana Erupts ⌘

Grinding Away in the Rut of a Vasana

Feb. 21, 2013

<https://goldenageofgaia.com/2013/02/21/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 constructed a database 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 greet about release from such conditions?

The Build-Up of Dissonance Triggers a Vasana

Dec. 28, 2020

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



Credit: 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 an 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 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.

A Vasana Erupts

July 22, 2012

<https://goldenageofgaia.com/2012/07/22/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/>

Inelia Benz: Anger – Why It is Important to Process It

May 25, 2011

<https://goldenageofgaia.com/2011/05/25/inelia-benz-anger-why-it-is-important-to-process-it/>



[Anger – why it is important to process it.](#)

Inelia Benz, Ascension 101, [October 2010](#)

<https://ascension101.com/ascension-information/32-october-2010/102-anger-why-it-is-important-to-process-it.html>

Many of us are reluctant to process, or release, anger. This is because it is such a powerful source of defensive energy that we think that if we lose it, we will no longer be able to defend ourselves or others. And it has been used successfully to get people out of depression or abusive relationships, so it must be good, right?



Hit graphic to watch video

Anger really is one step above [fear](#). It is an overtone of the fear energy, which is what darkness is built on. It is, in fact, very destructive both for us and those around us.

So there are two things we have to come to terms with, one is that if we remove anger we will not become vulnerable, and the second one is that we do not need anger to act on our convictions.

Many times it is anger that will propel us to do something to stop a war, for example. And often it is only anger which those who try to bully us or step on our toes really hear and understand, and thus stop what they are doing. And this is a good thing. But once we are empowered, we don't need anger to do these things, as we have better tools.

Anger can lead us to lose our temper. And when we lose our temper we can hurt others in emotional, psychological and physical ways.

“The verb *temper* was borrowed into Old English from Latin *temperare* ‘mix, blend’. This seems originally to have meant ‘mix in due proportion’” (word-origins.com)

We lose our due proportion, our balance.

From a young age we are taught to control our temper. To subdue and suppress our anger. This is also negative. Part of becoming free, is to recognize and express our anger at our life, lot, situation and people who have harmed us or rejected us.

But the emotion, like [fear](#), is destructive. If it is oppressed, it has a hold of us and can burst out at a any moment.

In Ascension, it keeps us firmly in a lower vibration.

And this is a very interesting point. Many people have asked me how to increase their perception of their guides, higher self, angels, or how to communicate with other dimensional light beings, or aliens. We have so many ways to explain this phenomenon. But the question is the same. How do we increase our perception of them, how do we make it easier for them to contact us. Well, there are two fundamental blocks that stops these beings from coming near us, one is [FEAR](#), and the second is ANGER.

Yup, it takes more than psychic ability to contact these beings. They still do get through of course, through dreams, synchronicity and other methods, but it is difficult for them and for us. A highly psychic person can indeed contact these beings easily, but just imagine what he or she could do without any of these blocks on the way? For one, they would not be pestered, fooled, or made ill by negative beings.

I have dedicated a huge portion of this website to disseminating the importance of [processing fear](#). And it still is the most important mission here on Earth, to get as many people as possible to start and successfully process their fear.

And now comes the second phase, that of processing anger.

So, if you are game, please do an anger processing method. The one I use is very simple and identical to that for processing fear:

Breathe deeply three times

Close your eyes

Scan your body for anger

Once you find it in your body, observe it.

Do not analyze, give it reasons, validations or memories, simply observe it.

Now, let it grow, let it get huge, bigger than the house you are in, the world, let's see if it can get as big as the universe.

Allow any memories, words, situations or pictures to express and release, if one sticks, making you emotional, simply say, "thank you memory/vision/word/emotion"

Then, fill the anger with love and light.

Rinse and repeat.

[Here is the fear processing exercise I use.](#)

It might take a while, days, weeks, or even months, but no worries, continue doing this for as long as it takes. Every session counts not just for you, but for the entire human collective.

Sometimes the anger will turn to fear, sometimes to pain, but continue, simply welcome the new manifestation and finish the process.

Processing the Sleeping Volcano and Moving On

December 3, 2010

<https://goldenageofgaia.com/2010/12/03/processing-the-sleeping-volcano-and-moving-on/>



Each time a vasana (or sleeping volcano) goes off, I learn a little more about the process of clearing.

The disappointment I felt yesterday when NASA scientists joked about extraterrestrials in their interview when ETs surround our planet and are about to change the course of human history triggered a vasana.

Were I unaware of how the process worked, I would probably rail on and on about NASA and make it the new bogeyman.

But I know how vasanas work. This one is connected to other disappointments in my life and connected by the common thread of disappointment itself. The largest upset in this connection was the discovery in 2000 that my own spiritual teacher of 25 years was a child molester.

But before that was a spiritual teacher that I worked for at a school for children sent by the state for rehabilitation. That teacher was sleeping with the female students who were trapped at his school by court order.

And before that lay one teacher after another who had in some way violated a trust – beating students, demanding money from them, spreading AIDS among them, on and on the thread went.

Back I went through high school encounters with teachers, vice-principals and principals who had, according to me, disappointed me. Back I went until reaching again, not surprisingly, my father.

And with that the vasana stopped.

This Werner Erhard would have called “sourcing” the vasana – he actually would have called it a “record.”

I am returned to peace again and NASA will not become a constant theme of these pages. Moreover, the rightful contours of what just happened are visible now. I’ve stopped my forward motion, saved myself from becoming more of a reactivation machine, and saved you hearing endlessly about this issue. I’m “returned to Self.”

And of course reactivation is only going to happen more and more commonly in the weeks and months ahead. So if I fool myself that any one incident I face is the source of my upset, rather than a string of earlier, similar incidents, then I become more and more self-righteous and more and more imprisoned in my vasanas.

This way I get to complete each incident and move on without being trapped in the quicksand of my reactivity.

OK, enough said. Time to pick up where we left off. NASA does not become a new focal point and I do not become more sclerotic.

Volcano of Anger or Volcano of Love? – Part 1/2

December 7, 2022

<https://goldenageofgaia.com/2022/12/07/volcano-of-anger-or-volcano-of-love-part-1-2/>



Credit: Pixar: A Lava Story

We often speak about volcanic eruptions of anger when a vasana or core issue is triggered. (1)

But a volcanic eruption of ambrosia, nectar of the gods - higher-dimensional love?

Until now I'd associated all volcanoes with undesirability because they connoted extreme conditions. We wanted to be in the center, right?

But Archangel Michael depicted higher-dimensional love as a volcano. And Mary Magdalene implied as much. Here's Michael:

Archangel Michael: So what you do when you bring the love up and out, when you begin to send, to share, it is as if you have in fact activated what we call the wellspring. The visual you may think of is the volcano.

It is not that you empty out. It is that you discover that that wellspring is SO full and overflowing that it is a steady stream. That steady stream does not ever, ever (think of what I say!)... it never has to cease!

The feeling, the experience - because it is so much more than a feeling - the knowingness is actually very simple. It is love. In that, there are the elements of joy, of peace, of calm, of serenity...of simply being. (2)

A feeling happens inside our body - a headache, a stomach ache, a chest swollen with pride. It's localized. But we're immersed in a higher-dimensional divine state like love. And what we're immersed in is beyond description.

What Linda Dillon's Council of Love has called the "tsunami of love," others the river of love, etc., is like what Michael described. After Ascension it'll never cease; before Ascension, it usually does. We have an experience of the volcano of love and then it fades over time as mine did in 2015 and again in 2018. (3)

Here's Mary Magdalene:

"Do you realize that this tool of Love can be wielded with utter power and abandon, knowing that with every swipe of it, you become more whole, more entrenched in your divine nature — more whole within all your aspects, and more capable of absorbing and integrating all parts and aspects of you, multidimensionally, as well as with all aspects of Christ Consciousness/God Consciousness?" (4)

I love that! "Utter power and abandon!" "Each swipe!" OK, I'm a believer!

Christ Consciousness is Seventh-Dimensional. What Mary means by "God Consciousness" I can only guess. Perhaps the Transcendental; perhaps even the Absolute.

A "tsunami" of love describes what I experienced. It peaked when all became an Ocean of Love. The river returned to the Sea. (5) And then after a time that experience faded.

This heart opening apparently awaits all of us at a near time not of our knowing ... ok, ok ... soon.

(Concluded in Part 2, below.)

Footnotes

(1) On the whole subject of vasanas or core issues, see *Vasanas: Preparing For Ascension by Clearing Old Issues* at <https://goldenageofgaia.com/wp-content/uploads/2021/07/Vasanas-Preparing-for-Ascension-R13.pdf>

(2) “Activating the Wellspring – Part 1/2,” March 14, 2015, at <https://goldenageofgaia.com/2015/03/14/activating-the-wellspring-part-1-2/>.

(3) As it has in every spiritual experience I've had [I used to name them], including the 1987 vision of the purpose of life, the Flame in the Heart (first experience of love in the heart), Porteau Cove (mental backflip into consciousness of the Self), the Silver Bullet (certain knowledge that I, like everyone else, was God), etc.

The two events referred to happened on March 13, 2015 (the heart opening) and Sept. 18, 2018 (the sight of the Self), respectively.

See *An Ascension Ethnography* at <https://goldenageofgaia.com/wp-content/uploads/2021/07/An-Ascension-Ethnography-5.pdf> for a chronological record of my spiritual experiences and conclusions since starting the blog.

(4) "Mary Magdalene via Fran Zepeda: You Are Pure Divine Love," November 14, 2015, at <http://goldenageofgaia.com/2015/11/14/mary-magdalene-via-fran-zepeda-pure-divine-love/>

(5) See *An Ascension Ethnography*, pp. 146-52 and 495-502.

(6) Letter from Aswini Kumar Dutta to “M,” with reminiscences of PR in Nikhilananda, Swami, trans. *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 1025. [Hereafter PR in GSR.]

(7) PR in Swami Chetanananda, ed. and trans. *Ramakrishna as We Saw Him*. St Louis: Vedanta Society of St. Louis, 1990, 14-15.

(8) PR in GSR, 108.

(9) *Ibid.*, 220.

(10) Ibid., 118.

(11) Ibid., 118.

(12) Ibid., 119.

(13) Ibid., 119.

Volcano of Anger or Volcano of Love? – Part 2/2

December 7, 2022

<https://goldenageofgaia.com/2022/12/07/volcano-of-anger-or-volcano-of-love-part-2-2/>



Sri Ramakrishna divinely inebriated

(Concluded from Part 1, above.)

We're probably familiar with the phrase "drunk on God." Divine Inebriation would have been a rare sight for the sages, but more common then than today.

I don't think it's going to be unfamiliar to us much longer. Certainly the ascended state itself could be compared to divine inebriation.

Let's look at what the avatar Sri Ramakrishna had to say about that state. Perhaps our recollection of what he said will be triggered during the Ascension process – when we're deliriously happy at experiencing transformative love.

He tells us householders that it would be unfitting for us to set course for being divinely inebriated:

“Since you are going to lead a householder’s life, ... you cannot, ... like Sukadeva, be so inebriated with the thought of God that you will lie naked and unconscious.” (1)

We’re lightworkers. It’s not useful for us to sit absorbed in bliss and divine inebriation so he has a point there for this generation too.

Much of Paramahansa Ramakrishna’s life, he was in samadhi, drunk with love for God – a state known as *prema bhakti*.

“An ordinary man couldn’t have borne a quarter of that tremendous fervour; it would have burnt him up. I had no sleep at all for six long years. My eyes lost the power of winking. I stood in front of a mirror and tried to close my eyelids with my finger – and I couldn’t!

“I got frightened and said to Mother: ‘Mother, is that what happens to those who call on you? I surrendered myself to you, and you gave me this terrible disease!’ I used to shed tears – but then, suddenly, I’d be filled with ecstasy [Twelfth Dimensional]. I saw that my body didn’t matter – it was of no importance, a mere trifle. Mother appeared to me and comforted me and freed me from my fear.” (2)

This is the same Mother, I remind this generation, who spoke with us on *Heavenly Blessings* and *An Hour with an Angel!*

Just take that in: Sri Ramakrishna went through arduous spiritual training to see and talk to the Mother. You and I did so by simply tuning in on our computers.

Having been through inebriation for so many years, the sage of Dakshineswar could speak authoritatively on it: “Some people think that by thinking of God too much the mind becomes deranged; but that is not true,” he tells us. (3)

“One attains that madness by meditating on God. Haven’t you heard of love-madness and knowledge-madness?” he asks. (4)

“Krishnakishore ... too passed through a God-intoxicated state, when he would repeat only the word ‘Om’ and shut himself up alone in his room. His relatives thought he was actually mad, and called in a physician. Ram Kaviraj of Natagore came to see him. Krishnakishore said to the physician, ‘Cure me, sir, of my malady, if you please, but not of my ‘Om.’” (5)

God-intoxication made Sri Ramakrishna no respecter of persons, titles, wealth, etc.

“In that state of God-intoxication I used to speak out my mind to all. I was no respecter of person. Even to men of position I was not afraid to speak the truth.” (6)

“One day, in that state of divine intoxication, I went to the bathing-ghat on the Ganges at Baranagore. There I saw Jaya Mukherji repeating the name of God; but his mind was on something else. I went up and slapped him twice on the cheeks. At one time Rani Rasmani was staying in the temple garden. She came to the shrine of the Divine Mother, as she frequently did when I worshipped Kali, and asked me to sing a song or two.

“On this occasion, while I was singing, I noticed she was sorting flowers for worship absent-mindedly. At once I slapped her on the cheeks. She became quite embarrassed and sat there with folded hands. After praying to the Divine Mother for some time with great yearning, I was able to shake off this habit.” (7)

All one wants to talk about is God or divine matters.

“When one gets into such a state of mind, one doesn’t enjoy any conversation but that about God. I used to weep when I heard people talk about worldly matters.” (8)

Extreme? I’m not so sure.

Remember the basic spiritual movement was to detach from the world and attach to God. If one is genuinely fervent in one’s attachment to and love for God, is that extreme?

Ascension wasn’t much mentioned in Sri Ramakrishna’s time (mid- to late-nineteenth century). He called it vijnana but spoke about it very seldom. What he

did more often was to relate his experience, such as seeing people as light-filled parchment skin stretched over bamboo skeletons or talking to the Mother in the form of a young girl.

What seemed then like a mystical event of the rarest kind (vijnana, Ascension) is something our whole planet will soon be preparing for.

The times have changed and we may well find ourselves, one day, divinely inebriated.

Maybe it's good that the Mother wants GAOG to live by donations. It probably keeps our feet on the ground!



Payton's Volcano of Love. Thank you, Payton

Footnotes

(1) Letter from Aswini Kumar Dutta to "M," with reminiscences of Paramahansa Ramakrishna (PR) in Nikhilananda, Swami, trans. *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 1025. [Hereafter PR in GSR.]

(2) PR in Swami Chetanananda, ed. and trans. *Ramakrishna as We Saw Him*. St Louis: Vedanta Society of St. Louis, 1990, 14-15.

(3) PR in GSR, 108.

(4) Ibid., 220.

(5) Ibid., 118.

(6) Ibid., 118.

(7) Ibid., 119.

(8) Ibid., 119.

Vasanas are Magnified

April 7, 2022

<https://goldenageofgaia.com/2022/04/07/vasanas-are-magnified/>



When I remember the experience of the power surge that I had in 2013, (1) and reflect on it, I see that what we regard as moods or attitudes are, in point of fact, when seen from a higher vantage point, walls or barriers that channel our behavior.

I wouldn't have seen this unless my vasanas had been magnified. Exaggerated in that way, everything usually unnoticed became clear.

What was before simply a disapproving look became a grimace of hatred, with a menacing roar thrown in. It was demonic. I'm still shocked to this day by what I saw then.

I could see how the basis of my action was to control others, to have them quickly do what it was I wanted them to do – chop, chop!

I also see that, if I'm serious about cleansing, I even need to experience through and let go of my very moods and attitudes. I'd never have reached such a conclusion without this experience. The situation would have been invisible to me.

I see no end in sight to the process of purification – all the way back to the One Pure Being.

But to be open to purification and yet not see what needs to be purified, to need a powerful experience to jackhammer me awake to the next level of cleansing has been humbling. So much for how far down the road I see. So much for intellectual manipulations like the self-serving bias. This experience went way deeper than that, way below.

My very moods and leanings, preferences and likes are shaping my future actions in ways that go on below awareness, without scrutiny or questioning. I'm programming myself, on top of everyone else who wants to program me.

All of this has me taken aback and humbled me. It's shown me that there's so much further to go.

Footnotes

(1) See "More Power Than is Manageable – Part 1/2," April 5, 2022, at <https://goldenageofgaia.com/?p=334413> and "More Power Than is Manageable – Part 2/2," April 6, 2022, at <https://goldenageofgaia.com/?p=334420>

Wealth Can Magnify Our Vasanas

April 6, 2021

<https://goldenageofgaia.com/2021/04/06/wealth-can-magnify-our-vasanas/>



"A guy in a diner"

I was saying earlier that wealth can magnify one's sense of entitlement, one's resolve that "I won't take this anymore."

In the worst case scenario, the inner Hitler emerges and we become a little - or a large - dictator.

Events are conspiring - and I won't name names because people have a right to their privacy - to mirror back to me my own sense of entitlement.

Gawd, is it painful to see oneself as one is. My sense of entitlement hit a dead-end road recently by virtue of my having been in a very sattvic (Hindu term for "pure") setting.

My ways of being stood out starkly visible. So here we go. Another vasana (or core issue), right?

I've never found myself able to process a vasana if it hasn't already been triggered. That may be just me.

But this one's up! Time for me to process it. Let's take a look.

Oh my gawd. This vasana goes all the way back to me as a very young child, the runt of the litter. Never being listened to. Developing strategies to be listened to, like complaining.

That's the first way the twig was bent and the tree inclined.

Over the years, I add to this a second strategy of "being right" and top it off with a third strategy, developing a robust sense of entitlement (no one's going to mess with me).

All of this is going on at a subconscious level, but it's all now rising to the surface like lava, that pushes surface rock away.

Wealth can magnify our vasanas. I'm sure of it. I've seen it in others. I can't warn us enough.

If I don't complete this vasana before I become the CEO of a large group of companies, I risk becoming a dictatorial braggart. A guy in a diner, Werner used to say, a blowhard, like the guy in the rocking chair (above).

It's up to experience and realization. A sense of entitlement is a dead-end road. Time to get off it.

I don't know what comes next. Just time to stop. I suspect that, in the end, it'll turn out that there's nothing more to do than that.

One final note, however, before I go. Notice that this experience and realization all happened because I entered a setting more sattwic or pure than the one I currently inhabit. And look at the discomfort that that brought on.

Now picture me entering the Fifth Dimension, and how much purer those beings are. I'd implode from seeing my own pretensions. I'd go through the spiritual equivalent of the bends and have to decompress.

The manner in which our vasanas are being revealed right now (everything hid shall be known) reflects the rising love energies. It shows how necessary it is for us to be prepared - but gradually - for the more refined life of the higher energetic planes, ahead of us, if we want to avoid discomfort and pain.

It isn't that someone's keeping something from us. Our bodies and minds - and most of us don't even know what's really happening - require us as a species to make the transition slowly.

I just got an experience of rapid decompression and it was just about as uncomfortable as I think I could bear. And I already know to expect my vasanas to be in my face. I know what's happening. Doesn't matter: Pretense is pretense.

Imagine the depression of a person whose vasana was triggered but they had no idea why they were feeling the way they did (say, humiliated and dismayed), what they were feeling, what it all meant, etc.

And yet the rising love energies are squeezing every last issue, resentment, judgement, etc., out of us, like a lump of dough. I will prepare you for God's oven, an offering for God's table.

I am in the oven. I'm tempted to say we are in the oven.

I invoke the universal law and Sanat Kumara to take this sense of entitlement from me.

⌘ Processing a Vasana ⌘

How to Handle Unwanted Feelings: The Upset Clearing Process

December 29, 2018

<https://goldenageofgaia.com/2018/12/29/how-to-handle-unwanted-feelings-the-upset-clearing-process-2/>.



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

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

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

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

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

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

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

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

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

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

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

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

The Upset Clearing Process

1. Name or Describe the Upset

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

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

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

2. Identify the Accompanying Feeling

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

3. Locate the Earlier, Similar Incident

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

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

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

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

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

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



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

the case. Moreover, the galactics will assist us to release our unfinished business; I'm sure of it.

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

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

General Principles of Working with Our Resistance Patterns during Ascension

Dec. 16, 2012

<https://goldenageofgaia.com/2012/12/16/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 vasanas) 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 vasanas), 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.

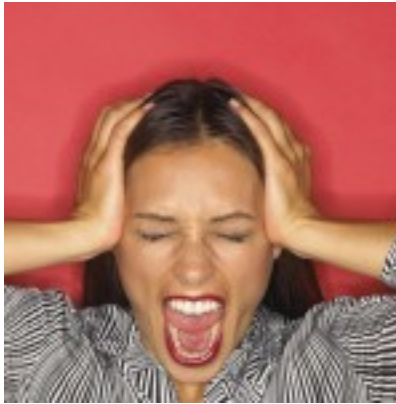
Perhaps I should stop here because I realize this process is counter-intuitive and I don't want to overload us in the retelling of it.

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.

The Fundamental Reorientation that Sourcing a Vasana Involves

October 2, 2011

<https://goldenageofgaia.com/2011/10/02/the-fundamental-reorientation-that-sourcing-a-vasana-involves/>



A vasana

I've been discussing vasanas for some years now, but it's unusual that I've ever been engaged on the subject. And that engagement is inviting me to refine some aspects of the discussion, which I welcome.

A vasana is an upset or piece of unfinished business formed in the distant past which shapes our behavior in the present, exists like a sleeping volcano, and only goes off when triggered.

Why it's so important to discuss the subject is that, as the energies rise on the planet and expose our unfinished business, we need to have a way of ridding ourselves of that old baggage. Moreover, as we approach the New Age, we need a conflict-free way of handling matters which in the past have always led to troubled relations for us.



Another vasana

As a society we're used to blaming others for the way we feel. One of the most common of utterances is “you made me feel X.” Our vasanas are more often what “make us feel X.” And these were formed most often in early childhood.

They were formed at a time when we were impressionable and not well able to reason and experience. Something traumatic happened and, with the impressionability of the young, we failed to see the larger picture or felt unable to handle the experience and shut down. Now we resist going back into circumstances that resemble the original situation and allow this incompleting experience to determine how we respond to situations in the present.

The point of my writing this today is to reinforce the knowledge that deciding to “source” a vasana, to “flatten” it, is fundamentally different from saying and seeing that this person I am looking at in the present moment is the source of my upset.

You can source a vasana or you can “blame” the person in the present but each of these choices represents a fundamentally different and mutually-exclusive option. The one is the alternative to the other.



Yep! Another!

My brother, who is a psychotherapist, often says: “We are seldom upset for the reason we think we are.” Yes, we think our "reasons" for the upset are anchored in the present. But the real reason for our upset is usually anchored in the past.

It does happen on a rare occasion that a vasana is formed late in life. But the great majority of them are formed when we were young children. Keep in mind that it's our vasanas that skew our behavior. Thus, the greatest possibility is that the vasana affecting us now was created long, long before we met our current spouses or had our children.

I'm not saying that there may not be something "out" between us and our intimates. I'm saying more that, if we want to "source" a vasana, it's usually to be found in much earlier situations than our present relationships.

To illustrate, yesterday I was in a disagreement with another lightworker. I could have directed myself to the other lightworker, but I took the alternative, which was to direct myself to my vasana. Having handled my vasana, I see that I really have no work to do with the other lightworker.

By agreeing to source a vasana using the process I outlined in other articles, (1) we agree to turn our face from our present intimates and look inward for the source of our upset.

My fondest hope, of course, is that in the middle of you shouting at your spouse, you may suddenly find yourself saying: "Oh, my heavens, can this be what Steve meant by a vasana?" Yes, that's it. That's a vasana. And my further hope is that, at that point, you go off by yourself, sit down, ask yourself what feeling you're feeling, ask yourself what earlier, similar incident that feeling originates in, get the original incident, and process the vasana at the heart of it.

As the energies rise on the planet, more and more disturbing and uncomfortable conditions and feelings are arising. These must be flattened using the procedure I've outlined elsewhere. (1)

As well, we're heading into a New Age and need a new approach to resolving conflicts. Sourcing our vasanas is one element of that new approach. It reduces the chances of conflict and centers the responsibility for our feelings in us.

That's why I'm discussing it at this point in time. This way of handling conflict assumes greater and greater importance as we move toward the New Age.

Jeshua: The Third Way

Jan. 26, 2014

<https://goldenageofgaia.com/2014/01/26/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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www.jeshua.net

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

September 17, 2010

<https://goldenageofgaia.com/2010/09/17/ok-i-feel-upset-oh-great/>



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 the vasana.

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

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 will probably face in our lives are just ahead of us – disclosure, first contact, moving from duality to unity, 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 the upset.

The upset is that I'm separating from something, which is as yet poorly defined, and feelings are arising in time over the process of separation. The nearest I can come to describing what "it" is is this: My mail program has several folders and one of them is called "Alternative Press." I already have stopped reading the mainstream media and watching most TV. My entire lifeline with the world beyond the 2012 Scenario lies in reading the emails that come in to that one folder.

They come from Truthout, Alternet, Common Dreams, Information Clearing House, Global Research, and other alternative news outlets. They mostly are pointing to the criminal or corrupt activities of the cabal and its supporters.

There is nothing in any of their reports that points to any knowledge of the 2012 scenario and I've felt more and more disconnected from them over time. At last I've decided that I need to let go of these non-2012-related analyses. I feel confident enough in the 2012 scenario not to need to follow the world's news, even when reported from the alternative side of the good-and-evil fence.

However, walking away from that folder is what has produced this upset. That's as much as I know about the situation going in: I know I'm upset; I know it relates to the news articles that end up in that folder; and that's all I know.

Now I want to walk through the steps involved in the process I call “be with and observe.”

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

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

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

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

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

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

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

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

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

Believe it or not, the earlier, similar incident that arises for me is the increasing separation I felt from my first wife, many, many years ago, which eventually led to separation and then 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 in our old home in Ottawa, Ontario.

That this is the earlier, similar incident at play here is completely unexpected and I could not have arrived at a sense that this was an issue if I had approached the matter logically or rationally. But it is the mind-picture that my mind tossed up to me when I asked it “What earlier, similar incident is at play here?”

I have no idea at this moment how the situation of Julia Roberts writing an email would bring up reminders of my first marriage. And 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 my first marriage to see if that memory is the one that is Reactivating me.

Since I saw myself in the living room of my Ottawa home, I’ll go there in my mind. I see myself talking to my best friend from Vancouver. He was asking me some pretty intimate questions about my marriage, which was not doing so well at the time. Little did I know then that he was also sleeping with my wife. Oh, how foolish – and irritable – I felt afterwards when I found out. So irritability is the connecting link and brought that picture up.

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

OK, some of the irritability left so by trying the situation 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.**

It does not fully release me so let me try again.

So I ask my mind again to shoot up a picture of the 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. And here I flash on another reason why the breakup of my first marriage came up for me – because it too was an identity. That identity crumbled. And in my turning my back on “international affairs” now, I was again crashing an identity and a deeper and earlier-formed identity than even my first marriage was.

OK, so what I’m facing right now is the collapse of an identity. Yes, I feel increased release. Yes, this is definitely what is happening. Turning my back on current-affairs journalism which is not connected to the 2012 scenario shows up for my like crashing an early-formed identity.

- **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. Now the upset is draining away from me and I’m quickly feeling “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 or having a galactic extend a blue hand towards us for a handshake, with bulbous fingertips and a cold touch.

Surrender to the upset, feel it, name the feeling, allow the mind to shoot up the “earlier similar,” try it on for size, and watch the upset drain away. If you cannot 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, embarrassed, bow out of the situation, etc.

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

Julia Roberts sitting down at her laptop reminded me of me sitting down at my computer as I'm doing now, writing you. When reminded of this work, I flash on feeling a loss of identity connected with my decision to withdraw from reporting news that has no explicit connection to the 2012 scenario.

I've been an international-affairs aficionado since my late teens. But now that identity has become too small for me. I feel confined.

Just as I left academia in the 1970s when the empirical-materialist paradigm at its base proved too confining, and enlightenment intensives when their paradigm became too small, so I'm now leaving international-affairs commentary generally until its paradigm embraces the galactic factor and Ascension.

OOOOKKKKK. Now I feel fine again. Restored to feelings of bliss and joy. This upset was an interruption in well-being. I could have multiplied it and sent it back down into memory to rear its ugly head again some time in the future.

But instead I've "experienced it through." I may have flattened the vasana the upset gave rise to or I may have to experience the upset again some time in the future. If the latter, it will be far easier the second time. It will have lost some of its 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 will encounter in the months and years ahead.

OK, now down to some work on First Contact and perhaps another article later.

Please don't think somehow that I'm 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 fumble at 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, just as I've described here.

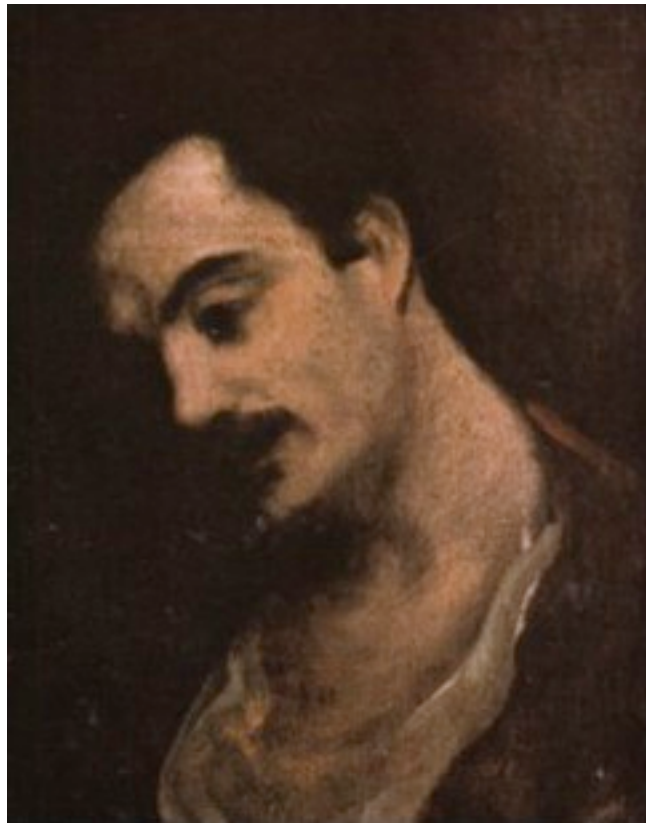
Footnote

- (1) “I Know I came Here to Communicate This” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/i-know-i-came-here-to-communicate-this/>

Entertaining the Counterintuitive

Oct. 14, 2013

<https://goldenageofgaia.com/2013/10/14/entertaining-the-counterintuitive/>



Kahlil Gibran could have been speaking of these times when he said:

Like sheaves of corn he gathers you unto himself.

He threshes you to make you naked.

He sifts you to free you from your husks.

He grinds you to whiteness.

He kneads you until you are pliant;

And then he assigns you to his sacred fire, that you may become sacred bread for God's sacred feast. (1)

One minute we're high as can be and the next minute we're stretched beyond belief. One minute we're full of energy and the next minute we can't stand on our feet. We're being kneaded like dough, or so it seems.

What's the purpose of it?

Well, I don't know the divine purpose of it, but I certainly can guess at some of the psychological purposes.

I've said on other occasions that our vasanas (reaction patterns) make up our constructed self. But the precipitate of our vasanas is what Wilhelm Reich called "character armor" and Eckhart Tolle called "the pain body." (2) We store our upsets in the body as bands of muscular tension (character armoring) and we also store pain in our etheric bodies. The aggregate consciousness of pain is the "pain body."

Holding the memories of our pain has several effects. Awareness varies, I believe, inversely with the level of tension in the body. The tension we feel from the memory of pain lowers our awareness.

Crying and laughing both release tension, as do bioenergetics, rebirthing, Rolfing, yoga, stretching, and many other practices. The tension that these practices release is often the really solidly-packed-in tension.

Relaxation also releases stress, which is one of the causes of tension, along with our belief systems or vasanas. Music, walks in nature, a hot drink, massage and other practices such as these relax us, lower stress levels, and heighten awareness.

Love, such as we've been feeling this past week as the Mother pours her clarity energy out to us, rids us of stress as well, but exposes the holding patterns in the body and therefore can raise vasanas to the surface in the same way that lowering the water in a river exposes rocks.

The raising of vasanas to the surface is not a sign of defeat. I think you've heard me say often: Oh, boy, here comes a vasana. Whoopee! I get a chance to complete it!

You cannot complete a vasana unless it's up so, when one is up, that's our big chance. Not to project it onto someone else, but to experience it through to completion, at which point it lifts.

Everyone has vasanas, even supposedly enlightened masters. Our vasanas aren't burned to a crisp until after sahaja samadhi, which lies perhaps a year out in front of us. We have a ways to go and you can rely on the energies to pull us like taffee until the preponderant part of our vasanas are gone. Whatever is left will be forgiven us by the Law of Grace. (3)

What to do?

There are many approaches to ridding ourselves of vasanas, or what Eckhart calls "strong emotional reactions." A whole portion of this blog is dedicated to exploring those paths. (4) But the very best way I know to complete a vasana is to paint it with awareness - what Eckhart calls "presence."

Remain aware of the vasana as it arises. Follow your breath if you need something to help you stay present (remain as presence) as the vasana moves through you. As I said the other day, awareness (or presence) is decidedly not neutral. Awareness is a divine solvent. Knots in consciousness cannot persist through simple, bare awareness.

Project them onto others and they grow. Resist them and they persist. But remain in bare awareness of them and they cannot remain. This too will pass and it does - most readily - in the face of bare awareness.

So much of what we need to do in the spiritual realm is counterintuitive. Our first impulse is to DO something. We push and lift and strain ourselves to accomplish useful work.

But the Divine does not move. The Divine is still. And the Divine is ultimate awareness. If we want to become men and women who move without moving, do without doing, then we need to rest in awareness.

We need to understand and accept that what applies in the Third-Dimensional world of matter is not ultimate and that things like awareness are much more powerful than what we think of as action.

Remember how the Divine Mother said in her interview on *An Hour with an Angel* that we could be a wayshower without leaving our bedroom? (5) Well, yes, because lightwork does not have to be active. We also serve who only stand and watch.

So whether we're in a chaotic node or bathed in delicious energies, we need to entertain the counterintuitive spiritual disciplines and cultivate such things as standing still, resting in simple awareness, accepting the tumultuous and just

observing it. We need to "be with" our upsets and listen to what our body tells us. And, above all, we need to relax and allow the knots in consciousness to lift from the solvent of bare awareness.

Footnotes

- (1) Excerpts from *The Prophet* by Khalil Gibran at http://www.selfdiscoveryportal.com/poetry_gibran.htm.
- (2) Wilhelm Reich, *Character Analysis*, at http://wilhelmreichtrust.org/character_analysis.pdf. Eckhart Tolle, "Living in Presence With Your Emotional Pain" at http://www.huffingtonpost.com/eckhart-tolle/living-in-presence-with-y_b_753114.html.
- (3) "With the end times rapidly drawing so near, may souls have elected to take on all remaining karmic experiences. For many it is therefore a hectic time, particularly at a personal level. When you ascend karma will have been cleared by you or 'written off' through the Law of Grace." (SaLuSa, Aug. 3, 2011 at http://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm.)
- (4) "On Processing Vasanas" at <http://goldenageofgaia.com/on-processing-vasanas/>.
- (5) "You can be a way-shower in your bedroom." ("The Divine Mother: The Role of Clarity" at <http://goldenageofgaia.com/spiritual-essays/the-nature-of-the-divine-mother/the-divine-mother-the-role-of-clarity/>.)

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.

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.)



Why do you keep saying that??!

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.

Let me turn from narrating the completion of the vasanas to a little of the theory behind it.



Alice in Wonderland is all about vasanas

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.

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/>

Soul Mining: Revealing the Self

November 7, 2016

<https://goldenageofgaia.com/2016/11/07/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

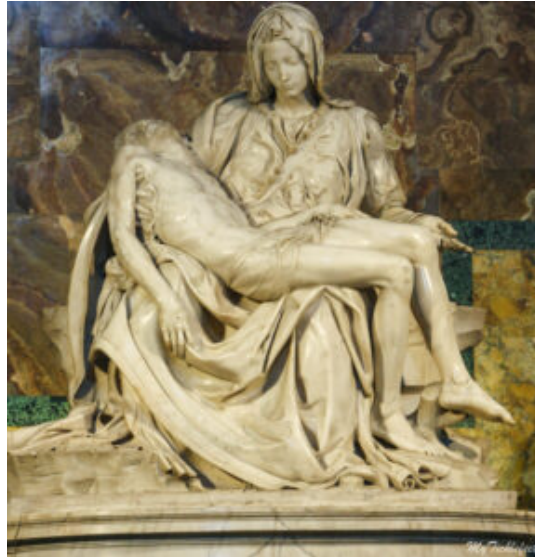
(1) Arcturian Group, July 20, 2014, at <http://www.onenessofall.com/2014-2.html>

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

Carving or Releasing a Form?

April 6, 2013

<https://goldenageofgaia.com/2023/04/06/carving-or-releasing-a-form/>



Michaelangelo's Pieta

Imagine you're a sculptor. Are you carving a form out of marble? Or are you releasing a form from the marble that obscures it?

If we were talking about spiritual unfoldment, would it not be the latter? The spirit is already in form. The spirit is "driving" the body, looking out through the eyes, operating the virtual-reality levers and switches that make the body go. (1)

I've experienced two of the qualities of that spirit or Self - purity and innocence. (2)

That experience is what is unreachable for us as long as the "form" is overlain by the rubble of our vasanas or core issues, old baggage, resentments, "past," whatever you wish to call it or them. The overburden obscures and impedes the already-existing spirit.

Release the vasanas one by one, like cutting away at the block of marble one chip at a time and we free or release the spirit inside to come forth, express itself, and be known. I call this process "emergence." (3)

I know that the Company of Heaven uses me as a test subject because they know I'll write about it. It's in my soul contract to write about it:

Divine Mother: You have said to me, "Mother, what if they forget? I will remind them. I will communicate with them through words, through my passion, through my heart, through my knowing. I will communicate the love to them."

This is your task. (4)

In the pursuit of that task, I've had help. The heart opening of March 13, 2015 for instance. (5)

What a vast conflagration that little fire started. I've been singing in the trees about love ever since then. Imagine what awaits us!

Chip by chip we release our divine form from the block of marble. Since we're lightworkers, chances are we don't go too far too fast or we'll remove ourselves from the game.

I believe I was listening to Sarah A'Ryana yesterday who said that the increased energies we're experiencing as of the Spring/Fall Equinox will not subside but will persist.

That fits with what the Mother has said: "I do not tend to start and stop what I send thee." (6)

The Mother has turned up the temperature of the water a mite. Unless we were watching for it, we probably hardly noticed.

One last croak but it'll be too late. Gradual Ascension will have become sudden.

Footnotes

(1) See *An Ascension Ethnography* at <https://goldenageofgaia.com/wp-content/uploads/2023/03/An-Ascension-Ethnography-8.pdf>, pp 479-491.

(2) I've experienced the spirit inside the body on two occasions: in the return from an out-of-body experience in 1977 and in what I believed to be a soul merge on June 6, 2021.

(3) See:

- *Emergence as a Path for Lightworkers* at <https://goldenageofgaia.com/wp-content/uploads/2023/01/Emergence-as-a-Path-for-Lightworkers-3.pdf> and
- *Lightworkers: Creating a World that Works for Everyone. Vol. 3: Emergence and Service* at <https://goldenageofgaia.com/wp-content/uploads/2023/01/Lightworkers-3-3-4.pdf>

(4) Divine Mother in a personal reading with Steve Beckow, April 30, 2019.

(5) What a lot of writing has resulted from a heart opening on March 13, 2015. In this regard see as well: *Our Enlightenment Partnership* at <https://goldenageofgaia.com/wp-content/uploads/2022/11/Our-Enlightenment-Partnership.pdf>

(6) “The Divine Mother Explains Ascension,” October 5, 2017, at <https://goldenageofgaia.com/2017/10/05/the-divine-mother-explains-ascension/>.

Getting Back to the Beginning

October 7, 2022

<https://goldenageofgaia.com/2022/10/07/getting-back-to-the-beginning/>



When I was lost in depression and dismay at Xenia Retreat Center, having watched segments of *Frazzeldrip* on *Dark Outpost*, a series I'd never seen before, I went into meditation in order to discover what the origin of the vasana or core issue was that I seemed to be sunk in.

I imagined I was going down a 100-floor elevator. But then a strange thing happened. We left the layer of existence in which the vasanas operated behind at maybe the 95th floor?

I was astounded to see that. We continued on beyond the vasanas. When I reached the ground floor, I immediately found myself flying and I flew to the end of the road, the bottom of my heart, the seat of the soul. And just as is written, there it was: the Self seated in the bottom of my heart.

But wait! My Self was not brighter than a hundred, thousand suns. It was rather luminescent. Still marvelously beautiful but not overwhelming. When I asked the

Mother about it later, she said she had dimmed it so I didn't go off and finish the job, abandoning my soul contract. (1)

What I did experience though were two of the divine qualities of the Self – purity and innocence.

This is the point of me retelling this story for the eighth or ninth time. The Self lies under the overburden of the vasanas.

If we were studying classical enlightenment texts, we'd be told that we're in the Purification stage of enlightenment. Purification, Concentration, Illumination. Sila, samadhi, panna.

When we get underneath our vasanas – by whatever means we do and Kathleen has a lot to say on this – we find that we are originally pure and innocent.

We don't have to earn our way back or exert effort. We're there already. We may want to cleanse ourselves of our reactive patterns (the vasanas). Doing that will reveal our original innocence and purity. But we'll never lose it. It is always already there.

When we cleanse ourselves of our vasanas, we get back to the beginning.

Pope Innocent III said: ““In our obsession with original sin, we too often forget original innocence.” (2) We completely forget it, convinced of the reality of the original lie that we're born in sin.

A great burden can be lifted off our shoulders when we see that, deep down, we are pure and innocent. Certainly I felt free and joyful in that experience.

There's no need to seek affirmation, acknowledgment, absolution. We are all of us, every one, pure and innocent. In my view, to really see that, to really know that is the best way to (1) forgive everyone, (2) to love all, and (3) to realize human unity.

Footnotes

(1) Divine Mother: 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.)

(2) At <http://franciscanseculars.com/francis-meets-pope-innocent-iii/>.

Going Down or Coming Up, Vasanas Feel the Same

Oct. 13, 2014

<https://goldenageofgaia.com/2014/10/13/going-down-or-coming-up-vasanas-feel-the-same/>

This statement from the Arcturian Group is significant and should not pass unnoticed:

"The [clearing] process is not always pleasant as you have discovered for many clearings are re-experienced as they come to the surface." (2)

They describe a puzzling situation. Here we are after so many years of clearing, things and still coming up and they feel as unpleasant as heck. What in the world is going on? We should feel clear by now.

We fail to distinguish between an upset that we project outwards or introject inwards, that adds to our stack of vasanas, and a vasana that's going off to be cleared and is cleared.

They feel the same. In both situations we feel crummy, hurt, pained, etc. We tend to wonder what if we're getting anywhere.

But indeed there is a difference.

In the first situation we're burying ourselves deeper and deeper in our upsets and unwanted conditions. In the second one, we're releasing our upsets and unwanted conditions. But to do that we need to re-experience those upsets and whether experiencing them and projecting them or re-experiencing them, and releasing them, we feel equally crummy and out of sorts.

Don't be fooled. If we re-experience them to completion and let them go, we might never be troubled by them again.

It's a hard birth, as the Arcturian Group says. But it's what we came to do and it'll soon be superseded by a state of equanimity and bliss.

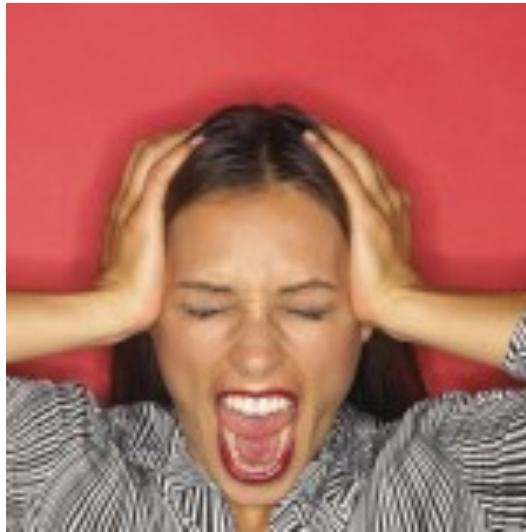
Hang on. We're on our way home now, never again to be prodigal children. The last act of the drama of the old Third Dimension is happening now.

Footnotes

(1) For a look at one way to clear a vasana, 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/>.

(2) The Arcturian Group, Sept. 29, 2014 at <https://www.onenessofall.com/>.

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/>

Clearing Old Issues

June 28, 2012

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/clearing-old-issues/>



We seem to be going through a tremendous amount of clearing at the present time. In my case I've been told that I'm clearing "ancient issues." I presume it's the same for others.

Clearing old issues has two sides to it. One is managing the sleeping volcanoes that periodically go off when old issues are triggered. The second is breaking free from the habits of mind which are the residue, the lava flows if you will, from past eruptions of sleeping volcanoes.

When we clear old issues or when we feel out of sorts generally, the danger is that we relate what's happening to present-day circumstances, when usually the cause is buried in long-past traumatic moments.

When we find ourselves imprisoned in old habit patterns, the danger is more that we continually repeat behavior that has never worked in the past and won't work now.

All three will have to go and all three can be handled in much the same way.

The trick is to stay away from associating all three of them with what's happening in the moment (unless of course we're in the throes of actually-traumatic circumstances now) and to maintain an observer's stance on them.

We can ask the mind to throw up an image of what's driving us, providing we take the first image it casts up for us. Or we can simply maintain an observer's stance and what is driving us will eventually make itself clear.

The Arcturians, speaking through Suzan Carrol (Suzanne Lie) referred to this mode of clearing third-dimensional patterns and habits in their message of Feb. 28, 2012.

“At first, you may not be aware that certain habitual actions and thoughts make you feel unhappy. However, if you continue to observe when you feel unhappy, you can begin to trace that feeling back to its source. For example, you may not know why you are feeling anxious for quite awhile, but you keep observing yourself. Then once day, you realize that a certain thought, that used to be unconscious and is now conscious, always makes you feel anxious.

“Therefore, you can begin to change that thought by trying to ‘catch yourself in the act.’

- At first it may take several days for you to realize that you are feeling anxious, because you have allowed yourself to think in a certain way.
- Then, with continued observation, you realize you are anxious because you just had that thought.
- Then, you have the “last time” experience, in which you can catch yourself in the NOW of having that thought. But, you cannot change it! This is very important, for you can clearly observe how the type of thinking makes you feel anxious.
- After you catch your self in the act, you can stop the thought just before you have it and transmute it into a higher frequency thought.
- Eventually, you will heal yourself of thinking in that fashion and suffer much less anxiety.

Based on my own experience, I'd say that we've entered a time when issues may be coming at us and habits laid bare faster and deeper so maintaining a stance of

observation on ourselves and remembering not to project our feelings and charges onto others may now be more important than it has ever been.

Meanwhile, when others project their feelings onto us, it's a good time for us to practice loving-kindness and forgiveness. There is no sense losing friends over what are transitory conditions beyond our control. Soon we'll be through these trying times and none of it will be shown to have any more substance or validity than anything else associated with Third Dimensionality.

Footnotes

(1) Suzanne Lie, "Releasing the Habit of Being Third-Dimensional," *Multidimensional News*, Feb. 28, 2012, at <https://tinyurl.com/6rvldma>

Clearing an Upset in the Moment

June 30, 2011

<https://goldenageofgaia.com/2011/06/30/clearing-an-upset-in-the-moment/>



I'm in an interesting place at the moment having stayed all day with this anomalous situation I'm in. I'm going to see if I can find an earlier similar upset that lies at the base of it and, if I can, to clear it in the moment.

It isn't often that I find myself facing an issue which is equally weighted on both sides of the question. With regard to email, I both want your participation through sending in article and video suggestions and I also don't want the overwhelming number of posts I get every day unrelated to suggestions. And the weight of wanting the one and not the other is evenly balanced.

What that means is that there is no clear way to resolve the issue, no clear side to come down on.

Since an upset is almost never centered in the present moment, but is almost always anchored in the past, I ask myself for an image of a time when I was upset

in a similar way. If I get the earlier similar incident, there's a good chance this upset, as an upset, will lift.

The first image that comes to mind (and the first image is usually the relevant one) is of me arguing with a former girlfriend. Let's call her "Ruth" (not her name). I cannot bring the issue back but we both felt incapable of letting go of the issue we each had with the other.

I remember calling the issue "nuclear" because we would both go ballistic if we didn't have our side of the issue acknowledged and attended to but there was no apparent arrangement we could make that would satisfy both of us.

I don't remember how it worked out but we did eventually split up.

Other more recent memories of similar, evenly-balanced, non-negotiable issues flood my mind as well now, but the great granddaddy of them all, the head vampire, was with Ruth.

And, oh look, I do feel an easing of this present issue when I locate the nuclear standoff between Ruth and me. Yes, yes, there is relief setting in. The truth *has* set me free.

In this Now moment, I feel the original issue fall away. What that says to me is that this present issue around email was anchored in that past issue with Ruth. Now the feeling of being in an evenly-weighted, nuclear standoff with myself is subsiding. What a welcome result. I'm processing this upset in real time here. I can feel the truth setting me free and myself relaxing, calming down.

Alright, in the space created by seeing what the issue is that's been driving me, how looks the problem now?

Well, I no longer feel distressed. The issue now seems manageable. That strange feeling of dread and super-anxiety has gone. Now it seems a simple matter of just stating what I want. In fact it seems super-simple. Only the unconscious connection to the earlier similar upset prevented me from seeing how simple the matter was.

Here's a trial statement of it.

I'm very happy to receive article and video suggestions and in fact receiving them makes my life very much easier than otherwise.

But I'm afraid I cannot manage my work and receive emails that ask me for my opinion on things, ask me to read a goodly amount of text for the sake of my comment on it, engage in a personal conversation, or things that are unrelated to the work.

There. That's it. Easy. I can't believe it was so difficult before, but the feeling of anxiety I felt was a leftover from the arguments with Ruth, not anything to do with life in the Now.

After all that agonizing, I get to see that I was experiencing a record. I was trapped in the playing and replaying of an old memory connected with a disagreement I had with a former girlfriend. So there we are, a demonstration in the moment of how to clear an upset. Once the upset cleared, the present-day issue itself was easy to state and resolve. Everything assumed its proper proportion.

The issue in the present was not what was causing me to be upset. The issue in the past was.

What is the key feature that links both upset and record? It's facing an issue that is equally weighted on both sides. I both want and don't want email. And I and Ruth each wanted something equally and were both unwilling to compromise or sacrifice what we wanted to satisfy the other. That equal weighting is what connected both present and past upsets.

This process, which I have called the "upset clearing process," that I just went through in a foreshortened fashion is exactly what I recommend to you to use to clear any upsets that come up for you in the process of clearing away any and all of the old business that Hilarion and Jesus have been discussing in their June 2011 messages. It really does work, as you can see.

OK, that's enough of playing around with that issue. Now back to work.

Dealing with Stored Emotional Trauma

First written: July 23, 2009. Revised: Aug. 9, 2010

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/dealing-with-stored-emotional-trauma/>



“Old business” will be surfacing in many of us prior to Ascension.

You will see the topic of clearing “stored emotional trauma” referred to in many messages now because the rising energies are revealing our “incompletions” to us and we have to deal with them.

I’d like to discuss a recent incident that well illustrated how to deal with it for me.

My own close encounter with a whale of an “incompletion” began Tuesday night when I attended a lecture on Christianity and Buddhism.

The lecturer was working with some cross-cultural notions, which we discussed in a roundtable setting (be here now, Self and No-Self).

Later he discussed Christ's teaching that "I am the way" and I postponed discussing his interpretation with him until after the lecture.

As we talked afterwards, people crowded in from behind and his attention was scattered. I found myself becoming irritated and my words reflected it. He broke off our chat to turn to the next person.

I walked away saying to myself that I had some serious unfinished business with academics, what Vipassana master S.N. Goenka called a "sleeping volcano" or "stored emotional trauma."

I told myself that, until I clear it up, I should stay away from academic settings. Notice that this was my "conclusion" from the incident and of course I had "reasons" to back it up. That is how we normally handle events like this.

But later remember this conclusion when you see how far from the actual truth it was.

At that point, I actually had no idea what my unfinished business was about.

The next two nights, nondualist master Adyashanti was in Vancouver and I attended his lectures. On the second night, as he was describing how the ego/mind functions, I suddenly began to feel waves of embarrassment.

Tuesday night, I had said to myself that I'd better process whatever had just come up and here I was, in the midst of Adya's lecture, processing it.

All that I knew was that I felt SOOOOO embarrassed. Oh, Gawd, what was happening?

Stop camera. Some people at this moment might begin to analyze: why am I feeling embarrassed? Others might identify with the feeling and remain buried in the middle of it or, worse, act it out. Some might even wonder what they did in recent events that caused them to feel so embarrassed.

None of the three are the way to go, as Adya mentioned in his talk. I simply allowed the experience to go on, while remaining an observer of it.

It went on for an hour. I continued to feel soooooo embarrassed minute by minute, with no idea what was occurring.

And this is how you may feel as well, as the energies rise and old issues surface.

Finally, what I was waiting for occurred. An image arose in my mind of where this piece of unfinished business originated.

How would I know the image was the true source of my stored emotional trauma? Because if it was, the image would cause all or part of the unwanted condition to lift. The truth would set me free.

I saw myself as a very young boy and everyone else in the family was talking. I was the youngest and no one was listening to me. No one was taking my comments seriously.

I saw that I feel embarrassed now when I have a conversation with someone and find their attention wandering because I say to myself: “How silly of me to have thought they were listening to me. No one listens to me. No one pays attention to me.”

How embarrassing that I forgot once again and ventured forth giving my opinion on the subject at hand! I should know better.

Seeing this, there was a shift in my experiencing. I was not completely set free, but it was now safe for me to try on the experience of embarrassment, to own it, to “embody” it, without being swept away by it. This would lead me to experience it even more fully.

If I had “identified” with it from the outset, I might have acted it out. I might have turned to my wife and said she had done something to embarrass me or looked into my recent past and said that that was the source of this feeling. Neither would be true.

Notice that the image of the young boy not being listened to had nothing to do with my earlier conclusion of an incompleteness with academics. The incident with the theologian was just an unwitting reminder of an earlier, similar incident (no one listening to me as a child) and triggered the sleeping volcano.

Adya described what I was going through as walking into the fire. Of course some of our clothes would catch on fire, but this fire dies away when we walk out the other end.

Usually an unwanted condition disappears when one sees the originating incident, but in this case it remained with me and I knew I had to remain in the fire and complete it.

My big brother was with me at the lecture and we jokingly interpreted the fact that buses came by with “Sorry. Not in Service” signs on because I was there and no one pays any attention to me.

The feeling was still with me when I went to bed but had left by morning.

This was a major piece of unfinished business and this is what you can expect to happen in the upcoming weeks.

“Act it out” and you will give the unfinished business fresh vitality. Try to change or resist it and it will persist.

But, if you experience it through to completion without projecting it outwards, just allowing it to be there, it will let go of or loosen its grip on you.

This is the process of slimming down for Ascension. This is completing the “stored emotional trauma” of our lives. This is healing the emotional scars in our bodies.

Expect incompletions to come up and don't be fooled by them.

If you remain in the experience of them, allowing the emotions to play without analyzing them, just feeling the fire, the originating incident will come to mind and the experience will complete itself, setting you free.

I predict that you will discover unknown depths of yourself once you free yourself of your stored emotional trauma.

Coralization

October 17, 2011

<https://goldenageofgaia.com/2011/10/17/coralization/>



Coralization at work

It occurs to me that, in all the time I've been speaking about vasanas, I haven't spoken about coralization.

It's very unlikely that any of us will have the time to become coralized and so this discussion has an aspect of being a little anachronistic, but perhaps an understanding of this side of things may help in gently pushing us towards processing our unfinished business.

I use the term "coralization" to refer to what happens to us when we don't reduce our stock of vasanas. If, when we're triggered, we act out, project onto others, or even beat ourselves up, we re-energize the original vasana, add a fresh layer to it, and reinforce its strength exactly as little coral organisms do when they attach to the main reef and add their bodies to the structure.

Other words that would work just as well would be petrify or concretize. In the case of both these words, something that was originally soft becomes hard. In the same manner, we too are originally soft and when we constantly add to our stock of vasanas by acting them out rather than processing them, we become hard.

Probably we've all seen cartoons of old fogeys, rocking in their chairs, and saying, "Oh, yes, I remember Jimmy Brown. He was that young feller who never knew when to...", etc. They're opinionated. They're reduced to their memories. Their minds have narrowed down. They simply wander in the grooves of memory.

In a certain sense, they've become sclerotic in the nerves and senses, arthritic in the mind. All these are metaphoric ways to try to convey the impact of our vasantas or "sleeping volcanoes" over long stretches of time.

I'm sure everyone has listened to AA Michael, Hilarion, Saul, Matthew, SaLuSa and numerous other masterful voices encourage us to reduce our mental and emotional baggage. They're telling us to, in my terms, source or flatten our vasantas. In terms of coralization, what is their point?

Well, from so many angles, the more supple we are in the times ahead, the better. If we are sclerotic or coralized, how are we going to flow with the new concepts that are going to be introduced soon? Sclerotic or coralized people don't like change. They're too set in their ways and beliefs and don't much want to change with the times. Like blood vessels that have become clogged with fat (or whatever blood vessels get clogged with), they let very little energizing, oxygenating blood through.

Coralized people tend to be needy people. They have chosen to shut down more and more of their faculties and become less and less whole, complete, integrated, balanced and so on. So they often opt for a partnership with others that is based on collusion, neediness, and opaqueness. They enter into hidden agreements to hide their own faults. They support each other in remaining incomplete and under-functioning, a recipe for disaster. This also won't serve us in the times ahead.

And finally, given that we are these ways when coralized, when the time comes that that tidal wave of love sweeps over us and calls on us to say "Yes!" coralized people may feel very uncomfortable, attached, and resistant. They conceivably might reach a threshold of pain and suffering and say "No!" They want an end to the discomfort they feel in the face of love and openness. They cannot or will not follow the process through to its end and so they may not come with us.

So there conceivably can be a lot at stake if we simply continue to project our upsets on to others and add and add to our existing stock of vasantas. On the other

side of the question, there is a lot to be gained from reducing our stock of vasanas. To go down, down, down through our stock, making vasana after vasana disappear, is to move ever closer to our original, childlike state, fit to enter the Kingdom of Heaven - which, by the way, we appear headed towards some time prior to the end of next year.

If anyone were to ask me, what's the single biggest thing I could do to make mine an easy passage, I would say (pretending that I could ignore "love" for the moment) reduce your stock of vasanas. Complete your old business. However you do. Doesn't matter how. Ho'oponopono, asking forgiveness, doing the "Work," however you do it.

But come to peace with your life, with others in your life, with your past and your future. Reach a point of completion and wholeness if at all possible. We already know that you don't need to reach a point of absolute wholeness. So there need be no franticness about it. But begin to move in the opposite direction from creating more new vasanas to reducing their number. I don't think you'll find any other investment of time and energy (except loving) that will pay a higher dividend.

Easy Ride or Bumpy Ride: Up to Us

July 27, 2011

<https://goldenageofgaia.com/2011/07/27/easy-ride-or-bumpy-ride-up-to-us/>



We are decent people

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

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

SaLuSa addressed the matter yesterday but the galactics and ascended masters have been speaking about it for more than a year now:

"The sands of time have nearly run out, and unlike when you prepare to go on vacation and sort out what you want to take with you, Ascension is quite the opposite. You are instead sorting out what you cannot take with you, but of course we do not mean physical objects. It comes down to any attachments that are of the lower vibrations, that cannot exist in the higher vibrations. As part of your life plan, you have arranged that they present themselves to you for cleansing.

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

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

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

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

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

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

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

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

Self-Righteously Indignant

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

or

Openly Explorative

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

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

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

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

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

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

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

Finally we'll fall apart in the face of the difficulty that keeping the mask on presents in a time of rising light and love energies.

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

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

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

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

Footnotes

(1) SaLuSa, July 26, 2011.

I Know I Came Here to Communicate This

Nov. 4, 2016

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/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've 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 wouldn't attack the other. I would not think that the situation in the present was what was upsetting me. I would have fallen quiet and gone inside and taken a look at how I felt and what memory could be causing it.

Notice how counter-intuitive this process is because, if you don't, chances are you'll revert to the normal, intuitive response of seeing the present-day incident as the source of the upset. The real sources lies not in the present day, but in the past and, more than likely, in the deep past. Chances are too that trying to think about it will not help. Asking the mind for the record and accepting the first thing that comes up will help.

So now, let's think of a few situations that might reactivate us. The Galactic Federation and the other space councils land. The first thing someone says to us is do we wish for a ride in his spaceship? We flash on that guy who said they want to take you away to Mars and use you as a slave. We freeze up.

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Or the galactics show up in force and blanket the sky, reminding us of Independence Day, scaring the heck out of all of us and we again freeze up.

Or SaLuSa comes on TV and tells us that all of us who have ever been members of an organized religion have been to a certain extent brain-washed and we immediately freeze up wanting to defend our religion.

Or Matthew comes on TV and says that the price of Ascension is giving up all our earthly possessions and we really want to keep our wedding ring.

I'm making these situations up and have no idea whether they are true situations or not. But I'm just trying to suggest how many times a day we stand to be reactivated after "lift-off."

I'll be reviewing this again and again from any angle I can because this is the way to handle all the upsets we'll experience once the main event begins.

- Stand in the face of it, without reacting.
- Observe what is happening to you internally.
- Ask yourself precisely when the upset started.
- Try to put a name to it – dismay, horror, indignation?
- Ask yourself what earlier, similar incident is in play here? Take the first thought you get.
- Try it on for size.
- Observe whether entertaining it as the cause of your upset brings release.
- If it does, enjoy the release. If it does not, try again.
- Keep going until all tension is gone.

This process involves, not trying to figure things out, but asking the mind to give us some clue – a picture, sentence, intuition – of the original incident. The mind is so constructed that it will faithfully mirror back that incident.

What can go wrong?

(1) You aren't quick enough to catch the flash. The mind mirrored it back in a flash, but, you weren't watching for it and so you missed it.

(2) Or you say, "Nah, that can't be it" and reject what the mind sends you. The flash disappears and you arrive at no insight into what it is that triggered you and say the process doesn't work.

(3) Or you don't actually take up what the mind sends you and try it on and so it's lost. You saw the flash but did not take hold of it and test it out and so the opportunity to see if it fit was lost.

(4) Or you don't ask the mind, but sit there thinking about it. You will not be able to find the original incident by thinking about it. The mind is not constructed that way. It's like trying to see a ship by looking through the wrong end of a spyglass.

There's lots that can go wrong. This process takes practice. But run correctly, it will cause the original and present upset to disappear. It may take going through the same episode a few times before it disappears, depending on how central an issue it is to you, but each time you go through it, it will subside some more.

As far as I'm concerned, learn this method of standing in the face of upsets and you'll move from, not adding to your store of tension, but subtracting from it. Your mind, body and emotions will become, not more sclerotic, but more supple. Your stock of incompletions, instead of increasing, will decrease.

Yes, it will feel the same as if you just had an upset because you did. But this time instead of ramifying it and increasing your inner arthritis you experienced it through and increased your inner freedom.

I swear – even more than pushing the frontiers of knowledge - I'm sure that this is what I came to say. Saying it for me, every time I do, increases my own sense of release.

If I repeat this enough times and enough people get it, hey, I can go fishing. My job will be done. We all have some piece of work we came to do, and I'm absolutely certain that this is one important task that I accepted way before birth.

Hallelujah, I did it. I fulfilled one clause of my soul contract. Hot damn! Do I feel exuberant!

(One hour later: And how do I know I've gotten to the bottom of this one? Now I experience the return of love. Proof of full release - until the next time.)

How to Deal with Upset People as the Energies Rise

July 3, 2011

<https://goldenageofgaia.com/2011/07/03/how-to-deal-with-upset-people-as-the-energies-rise/>



Some people are reporting that their spouses and friends are getting crankier, despondent, etc., rather than lighter in the face of the rising energies. This seems confusing and they are looking for what can be done about it. I wrote this note to one person in this position and repost it here.

The fact that the upsets are rising to the surface in your partner may not be a sign that he is "changing for the worse" or "going in the opposite direction." This could be his time to get free of certain old and leftover matters and energies.

I can't pose as an expert on the subject. But my understanding is that it's not so much a reverse effect as a kind of unpacking effect,

The rising energies appear to remove barriers to the feeling of emotional states, past upsets, and so on. People who have very little old baggage in the form of traumatic memories and unfinished business may simply have the experience of expanding in greater and greater love, joy, and peace. Well and good. No problem there.

But for people who have a large number of unprocessed traumatic memories that have been suppressed, these will be released from suppression or confinement and come to the surface. These people will be re-experiencing their upsets at this time, prior to these also being released. However, to re-experience an upset looks the same as having an upset. There is no real way to distinguish between the two.

So to repeat: the rising energies may be impacting your partner by causing the release of feelings and memories that have been long buried in the subconscious until now.

No, this is not "typical" behavior. It is also not permanent. But you'll need to take a look within yourself and see what you wish to do about it. If you're committed to him, you may want to see it through. If you're not, you may not. The decision rests with you.

In my view, the very best approach to this kind of situation lies in a talent most of us have not developed very deeply or well and that is what I call "listening." I say "what I call" because what most people do when they think they're listening is not, in my view, listening at all. They advise, cajole, fix, remonstrate with - everything but pure listening. Listening liberates the other person. It can involve feedback but again what people regard as "feedback" is often very far away from what I intend by the word.

Pure feedback is mirroring the other person. "I see you as upset" "I hear you sounding despondent" "When you say that, what arises in me is concern." But not feedback that is really manipulation in disguise or what we hope for the other person or what we'd like to see happen. That's not feedback; that's our agenda. Not usually helpful if what we intend to do is listen. If we're saying where we're at, OK, fine. But it's not listening.

The object of listening is to allow the person to speak and explore what is happening with them until they penetrate down through the layers and come to the original incident that's driving them. When they see this, the truth sets them free. I've published numerous articles on the site, most recently "Clearing an Upset in the Moment" (<https://goldenageofgaia.com/ascension/preparing-for-ascension/clearing-an-upset-in-the-moment/>), that illustrate how the process works.

I've listened to people for hours sometimes (the longest session being eight hours), which is what it takes sometimes for them to get at the core "Aha!" that's driving them. Seeing that "Aha!" will turn the puzzle into a picture. After that, I don't go further. I allow them to be with their realization rather than driving them back into the upset with questions or discussion.

So I'm suggesting exploring with your partner in an extended listening session, perhaps for hours if need be, what's behind his current upset feelings. When he finds it, he'll experience release and you'll know he has found it because of this very release he feels. The truth will have set him free from his upset.

I'm affected by the negative friends and relatives in my life as well. Some of them I'm staying away from as much as I can during this transitional period; others I listen to. All will emerge from this state probably but it may be months for some so we may have our work cut out for us.

The best forum I found for raising and releasing unfinished business is a workshop called "Enlightenment Intensives." But they are somewhat expensive (\$700 for seven days; sometimes more) and they're not for everybody. They were definitely for me and I invested a small fortune in them which is the gift that has kept on giving. I'm not upset-free but I have learned to be able to clear an upset. So no fish today perhaps, but I learned how to fish.

From Reaction to Completion

May 4, 2011

<https://goldenageofgaia.com/2011/05/04/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.

⌘ Sourcing My Vasanas ⌘

A Dread Vasana

June 7, 2019

<https://goldenageofgaia.com/2019/06/07/300905/>



Leonard Cohen, Suzanne

Today I vowed to encounter a feeling that I seem to dread experiencing.

I'd never named it. I didn't know what in the past it was connected to. I noticed I had the thought that I'd rather die than fully experience it. Linda Dillon calls this a "core issue." I call it a "root vasana."

I didn't attach to that thought and it disappeared.

But, almost immediately after, I was hit with a tsunami of energy. I heard: "Your Mother is dead. She died in a housefire." And a wall of sorrow swept over me. I dissolved in grief.

The pang of loneliness I felt then, the feeling of being abandoned and alone in the world burned right into me.

And this is that same loneliness.

I open to the full experience of it. I allow myself to be a river of tears.

She offered such a noble example to those who had eyes to see. Always tolerant, always hospitable, always generous.

And to come to such an end.

I later talked to her through a medium and she told me she left well before the flames. She did not suffer.

She's now a weaver of consciousness, Michael tells me - a re-weaver of the tears in the various grids of human consciousness. She picks up after us - on the umpteenth dimension.

I've never felt grief such as I did at that moment, standing there with Leonard Cohen's *Suzanne* album cover in my hands - the one with the woman in chains amid flames (above).

The loss of that connection came just when it could have proven so beneficial for the both of us. We were a team.

After years of drug dependence, she was on the mend. She had a new boyfriend, whom I greatly respected. I was at an educational/career choicepoint. We had plans to travel together.

I'm experiencing that grief as I write and I'm aware that nothing in my life before or since approached the jolt of electricity that ran through me then. Thank you for allowing me to fully express it.

Now the insights are going off like roman candles: that's why I prefer to work with women. (1) That's why the domestic violence she suffered had me choose gender-based refugee law.

A connection similar to that which I had with my Mum is exactly what I seek from a woman, repeatedly - comfort, affirmation, humor, love. I just lie about it to myself.

I still feel the electricity racing through my body. She and I were like positive and negative poles of a magnet; we had a natural attraction to each other.

All those dreams for the future went up in smoke that day.

Oh my Gawd. I've been refusing to fully re-experience the grief I felt back then.

Well, let me now re-experience it, until it's ready to depart.

Two hours later

I still feel twitches but not the river of electricity I felt earlier. I've re-experienced every aspect of the unexperienced grief that wanted to be experienced. I'm available to anything else that surfaces.

If nothing else does, then I can say, this definitely feels better. I can breathe easier. I have more room.

Like so many feelings I've described lately, I didn't even know I had this one lurking in the background. I feel a great release in tension generally from raising this one to awareness.

The more I can process my vasanas before one of the big events occurs, the better it'll be for me. It's Job One right now.

Footnotes

(1) We all work for a woman - the Divine Mother.

Attila the Hun: A Vasana of Self-Righteousness

Oct. 5, 2011

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/attila-the-hun-the-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.)

On Looking like a Fool ... and Getting It

Nov. 14, 2016

<https://goldenageofgaia.com/2016/11/14/looking-like-fool-getting-2/>



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."



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

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

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

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

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

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

And something does shoot by me. I grab it.

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

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

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

Well, yes, I did. And he'd just exposed my nefarious little move in a very much 3D game of blame, flight, and pursuit. I'd hardly even spoken to a counsellor never

mind a vice-principal and I felt totally exposed in my weak attempt to excuse my 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.

On Being Rebuffed ... and Getting It

March 14, 2011

<https://goldenageofgaia.com/2011/03/14/rebuffed/>



What follows is an illustration of what it looks like to complete an item of unfinished business.

Part of looking good is to maximize one's victories and minimize one's defeats. But I'm actually not very much interested in looking good (old paradigm). I'm more interested in being transparent.

So let me look at an incident that happened for me today which was a break in my well-being and could have sent me into a futile attempt to look good and stop being transparent.

The incident arises out of publicizing Matthew's allegations that the Japanese earthquake was caused in part by the Illuminati using weather-control technology. I've run into some resistance from lightworkers who think that viewpoint lacks credibility.

Just one change to the discussion here. Matthew has actually said in a letter from Suzy Ward today that it isn't HAARP that caused the earthquake; it's weather-control technology that the cabal received from the little Greys. So for "HAARP" substitute "weather-control technology."

One lightworker, whose columns I post here, said the following to one of her correspondents, also an editor. The first paragraph is a quote from me and her comment begins in the second paragraph:

"We have to stop acting like lemmings and doing the Illuminati's work for them. We need to keep our eye on the ball and not be led around by the cabal. The cabal caused a HAARPquake in Japan. The cabal needs to be shut down. They caused that HAARPquake most likely to take our attention off the popular revolt in Wisconsin and Libya. They also want to prevent ET/ UFO disclosure" is completely wrong. HAARP CAN DO NOTHING LIKE WHAT HAPPENED IN JAPAN.

"You have shown great wisdom and have developed credibility amongst your readers. Don't throw it away by sending out such emails.

"All is in perfect order and alignment for the change we have been waiting for, and you, more than anyone I know, have been promoting this change to your base. It would be a shame to lose your footing."

So I'm "completely" wrong. So let me just get that for a moment. Completely wrong. OK, got it.

A second 2012 blogsite owner says:

"Some of you have adamantly stated that this was the work of the dark cabal, using the feared HAARP technology. Many channeled messages have confirmed this yet I don't buy it. Not for one second did I believe this to be a man-made event. I know it's easy to jump on the band-wagon when sources like Matthew Ward and Ben Fulford say, with utmost certainty, that this was perpetrated by the dark cabal in a last ditch effort to hold on to their fading power. But I am not one to accept everything I'm told for the sheer fact that I must use my own discernment whenever possible.

“So what does my discernment say? Well, unlike the messages we have been reading as of late, I know in my heart that this is Mother Earth clearing out her closets and ridding herself of all the bad karma she has accumulated. Additionally, She is repositioning herself to be ready for the up-n-coming ascension not to mention reconfiguring Her surface as is required for the end of this cycle.”

So the Japanese earthquake and tsunami were natural, as is known in this writer’s heart.

What does it feel like to find oneself in a position which I have put other people in but have never, up till now, been in myself – that is, of being “completely wrong”?

Well, I smart. I feel embarrassed, humiliated. I thought I would feel combative, but that’s not happening. Just humiliated.

I see unfinished business rising to the surface. How do I know? Because it persists. It does not disappear.

Your unfinished business will probably be different from mine. I don’t feel it as useful to consider how I should answer my critics as I do to see how I can complete the unfinished business that arises from being called completely wrong.

This perceived rebuff does raise old issues. What are they and how will I handle them? I keep staring at an old incident and know enough to realize that there is no sense trying to choose among incidents if I want to get at the cause of my embarrassment. I need to take the memory I’m given.

The memory I’m given is connected to the school patrol which I belonged to in Grade Seven. I quit the school patrol, why I can no longer remember. But, the day after I quit, the school announced a banquet and told us that each member of the school patrol would receive a pin – and it was a very nice one – and I wanted that pin. So I finagled my mother into getting me reinstated into the school patrol to get that pin.

Now what has that to do with this feeling of humiliation? Well, I didn’t want anyone to know that I was rejoining the school patrol just to get that pin or, if they

did, to criticize me for it. I wanted my finagling and my desire for the pin to be invisible.

And I'm wanting something about this incident to be invisible too. I want to look successful. I don't want to look like a buffoon. I'm avoiding in this instance looking like a buffoon and these people are casting me as "completely wrong" – i.e., a buffoon. So that's my investment and that's the connection between the present incident and the earlier incident.

Now if I were dedicated to looking good, then I would be in a very difficult situation because I'd crash and burn trying to do everything I could to strut like the emperor who had no clothes. I 'd march up and down, puffing myself up in various ways and wanting you to say that I cut a fine figure. I'd be calling in debts and chits and reminding everyone what a good soul am I and never letting on that anything was wrong.

But in truth I don't look so good today. In various places on the Internet, I'm being represented as the lightworker equivalent of a buffoon. If you're concerned with looking good, better not say you know me today. Wouldn't look good.

Now, how do I feel inside having seen that. Well, seeing that has released me from the sense of feeling embarrassed. I'm restored to self. Since the truth will set me free, and I feel released from embarrassment, I must have told the truth. This for me is the criterion I use to know if I've told the truth: the truth will set me free.

Here I go sitting with that for a few seconds.

Yes, I still feel released from humiliation and embarrassment. Yes, I must have told the truth.

Lightworkers disagree on whether the Japanese earthquake was manmade or natural. I say it was manmade but others say it was natural. I cannot say for certain whether I'm correct or whether they are. I have no idea. We'll have to wait and see.

I've taken matters as far as I need to. I cannot prove anything. In the meantime, we can all agree on helping Japan. So why don't we agree on that? Why let ourselves be divided over any issue even if we don't agree?

But, coming back to clearing this upset, looking good, etc., what I've just done is I've dealt with a current upset by locating the earlier, similar incident that fuels the current upset. Notice that the cause of the current upset was not in present-day circumstances, not really, but in old, unfinished business (the school-patrol incident).

I'm not committed to looking good. I am committed to being upset-free and transparent.

Now back to work....

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

Sept. 17, 2010

<https://goldenageofgaia.com/2010/09/17/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. [This was a free-love era.] 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 doings 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/>

Coming Out of the Closet; or, Completing a Vasana – Part 1/2

September 30, 2011

<https://goldenageofgaia.com/2011/09/30/coming-out-of-the-closet-or-completing-a-vasana/>



A vasana

A reader described an old issue that completely stops her from being herself and asked for comment. Her question reflects perfect timing because the rising energies on the planet are bringing up all our old issues and so it's the right time to discuss this matter. The matter is what Hindus call "vasanas" or what we in North America call old issues and unfinished business.



Another vasana

A large number of articles from the Company of Light have been on exactly this topic.

Dear XXX,

You couldn't have given better expression to what Hindus call a "vasana" or what others call a "record," "old business," "unfinished issue," etc. All our unfinished issues are coming up at the moment so you're right on time.

Perhaps I can comment on what you're encountering. I'll write at length on this topic because it's so important.

A vasana or unfinished issue, according to people like Ramana Maharshi or Werner Erhard, is the chief obstacle to enlightenment. It exists as a wave or as movement in the mind and so prevents the stillness of mind necessary for illumination. Vasanas are known to all spiritual teachers, psychologists, etc., just under different names: records, engrams, issues, scripts, earlier-similar, stack attack, etc.

Vasanas are stubborn. They hang around forever and shape our behavior.

They reside as "sleeping volcanoes," according to meditation master S.N. Goenka. When they are triggered, we go off like a volcano, or break down in tears, or shake in our boots. They are the chief mischief makers in life.

Here you report yourself more or less stopped dead in your tracks by fear of something not well known to you. Being stopped dead in our tracks is something that often happens when a vasana or issue goes off. Or we get angry. People say to us: "Do you have an issue with that?" And we get angrier.

We're often completely unaware of our vasanas or issues. Here we are yelling and someone says, "You sound angry," and we reply, "I'm not angry" (shouting our heads off). As tension goes up, awareness goes down. So vasanas also limit our awareness.

A vasana is created when something happens to us when we're young that is too difficult for us to simply be with and experience. We're attacked. We're in a car or plane crash. We get shot at in a war zone. Whatever it may be, instead of

completely experiencing the event, we balk, clam up, shut down, and then resolve never to open up again in the face of a similar event.

The mind makes a note of the characteristics of the frightening event and resolves to warn us in the future of anything that even vaguely resembles it. And when the reminder goes off, we switch into automatic behavior (fear, anger, dread) that limits our effectiveness and causes us to lash out at others, blame, judge, reject.

And then the whole episode goes back to sleep awaiting the next trigger. And we say "I'm better now" or "Sorry for shouting at you, dear."

What needs to happen with a vasana is that we need to allow the mind to tell us what the original, earlier, similar event is that has us be stopped dead in our tracks or in other ways acting automatically. We need it to send up a picture, thought, phrase or feeling that allows us to identify that original incident.

Then when the original incident is known to us and present for us as an emotional experience, we need to be with that memory, with all our dread, shaking, anger or whatever, until we complete the experience that we earlier blocked.

That is how to "source" a vasana, to "flatten" it, to get beyond it. Until we complete the experience we earlier refused to complete, we are "at the effect of" or a prisoner of the vasana.

I took 23 enlightenment intensives to have the opportunity to flatten some of my major incompleting vasanas or issues and I never spent such a large sum of money better in my life.

In short, that's what's needed to be done.

Now, having said that, there's one more side to this. As well as "sourcing" a vasana, you can also challenge it. By challenging it, I mean stand up to it, face it down, and break through it. I call this "emergence." We take the vasana on, do that which it counsels us not to do and emerge in the process.

My chief recollection of emergence occurred the moment when I hit the "send" button on an article I wrote on 9/11, sending it to every Canadian parliamentarian. I knew that by doing that I was saying goodbye to any chances of holding a job again with the federal government (I was a member of a federal tribunal before

that). All my fears were up at that moment and by hitting the "send" button, I emerged from my fears.

Things like fear and all other strong emotions can be challenged and overcome. So there are two strategies to sourcing or breaking through a vasana - getting the original incident and completing our experience of it or breaking through it and emerging.

That is the work that faces all of us at this time in which the rising energies are raising up all our old, incompleting issues to be completely experienced and transcended. On the other side of your vasanas, you will be ... normal.

Normal.

Just like other people. You won't be jumping out of your skin at the prospect of your loved ones knowing what you are up to. You won't be afraid of being yourself. You'll just be normal ... again.

I declare I am normal. I did it. I was once a nut case and I flattened my major vasanas.

Not quite the achievement we expected, eh? But a ground-breaking achievement that sets us up to be able to tolerate all that comes after, I'm willing to bet, all the way up to ascension.

(Continued in [Part 2](#).)

Coming Out of the Closet; or, Completing a Vasana – Part 2/2

September 30, 2011

<https://goldenageofgaia.com/2011/09/30/coming-out-of-the-closet-or-completing-a-vasana-part-22/>



(Continued from [Part 1](#).)

Virginia Satyr used to say that it's best to have three therapeutic approaches to any psychological challenge. One and you may hit a roadblock that you can't get around. Two and the mind will forever make one approach right and the other wrong. Three and the mind can no longer play with the choices.

So here is a third therapeutic approach to vasanas: Tell the truth about the situation.

Telling the truth about anything draws on a unique property of the truth. I think God so designed life that telling the truth about any condition sets us free from it.

Jesus first made this prediction: “And ye shall know the truth, and the truth shall make you free.” (1) He was referring to the fact that knowing the truth about who we are will liberate us from life and death. We would become "a pillar in the temple of my God, and [we] shall go no more out.” (2)

Let's spend a moment on why the metaphysical truth liberates us from life and death and then a moment on why it provides a self-regulating, self-validating therapeutic approach.



Our purpose in life, according to what I was shown in a vision on February 13, 1987, (3) is to discover our true nature and identity because, every time each one of us does so in a moment of enlightenment, God meets God.

God is formless and all there is. Imagine yourself being formless and all there is (well, in fact you truly are!). How would you be able to meet and know yourself? There would be no mirror, no other, no words, no sights or sounds. You are all there is and formless. There is no way you can encounter yourself. You fill up the space. There is no room even for you to turn your head - and no head to turn.

And so God, in this version of events, created illusory life forms, finger puppets and we are they. And He/She/It tasked them with the work of growing up in consciousness until they knew themselves, knew their true or original nature in a moment of illumination or realization.

That true or original nature, stripped of illusion, is God.

Each finger puppet is thus destined to know it's a part of the hand, a part of God. And when the truth is known in a moment of realization, that finger puppet says: "I am God." And God meets God. Purpose for which life was created accomplished.

But life being constructed in this way has ramifications. Knowing the absolute truth rids us of and releases us from the unwanted condition of ignorance of our own true nature.

But it just so happens as well that knowing lesser truths rids us of lesser unwanted conditions. God having created the truth as being liberating, it can be used to liberate us from our unwanted conditions.

When we're trapped in a *vasana*, which others have called a record, an engram, a piece of unfinished business or an incomplete issue, telling the truth about it can result in our being freed from that issue.

"Now that you mention it, I *am* angry with you. Here's the truth of why: you wouldn't give me what I wanted; you said something last night that hurt me; you make me beg for intimacy." If we tell the truth, we may be freed from the immediate grip of the *vasana*.

That's the operational benefit. And there is a greater existential benefit as well.

Because at the exact moment that we tell the truth, the deeper truth may also reveal itself briefly. Just as we tell the truth that we're angry because we didn't get what we wanted, at that exact moment, the deeper truth of the *vasana* may also flash across our mind. We may see the underlying incident, the earlier, similar incident, the incident from our long-buried past that lies at the heart of the *vasana*.

At which point if we switch over to the way of being with it which I described in Part 1, we may complete the *vasana* entirely and win the brass ring on the whole matter. Not only momentary release, but complete release.

If we're really lucky, we may see an even greater truth than that. And the more we tell the truth, the better we get at the process.

Why do I say that telling the truth is self-regulating and self-validating? For this reason. Telling the truth sets us free from the tension stored in the body that has to do with that *vasana*. It causes release and relief of tension. We find ourselves relaxing and the relaxation is palpable. We may even say, "Whoa, what was that? I feel release. I must have discovered the truth about that circumstance." The onset

of release validates whether we've told the truth or not. No truth; no release. So it's self-validating.

Moreover, if we want to reach the point of release, it's self-regulating in that the way to reach that point is to keep telling what we think is the truth until we experience release. The process regulates itself. It needs no outside opinion to validate it and it runs without the need for any outside process.

The self-regulating, self-validating nature of this therapeutic approach makes it most valuable in handling a vasana.

There is no fooling ourselves using this approach. The truth will set us free and not-truth will not set us free. We have immediate feedback that cannot be fudged. So add telling the truth as a third approach to handling a vasana.

Footnotes

(1) John 8:32.

(2) Rev. 3:12.

(3) Described here: "It All Works Out in the Final Reel," at <https://goldenageofgaia.com/16244-2/it-all-works-out-in-the-final-reel/>

Emerging from Painful Feelings

October 23, 2018

<https://goldenageofgaia.com/2018/10/23/emerging-from-painful-feelings/>

 **Print**  **PDF**  **Email**



Thoughts call up feelings, but feelings motivate us to act.

If feelings are the strongest motivator, then it stands to reason that I'd want to look at how they work.

I'd want to know what I'm doing to have myself feel bad, painful, uncomfortable, dismayed, etc.

I'd want to know what I might do to eliminate feeling bad and reveal the innocent and happy Self that lies underneath the unwanted feelings.

Let me take an example. Right now I'm feeling lonely. All my friends are away for the weekend.

Loneliness is a good one to look at because we universally dislike it. We can probably agree that loneliness is a universally-unwanted condition.

Loneliness is heavy. Under its influence, things come to a standstill. I sit and mope.

I decided to emerge from my loneliness. Virginia Satir once said that if we want success in our therapeutic interventions we needed at least three approaches to any one problem. (1) Here are my three approaches to the elimination of loneliness.

The first is to invoke the Universal Law of Elimination and Sanat Kumara to take the feeling away. If that worked, it'd be the fastest and easiest.

The second is to process it using the upset clearing process. (2) If invoking the law does not work, processing will and it's always very educational.

The third is to dissolve it with love drawn from my heart, a method I know will succeed.

I do invoke the Universal Law of Elimination and Sanat Kumara to take the feeling of loneliness away from me, in all its forms and at all times, and to return the energy to Source for reuse in another form.

And it does work. Loneliness is gone. I'm surprised. I don't know if this kind of success was always available or only recently, given the increased energy of the Tsunami of Love.

Truthfully I was looking forward to processing it, but the efficiency that invoking the law promises is welcome.

Now I bring up love from my heart, like the divine caretaker who sweeps away any residue.

I'll have to repeat the experiment to verify the outcome, but, if invoking universal law allows us to emerge from painful feelings and other unwanted conditions, that would greatly speed things up for us all.

I'll have saved a great deal of time and suffering, although the journey through experiencing our core issues is highly instructive and will be missed.

The quick release of loneliness in this way also adds weight to the argument that the Old Third has vanished and exists only in our subjective reality – that is, in our minds.

Footnotes

(1) If we have only one, we might reach a place where it did not work. If we had two, the mind tends to favor one against the other, which means we still, practically, have only one. But if we have three, the mind can no longer easily dispose of matters by making one right and the other wrong.

(2) “How to Handle Unwanted Feelings: The Upset Clearing Process” April 25, 2011, at <https://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/how-to-handle-unwanted-feelings-the-upset-clearing-process/>

Emerging from Feeling Oneself a Disappointment

October 29, 2018

<https://goldenageofgaia.com/2018/10/29/emerging-from-feeling-oneself-a-disappointment/>

I'm microscopically examining myself again, once again processing this knot in consciousness that has me feel bad, a failure, a disappointment.

Probably everyone has been called a disappointment once in their life, a failure, etc., by someone important to us.

If I do the slightest thing wrong, I consider myself a failure, a disappointment. I know it comes from my Dad. My Mom was an angel.

But knowing where it comes from is not helping in this case.

Thank heavens I have three approaches to eliminating a vasana or core issue. (1)

Strategy One – what Kathleen calls “feel to heal” and what I call “being with” or experiencing the resisted emotion to completion – is not working at this moment.

I’m impatient to be finished with this feeling so I turn to Strategy Two. Strategy Two is invoking the Universal Law of Elimination. That’s worked in the past.

Strategy Three would be drawing love up from my heart, swirling it around me, and then sending it out to the world, which will transform the way I feel. And feeling good seems to be what’s ultimately important to most human beings. “I just want to feel good.” That’s the bottom line. I’m tired of feeling bad, as in this case.

So I turn to Strategy Two and invoke Sanat Kumara and the Universal Law of Elimination to eliminate from me these feelings of disappointment, hurt pride that someone else should be disappointed in me, wounded confidence, memories, reaction patterns, anything, root and branch, of this core issue. Take it back to the Great Central Sun and reuse it for some other application. Thank you, Raj.

Ok, that did handle it. I feel into my field of awareness and find no disappointment anywhere in my field. That removed it.

I notice that I hold back from resorting to Strategy Three, drawing love up from my heart. I know that it’ll work, but I want to continue my experiment with Strategies One and Two.

One because every awareness person loves to know, follow, and be in synch with who they really are. Love of this practice of self-awareness brings on a desire for ever greater awareness of the self, which finally leads to a breakthrough in understanding (as at Xenia). (2)

Apparently I’ve only rarely been to this planet, so I have a greater-than-usual interest in processing for what it teaches me about feeling and being human. Hence my love of Strategy One.

Two because masterfully using the universal laws is a rite of passage, in my eyes, an initiation of some unknown magnitude and order to some unknown place.

I know that learning the universal laws is important for me right now. I know how to process. I won’t lose those skills. But mastering the universal laws will allow me

(1) to master my physical circumstances and remove them as matters of concern and (2) to master every thought and feeling, as the Arcturians requested. (3)

What the Constitution or the Universal Declaration of Human Rights is to some people the Universal Laws are to me.

Why would the Company of Heaven emphasize the topic repeatedly if they didn't want us to learn and use them?

I plan to use Strategy Two for a while to help me get deeper into the study of the law. And eliminate my vasanas as they arise. I lay aside my (amateur) anthropologist's endless curiosity about behavior for the moment, although I know I'll soon be back.

Will this help me to achieve a permanent state of love and bliss? Most decidedly yes.

Footnotes

(1) Four strategies actually, if you add Kathleen Willis' and Byron Katie's "turnaround."

(2) "Original Innocence," Sept. 21, 2018, at <https://goldenageofgaia.com/2018/09/21/original-innocence-2/> and "Archangel Michael Explains What Happened at Xenia," Sept. 22, 2018, at <https://goldenageofgaia.com/2018/09/22/archangel-michael-explains-what-happened-at-xenia/>

(3) "You will be called upon to master EVERY thought and feeling." (Arcturians in a personal reading with Steve Beckow through Suzanne Lie, Nov. 8, 2013.)

Sourcing a Vasana of Fear – Part 1/2

November 17, 2017

<https://goldenageofgaia.com/2017/11/17/sourcing-a-vasana-of-fear-part-12/>



As I go through the book on universal law, editing and taking out memorable quotes, I came across this one from Ashira:

“Do not judge. Do not start to quantify who is Illuminati, who is cabal, who is in containment, who is not in trust, who is the religious right, who is the fanatic. Every person on your planet, billions and billions, all came with the fullness of their soul design, with the sacred soul purpose to be part of this Ascension and Shift.” (1)

I don't say this as if it's a pat on the back – or a self-sabotaging slap either. I say it as a simple statement of fact and a baseline of truth to serve as a reference point: I do not come from the place that Ashira describes here.

I do judge. Every day. On the bus, on foot, sitting at my desk, I judge.

I do quantify who is Illuminati, cabal, religious right, fanatics, etc.

I'm not able to come from the place that recognizes all as having come in the fullness of their soul design to be part of this Shift.

Kathleen, having forgiven everyone in her life, apologized to others, and processed every vasana that so much as ripples through her, fits this description. (A vasana is a core issue.)



Top Dog/Underdog variety of cartoon. Anger/fear is lower left

I could say I have a warrior's anger towards them, but underneath that anger (see lower left of the Top Dog/Underdog cartoon, right) is a fearful lad. Terribly, terribly fearful.

What seems to be the very first need for me to do is to experience that fear to completion. I call that "sourcing" a vasana.

In what follows, I process what I think is “a fear” – the fear of obliteration – but which turns out to be fear itself. The account that follows is written in the moment:

I don’t even have to ask myself where this fear originates. I immediately see myself facing my Dad, as a young boy, with him screaming his head off at me at almost no distance from my face.

That – psychologically and emotionally – blew me away and I remained dissociated for the next fifty years.

That is where this level of fear, that I detect deep within myself, became fixed in stone in me, the backdrop and background of all my actions. My wife used to call it my “scared wolf look.”

That’s the moment frozen in time. The original and deepest early-childhood trauma for me, bending the twig and inclining the tree towards fear.

I have the “pleasant” task of re-experiencing that moment – now, as an adult, able to observe, and with all the knowledge I’ve gathered since then.

I’m now re-experiencing my original trauma. I’m experiencing Dad yelling at me.

I don’t think I opened my eyes when he yelled at me. I think I kept them closed because I was already on stimulation overload. But I think I also didn’t want to see what my Dad looked like at that moment. I didn’t want to have a photograph.

Nevertheless, the process he initiated with his shouting at close range resulted in me checking out. I just let go of any hold on my personality, letting his shouting blow it to smithereens. It disappeared. No, not “never to return.” It returned in a thousand shards, a thousand pieces.

Thereafter my life became a Hall of Mirrors. I was only “versions” of myself. I was several masks made out of cracked glass, glued together. I was never on firm ground. I lacked confidence. I was a made-up persona or constructed self, which I thereafter tried to sell to people.

Those who loved me, had compassion on me, or wanted something from me bought it; those who did not, did not. And I moved in my own self-reinforcing ways.

But it certainly wouldn't work today for many reasons.

I've passed through stages of recovery, just as so many other lightworkers have, many for far more serious injuries than mine (sexual abuse, for instance). After attending many workshops, at age 46, I became aware that there were multiple "me's," that I was dissociated.

From that time to age 58, I attended many more workshops aimed at discovering or uncovering who I am (enlightenment intensives). I again saw more and more and, as each piece was recognized and experienced, it disappeared.

At age 58, I fused back together again (it took a blazing white heat), thanks to the help of my brother, Paul, who's a family therapist.

In the process of recovery from dissociation, you could look at that fusing as having now reached a zeropoint. The territory I just left was unpleasant; the territory I entered was much more pleasant. Things were getting better now.

From that moment on, one becomes involved in coaxing the inner traumatized child to come back out and play.

In that new process, one is constantly building confidence in being one's Self, speaking as one's Self, trusting one's Self. (You heard Michael say in a recent broadcast that I had issues with trusting. I do.)

Every time I push my own edges with you, here, I feel more confident to go the next mile. And the next mile. And the next mile. It takes years to build up confidence to lead, find a way, and talk about it.

No commander on a battlefield will win who lacks confidence in the outcome.

And social leadership in reconstructing the world – in building Nova Earth – especially if you have no particular background for it, is the same. It takes confidence.

So past the zeropoint, where one has put Humpty Dumpty together again, the rest of the journey becomes about regaining confidence.

But I've digressed from re-experiencing the original trauma. Let me re-connect and continue the process of sourcing this vasana of fearfulness.

(To be concluded tomorrow.)

Footnotes

(1) "Cmdr. Ashira of UFOG talks about the Universal Laws and how/when to use them..." May 9, 2014, at <https://counciloflove.com/2014/05/cmdr-ashira-of-ufog-talks-about-the-universal-laws-and-howwhen-to-use-them/>.

Sourcing a Vasana of Fear – Part 2/2

November 17, 2017

<https://goldenageofgaia.com/2017/11/17/sourcing-a-vasana-of-fear-part-22/>



(Concluded from Part 1.)

As I re-experience that moment of original trauma – the moment my Dad shouted at me from less than six inches from my face – I look at my heart’s response.

And my heart just went neutral. Well, not “just neutral.” It was very hard to get it started again. It was very hard to love again, in the open manner I did as a younger child.

There was no fire in the stove. You could turn up the thermostat but no heat would come out.

But you’d expect this incident to have somehow “injured” my heart. My heart simply stopped being a factor in my calculations because it was “closed for repairs.”

I do feel regret thinking about the many times I was reminded that I didn’t love very warmly. How many relationships failed when I needed to take over the loving for a while and couldn’t get the engine to start.

The heart opening on March 13, 2015 changed all that – dramatically.

Meanwhile my “I” – at whatever depth of self-awareness I may have had at the time, whether it was well-formed by then or diaphanous – got blown away.

It’s this explosive experience that I need to re-experience. Not necessarily everyone does. (1) However doing so fits for me with being on the path of awareness.



I’ve just had an “Aha!” moment, perhaps because I’ve processed this vasana before.

I immediately recognize that I’ve had this same “shattering” experience since then.

I flash right away on the zip line (2) at the est Six Day Course. Something blew off of me after only a hundred yards or so and I let out a yell. So this explosive or “shattering” experience doesn’t need to be painful. And the results can actually be transformative and transdimensional.

On this basis I can welcome the first experience into the transformational fold as one where I had no comprehension of the process and so did not survive it as a personality, requiring much reconstruction. But I did the second time.

I then see that every transformational experience I’ve had in my life since then also results in a transdimensional breakthrough. I end up in a radically-different space than I did before. And always with vast improvement. (3)

So my first experience was not a good one. But every other one since then has been.

The reassurance that seeing this provides allows me to reabsorb everything to do with and resulting from the original shattering. It was a rough way to go, but it introduced me to the world of breakthrough and was followed by an overwhelming number of buoyant experiences.

I'm complete on this particular original event. I look around again to see if there's any other trauma connected to fear.

No, the destruction of my personality through shattering in this incident is the original and only basis of my fear. Death by shattering. Extinction as a personality. Obliteration. That is my only fear.

And that has actually not been a live fear since I had an out-of-body-experience in 1977. Have one of those and immediately one's fear of death vanishes. So this is an obsolete fear, locked into the vasana's memory records but not currently active.

This has been like a game of pick-up sticks. Get through one incident and another appears. That one leads to a third.

However, I feel no more fear. I'm complete.

Do I still judge, as Ashira asks? Do I still quantify who is an illuminati, fanatic, etc.? Let's see what a difference in things sourcing this vasana makes.

For now, this feels like an ancient, ancient wound that has now closed.

Footnotes

(1) Since writing this article, I had a personal reading with Archangel Michael and he discussed this incident, what the response was from behind the veil, and when it was necessary to re-experience and when not. I'll be posting that transcript in a few days. And after six days, I still feel no fear.

(2) A zip line is a long and sturdy line straddling a canyon that one "zips" across, strapped into a harness.

(3) Two weeks after writing this article, I came across the quote from Aisha North, which is relevant:

"We can guarantee you all that you will never feel yourself more substantial as when you find yourself scattered into a billion little pieces, seemingly tossed up into the air, for the wind to blow about like nothing more than scraps of paper in a storm. For then, you will truly feel the real power of who you really are. For you are ALL, you are everywhere, and you are no thing at the same time. And as you

see this, you will also see far, far beyond the limits you used to stare into every day, when you thought you were nothing more than a human, defined by the confines of that fleshy object, your own body.

“For as you find yourself falling apart, disintegrating into seeming nothingness, you will also find yourself stepping into the real you, the limitless you, the one that has no borders, and therefore, the one that has no end. No end to what you can achieve, no end to what you can be, no end to what you already are, and as such, this falling apart will quite simply be the coming together of the realization of your own true self, the self that is not inhibited by any concept of time or space or indeed matter. For then, you will simply know that you ARE, and no matter what you do or what you choose not to do in the upcoming period, it will have no impact on this, the very core of you. For it is indeed eternal, and it is indeed omnipresent, and it will always be thus.” (“The Manuscript of Survival – Part 385,” channeled by Aisha North, January 12, 2014 at <https://aishanorth.wordpress.com>.)

Deconstructing “Me,” Removing the Masks

October 13, 2010

<https://goldenageofgaia.com/2010/10/13/deconstructing-me-removing-the-masks/>



(Steve is a former refugee adjudicator. The day prior to writing this article, he wrote one on refugees.)

What do a refugee and an ascender share? Both have chosen to leave home to seek something better.

Why has a refugee left home? To flee persecution. Home is a place in a country that the refugee leaves to seek another, free of serious discrimination, mistreatment, perhaps torture.

The ascender also chooses to leave home, but home to him or her is not a place, but a dimension. His or her suffering is existential.

Both leave home seeking something better, the refugee out of little choice, the ascender out of a great deal of it.

The ascender's "persecutor" is himself or herself. At its most basic, that persecutor is a set of unexamined, habitual responses to situations. These responses are founded upon a view of life that sees “me” as separate from all others and my

interest as being in competition with that of all others. These responses, this "me," as it turns out, is a mask.

The home to which the ascender is going can be seen as a place of sorts, but it would be better imagined as a condition. That condition, I think could be best described as "universal love." To reach that place, the ascender must leave behind all that is an obstacle to universal love. Primarily these may be thought of as his or her habits, his or her masks.

Habits of being, habits of thinking, habits of doing. Masks of all sorts.

I experience this "home" as a residue or precipitate that is hard to put in words. I'm aware of it but cannot describe it as having tone or color or taste or smell. It is as oppressive as a wet blanket around the shoulders. It's always with me. It's the "home" I'm leaving.

Wilhelm Reich called it "character armoring." Eckhart Tolle referred to it as the "pain body." Encounter-group leaders described it as "residual muscular tension in the body." Werner Erhard called it "records." Hindus named it "vasanas." Many, many people have known it and called it by some name. I simply call it "habits," "masks," unexamined ways of being and behaving that are laid down by my separative mind to maintain its separative existence.

These are the primary obstacles to experiencing the universal love that I'm told is characteristic of the Fifth Dimension.

The way to this new land of universal love has no road map that I'm aware of. A compass will not help me. I don't know what to take with me on this journey, even if I do know what to leave behind.

"Me" is what to leave behind - my habits, my masks. What I'm engaged in over this next period of time, from 10-10-10 onwards, is the deconstruction of "me," the discarding of my habits, the dropping of my masks.

"Me" is the source of suffering the ascender has identified - the character armoring, the pain body, the stack of records, vasanas, and masks.

There is no place to get to on this journey. My masks dropped, universal love is naturally revealed. That is the mystery.

This period of reflection I've engaged in over the last 24 hours has identified for me the source of my suffering and has shown me what I need to do – deconstruct “me,” remove the mask. It hasn't shown me how to do it. I may need assistance here and that assistance has been promised me by the sources we read.

But I'm now aware of the home I'm leaving. I've identified its experiential aspect in myself. I'm willing to leave it behind. Leaving it behind is the journey I set out on as an ascender.

I Just Want to Know the Truth

Last revised: July 3, 2009.

<https://goldenageofgaia.com/spirituality/enlightenment/i-just-want-to-know-the-truth/>



"You can't handle the truth." Yes, I can.

Today I had lunch with a former colleague, a pretty knowledgeable person in world affairs.

I forgot that, until then, I had never revealed to her my interest in all the matters we speak of here.

So for the first time, there I was, talking about 9/11, the London bombings, HAARP, depleted uranium, chemtrails, pandemics....

And back came her responses, which should have been predictable to me: where is the evidence? How come it is not showing up in the “standard sources” (the human-rights reports, etc.)?

I went through that disorienting feeling where one discovers that one has stepped back among the ranks of the skeptical. I began to get cranky with myself and to feel the loss of friendships that were mine as long as I remained asleep.

And I had to ask myself, right down at rock bottom, what am I doing here? Why am I studying the words of Sirians? Why am I following the advice of invisible beings? What do I care about the Hong Kong Blondes or the Red/Green Ninjas?

And the answer came back to me loud and clear and woke me up again.

I just want to know the truth.

I have no necessary interest in any topic whatsoever and no necessary lack of interest. I don't care if I get taken to the stars or get ground down into the mud.

I just want to know the truth.

The sights I see along the way do not attract me. I am as happy with the mundane as with the exotic. I don't care whether I live or die.

I just want to know the truth.

And when I get lost in the details, or someone wants me to remember what happened on Lemuria or Dracos, or someone else holds out to me the wonders of post-Contact technology, I feel myself saying, I don't really care about all that.

None of this is done for reasons of wonderment or enjoyment per se. (I'm not against them either.)

I just want to know the truth.

What is the truth of what was happening on Earth? What is the truth of our present situation? What is the relevance of all that I've been hearing to the truth? None? Then take it away from me.

I don't care who says what. I don't care what the future holds or doesn't hold. What is the truth of all this? And the truth behind that? And the truth behind that?

The truth is all I want. The rest is all just window dressing.

Personal Responsibility and the Tsunami of Love

Aug. 21, 2014

<https://goldenageofgaia.com/2014/08/21/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 policemen 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.

Sometimes a Rude Shock Can be a Good Thing

Feb. 25, 2013

<https://goldenageofgaia.com/2013/02/25/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 conclusion very quickly that I'm not capable at this moment of making good use of that much power. If I had that much right now and tried to interact with it, I would probably end up perpetrating. I could not 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.

System Restore

May 10, 2014

<https://goldenageofgaia.com/2014/05/10/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 felt 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. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon on May 9, 2014.)

⌘ Time May be Running Out ⌘

Time May be Running Out

November 9, 2022

<https://goldenageofgaia.com/2022/11/09/339823/>



In terms of personal cleansing, my situation continues to be remarkable for me in that, from a hermit's enjoyment of stillness and silence, I find myself being nudged out of my cave still further.

The number of important (to me) decisions I need to make continues to increase. The world is pressing in.

Last night, overnight, I downloaded a new software operating system for my laptop. It locked me out of my computer, which contained my password sheet. Oh, you have a back-up, you say? And on what do I unload the back-up if I can't get into my computer?

Once I got back in an hour or two later, thanks to computer company support, at every step the new program required that I set a new password. This is a new requirement.

I think I now see why. Every time I went to set a new password it asked me to give that program the right to confirm, edit, and delete (email, contacts, etc.). I said no way.

Delete my email? My contacts? Where are those requests coming from?

So I got through all this stressful and complicated work and saw that another assignment which I can't discuss is awaiting me that has to be handled diplomatically and has the potential to create another ruckus.

I know, deep down, that Michael is raising every last piece of old business to the surface, but I feel ready to drop from the pace and weight of it. I surrender!

It's inviting me to drop feeling responsible for everyone else's burden – while still feeling compassion. It's piling the stress on (cognitive dissonance) until I drop all my considerations and accept the new paradigm – to just flow with the situation and the moment.

I consider it untenable to think that I can hang on to these mechanical ways of being and run a group of companies.

Dominant among the old ways of being was resist, resent, revenge (Werner Erhard's term). That only brought me sorrow. I've lived long enough to be able to look back and see that. It would not be possible to run a group of companies from that position. (1)

If I try to solve the increasing number of problems that are arising from an intellectual place, sooner or later I'll succumb to the unworkability of it. Right/wrong, right/wrong creates unfinished business at every step. Time to go another way (repent).

I have to rely on my intuition (my guidance, my heart), with confidence in myself or fall by the wayside from any number of circumstances.

I increasingly feel the need to behave like a balanced adult. It isn't so much that I'm putting myself in a box, although I am. (2) It's more that I'm leaving behind the extreme emotions I used to control people with and accepting that I'm 100% responsible for everything I say, do, and feel. The Humpty Dumpty Man, having come together, is growing up.

I hear Michael saying, does it sound like love? I really am going to have to come from that context no matter what. The alternatives are getting fewer and fewer and the cost higher and higher. And time may be running out.

Footnotes

(1) I'd succumb to the Hitler effect. I watched a biography of Hitler some time ago by French historian Guillaume Pretty and his comment has always stayed with me. He said:

"I'd say that Hitler was a man trying to gamble and that, at the start, the fact that he neglects the whole dimension of strategic tactics, the type of ground logistical problems. All of these oversights don't catch up with Hitler the war lord.

"And then, one day, all of these conditions for war, which should allow a war leader to grow, catch up with him, and from then on, all his bets systematically fail." (Guillaume Pretty, "1942: The Year The Germans Lost The War | Hitler's Lost Battles," Timeline, at [youtube.com/watch?v=BuBIpe0f91w], in "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/>.)

I'd be gambling on people being deferent to my position. But the first time the gamble didn't pay off, the wall of image management would begin to crumble.

(2) I think of this as reparenting myself.

Looming Necessity to be Complete with Issues and Conditioning

Sept. 9, 2016

<https://goldenageofgaia.com/2016/09/09/looming-necessity-complete-issues-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.

Time to Complete Old Issues – Part 1. Rising Energies are Awakening Us or Exposing Our Barriers

October 28, 2010

<https://goldenageofgaia.com/2010/10/28/time-to-complete-old-issues-part-1-rising-energies-are-awakening-us-or-exposing-our-barriers/>



You may have noticed that one of the most common recurring themes during the end times is the need to complete unfinished business. That could be put a number of other ways: complete with the past, stop responding to old issues, overcome your reactivity, forgive everyone, etc.

On occasion, I've called it "flattening vasanas." "Vasanas" are latent negative response patterns left over from earlier upsets and old issues, that get triggered in the present by something that reminds us of the past.

While I'm neither an expert or a professional on the subject, I've had an interest in it for many years as a writer and "intelligent user." I've needed to clear many vasanas of my own and so made a study of it. However, like everyone else here, I'm in the midst of clearing my own issues and I'm not offering to assist others in a therapeutic process.

But I do wish to explore the issue with you.

Here we'll find many different classes of beings discussing the subject: archangels, ascended masters, galactics, spirit teachers, and terrestrial lightworkers.

Let's start with SaLuSa from Sirius, who asks us if we've become aware that suddenly we seem to be fighting countless personal battles. It may seem as if the times themselves are characterized by conflict.

“These are times when you are dealing with personal battles within. Old beliefs and knowledge that do not carry the new higher vibrations are surfacing for clearing, but sometimes it is hard to let go. You are entering a period of intense changes and the old is breaking down, and the new energies bring truth and all that you require to forge ahead on the pathway to the Golden Age.

“It will be quite a revelation as you realize the immensity of the changes to self, as your old mindset is easily replaced by all that is pure and wholesome. Indeed, as you progress it becomes easier to move further along the path of Ascension. Making those first positive moves are the hardest, as you will be reluctant to leave your old established ways behind.

“Sometimes it involves family and friends, and the new you seems somewhat strange to them. You may even experience opposition or direct rejection, as your psyche changes. We would say that it is important to stay on your path and not be held back by emotional reactions. All souls at this time have to decide whether they are going to take the opportunity to ascend, and those that do not are bound to proceed on a different path.

“Most likely when the changes commence, a lot of interest will be generated by them. For those souls that are still awakening it may just be the nudge that lifts them up, and gives them the impetus to open up to the truth.” (1)

It's the new energies themselves that cause conflict to occur, he tells us.

“New energies permeate the Earth, that come from outside your solar system. These are behind the personal changes you are experiencing, and are becoming more powerful each day. Those of you who are particularly

sensitive will know what we mean, and as time passes more of you will develop acute senses of awareness. If you did not, you may well question whether the vibration levels are rising.” (2)

Not only are these energies coming from other planets and star systems, and perhaps even other dimensions, but “many higher Beings are also focusing their Light upon Earth.”

In case we find it strange to hear about these matters from someone hailing from Sirius, here is an ascended master, Hilarion, telling us the same thing.

“You are now receiving powerful energies that will continue to create changes within your physical, mental and emotional bodies.” (4)

“Many issues and long unresolved problems are coming up for review, resolution and release. This is going to continue occurring as the days go by for it is necessary that all energies that are not of the highest Light be resolved in order to let more Light in. It is a time of much Human drama as interpersonal relationships make adjustments along with all the body adjustments.” (5)

“All blockages and obstructions that have been keeping you from moving forward on your spiritual journey are now dissolving and you will find a greater sense of ease and well-being filling you now. All that once kept you from releasing that which no longer serves you is now being removed.” (6)

Here is a spirit teacher, Saul, also telling us the same.

“The energy surrounding you, which you extend and share at all times, is extremely powerful, and when coupled with additional divine energy, as it always is, it harmonizes and melds with it. Thus, humanity has no option but to awaken. And even those who are resisting the call and attempting to remain in a state of deep sleep will be unable to hold out for very much longer.” (7)

And here are two enlightened terrestrial teachers, Patricia Diane Cota-Robles and Lisa Renee, describing the same energies and their impact. First Patricia:

“This is a very challenging time for people everywhere. It is a time when Humanity is being purged, and the negative behavior patterns of our lower human egos are being pushed to the surface to be healed and transmuted. This is a necessary part of our transformation, and a cleansing that must occur in order for Humanity to complete our Ascension into the 5th Dimension. This purification is happening for each of us individually and for all of us collectively.” (8)

And second Lisa:

“This month [October 2010] and forward we are continuing to be repositioned and shifted so that our energy bodies (and our consciousness) are congruently aligned in the new timeline architecture as well as the ‘new energy foundation.’

“As we continually undergo ‘micro-adjustments’ in just about every area of our inner person and lifestyle – we are witnessing more of the patterns and phenomena of our past cellular memories surface.” (9)

What is the nature of these energies? They are divine Light. In this present time,” SaLuSa says, “the Earth is being constantly flooded with Light.” (10) “It is a wondrous sight to see the Light shining out from Earth where once there was so much was in the darkness.” (11)

This Light, he tells us, “is the power behind the cleansing actions that have now begun.” Because of that Light, “your consciousness levels are expanding. With it will come the ability to commune with your Higher Self almost at will.” (13)

Trying to understand the Light and its impact on us raises paradoxes, SaLuSa says.

“The paradox here is that although we talk of ‘higher vibrational levels’ where your Higher Self is concerned, it is not outside you but within. You are a complex Being with a number of different aspects, and exist on many levels at once. However, that knowledge will wait for a future occasion when you have lifted your consciousness levels to a greater understanding. It is useful to have the idea in mind and as more information comes along, you will be partially prepared for it.” (14)

It's long been planned that these energies gradually increase and lift us gently, he says.

“[Things have] been planned very carefully so as to awaken you slowly but surely, in a gradual rise in consciousness that you could cope with. The powerful energies coming to you from the higher dimensions have paved the way to the future, and will soon see you through the next big step in the process of Ascension.” (15)

“As the energy levels increase,” SaLuSa informs us, “more of you are awakening and seeking your own path to understanding.” (16) The Pleiadian High Council informs us that we've never experienced such elevating pressures and the push is on us to release the old and grow into the new.

“The current rate of vibration on the planet has increased to magnitudes never before experienced in human form. This level of energy is pushing to the surface each and every weakness that exists both within the individual and collective experience. To know that you are becoming more light embodied is to realize that you are releasing the most dense parts of yourselves and this density is being broken, rather shattered, by the intense waves of light that are streaming through your planet now. The amount of light that you are physically able to hold is directly proportional to the ease by which this process unfolds for you.

“There will be many more reaching the vibrational state of center-point in the coming weeks. Those who are not yet at the light quotient required to achieve homeostasis will continue to purge, release and rebalance their energy bodies to align with the physical body. This transmutation process is what is occupying most of the masses now.” (17)

With the rising conflict that comes with the new energies, Archangel Gabriel tells us that we can expect to find a change in the theme of messages given to us. Many of them will now focus on completing our old issues.

“A theme has been developing through the messages we have transmitted over recent times. The purpose behind this theme is to provide maximum inner stability during times of outward instability. It is obvious that the

prevailing awareness of many people is on the tremendous change occurring in myriad situations and places all over the planet.

“Many are focused on the date of December 21, 2012 as an action point that is dually seen as the end of the world as you know it, as well as a new world of Peace, Harmony and Cooperation.

“In order to create this miraculous new world, it requires inner shifts of consciousness and healing of all that is not in harmony with this higher energy frequency. The need for a shift can be seen in every area of the world around you as the old ways destabilize, crumble and fall away.” (17)

Thus new energies are hitting the Earth and either calling for us to awaken or else to address the barrier to awakening. Let me stop here and make this case in small pieces so we can assimilate each of them.

Footnotes

(1) SaLuSa, Aug. 9, 2010 at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(2) Ibid., Oct. 4, 2010.

(3) Ibid.,, Apr. 16, 2010.

(4) “Hilarion’s Weekly Message,” October 10-17, 2010, through Marlene Swetlishoff, at <https://www.therainbowscribe.com>.

(5) Ibid.,, March 21-28, 2010, *ibid.*

(6) Ibid., October 10-17, 2010, *ibid.*

(7) Saul, Oct. 13, 2010, at <https://johnsmallman.wordpress.com>

(8) Patricia Diane Cota-Robles, “Heal the Polarization,” March 17, 2010, at <https://eraofpeace.org>.

(9) Lisa Renee, “The Reality Check,” October 2010, ES Ascension News, <https://tinyurl.com/2b99why>.

(10) SaLuSa, Aug. 27, 2010.

(11) Ibid., Apr. 19, 2010.

(12) Ibid., May 5, 2010.

(13) Ibid., Aug. 27, 2010.

(14) Loc. cit.

(15) Loc. cit.

(16) Ibid., May 31, 2010.

(17) SaLuSa, March 29, 2010.

(18) Pleaidian High Council through Lauren Gorgo, “On Your Mark...Get Set.....,” October 19, 2010, <https://consciousco-creationalcoaching.blogspot.com/2010/10/on-your-markget-set.html>

(19) Archangel Gabriel, “Beacons of Light,” May 23, 2010, at <https://www.thegabrielmessages.com/category/messages-from-archangel-gabriel/>

Time to Complete Old Issues – Part 2. We Must Heal the Barriers to Love

October 29, 2010

<https://goldenageofgaia.com/2010/10/29/time-to-complete-old-issues-part-2-we-must-heal-the-barriers-to-love/>



Love is the essence of life, we are told, the substance from which life was created. It is the end and the means of life, the alpha and omega, our origin and destination. In the words of the Great White Brotherhood:

“‘Love’ is the substance of life. From ‘Love’ the Universe is born, and everything in it. There is no separation, except in your minds. This is part of the illusion of duality. Unconditional love experienced and shared from the heart is the key to heal all; it is your true Essence.” (1)

The Arcturian Group suggests that the rising energies will soon give us the opportunity to transition into love if only we leave the old energies behind.

“You are soon to see many happenings on your fine planet. Energy is quickly shifting into higher-dimensional states, leaving behind old energies that have for so long held you in bondage. This is a new time, a new energy, and a new awakening into a consciousness of One.” (2)

This is a supreme opportunity, Archangel Gabriel tells us: “Dear Ones, we wish for you to understand that the energies of joy, unconditional love, and enlightenment are now at your fingertips.” (3)

“[Many of you] have had glimpses of that pure joy much more frequently. Perhaps it only happened once a year or every six months at the beginning of your awakening process. And as you have progressed it has been happening with more and more frequency, where many of you are now experiencing the joy of universal connection on a weekly and sometimes daily basis.

“What remarkable growth! Dear Ones, if you stay in the flow and hold close to your heart what you know to be true, the energies of today make that pure love and joy accessible to you whenever you choose.” (4)

The plan of Ascension, the ascended master St. Germain tells us, is to lift us out of duality into unity, out of hatred into love: “There is an immutable plan that is well advanced for your final experiences, that shall lift you out of duality fully into the Light and Love that knows no equal or limitations.” (5)

SaLuSa has difficulty putting into words what awaits us after Ascension:

“The feeling of what it is like to live in [the love of] the higher realms ... is difficult to put into words. We have previously spoken of it [as] being ecstatic, and there does not seem to a better way of describing it. The feeling of love is one you understand, but again that energy is at constant levels where you are absolutely engulfed by it.” (6)

Saul has more success with his description:

“Full consciousness is a state of being in which the individual entity — while maintaining a sense of personal identity — also holds the sense, or awareness, of being one with God and the totality of the divine Creation.

“In this state, which is experienced — perpetually — for eternity — all knowledge, all memory, all wisdom is instantly available and known.

“All is at peace, in perfect joyful harmony, and the totality of All That Is is completely permeated and suffused with an infinite abundance of unconditional love.” (7)

These rising energies will take us on our next step, to tap into universal love, Archangel Michael tells us: “You are now in energies where you can almost instantaneously experience as much grace and ease and unconditional love as you wish to experience.” (8) They will leave us no choice, Saul says, but to awaken or suffer.

“The energy surrounding you, which you extend and share at all times, is extremely powerful, and when coupled with additional divine energy, as it always is, it harmonizes and melds with it. Thus, humanity has no option but to awaken. And even those who are resisting the call and attempting to remain in a state of deep sleep will be unable to hold out for very much longer.” (9)

Where we need to go is to open to love, D.L. Zeta says: “Many of you are currently in a ‘waiting’ space. You are observing the changes taking place around you and waiting for the next step to open before you. This next step is often perceived as a great opening in human consciousness where love, world peace and blessings flow in abundance.” (10)

To take that step, SaLuSa tells us, we need to raise our vibrations: “Raise your vibrations,” he says, “go with the flow, and be gradually uplifted so that you are ready when Ascension takes place.” (11) We must accept the oneness of life, he tells us.

“Accepting the Oneness of all life will raise you up to a point of higher conscious awareness. You can then express it by sharing your love and Light with all life forms. You will see things in a new light and separatism will no longer be something you contribute to. It becomes redundant to your thinking.” (12)

The White Brotherhood agrees:

“Your ‘true’ reality is being unveiled in order to bring you back into Oneness, to heal feelings of separateness from your Creator. There is no way to escape the movement of mankind into a new level of existence. The third dimension as you know it is coming to an end. It is time to raise your consciousness, and no longer be limited by the illusion you see all around you.” (13)

Universal love is the doorway to the Fifth Dimension: “When you begin to feel love for every other soul, and it is reciprocated then you take a step nearer to Oneness that awaits you,” SaLuSa says. (14)

Those who foster universal love, Ag-Agria tells us, will draw the energy of Ascension to themselves: “Ascension is your pathway to freedom and the higher realms, but you have to see it as your goal and work towards it. The energy is such that it will be attracted to those who stand in Love and Light and seek a higher expression of it in their lives.” (15)

Archangel Michael advises us to “return to this love, beloved ones.”

” It is here in your heart that you find your deepest connection to your God Self. It is within your heart that you will find your deepest connection to all of the beings of the higher realms who are here to assist you.” (16)

“Now, allow the flow of you, to expand, and fill all creation..... This is you. There is no separation; there is only the One, the One Heart, the One Mind, the All That Is, all Creation, the Source. You are Source, as is all Creation..... Fill yourself with this knowing, this light. Draw in strength, courage, perseverance, wisdom, peace, harmony, and above all, unconditional love.” (17)

We do not need to go anywhere, he tells us:

“Breathe and be home, dear ones..... Right where you are is home. It is Heaven. You agreed to bring Heaven to your beautiful planet earth, Heaven is within you. Expand it, be it, know it, and move into the state of beingness, of the One. Breathe, love, be in joy, and above all, remain in this One consciousness, remain in your Sacred Heart. This One consciousness is within you always, in the love of your Sacred Heart. (18)

As the energies increase our abilities, the Pleiadian High Council tells us that we must watch our thoughts.

“Our power, strength, stability and durability is seriously amping up...

“The PHC say that we are, in fact, being switched-on.... It will be especially important to remember the power of our thoughts because we are now re-engaging at a very different level of operation.” (19)

Our thoughts are the barrier, the White Brotherhood says:

“What escapes most of you is the understanding that your thoughts have tremendous energy and power. When you are feeling angry, discouraged, sad, fearful, the energy becomes dense and heavy. Those around you feel it, and it is mirrored back to you in many ways.”(20)

Our thoughts can create what we want or what we don't want, Archangel Gabriel warns us.

“In reality, you are in energies that, combined with your level of mastery, can create what you want and what you DON'T want in record time. Be aware of this, Dear Ones. ...

“While there is great comfort in knowing that others are experiencing similar things, please know, much like any normal human discomfort, if you focus on your discomfort, you are only energetically creating more of it.” (21)

We must be careful what we choose.

“Imagine that you have a gigantic plate waiting to be filled at the Universal Buffet. Do you wish to fill your plate with the old stale energies of fear, doubt and discomfort? Or would you like to heap your plate full of love, joy, unity consciousness and endless support because you see, Dear Ones, you are at a place where all these options are available to you. It is up to you what you wish to choose.” (22)

We must set our intention on creating what we want.

“What if you set your intention and focus on moving into the new energies with the highest degree of joy and flow, excitement, grace and ease? What would that feel like? Because either option is equally available to you.”
(23)

The new energies raise our remaining issues to our attention by magnifying and exaggerating them, the Universal Council of Twelve explains.

“It is important to realise that at this time of ascension you may experience certain areas of your reality or your character being exaggerated. Realising this magnification is the key because you are then able to understand its purpose more fully, realising why certain areas have been enlarged to attract your attention.

“It could be that you now need to realise a habit that has hindered your growth for too long or that the energy or emotion that you are experiencing needs to be anchored into your reality daily for your continued growth.”
(24)

We are being squeezed in a vice. The only way out is through universal love and unitive consciousness, the White Brotherhood says: “If you are fearful, it is manifesting as discomfort, and disharmony throughout your lives. Everything seems to be falling apart. ... There is no escape but to recognize ‘yourselves’ as one universal family striving for acceptance and love of all mankind.” (25)

We thus are faced with challenges at this time. We can realize our true nature or experience our barriers. We can create love or fear. We can rise or suffer. It depends on our choices and our willingness to heal.

Footnotes

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- (3) Archangel Gabriel, “The Buffet of Ascension,” 16 October 2010, through Shelley Young, at <https://goldenageofgaia.com/2010/10/16/archangel-gabriel-the-buffet-of-ascension/>
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- (5) St. Germain, Aug. 1, 2008, at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages
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(21) Archangel Gabriel, *ibid.*

(22) Loc. cit.

(23) Loc. cit.

(24) Universal Council of Twelve, “New Phase of Ascension,” March 10, 2010, through Natalie Glasson, at https://wisdomofthelight.com/Council_of_12.html

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Time to Complete Old Issues – Part 3. Dropping Rackets and Completing Karma

October 29, 2010

<https://goldenageofgaia.com/2010/10/29/time-to-complete-old-issues-part-3-dropping-rackets-and-completing-karma/>



The galactic and spirit sources we look at hold that Third Density or duality promotes separateness and often results in conflict. Spirit teacher, Saul, calls 3D life insane.

“You observe people fighting, cheating, and betraying one another. How could even the smallest amount of rationality be found anywhere in that totally irrational and therefore illusory environment? Throughout your lives, from infancy to old age, you see the insanity of it all, and, yet when you attempt to draw that to the attention of others, they tell you that it is you who is insane!

"And you mostly agree with that assessment in the very mistaken assumption that you alone could not possibly be right when your thoughts on the matter are so completely at odds with the thoughts of so many others." (1)

In the face of this situation, we create largely unsatisfactory, unfulfilling lives.

“It is not the least bit surprising that your lives are largely unsatisfactory; you were created to experience eternal bliss, and yet you choose to remain in the illusion where you never experience that, and only occasionally know brief moments of pleasure. It is an unreal and frightening environment — a state of dreaming from which you need to awaken, and it is your will and your Father’s that you do so . . . and so you shall.” (2)

According to Saul, we entered into this experiment to prove that we were, and could be, independent of God.



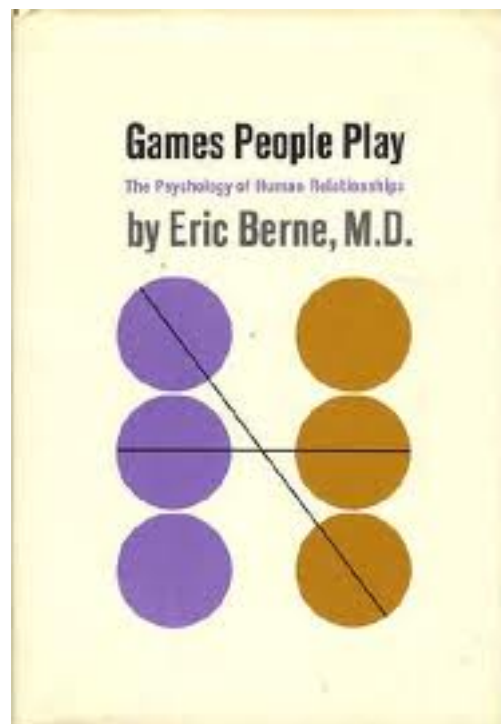
“You built the illusion in an attempt to prove that you were independent of God and that you did not need Him, which was and remains an insane idea, as He is All That Exists, and therefore you are all inseparable parts of Him. You are thoroughly bored with the game that you have been playing, and you are exhausted by the pain and suffering it has caused you. You explored the outer limits of this weird environment without finding what you were looking for, and then turned around seeking the way out.” (3)

However when we attempt to leave the illusion, we are confused by the messages our egos send us and lose our way.

“[The way out] is well lit, but you keep straying from the path Home and go off again into the darkness because you are continuously being misled by the messages

with which your egos keep providing you, which tell you that you are wicked sinners, unworthy of God's Love, and that consequently God wishes to punish you for the horrendous sins that you have committed and which sorely offend Him." (4)

This therefore has been our situation since time out of mind. Unsuccessful in our attempts to leave duality, we turn instead to exploiting our situation, creating patterns and programs to make the most out of apparently-unending separation, competition, and conflict. These patterns and programs are the barriers to our Ascension.



Our sources describe them in one of two ways. Terrestrial lightworkers follow the lead of certain psychologists like Eric Berne and Claude Steiner who borrowed from game and dramatic theory notions like games, stories, rackets, records, and scripts. These ways of describing our patterns and programs became the basis of the human-potential movement.

Galactics and spirit sources, who may not be familiar with these metaphors, tend to describe this programming more in terms of karma or unlearned lessons of resistance.

Lisa Renee is a good example of the first type of commentator. She describes our “mental games and control programs.” She says that the process of clearing that we're going through relates to control programs from all our “self experiences,” whether in another lifetime or another setting.

“These memories are both ancient and recently personal, they are stemming both from our 'multiple' self experiences (the many human incarnation experiences of the same patterns) and that which have defined us to accept the belief that we are a part of the human race having an experience on the planet Earth.

“As a species we have many concepts or archetypes we believe to be true that define our human identity. All of these patterns are being refined during this time to give us the opportunity to see what we need to change or heal inside ourselves.” (5)

Lisa sees these control programs as “rackets,” a term that was popular in the human-growth movement many years ago and meant manipulative behavior usually designed to thwart or vanquish another. These are now being raised to be abandoned.

“As you study these old patterns you will begin to see them embedded as distortions that have impacted our energetic human being at so many different levels. The mental games and control programs that are run by our unconscious self, those larger behavior patterns that are set by and accepted by mass society are coming into blaring review. We have to see who and what is running a 'racket' into the mental body of our unconscious mind.” (6)

She defines a racket for us.

“A 'racket' is a corrupt mental program running in our conscious or unconscious self that justifies itself into being to protect the psyche from its deepest and darkest fears. It is very tricky and manipulative. However we are being able to clearly 'see' these 'rackets' running as the 'new energy foundation' will not tolerate nor support them. Running rackets are the antithesis to embodying personal integrity, and in order to be congruent

with the core essence and the nature of our true self, we have to be disposed of these 'rackets.'

“This is a time of 'Reality Check' so that we can see what damage has been done and take stock of what we have left to process so we can live by and speak in the deepest truth and integrity that we are capable. Blind spots in our awareness or the perception we hold of others that keep us in denial and living inside the deceptive 'psychological defense programs' (or these mental rackets) cannot continue. (7)

Now is the time, she says, to be rid of this dramatic repertoire to reach what she calls “energetic mastery.”

“We are being rid of layers of drama, trauma and defense mechanisms that we have operated as a part of 'being human.' As the first part of the Ascension Wayshower's we are doing this clearing in depth now. It may show up as a part of healing the larger macrocosm or healing something in your personal life. However its mechanism is the same.

“All of humanity is subject to running these 'racket' programs. This process can be painful as it requires you give it all up at the 'Altar,' nothing is held back, nothing is sugar-coated, nothing is veiled from your ability to see or live by the 'truth' as you know it. All we need to do is drop any resistance and let the circumstance 'self correct' as we participate by witnessing the pattern as it is being shifted or completely dissolved.

“(It is also dissolving the membranes that create energetic separation inside of us, so that we can be more 'whole' within and therefore also be more 'whole' in our interaction with others.) This can be intense for us so taking the necessary 'time out' and being gentle and forgiving in these circumstances is quite the practice of being in self energetic mastery.” (8)

SaLuSa is an example of an ascended master who see what needs to be cleared in terms of karma.

"Every soul is being given the opportunity to resolve any outstanding karma, and since you are in your last lifetime on Earth some of you are living hectic lives. Karma is normally worked out when the best conditions

present themselves, and [does] not necessarily occur in the life immediately after the one in which it was incurred. It is a major factor that determines your life plan, and more often than not is related to personal relationships." (9)

Karma is being rapidly cleared to ensure the highest levels of Light are reached upon Earth. The lower energies are being transmuted, as much due to your application of the Light as well as ours. From all over the Universe it continues to be beamed to Earth, and Lightworkers will find their energy levels constantly renewed. (10)

The terrestrial lightworker, D.L. Zeta, combines the human-potential perspective with the spiritual to look at how "karma" is created as a result of what she calls a "sacred wound." In the human-potential movement, the sacred wound might be referred to as the life-altering psychic break usually experienced in childhood, the shocking loss or number one upset that creates our major incompletions and the predominant karmic lesson we have agreed to learn in this lifetime.

"Early in each lifetime, a sacred wound is "stamped" on the consciousness, usually through a set of circumstances, though it can be a single incident. Sacred wounds can be created through illness, accidents, family turmoil, and seemingly insurmountable challenges. At the root, a sacred wound is a karmic lesson carried over from past lifetimes. Throughout the life, each person begins the quest to gain the understanding that will satisfy their karmic lessons this time around. Once this lesson is satisfied, one is able to effectively achieve emotional freedom and step off the karmic wheel.

"Once free of enslaving emotions and impulses, the conscious mind is free to join in partnership with the higher self to rewrite the plan for the rest of the life on Earth. This plan usually involves creating a way to use one's talents, earthly knowledge and spiritual wisdom to assist others with their own process of awakening. Once a person's consciousness awakens, they experience a natural desire to assist others in awakening." (11)

She describes what it looks like to have completed our karma. Since I'm not aware that she has ascended, we probably need to take her description speculatively.

“Many old souls have already paid the price of admission to this new time. You have paid your karmic debts. You have completed all homework and lesson plans. You have examined yourselves repeatedly, taking great care to connect with your guidance and putting into place all that has been asked of you. There is nothing keeping you from entering the fifth dimension. ...

“We offer here a 'snapshot' of a soul that has satisfied karmic lessons: This soul has practiced the ethic of good stewardship on the Earth, honoring and nurturing all kingdoms of life on the planet. They have willingly assisted those who walk two steps behind them, opening doors and mapping every frontier they encounter that others may walk more freely there.

“They have come into the understanding that what they do to another, they do to themselves; they have learned to see through the illusion, to joyfully greet all circumstances in their life as learning experiences, and to readily transform all energies they encounter with unconditional love. They have set their highest intentions, cultivated high-vibrational energies within, and radiated the light of spirit to all they encounter.

“If this is the path you have followed, we congratulate you for your efforts. You may now receive your diploma and step off the karmic wheel.” (12)

One situation that adds to the difficulty we face at this time, as the Pleiadian High Council explains, is that we are clearing our issues while opening into a thoroughly-absorbing and novel period of growth and expansion in all areas of our lives.

“The trickiest part in being trapped between worlds is allotting the required energy to resolve the past, while also allocating the necessary vitality to keep all those new projects that you have been nursing, afloat and in balance. Those things/people/situations/partnerships/projects/relocations/ etc. that are waiting to blast off or finalize keep getting pushed back, postponed, and delayed while many more pieces of our past keep creeping up and jumping in front as a priority.

“These things that keep vying for our attention and seemingly blocking us from getting on with our new (and definitely more exciting) lives, will continue to pop up until there is literally nothing left to address. (12)

The ascended master Hilarion reassures us that, at this time, even if we're not aware of it, we're still well on our way to completing the issues that hold us in Third Density.

“You are all well on your way to the completion of the issues you have long been grappling with. It is still not clear to most of you the higher purpose of these issues and as with all those living upon the Earth plane, these events and situations are not clearly visible until much later, when you review the events from a different perspective of hindsight.” (14)

I personally hope he's right.

We've seen that the rising energies are forcing the situation, causing incompletions and issues to rise to the surface to be completed. After first contact, the ascended masters associated with the Earth and from other regions of space will assist us as well to transcend our issues and incompletions, close down our rackets and records, and prepare for Ascension.

Footnotes

(1) Saul, “The Nightmare is Coming to an End,” October 16, 2010, at <https://johnsmallman.wordpress.com>.

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(14) "Hilarion's Weekly Message," October 24-31, 2010, through Marlene Swetlishoff at <https://goldenageofgaia.com/2010/10/26/hilarion-you-are-well-on-your-way-to-the-completion-of-issues/>

Time to Complete Old Issues – Part 4. How to Clear Old Issues and Upsets

October 31, 2010

<https://goldenageofgaia.com/2010/10/31/time-to-complete-old-issues-part-4-how-to-clear-old-issues-and-upsets/>



Have We a Process for Clearing Upsets?

Having brought us this far, the record from our sources now stops. If we search for a recommended means to transcend our barriers, clear our upsets, complete with our past, etc., we may find only bits and pieces.

For instance, D.L. Zeta suggests a process in passing.

“[Healing] is possible by embracing your sacred wound, opening to its message and using this wisdom to heal yourself throughout time. Once this is done, you’re able to ... step off the karmic wheel and unite Heaven and Earth.” (1)

But that’s all she says.

Kate Spreckly also refers to a process in a single line: “By allowing yourself to be present in your issues and your fears, you allow them to dissolve.” (2) But again she goes no further.

Saul refers obliquely to a process.

“Many issues that humanity has needed to address for a long time, but has blocked or denied, are rising into consciousness causing confusion and dismay. People are discovering within themselves attitudes and beliefs with which they are most uncomfortable and of which they have been in denial.

“However, [these attitudes and beliefs] do need to be recognized and released to enable them to continue to advance along their spiritual paths. They frequently conflict with or are in total opposition to the life philosophy a person espouses, and consequently severely shock a person when they pop into their awareness, and that can cause a strong feeling of shame, which is why they were denied in the first place.

“But unsavory attitudes and beliefs are very common and need to be seen and released. They are not something to be ashamed of, because they are endemic, everyone has some of them.” (3)

He tells us that trying to control or deny our reactions is not a good thing and only leads to depression and fatigue. We can verify this from our experience.

“Locking down and controlling unacceptable thoughts and ideas uses up enormous amounts of the life force that is constantly flowing through you, your life energy. It leads to fatigue and depression as you try to distance yourself from this strange and threatening other self that wants and needs to be acknowledged. You have to acknowledge every aspect of yourself, not just the one you have chosen to display as your identity. Learn what each one wants, and then discover how to integrate them harmoniously into the complete and wonderful person that you truly are.

“Denial causes conflict, confusion, and fatigue, while acceptance, understanding, and harmonious integration of all the different, perfectly normal, and extremely creative aspects of yourself brings you to the divine

and sublimely peaceful center of your true self. There you will find a limitless abundance of joy and energy, enabling you and encouraging you to live life with great enthusiasm and equanimity just as it happens.” (4)

What is Saul’s answer to our dilemma?

“Just acknowledge them and let them go.” (5)

And that’s as much as he says. We’re given a fairly complete analysis of our situation, but no process. If we try Saul’s solution, we may find that simply acknowledging our upsets and letting them go does not prove easy and may not do the job. More of a process may be needed.

So we may not find a process for clearing upsets and issues in the literature. We may have to carve out our own path.

I’d like to offer a process for clearing upsets, completing barriers, and healing our sacred wounds. The suggestions I make are along lines I’ve covered elsewhere. (6) I’ve simply gathered everything together and published it in this one place.

I call this process “be with and observe.” If having even a double-barreled name is confusing, then call it simply the “be with” process.

It is the opposite of reacting.

I define it as: “Be with the truth of the moment and observe what arises.”

“Be with”: Abide as an open awareness of, remain neutral to. Be with what?

“The truth”: That which is so, accurate, actually existing. Of what?

“Of the moment”: Of now, this actual instant, inside and outside oneself. And do what?

“And observe”: See, notice, raise to conscious awareness without acting upon. What?

“What arises”: What enters one’s field of consciousness as a result of being with the truth of the moment, what’s so, whatever is.

The Steps in the Process

Here are the steps in the process.

- Step One. Notice that you're upset. Stand in the face of the upset, without reacting.
- Step Two. Observe what is happening to you internally.
- Step Three. Ask yourself precisely when the upset started.
- Step Four. Put a name to it – dismay, horror, indignation?
- Step Five. Ask yourself what earlier, similar incident is in play. Take the first thought you get.
- Step Six. Try it on for size.
- Step Seven. Observe whether entertaining it as the cause of your upset brings release.
- Step Eight. If it does, enjoy the release. If it does not, try again.

Now let's look at the steps one by one.

- **Step One. Notice that you're upset. Stand in the face of the upset without reacting.**

Most people don't begin the "be with and observe" process because they're not aware that they're upset. Awareness varies inversely with felt tension in the body. As tension goes up, awareness goes down. As we get more and more upset, we are less and less aware, including being less and less aware that we're upset.

More often, we think that someone did something to us and we defend ourselves. Our switch into defensive mode seems perfectly natural and we tend to balk if we're questioned, as if the questioner is crazy or unreasonable. Defending ourselves appears to us to be something that anyone would do. And anyone who doesn't defend themselves is not in his right mind.

I find that reacting comes easily to me and is often invisible, even if I know the "be with and observe" process. I react and then I review how I did, justifying and excusing myself and denying any incompetence or wrongdoing. I often only wake up to the need not to react only after some time has passed.

It often comes as a great surprise to me to realize that I'm upset. I'm in the middle of an upset. I'm reactivated. My buttons are pushed. I'm experiencing a vasana or habitual reaction pattern. I'm having a stack attack. And I don't immediately wake up to the fact that these things are happening. Instead I go into attack mode. Werner Erhard used to call this mode "resist, resent, revenge."

However I often wake up when attack does not remove the barrier. I see the unwanted condition sticking around and this realization acts like a signal to have me check out whether I'm reacting or not. If I am, I stop. Instead, I switch into "be with and observe" mode. I'm now no longer reacting but observing.

It can help in this first step to begin noticing my breathing. I keep my mind busy by having it pay attention to the breath. That frees up what Patricia Cota-Robles calls the "I AM presence" to be with and observe the barrier. (7)

Once I've achieved the place of being with and observing rather than reacting, once I've reined the runaway horses in, I can go on to step two.

- **Step Two. Observe what is happening internally.**

I begin to notice in a general way what's happening inside. I look for places where the energy is stuck. Do any of my muscles hurt? Can I breathe easily from the in-breath's beginning to its end? If not, where does the breath become labored?

I look at the place where breathing becomes labored and try to get a sense of the resistance there. I watch to see how difficult it is to stop reacting. I get a sense of the way I'm feeling. I get the lay of the land. And then I go on to step three.

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

In step three, I ask myself exactly when the upset started. Did it start when something was said? Was it when I had a thought? A feeling? A sensation? I be with and observe the beginning of the barrier. Once I find the time of the upset's start, I go back and forth between the time before the upset to the upset itself and then the time after, looking for what may have triggered it.

If I can identify the trigger moment exactly, the barrier may disappear. If the barrier is too ramified or deep and persists, I go on to step four.

- **Step Four. Put a name to it – fear, anxiety, embarrassment?**

What exactly is the barrier? Is it fear? Anxiety? Embarrassment? I try each named feeling on to see if it fits. If it fits, the upset may disappear at this point. If it does not appear, I continue naming it. Sometimes I may name it and it fits but the upset does not disappear, in which case I go on to step five.

I know that putting a name to the condition can work to cause negative or unwanted conditions to disappear.

It has a slightly different effect on positive or wanted conditions. If I experience love or bliss and then name it, I may “go into my head” and cause the flow of love or bliss to cease. That’s why Krishnamurti, for instance, recommends being in love or bliss without naming it. (8) Intellectualizing may be OK in the “be with” process to cause unwanted conditions to disappear, but, if you wish wanted conditions to stay around, you may not wish to use it on them, but instead just to enjoy them without intellectualizing.

If the unwanted condition persists after being named, I go on to step five.

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

If it persists, I ask myself what earlier, similar incident is at the root of the upset? If I ask the mind, without struggling or trying to focus it, to give me some clue, the mind is so constructed that it will feed me back a thought, a word, a picture, an intuition, a feeling that identifies the earlier, similar incident.

Once I have the thought or image, I go on to steps six to eight.

- Step Six. Try it on for size.
- Step Seven. Observe whether entertaining it as the cause of your upset brings release.
- Step Eight. If it does, enjoy the release. If it does not, try again.

I try on the earlier, similar incident to see if it's the one causing the upset. By "trying it on" I mean I say to myself, well, supposing that is the earlier, similar incident – that day on the school patrol or that time with my girlfriend or the day I stole the nuts from the supermarket. Suppose that's it. How would I feel?

If I find that I feel the same way I know I feel now, then the incident may fit. It may be the cause of the upset, the triggering event. If it is the cause, then the upset may disappear now.

Why does it disappear?

Jesus said, "And ye shall know the truth, and the truth shall make you free." (9) I grant that Jesus is referring to the Absolute Truth here, but his words are as relevant and applicable to the relative plane as they are to the Absolute.

The truth of what is transpiring within my mind and body, seen, experienced, and completed, will set me free from mental stress, physical holding, and emotional anguish. Why that is I think only God can answer since He (She or It) designed life.

My sense is that God designed it so that the truth would set us free. After all, the end of life is to realize ourselves as God, after which we are set free, right? The purpose of life is for God to meet God. Life is a divine leela or drama that God has arranged so that the One can know Himself (Herself, Itself). When a person, an illusory form, a fingerpuppet, realizes God, God experiences Himself. (10)

Realizing God is discovering the truth and discovering the truth sets us free from illusion. I think that discovering the truth at any level of existence releases us from the illusion and pain of life at that level.

When I discover the truth of my upset, I'm released from it.

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. I also call this feeling "restored to Self."

I find, when I've successfully run this process, that I'm naturally restored to the love and bliss which is my nature. There is nothing I must do to experience this

love and bliss other than remove the layers of resistance, resentment and vengefulness that my issues and upsets overlay on me.

Footnotes

(1) D.L. Zeta, “Aligning with Fifth-Dimensional Energies Incubates the Dream of the New Earth,” 25 September 2010, <https://tinyurl.com/24at264>.

(2) Kate Spreckley, “Presence Dissolves Issues,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/presence-dissolves-issues/>

(3) Saul, Jan. 3, 2010, at <https://johnsmallman.wordpress.com>

(4) Loc. cit.

(5) Loc. cit.

(1) D.L. Zeta, “Aligning with Fifth-Dimensional Energies Incubates the Dream of the New Earth,” 25 September 2010, <https://tinyurl.com/24at264>.

(2) Kate Spreckley, “Presence Dissolves Issues,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/presence-dissolves-issues/>

(3) Saul, Jan. 3, 2010, at <https://johnsmallman.wordpress.com>

(4) Loc. cit.

(5) Loc. cit.

(6) See for instance “Dealing with Stored Emotional Trauma,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/dealing-with-stored-emotional-trauma/> ; “I Know I Came Here to Communicate This,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/i-know-i-came-here-to-communicate-this/> “OK, I Feel Upset ... Oh, Great!” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/ok-i-feel-upset-oh-great/> ; “To Be With and Observe,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/to-be-with-and-observe/> ; “Presence Dissolves Issues,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/presence-dissolves-issues/> ; “Running the Process,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/running-the-process/>

[ascension/running-the-process/](https://goldenageofgaia.com/ascension/running-the-process/) ; “Positive Thinking, Negative Thinking, and the Truth,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/positive-thinking-negative-thinking-and-the-truth/> ; “Sri Ramana Maharshi on the Problem of Our Habitual Tendencies,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/sri-ramana-maharshi-on-the-problem-of-our-habitual-tendencies/> ; “Can Illness be Caused by Major Reactive Habit Patterns?” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/can-illness-be-caused-by-reactive-habit-patterns/> ; and “Deconstructing “Me”: Removing the Masks,” at <https://goldenageofgaia.com/ascension/preparing-for-ascension/deconstructing-me-removing-the-masks/> .

(7) Patricia Diane-Cota Robles, “Responding from Our I AM Presence” at <https://sbeckow.wordpress.com/2010/10/13/patricia-diane-cota-robles-responding-from-our-i-am-presence/>

(8) “It is the experiencing of what *is* without naming it that brings about freedom from what *is*.” (Krishnamurti, J. Commentaries on Living. First Series. Bombay, etc.: B.I. Publications, 1972; c1974, 54.)

(9) Jesus in John 8:32.

(10) See for instance “To Know God is the Purpose of Life” at <https://goldenageofgaia.com/16244-2/to-know-god-is-the-purpose-of-life/> ; “Life No Matter Where, No Matter When,” at <https://goldenageofgaia.com/16244-2/life-no-matter-where-no-matter-when/> ; and “What is the Divine Plan for Life?” at <https://goldenageofgaia.com/16244-2/what-is-the-divine-plan-for-life-part-12/>

Time to Complete Old Issues – Part 5. What Can Go Wrong?

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/time-to-complete-old-issues-part-5-what-can-go-wrong/>



Our upsets are an interruption in well-being. If we react to them instead of being with and observing them, we send them back down into memory recharged. They will rear their ugly heads again some time in the future.

Positive thinking will not help us get to the source of an upset. Only the truth will set us free.

While positive thinking is generally a good thing in attracting to oneself a wholesome and satisfying future, it isn't enough to process an upset or flatten a vasana.

There are so many places along the way in which this process can go awry. Here are a few.

- **Step One. Notice that you're upset. Stand in the face of the upset without reacting.**

At step one in the process, things can go awry if I forget what it means to “be with and observe.” I may get into thinking about the situation and scrutinizing it. “Being with and observing” is not thinking and scrutinizing. Being with is an open spaciousness. Observation is almost osmotic and effortless.

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

What can go wrong at step five? Three things. First, 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.

Second, you actually used the mind to think about what incident lies behind the upset, if I try to figure the whole thing out, say, the mind will not operate as it's designed to do. It won't throw up a picture and I may not be able to find the earlier, similar incident. I have to use the mind without employing it. I have to leave it free to operate as it's designed to.

Third, 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.

So a light touch is required. If I simply ask and wait, a thought or a picture will arise. It will seem to go shooting across the screen of my attention and I am vigilant and catch it. I accept whatever the mind casts up and I accept the very first thing.

Another thing that can go wrong generally is that I run the whole process and find that the upset persists.

In fact, the upset may have layers and I may have only caused one layer to disappear.

Many feelings may be piled one on top of the other. I may have to go down through one layer after another.

Having gone through one layer only to encounter another, I could say, ah, to heck with it. It isn't worth it. I'm gonna look for an excuse for myself and blame the other guy. I've spent long enough on this. Let's go have a drink.

That's the easy road out. But, knowing what I know about Ascension, I have to do this work sooner or later.

So I persevere and say to myself, you know darn well that there may be several layers of feelings you have to go through, each most likely with a different memory attached. Start in.

The feelings at the top of the heap may be the most familiar. Or they may be the most recently recorded feelings, chronological speaking.

Down, down I go, but still I can feel some lurking emotions, subtle but just as much able to upset the apple cart as any, unless cleared.

It is these hidden and lurking emotions that are really what are meant by Hindus when they use the word "vasana" or Buddhists by the term "sleeping volcanos."

These barely-experienced feelings are the seeds of later upsets.

Again and again, I check by taking a deep breath to see if there is any muscular holding in the throat or chest until I am through the entire process and the situation is concluded.

I may have no ability at this time to relate what I have learned to whatever it was that brought the process on. I am not in my head. I may not be able to think.

If the barrier lifts, I don't go back into the incident or the upset. If someone is helping me, I ask them to stop as well. I will not respond to their invitation to do more work. If I do more work, I could recreate the upset and have to run through all the steps again.

I've been present to the upset, observed it, and watched the upset disappear. This is the process I recommend to free us from our past.

But instead I've "experienced the upset through." If I have to experience the upset again, it will be far easier the second time. It will have lost some of its power over me.

This process takes practice. There is lots that can go wrong. But run correctly, it will cause the original and the present upset both 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.

Learn this method of standing in the face of upsets and you'll move from adding to your store of tension to 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.

To be with the truth of the moment and observe what arises is to be fully present but with no harmful intent and to notice what occurs. If unfinished business arises from within, we be with that and observe what arises as a result of it.

If a challenge to our conventions or attitudes arises from without, we be with that and see what emerges in us. We are either being with or noticing.

Using this process, I believe we will be well positioned with the proper attitude or orientation to maximally move through our past residue, present challenges, and future fears.

This process will help us take in the greatest amount of novelty in a situation that we can predict is rapidly going to become entirely novel.

(Continued at <https://goldenageofgaia.com/ascension/preparing-for-ascension/time-to-complete-old-issues-part-6-philosophical-considerations/>)

Time to Complete Old Issues - Part 6. Philosophical Considerations

June 28, 2012

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/time-to-complete-old-issues-part-6-philosophical-considerations/>



Seeing things in the way I'm suggesting here turns upsets from inconvenient and undesirable interludes to very desirable adventures. We can only process our upsets when they are up. We cannot process them when they are not here. So having an upset going on with me is a wonderful opportunity and necessary if I'm to process and complete it.

Being with and observing is a Divine position. It invites Grace and it's Grace which is going to move us at this time and not as much our own motive power as in times past.

Someone will quickly say, "No, we must accomplish things by our own effort. We cannot just sit back and be passive."

Being with and noticing what arises is not passivity. It is spiritual activity of the highest order. It is one of several meanings contained in Sri Krishna's phrase, "the action that is in inaction." (1)

It is what Chuang Tzu was driving at when he said: "You have only to rest in inaction and things will transform themselves." (2)

In my view, enlightenment is by Grace alone: It remains the gift of God. In the last analysis, at the end of practice or the end of times, it is God alone who brings us safely Home.

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 am aware that these words were spoken to students with much time on their hands, so to speak, who had reached the end of their best efforts.

But they apply equally, with appropriate changes, to people who have reached the end of a cycle and must soon navigate Ascension.

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.

Being with and observing 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.

So this is the “be with and observe” process that I'm recommending we take on to give us a means of handling being reactivated. Let's say that we see a strange galactic or are asked to board a space ship or shake a galactic's blue hand, with bulbous fingertips and a cold touch.

Surrender to the upset, feel it, name the feeling, allow the mind to cast up the “earlier similar,” try it on for size, and watch the upset melt away. If you cannot 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, embarrassed, bow out of the situation, etc. That will only drive the upset back down into our bodies and minds, recharged. And that in turn will only make us more sclerotic.

Please don't think somehow that I'm 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 still look stupid in the middle of them and fumble at handling them. But, yes, it does get easier over time and I certainly feel centuries younger and more flexible.

Footnotes

(1) Sri Krishna in Swami Prabhavananda and Christopher Isherwood, trans., *Bhagavad-Gita. The Song of God*. New York and Scarborough: New American Library, 1972; c1944, 52.

(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 <https://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.

Conclusion to “Time to Complete Old Issues”

October 31, 2010

<https://goldenageofgaia.com/2010/10/31/conclusion-to-time-to-complete-old-issues/>



S.N. Goenka, who taught about ridding oneself of the vasanas

The “Be With and Observe” process is one you can use on any unwanted condition. Theoretically it should clear any circumstance right up to Ascension, but that’s just a guess.

We spoke earlier of trim tabs and clearing your vasanas has to be the single most influential, most effective trim tab I can think of. It releases energy and restores us to our natural condition, our original face, our fundamental essence. I consider it a better and easier process than many forms of meditation.



Werner Erhard in 1979, who taught about records (same thing)

It works to acknowledge one's sources. I owe a debt of gratitude to Werner Erhard who started me on this process with his own, called "being with what is like a brick in the lap," taken from the est Training. I'm also grateful for so many other notions to Werner, including that of resist, resent, and revenge. Werner is one of the most fertile wayshowers of our time and fortunately he is still with us.

In terms of its formulation, I owe another debt to S.N. Goenka who, in his Vipassana meditation workshops, used the phrase "be with what is and see what arises." Goenkaji's Vipassana meditative technique is an excellent means of removing the vasanas.



The late Charles Berner, founder of Enlightenment Intensives

And I owe a debt to Charles Berner and his Enlightenment Intensives, including to my local teacher Murray Kennedy, for offering a setting and a process which allowed me to experiment with these techniques for a number of years. I didn't reach enlightenment in the intensives but I did clear an ocean of vasanas which even enlightenment is not guaranteed to remove.

Sooner or later the work of removing the vasanas has to proceed. We can't count on enlightenment to remove them. The reason why so many spiritual masters go off the rails is that they haven't yet cleared their vasanas, especially the strongest which are those related to sexuality, which reassert themselves after enlightenment.

My satguru, Sri Ramakrishna, used to say:

“You may discriminate, saying that the ego is nothing at all; but still it comes, nobody knows from where. A goat's legs jerk for a few moments even after its head has been cut off. Or perhaps you are frightened in a dream; you shake off sleep and are wide awake, but still you feel your heart palpitating. Egotism is exactly like that. You may drive it away, but still it appears from somewhere. Then you look sullen and say: ‘What! I have not been shown proper respect!’” (1)

What he's saying is that one may experience Brahmajnana, nirvikalpa samadhi, or seventh-chakra enlightenment, but until one reaches complete freedom at sahaja samadhi, the ego, or our vasanas, returns. Until they are annihilated, we are not safe. Said Ramana Maharshi:

“Only one who is free from all the latent tendencies (vasanas) is a Sage.”
(2)

“In kevalya nirvikalpa samadhi, one is not free from vasanas and does not, therefore, attain mukti [or liberation from birth and death].

“Only after the sanskaras [impressions or vasanas] have been destroyed can one attain salvation. ...

“Even though one practices kevalya nirvikalpa samadhi [i.e., Brahmajnana] for years together, if one has not rooted out the vasanas, he will not attain salvation.” (3)

Why will he not? Because the human being was so designed that our natural condition of love and light is overshadowed by our conditioning, thoughts, beliefs, or vasanas. We are obliged to transcend that conditioning. That is our assignment in life. That is what lies at the heart of the game of life.

So this work cannot be postponed forever. Sooner or later, unless the rising energies do it for us, which is a possibility, we all must develop a means of uprooting the vasanas or completing our issues and upsets.

Footnotes

(1) Paramahansa Ramakrishna in Nikhilananda, Swami, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942, 210.

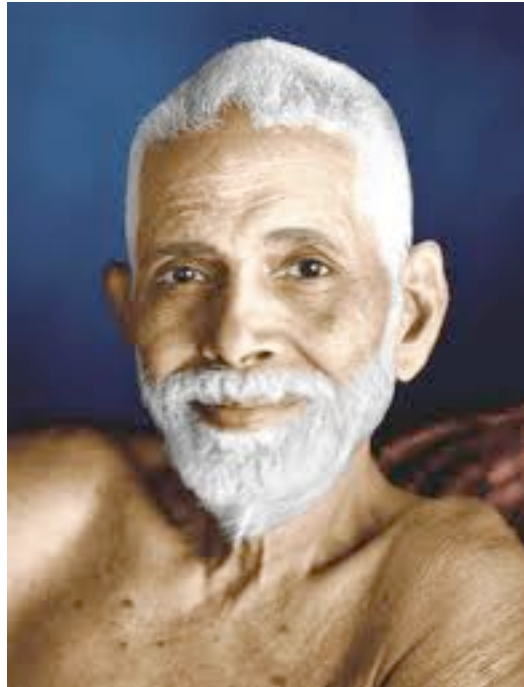
(2) Sri Ramana Maharshi, *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*. Eighth Edition. Tiruvannamalai: Sri Ramanasramam, 1974, Chapter 2, Question 26.

(3) Sri Ramana Maharshi, Swarnagiri, Ramanananda. *Crumbs from His Table*. <https://www.ramana-maharshi.org>. Downloaded 10 September 2005, n.p.

The Subsidence of the Vasanas

May 14, 2014

<https://goldenageofgaia.com/2014/05/14/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 added to these plans and procedures are tave 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

⌘ Clearing for the World ⌘

Social Vasanas: A New Phenomenon

July 10, 2012

<https://goldenageofgaia.com/2012/07/10/social-vasanas-a-new-phenomenon/>



Jamie Dimon

In the middle of *An Hour with an Angel* on July 9, 2012, Archangel Michael suddenly said: “And, yes, Jamie Dimon is one of the people that is being contained by the way.”

I thought he had said “Jamie Diamond” and did not know whom he was referring to. The remark came out of the blue, no pun intended. (1) I replied: “I don’t know who Jamie Diamond is, Lord.” And he said: “Your reader will.” I still did not wake up to what he was talking about and said: “My reader? Really? ... So you’re addressing yourself to one of our readers,” thinking that he had just tuned into a reader, out there in the ethernet.

I didn’t know that he was referring to Jamie Dimon, head of JPMorgan Chase, which related back to a question from a reader that I’d mentioned earlier that I was going to ask him.

Archangel Michael had just identified a second person under containment, the first being Supreme Court Chief Justice John Roberts.

Please keep in mind that many months earlier I'd asked him if George Bush Sr. had been born in Germany. He paused and replied that this soul did not want him (AAM) to communicate that information. So my sense is that the being in question has to permit the information to be conveyed.

Thus in the case of Dimon and Roberts, I believe that they'd also have to have given Archangel Michael permission at a soul level to refer to them or he would not have. I think they're allowing their cases to be known for the salutary benefit to people that their example provides.

If mass arrests had gone ahead, we'd be speaking about those under arrest. It would seem also permissible to speak about those in containment – at least a few, presumably, who'd have given permission. It might not be advisable to speak of large numbers because it might interfere with the process that containment initiates. But perhaps a few just to solidify our certainty of and around the process itself.

A second matter that comes into play here is the phenomenon of divine deadlines. Prior to any specific divine deadline for a 2012 Ascension event, the Company of Heaven must respect the universal laws. They can't intervene in a matter that involves our karma or our free will.

But past a divine deadline, they can intervene because the exigencies of the Divine Plan then come into play and take priority over our free will and karma. So, for instance, the whole policy of containment represents an intrusion on the free will of the cabal, which I believe is allowable because we've passed the divine deadline for the cabal to surrender.

After that date, whenever that was, the cabal could be arrested, contained, removed from the planet, etc., obviously against their free will.

So I began to research Jamie Dimon today, to write up an article that might trace any abrupt changes in character that might have been observed recently, similar to Roberts' sudden reversal on Obamacare, where he voted against the position of the other conservative justices and saved the President's health care plan. But halfway through the exercise I stopped.

What a Catch 22 is involved in the very task of discovering proof that people are under containment. If I don't find proof, people will say that there's no evidence of containment. If I do find proof, people will accuse me of praising and supporting the cabal.

Granted some will realize that I'm simply trying to find support for the practice of containment, which itself promises to stop the incursions and devastation wreaked by the cabal by depriving cabalists of their ability to do more damage.

But there will be people who've been harmed by the cabal for whom the simple sound of someone seeming to say nice words about a former Illuminati will cause revulsion.

What a difficult situation to address. And behind it what difficult emotions will be coming to the fore in the next part of our journey to Ascension on the part of so many people – people who've been foreclosed on, who've lost jobs, who've been falsely imprisoned, who've been mistreated by authorities.

On this site I've addressed the subject of vasanas many times – the habitual reaction patterns we have that are rooted in the past but triggered by events in the present. But these have always been examinations of personal upsets and reaction patterns. Here we're dealing with what I might call “social vasanas,” if such there be – the projections and transferences made onto social figures who are seen as having wounded people. These vasanas are felt as social injustice rather than personal injury.

Certainly we've never been in a situation where a global elite has been overthrown on the planet and its overthrow was accomplished by the beings who are doing the work at present. So we've probably never seen social vasanas emerging on the scale they will be in the weeks and months ahead. There's no literature on how we'll address the emotions and upsets that we'll be seeing on this planet in the near future. There's no precedent for the work that faces us as lightworkers.

How in the world are we going to complete social vasanas? I have no idea. That perhaps is the next place to go and will bring up again the whole topic of collective compassion, the nascent but developing faculty of those who are experiencing the first tugs of unitive consciousness towards having compassion for the collective, rather than just for individuals.

Archangel Michael said he wouldn't discuss the total range of approaches being used by the Company of Heaven in neutralizing the cabal and removing it from power. But I had asked him if it included the use of walk-ins for departing cabalists and he did confirm that particular strategy. He describes the walk-in phenomenon here:

“We will not explain the entire plan [of approaches to neutralizing the cabal] because it will boggle your mind. ...”

“Let us just say that these beings that have been in a position of authority who did not have the welfare of the collective or the restoration of love in their heart are being dealt with.... Yes, you would be shocked to fully comprehend the number of walk-ins upon your planet...

“So are there walk-ins that are taking the roles of people who have been in positions of authority? Yes. Because rather than shift, when these souls are confronted by such bright light, there are situations when they are simply so exhausted and so tired and so overwhelmed by what this life has been that they have simply asked to return home, to come home and rest and regenerate so that they will have the restoration of love, so that they would bask in the glory of one.

“And that request is being heard very frequently and not just by those of people you think of as people in positions of leadership. But that is what we are addressing right now. “And there are masses on this side saying let me go and be part of this shift. I had no idea. So it is like refreshing the troops as it were.” (2)

So while he hasn't given us additional information on those Illuminati who are being taken off-planet to intergalactic courts and has not commented on the numerous other approaches being used, he has at least added the use of walk-ins to the use of containment.

He added the reassurance that the Illuminati “will not be left to continue to rule, as you put it, or continue to reign in power because that is simply not part of what is acceptable or even possible in the Fifth, Sixth, Seventh, Eighth Dimensions. It simply is not possible.” He discussed the advantages of leaving the contained former Illuminati in positions of power with a change of heart and change of perspective.

But that may not comfort people who are experiencing the triggering of social vasanas. We have our work cut out for us as lightworkers.

I think AAM is releasing one piece of information a week. I think he knows that it would be inadvisable to just dump the whole body of information on us at once and so he discussed containment last week, naming one individual (John Roberts) and now discusses walk-ins this week, naming a second individual (Jamie Dimon). This may be how he proceeds: week by week.

And do notice that we now have two columns from Suzan Carroll's Arcturians (3) in which they acknowledge the plan of containment. The Arcturians are the first of the galactics to confirm what AAM has been saying. Although I know *of* Suzan, I've never met with or talked to her so there cannot be collusion here.

Footnotes

(1) Archangel Michael is associated with the color blue.

(2) Archangel Michael on *An Hour with an Angel*, July 9, 2012, at https://www.blogtalkradio.com/inlight_radio/2012/07/10/an-hour-with-an-angel

(3) "The Arcturians Describe Containment on July 2, 2012," July 6, 2012, at <https://goldenageofgaia.com/2012/07/the-arcturians-describe-containment-on-july-2-2012/> and "Arcturians Discuss Containment a Second Time," July 10, 2012, at <https://goldenageofgaia.com/2012/07/arcturians-discuss-containment-a-second-time/>

Eradicating Social Vasanas: The Next Leg of the Work?

November 1, 2017

<https://goldenageofgaia.com/2017/11/01/eradicating-social-vasanas-the-next-leg-of-the-work/>



Defeated Napoleon III and victorious Otto von Bismarck after French defeat in 1870 War

In my view, the exposure of Harvey Weinstein has opened a door that cannot again be closed.

It could take down a President accused of many of the same acts.

These inescapable confrontations with our own failings as a society are added to the impact of the extreme tragedy all around us.

Mass shootings, hurricanes and wildfire amount to chaos, murder and mayhem. They trigger vasanas or core issues in us that are more social in nature than personal.

In 2012, Archangel Michael had referred to these socially-related vasanas in a reading with Kathleen:

“The human collective, the people of old Earth have built up many, many false illusions, many paradigms that became so strong in their belief systems that they formulated into structures and institutions, practices and societies around them.”
(1)

That’s a pretty good description of them. In July of that same year, I discussed the subject:

“On this site I’ve addressed the subject of vasanas many times – the habitual reaction patterns we have that are rooted in the past but triggered by events in the present. But these have always been examinations of personal upsets and reaction patterns.

“Here we’re dealing with what I might call ‘social vasanas,’ if such there be – the projections and transferences made onto social figures who are seen as having wounded people. These vasanas are felt as social injustice rather than personal injury.

“Certainly we’ve never been in a situation where a global elite has been overthrown on the planet and its overthrow was accomplished by the beings who are doing the work at present [ascended masters, galactics and celestials].

“So we’ve probably never seen social vasanas emerging on the scale they will be in the weeks and months ahead. There’s no literature on how we’ll address the emotions and upsets that we’ll be seeing on this planet in the near future. There’s no precedent for the work that faces us as lightworkers.” (2)

Yes, there’s no precedent for tackling the vasanas we share as a society. And no literature is available to lightworkers that I’m aware of. But we are the wayshowers.

The worst case of a social vasana gripping a nation and propelling it to destruction was the promulgation of hatred for Jews and Bolsheviks by Adolf Hitler.

Dedication to this hate-filled ideology and program led to the death of some 60 million people – soldiers and civilians – in the Second World War. (3)

I've studied the events leading up to WWII, all the way back to the Franco-Prussian War of 1870. The history of that region seems to me, not a drama-fast, to use Linda Dillon's term, but a drama-fest. Political and military leaders seemed to be driven simply by their vasanas. And they seem to have had no idea that that was happening.

Many leaders prided themselves on the elegance or bravery or wisdom of their constructed selves – their acts, their performances, their presented self. But all of it was posturing. Hitler epitomized it most. But he stood on the braided shoulders of many others.

Here we are again, with some folks advocating a wall to shut Mexicans out, political leaders who grope, assault and rape women and children, and monies intended for Puerto-Rican and other disaster relief funds appearing to be siphoned off through seemingly-corrupt arrangements. All of this arises from acting on our vasanas we share as a society.

Either we're impelled to action by our vasanas or we draw back in response to them. In their name, we cheat, assault, and attack.

Coming out of them involves cleansing ourselves as a society (the same as with a personal vasana), restoring balance, and re-enshrining the divine qualities in our social life.

We lightworkers have worked on cleansing ourselves of our own personal vasanas and now we may need to begin the task of leading the cleansing of society of its shared vasanas as well.

Just as the truth of our own vasanas sets us free from them, truth commissions such as in South Africa are an example of setting society free from its shared traumatic memories, belief systems, social conclusions, and social decisions.

Once the social vasana has been dealt with, we still have the conditioned behavior that results from it. Our conditioning may linger past the demise of the vasana, like a burnt rope. Appearance but little substance.



Clearing our social vasanas isn't about who's right and who's wrong, who's good and who's evil. It's about a march back from the verge of destruction.

It's about everyone pulling their extreme thoughts, feelings, and behavior into their hearts and sending them back to the Mother for recycling as love.

It's about re-attaining inner silence and stillness, the balance point in our heart, but as a society.

Following the truth process, there may need to be apologies, forgiveness, and reconciliation.

The truth process itself may be harrowing. To arrive at a true representation of what has been happening on this planet while not seeking to blame, shame, label, judge, or punish will be quite a feat.

But, in my view, that's the work.

Footnotes

(1) Personal Reading between Archangel Michael and Kathleen Willis, through Linda Dillon, Jan. 21, 2012.

(2) "Social Vasanas: A New Phenomenon," July 10, 2012, at <https://goldenageofgaia.com/2012/07/10/social-vasanas-a-new-phenomenon/>

(3) "World War II casualties," *Wikipedia*, at https://en.wikipedia.org/wiki/World_War_II_casualties

Reading List

"Social Vasanas: A New Phenomenon," *ibid.*

"Clearing Our Social Vasanas – Part 1/2," November 18, 2014, at <https://goldenageofgaia.com/2014/11/18/clearing-our-social-vasanas-part-12/>

“Clearing Our Social Vasanas – Part 2/2,” November 18, 2014, at <https://goldenageofgaia.com/2014/11/18/clearing-our-social-vasanas-part-22/>

“What is a Vasana?” Nov. 23, 2010, at <https://goldenageofgaia.com/spiritual-essays/on-processing-vasanas/what-is-a-vasana-part-12/>

Clearing Our Social Vasanas – Part 1/2

November 18, 2014

<https://goldenageofgaia.com/2014/11/18/clearing-our-social-vasanas-part-12/>



Back in January of 2012, Archangel Michael described for Kathleen her role in building the new world. She's allowed me to share excerpts from what was a pivotal reading in her life.

He told her she'd agreed, prior to coming here, to help society emerge from its collective illusions.

“Your purpose [in coming here] is the breaking down of illusions. Now, as you know, the human collective, the people of old Earth, have built up many, many false illusions, many paradigms that became so strong in their belief systems that they formulated into structures and institutions, practices and societies around them.

“These illusions are familiar to you, such as lack, limitation, death, destruction, disease, greed, lust, control, and power. Your role both in your energy field and as a communicator has been to break down and help to eradicate those illusions of Old Earth.

“These illusions no longer serve humanity, Gaia or any beings throughout not only the planet but far beyond.” (1)

I'd like to look at an aspect of those collective illusions here.

Unworkable Social Reaction Patterns Based on Illusory Interpretations

The “structures and institutions, practices and societies” we create are socially sanctioned. Far from allowing free speech, our society has worked to ensure the passing along or transmission of the sets of illusory ideas which maintain certain key institutions. Those who transgress or criticize them can open themselves to penalties ranging from ridicule to imprisonment.

To navigate this socially-sanctioned world of conditioned roles and order-maintaining institutions, we also learn, usually informally, a set of socially-recognizable reaction patterns – which I call social vasanas.

These may be taught or transmitted, through socialization or social conditioning, in school, in movies, music videos, TV dramas or street rituals.

Eric Berne called them *Games People Play*; Claude Steiner, *Scripts People Live*. Erving Goffman called them “performances.” (2)

Others have called them acts, rackets, numbers, patterns, and so on – the name doesn't matter as much as agreement on what it is we're pointing at.

A social vasana is, in essence, an unworkable social reaction pattern based on an illusory interpretation.

In the growth movement, much emphasis was placed on coming out of our social vasanas or rackets and behaving in “authentic” ways.

To call them “social vasanas” recognizes their origin in early attempts at socializing and working with others. To call them acts, numbers, rackets, etc., focuses on their intention to trick, hide, defend, triumph, etc.

Either way, they define some of the more dysfunctional ways we work with others whenever the issue is getting what we want in social circumstances.

These are the ways born of illusion that Archangel Michael was describing. Coming out of illusion includes coming out of these.

Having passed through a critical mass of our personal vasanas, many of us are now considering working together. And as we turn to working in teams, up comes this new kind of hidden vasana.

If we're to succeed – and we wouldn't have come here if we weren't intending to work together and succeed – I think we'll have to clear the social type of vasana as well as the personal kind.

(Continued in Part 2.)

Footnotes

(1) Personal Reading between Kathleen W. and Archangel Michael, through Linda Dillon, Jan. 21, 2012.

(2) See practically any book by Erving Goffman, from *The Presentation of Self in Everyday Life* to *Gender Advertising*.

Clearing Our Social Vasanas – Part 2/2

November 18, 2014

<https://goldenageofgaia.com/2014/11/18/clearing-our-social-vasanas-part-22/>



(Continued from Part 1.)

An Example of a Social Vasana

Recognizing social vasanas in ourselves and our lightworker colleagues can be a shock. We may discount ourselves and become discouraged.

I became aware of one of mine today and it was a shock. It was anything but light-filled.

None of our social vasanas are overly pretty. They're manipulative, fear-filled, self-limiting. They're self-defeating and they drag everyone down who's subject to them.

Mine centered around a felt need to take credit for a particular outcome, fueled by a sense of personal entitlement, born of ego. I was manifestly *Looking out for #1*.

(1

Feeling entitled is something that only comes up in the context of action between people. It doesn't come up when one deals only with oneself, as in the case of a hermit or an isolated lightworker.

I encountered someone else taking credit for something I originated. I felt an almost compulsive desire to make remarks that "set the record straight."

Stock phrases ran through my mind, like "that was my idea." Or "I told you that last year." Or "you're just doing what I told you to do." Anything to question ownership of the idea. A small child wanting recognition was speaking.

Fortunately I resisted the temptation and avoided a wounding exchange.

However, that very same day, a second lightworker I met with didn't resist the temptation while speaking to me: "Didn't I tell you?"

This kind of exchange is fairly common in the world as it's constituted. But it can prove an irritant on lightworker teams.

The less we need to take credit for, the more harmonious an environment we can create around ourselves.

This is an example of a social vasana. The vasana is an inappropriate need to take credit for something. The upshot is ill will. The answer is to let go of the need to take credit for things.

No Place in the New Fifth

Our unworkable social patterns, which were tolerable and even fashionable in the Old Third, have no place in the New Fifth. Nonetheless they live on inside of us and impact our efforts to work together as a company of lightworkers, as the ground crew, boots on the ground.

These vasanas would probably rest in peace if we remained separate and isolated from each other. But now we realize, as Kathleen did, that we have a large role to play in constructing the new world. Part of that role is deconstructing these very illusions, as we're doing right at this moment.

And part of it is what comes after - working together - at which point any "sleeping volcanoes" that are left in us rumble into life again.

Becoming aware of and letting go of our social vasanas helps ensure the success of our projects. It avoids the creation of minefields because people resent us for our last outburst and want to "get even" or "teach us a lesson."

It builds a sense of community and social capital by easing the pressures on us working together.

It cultivates joy and gratitude. It calls forth equanimity, humility, and thoughtfulness from us.

Like so many other things, an inquiry into social vasanas is a new field. I predict that we'll find ourselves in the near future opening one new field after another as the rising energies open us up ever further.

Coming into closer and closer contact with each other, freer and freer from our acts and numbers, our social vasanas, in time I think we'll take on projects that we never dreamed of.

Footnotes

(1) Robert Ringer, *Looking Out for #1: How to Get from Where You Are Now to Where You Want to Be in Life.* Wilmington, Delaware: Tortoise Press, Inc., 2013.

Putting the Global Humpty Together Again

July 8, 2022

<https://goldenageofgaia.com/2022/07/08/putting-the-global-humpty-together-again/>



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.

A Time for Clearing

Jan. 23, 2021

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/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

April 3, 2013

<https://goldenageofgaia.com/2013/04/03/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

April 3, 2015

<https://goldenageofgaia.com/2015/04/03/clearing-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.

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

July 4, 2016

<https://goldenageofgaia.com/2016/07/04/clearing-means-world/>



Credit: aspirepersonalmentoring.com / Photographer: Roberts

The Arcturian Group captured what we as lightworkers are doing right now. They said:

“You are the plows plowing the debris of negativity and hopeless ignorance out of the way through your hard work. You are the nitty-gritty hard workers who are making it possible for coming generations to be born into the higher world consciousness you are creating. Many issues you find so troublesome now, will not even be known to future generations.” (1)

Our will - individual and collective - is the plow that is pushing out the debris of incomplete upsets, core issues, and image management.

It's dispelling hopeless ignorance such as that we live only one life or that there is a God for the Christians and another for the Muslims and another for the Jews.

Our will plows away that debris and residue.

Previously I only considered what clearing means for us from the standpoint of the quality of our individual experience. But the Arcturian Group is addressing us as a generation of lightworkers and telling us what our clearing as a group means for the world.

As we plow through our residue, we're reaching higher dimensions, which our children can avail themselves of. Those dimensions will then be part of our cultural heritage, which our children will be born into.

Babies are conditioned into the environment in which they're born. Is that not the "shades of the prison-house" that Wordsworth refers to, after we come from God trailing clouds of glory?

‘Trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy...’ (2)

If the vibration is higher dimensional, the baby will have the advantage of higher dimensionality right from the start. Who among us would not have enjoyed that?

Many issues we find troublesome now won't even be around then.

In the love and bliss that we'll be sharing after we collectively experience Sahaja Samadhi - or even after Brahmajnana, a lesser state - (3) all of these problems that we carry around with us will be gone. They simply won't be there.

How can I convey that?

Imagine that you're sweltering in the desert heat and you're on your way to the swimming pool. When you dive into the pool, you experience instant relief. The sweltering is gone, never to return as long as you stay in the pool.

Likewise bliss and love utterly supplant the experience of problems and problems quickly become a memory, just as the heat becomes a memory to the one in the pool.

Bliss and love offer relief from Third-Dimensional noise, upset, and heat. They calm, soothe, and satisfy.

I'd never considered the process of clearing from a collective level. But it sheds a whole new light on its value.

Footnotes

(1) The Arcturian Group, channelled by Marilyn Raffaele, November 1, 2015, at <http://www.onenessofall.com/2015-3.html>

(2) William Wordsworth, "Ode: Intimations of Immortality," at <http://www.bartleby.com/101/536.html>

(3) Brahmajnana sees the kundalini energy reach the seventh or crown chakra and is the first experience of the Transcendent. However, the heart, which opens on attainment, also closes afterwards. Sahaja Samadhi sees the heart open and remain open. It is moksha, or liberation, or Ascension. It happens later in the Fifth Dimension, not at the entrance.

⌘ Vasanas and Spirituality ⌘

Vasanas and Patterns are the Chief Obstacles to a World that Works

June 15, 2019

<https://goldenageofgaia.com/2019/06/15/vasanas-and-patterns-are-the-chief-obstacles-to-a-world-that-works/>



"Vasana? What's a vasana? Anyway, I don't have any."

What I'm about to say is for me really important:

Vasanas or core issues plus the counterproductive behavior patterns they give rise to are the major obstacle to having the world work.

OK, OK, **WE** are the major obstacle to the world working. It couldn't be any other way. I agree.

But I'd like to focus on what, the removal of which from our lives, would have our lives work. And we're not going to remove ourselves.

I want an effective answer to removing the obstacles to enlightenment that a mix of populations around the globe can understand and draw on.

The removal of our core issues and any related and counterproductive behavior patterns is just such an effective, understandable, and global approach to removing the prime obstacles to enlightenment. And ultimately Ascension.

Vasanas and patterns are the reason our relationships don't work.

They're behind every war that was ever fought.

Everything that doesn't work, I believe, can be traced back to a triggered vasana or the counterproductive behavior patterns it gave rise to, in my opinion.



What's going to face us as lightworkers when the major events start popping is that we're going to have the vasanas of large sections of the population going off like Roman candles. Unworthiness, doubt, fear, etc.

Chances are we'll be frontline in addressing frightened people, reassuring them, and handling the work that arises out of this for society.

I remember what Michael said:

"If no [lightworker] steps forward into [leadership] then there is a massive vacuum because many of the billions upon your planet have not yet learned, adapted and integrated the new tools – the fullness of this new energy.

"So [when non-lightworkers] are assigned ... or try to step up ... to create and to take the leadership role, they do not have the training and insight to do it in a way that is achievable. ... So there is a lack, a vacuum of leadership.

"Now, who, upon this wondrous planet, has been hiding in the shadows or edging out, or in the limelight and is ready? ... Who has been diligent and practiced patience and fortitude and stamina, and anchored the divine qualities? Who is it that is prepared to do this? Well, it is the lightworkers." (1)

How to work with a vasana?

Listen to another for long periods of time, until they have a thorough sense of having been heard.

Put our desires aside and be there for another. No, it doesn't matter that we're not interested in the subject they want to discuss because it isn't about us. The other person needs to be heard.

Put clever answers aside and our felt need to contribute? Can we just be present for another in whatever state they may be in?

The Buddha said: "Do only wholesome actions; refrain from unwholesome actions; and purify the mind.

Eradicating vasanas is purifying the mind.

Reparenting ourselves around our counterproductive behavior patterns is refraining from unwholesome action and doing only wholesome action.

The Mother puts the dharmic element succinctly: If the behavior pattern is not of love, don't act on it.

For myself, I feel the need to dream big right now. To dream that it might be possible to address the vasanas of whole societies or speed up the processing of our core issues at the level of society. I'm dreaming into that reality, drawing on the creative power of thought in the Fifth Dimension.

Eradicating our vasanas and related behavior patterns is an action of general and global import - probably the most needed and valuable contribution we can make in a time when the need is great for lightworker leaders who won't have vasanas erupting (I still do).

When our vasanas and patterns are eradicated, we exist as an open space in which love, peace, and bliss can appear. I can't claim to have had the full experience of that. (2) Very far from it. But the lesser experiences I've had also point in that direction.

Also relevant: We're about to meet people (our star family) whose intelligence, sensitivity, and ability to love exceed anything we can imagine. (3) The greatest share of education will lie with us until Ascension burns away our mental and emotional "seeds" of future action - that is, our vasanas.

Think of the growth work we do before then as us getting up to speed, cranking the engine, priming the pump. We're aiming for as many people as possible ascending. And, we'll be meeting our star neighbors in the process. Lightworkers will almost

assuredly be the ones who'll inspire, empower, and lead terrestrials out of the desert, if it proves possible, of their remaining issues and patterns.

In sum: Eradication of the vasanas and the counterproductive patterns they give rise to, in my opinion, removes the chief obstacle to having the world work and clears the way for the widest possible Ascension.

Footnotes

(1) “Transcript: Archangel Michael – On Mastery and Leadership, April 16, 2015,” at <https://goldenageofgaia.com/2015/04/25/transcript-archangel-michael-on-mastery-and-leadership-april-16-2015/>.

(2) The full experience would be Sahaja Nirvikalpa Samadhi, the culminating event of Ascension.

(3) Our star family.

Who's Behind the Curtain?

Feb. 13, 2023

<https://goldenageofgaia.com/2023/02/13/whos-behind-the-curtain/>



Wizard of Oz: Who's behind the curtain?

I'd like to take a very simple example of dawning awareness and use it to illustrate the levels of knowledge (intellectual - experiential - realizational).

I had the awareness dawn earlier today that I can't change a person's behavior; the most I can do is model the alternative.

No big deal unto itself, but it's what I observed myself doing with it all that I find worthy of examination.

Until now, all knowledge that I had of this aspect of change was intellectual knowledge. But this morning I felt the knowledge rise to experiential knowledge and even had a brief realizational "Aha!" (1)

I had *experience* that validated observation and so I *felt* its rightness. Moreover the energy continued to build and I again knew that it could blossom into a much wider realization if left alone.

But the energy behind the brief "Aha!" dissipated because "I" was placing my attention elsewhere, on subjects I deemed more important.

In the process of noticing this, I also noticed how I disengage from a subject I've been bestowing my attention on. For the first time, I observed what Vedantists call the gunas or cosmic forces in action.

I saw myself blanket or smother in lethargy the appeal for attention to this brief "Aha!" Hindus will recognize lethargy as the guna of thamas or dissolution.

Lethargy was so heavy and dense that, when it came to rest on me, no movement was possible. My will was neutralized. The subject fell off my radar screen. Lethargy smothered it.

All thought of going ahead with my thought disappeared, without argument, and was immediately forgotten. I was amazed watching it.

The knowledge only reached the experiential level, but it did remain there. I now experienced the wisdom of modeling behavior rather than manipulating others into changing their behavior.

My life is a workshop, an endless experiment so I'm always pushing my edge, always learning.

One downstream lesson I learned from this experience was that sooner or later we're going to have to face the fact that we *are* angels and thus multidimensional.

I've had several seventh-dimensional experiences which I felt embarrassed to discuss or reveal for many years. Who am I to be having seventh-dimensional experiences? Franklin Merrell-Wolff maybe, but not me. But I repeat: We are all angels and thus all multidimensional.

In my personal opinion, it isn't that we aren't capable of higher-dimensional experiences. It's that we don't believe we're capable. Therefore we give no strength to the conviction.

Therefore as well we doom to failure any impulses to somehow test the waters. We've already made up our minds and are giving our attention to other things.

That having been decided, we label "higher dimensions" as woo-woo and blanket all attempts to interest us in it in lethargy. Don't wake me please. I choose to remain asleep. (2)

All the time "I" am observing the show and making decisions without speaking, just as happened at the Vipassana meditation retreat when I had a toned-down (no bliss) experience of moving without moving, doing without doing. (3)

Who is watching the observer? On what basis does the observer make her or his decisions? Who's behind the curtain, evaluating, concluding, and deciding?

Footnotes

(1) I noticed that I didn't have an "Aha!" but that I reached the level at which whatever I turned my attention to would be an "Aha!" when I returned to everyday consciousness. In other words, realization is just seeing from a higher level of consciousness.

This process is very much similar to the sexual energy rising until one has an orgasm. Realization and orgasm share, I believe, the fact that the energy rises in us and reaches a climax.

(2) We may find that what we think of as people being asleep is simply people having made up their minds on a subject and blanketing with lethargy any attempts to change their direction.

(3) Michael later called this an experience of the Oversoul:

Steve: I had an experience at a meditation workshop in which I felt regal. It was a partial experience. Can you tell me what that part of me was that I accessed.

Archangel Michael: ... Your Highest Self, your Oversoul, is very regal.

S: So that was an experience of the Oversoul.

AAM: Yes. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Sept. 13, 2011.)

AAM: The part that ... many would call an Oversoul [is the part] that would remain in the Source energy [that is, such as in the Ocean of Love I was in in March 2015]. (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 11, 2011.)

Arcturians: Seventh [Dimension] is your Oversoul. (Arcturians in a personal reading with Steve Beckow through Suzanne Lie, March 17, 2013.)

If the experience had retained its bliss - which management completely toned down - I may not have returned to this dimension or mission. Remember the Divine Mother's warning:

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.)

I agree with her prediction.

Vasanas, Vrittis and the Endpoint of Enlightenment

Nov. 15, 2016

<https://goldenageofgaia.com/2016/11/15/vasanas-vrittis-endpoint-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.

⌘ Vasanas and the Path of Awareness ⌘

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.

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/>

Just Simply See

June 23, 2011

<https://goldenageofgaia.com/2011/06/23/just-simply-see/>



I very much enjoyed the Master Hilarion's discussion that Ann posted today. But some elements of it may not seem obvious at first glance. For instance, this statement:

"Understand, Beloved Ones, that this will continue to come up for your review until every facet of any remaining shadows rises to the surface to be seen in the Light of illuminated consciousness."

"This" refers to the "deep cleansing and purification of all remaining issues that have lain hidden and buried deeply within your subconscious minds." But the operative word in his statement is "to be seen."

What is it about "seeing" our issues that causes "deep cleansing and purification"? Probably many of you remember J. Krishnamurti's emphasis on "passive awareness" as the means of forwarding the action spiritually, by which he meant to simply be aware choicelessly of something.

To "see" has no connotation of change. He doesn't say that we should see these things in a particular light, such as a positive or negative light.

Just simply "see." What is it about simply seeing that makes it effective?

A few days ago (1) I mentioned that the truth will set you free. I said then that I believed that God had designed life so that this divine process of seeing or recognizing the truth of something had the effect of setting us free of the unwanted condition that ignorance of that something or a mistaken view of it caused.

I said that I believed God designed life so that the truth frees us because She (He, It - God is beyond gender) had a particular reason for inventing or creating life. That reason was that God should meet God in a moment of ... well, "seeing," "recognition," "awareness."

The formless God (not the various rulers of universes who also use the term "God" to refer to themselves, but the transcendent, non-dual One, in relation to whom there is no second) invented us finger-puppets and gave us consciousness so that we might perfect that consciousness to the point where we could solve the riddle of life and realize that we were, in every deep way - in substance, in awareness, in consciousness - God.

There is nothing else in any universe or dimension that one can speak of other than God. Search under a rock and see if you can find something other than God. Look under the bed. Go outdoors and find a place where She does not exist. I'm led to believe that your search will be fruitless. God is everywhere, in everything, at every time - past, present, and future.

Only we don't know that.

So God created this endless round of life to teach that lesson, not because it was good unto itself, but because it would lead to the culmination for which all of life was created, the moment God (us) realizes God (Her).

And all these unwanted conditions like guilt, anger, shame, and fear, that we hang out in prevent that recognition, some would say "remembrance," that enlightenment.

Many of them do so by causing our muscles to seize up with stress, which in turn lowers our awareness. We're "uptight" and cannot "see." We're imprisoned in lowered awareness by what we refuse to complete, release, or "see."

In my view, God provided a way out of unwanted conditions - simply "see" them, abide as your awareness of them, recognize them for what they are by standing in the face of them in passive or choiceless awareness, completing the experience of them in a way that we never were prepared to do before.

Just see them. Be with them. Rest in awareness of them. And they will pass.

But not only pass, because again I think this whole process of life reveals what some call today "intelligent design." Not just pass, but pass taking with them the unwanted conditions that attach to the episode, erasing the entire thread.

Let me give you an example - the school-patrol-badge example. Some time ago I felt shame around some exchange I had with somebody. I switched into "upset clearing process" mode and allowed the shame just to be there without trying to change it or have it go or any other thing.

And when I did, I saw myself trying to persuade my mother in around grade seven to get me back onto the school patrol. I had resigned from the school patrol - they are the people in the Fifties who stood in the crosswalk with a paddle stopping traffic while other students walked across the street - only to find out the next day that the school patrol was having a banquet and awarding to each member a really nice little pin-on-your-belt badge. I wanted that badge and I persuaded my mother to go to the vice-principal and get me back on the school patrol so I could get that badge.

Shameless manipulator that I was at age whatever.

When I simply "saw" what lay at the basis of the feeling of shame that I felt today ("saw" without trying to change) an incident that happened more years ago than I care to say here, the feeling of shame disappeared.

But not only disappeared in this moment. It never came back. I had cleared this long thread that stretched back to grade seven.

The truth had set me free.

And why does this process work? Well, I could give a long explanation citing the manner in which neurons fire in the brain, etc. (actually I couldn't possibly give

such an explanation - I don't know why it works), or I could just say it works that way because God designed life that way.

After all, when I remember the really big and absolutely central fact that God created me from Herself to know myself and that the Self that I am to know is God Herself, then I'll be released from ... well, perhaps all upset. Now here in this mini-upset, the mini-truth sets me free from it, just as the Absolute Truth will set me free from ... a great deal.

So when Hilarion says to just "see" the unfinished business that is coming up right now, that word "see," or he could have said "watch," "observe," or "be passively aware of," is important and not to be overlooked.

If, as Hilarion says, all our old business is destined to come up round about now, then just rest in passive awareness of it. Watch it. Observe it. Look for the earlier, similar incident that this present-day upset is hooked up to and watch that too, without reacting when it arises. If you do, that piece of unfinished business will complete itself and you'll be free of it.

Heavens, that was just the first paragraph of what Hilarion said. God only knows what would be revealed if we were to discuss the second!

Footnotes

(1) "Let Me Not Forget That," at <https://goldenageofgaia.com/spiritual-essays/let-me-not-forget-that/>

To Be With and Observe



Raven meeting room at Cold Mountain Institute, 1976

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.

Eckhart Tolle: Living in Presence With Your Emotional Pain Body



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

"Presence" is bare, simple awareness.

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

Living in Presence With Your Emotional Pain Body

Eckhart Tolle, Huffington Post, Oct. 6, 2010

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

There is such a thing as old emotional pain living inside you. It is an accumulation of painful life experience that was not fully faced and accepted in the moment it arose. It leaves behind an energy form of emotional pain. It comes together with other energy forms from other instances, and so after some years you have a "painbody," an energy entity consisting of old emotion.

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

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

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

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

Both painbodies are now awake, and feeding on each other. Then, a few hours later, or the next day, the painbodies no longer need it. They are full, they have replenished themselves. And you can look at each other and say, "What was that all about?" In some cases, you may not even remember how it all started. This huge drama started somewhere, and then one thing led to another. Wasn't it the same two weeks ago?

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

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

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

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

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

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

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

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 "upset clearing process." I suppose many people are being given the same insights, just as the use of the bow and arrow or 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.

No Mask, No Box, No Path

June 30, 2011

<https://goldenageofgaia.com/2011/06/30/no-mask-no-box-no-path/>



Taking a step

The Master Hilarion made two statements recently which explain a lot for me at this time:

“Each of you are into the deep cleansing and purification of all remaining issues that have lain hidden and buried deeply within your subconscious minds, and a lot of these are issues that you thought had already been resolved. Understand, Beloved Ones, that this will continue to come up for your review until every facet of any remaining shadows rises to the surface to be seen in the Light of illuminated consciousness.” (1)

“The energies of these times are very intense and are galvanizing many of you to get deep within yourselves and seek a more conscious connection with your True Selves. There have been many layers and masks that you have donned during your current lifetime and from some previous lifetimes that are at this opportune time, coming up for acknowledgment and release. Many of these masks you have worn have been put on in self

defense, as you learned early in your lives, that it was necessary in order that you live your lives in relative peace, turning the other cheek, so to speak, in order to gain approval from your family and loved ones.” (2)

In terms of my personal work, I’ve spent a great deal of time completing old issues, which show up out of my rejection of unwanted conditions like anger, hatred, frustration, irritation, and so on.

But much more needs to be cleared, I’m finding out, than just old issues and unwanted conditions.

In the face of an upset, especially if the original upset was traumatizing, we not only take the circumstances and imprint them on our consciousness as snapshots of things we wish to avoid in the future. We also make decisions and create avoidance patterns, all designed to keep us safe.

Whenever the workload gets out of proportion here, what I notice about myself is, yes, the issues do come up, but what lurks lower down in awareness, way down in the subconscious are the decisions and avoidance patterns that cause me to live inside a box of my own construction. Let me call that whole constructed self, that whole box I live in, a “mask,” as the Master Hilarion does, above.

Finding new ways of being in the present become difficult because I wear this mask or live in this box. For instance, faced with an anomalous situation around email – where I need to extricate myself from responding to so many emails while not cutting off the flow of article and video suggestions – I come up against the limits I impose on myself from inside my box or mask.

The decisions that are like the substance of the box or mask are of the very simplest nature: “Be nice,” “be kind,” “don’t fight with people,” etc. There’s nothing wrong with these standards unto themselves. But sometimes a situation requires me to take decisive action and, when I go to make move, I run up against these laid-on ways of being and can’t see a way forward that just may lie outside of them or which they obscure.

My decisions prevent an unfettered, spontaneous response to a situation. They are the walls of the box, the voiceover in the head, the “generalized other,” the”

shoulds” that hem me in and prevent my responding to a situation with new approaches.

The usual way to meet this boxed-in situation is to have a showdown with one’s own values. But that, useful as it is, is also old paradigm and has only limited usefulness. Where we’re going, we cannot take a pillow and punch it or shout inside our car.

Rather, what I’m discovering is that the same need to “be with and observe,” to rest in passive awareness that I use with upsets needs to be used as well with the mask or box, constructed out of “shoulds.”

There is no really satisfying way I can think of to meet the predicament of having too little time to do my job. I’m going to have to do something that someone will not like and the clamorous voiceover is going to get triggered, until it no longer does.

But if I rest in awareness as these “shoulds” arise and simply allow them to be there without responding to them, then they register their clamor and disappear, leaving me to free to take whatever step then seems advisable. It’s almost like sneaking up on on a sleeping dog. You walk forward cautiously until it stirs, then remain there quietly until it goes back to sleep, and then take another step.

In doing so, I’m refusing to tangle with myself, refusing to fight with my “shoulds.” I just allow them to be there, become quiet and observant when they arise in the mind, and wait for their clamor to pass. To do otherwise is to risk a lapse into blame, burnout, personality disintegration, all manner of bad things that we call a “psychological crisis.”

So over this last day, rather than fitfully problem-solving, I’ve just been being with my decisions, values, or “shoulds,” and watching them rise and pass away, rise and pass away.

I intend to begin acting without reference to these “shoulds,” in the full faith that I am trustworthy, that I can trust that left to my own native devices I don’t harm, attack or do other bad things (any more). It’s time to make the leap from relying on “shoulds” that I’ve arrived at really as a plan to avoid the upsetting circumstances that traumatized me in early life to living from the moment of present time without

rehearsal, without being guided by “shoulds,” just taking one step after another from native Being.

Truly I don't know what I'll do to handle my actual situation. I may not be consistent. I may try this and then that. I have no idea. But whatever path I take, it now must be, as a workshop leader described it once years ago, created by laying the heel of the leading foot down, followed by the heel of the other leading foot, one footstep at a time.

If I'm right, then in the new paradigm, there is no path laid out or laid down. There is only me taking the next step.

Footnotes

(1) Hilarion, June 19-26, 2011, channeled through Marlene Swetlishoff, at <https://www.therainbowscribe.com>

(2) Ibid., June 5-12, 2011.

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

Dec. 1, 2012

<https://goldenageofgaia.com/2012/12/01/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/>

⌘ Emergence as a Path for Lightworkers ⌘

Emergence as a Path for Lightworkers

Sept. 20, 2020

<https://goldenageofgaia.com/2020/09/20/emergence-as-a-pathway-suited-to-financial-stewardship/>



I've just finished this book on *Emergence as a Path for Lightworkers*. Why emergence? Why now?

I'd like to distinguish between two pathways to God, one not as suitable for lightwork and the other more suitable.

The first is via enlightenment. And the other is by (what I call) "emergence."

Enlightenment is an abrupt discontinuity in experiencing, accompanied by bliss, which brings about a life-altering realization.

Enlightenment tends to be more suited to those who have no worldly responsibilities. It appeals to raja and jnana yogis in Hinduism.

All lightworkers here today have signed up for worldly responsibilities; namely, to build Nova Earth. Emergence can be a more suitable path for those who intend to work in the world.

Emergence is an opening to the higher-dimensional aspects of ourselves to speak and act through us. We become an invitation to the highest in ourselves to come forth in any one situation. We welcome the expansion of our faculties and

capabilities as they happen. Emergence tends to appeal to karma yogis in Hinduism.

Of course everyone has the freedom to choose whatever path - or blend - they wish to pursue. What I'd like to do here is state the case for the less-known pathway of emergence - for lightworkers.

Following it means we put aside launching into advanced states of samadhi. Said Archangel Michael:

"You cannot — well, you can if you wish, if it is your choice, simply remain in that state of unity, of One. But you cannot be fully conscious and in service, in action, if that is where you are." (1)

Why now? For the needs of this important lifetime of service and stewardship, we seek a pathway to God that enhances our ability to be in the world, not one that makes it more difficult.

No, emergence doesn't mean trampling on the other person. That's the opposite of emergence. It violates the Law of Free Will. Anything built on it will not stand. We want the emergence of that which invites permanence.



What invites permanence is love. Love and its forms - bliss, peace, abundance, etc. - are all there is, even though that's not apparent in this Third-Fourth Dimensional reality where our consciousness remains centered.

Our creations are dense and create the illusion that they're made from something else - water, carbon, calcium, etc. But one can reach a dimension - and I have - where there's nothing but love. (2) Then everything said about it becomes immediately apparent.

It's this love that emerges. From where? From our hearts, where it hides, awaiting recognition.

I estimate that the vast majority of people presently alive do not know what higher-dimensional love feels like.

Why not? Because we have an aperture (probably etheric) that closes off the heart (which, come to think of it, is probably etheric as well). This aperture is called, in Sanskrit, the hridayam. With that aperture closed, we don't experience a love that would immediately answer all our questions. (3)

Emerging requires removing the barriers to being present to what Buddhists call "loving kindness." These barriers are primarily vasanas or core issues, the behavior patterns they give rise to, and the critical voice, which I call "Constant Comment," that's born from adapting to these vasanas.

As we come out from all this, in my experience, the ability to express love grows and grows.

Now expressing love is handy if one is building Nova Earth. Nova Earth must be built on love or, like most other human creations, some of them built on slave labor, it won't survive.



As we enlighten, we turn inwards. As we emerge, we turn outwards. This is an age, an era in which the prime directive, if you'll allow me to playfully borrow from *Star Trek*, is to turn outwards.

Turn outwards and rescue the trafficked women and children. Turn outwards and feed the hungry. Turn outwards and house the homeless. Later we can turn inwards again.

Archangel Michael gave a good description of this part of the Divine Plan in 2013:

"So what the clarity is also doing is creating greater cooperation, *a greater sense of working together*. Because one individual alone can very seldom achieve their entire mission and purpose and plan. If that was possible, if that was the plan of the Mother, then what you would have done is incarnate on the planet by yourself. And that was not the way you chose to come. And that was certainly not the plan of the Mother.

It was to come in the fullness of your design in community, in a community of many billions, which in the way is just a drop in the bucket in terms of the multiverse. But you chose to come and work in cooperation, and in ways that were enriching and expansive and rewarding, and filled with laughter and joy, and reciprocity.

So what you are also going to see with the expansion of this gift is more cooperation in terms of, "If you do this, I can do this piece. And if you can do this other piece, I can take this." That is a truly human creation and the building of Nova Earth. It is groups coming together. (4) [My emphasis.]

This is an outward path. Strange that I, a hermit, should be saying this, but this lifetime is about "groups coming together." And emergence helps, promotes, and eases that.



Emergence can at times be noisy. It happens often at times of creative chaos, such as this pandemic is creating. It most usually happens as a breakthrough, but it can also come as a simple, quiet "Aha!" or realization. Often - not always - it lands a person in a transformed state, having accessed a higher-dimensional version of themselves. More often it results in the gradual exit from a shell, script, or other inhibiting circumstance.

Emergence is usually temporary but some of it continues in memory. I for instance remember a time I emerged at the Denver Airport (long story; another time) and another time in an est 6-Day course. Oh, and I remember another in a Communication Workshop. I hadn't given the matter thought, but yes, those were breakthrough moments and instances of emergence.

We think of emergence as often following taking a stand, especially if the stand took courage to take. It often takes the form of a "No!" a line drawn in the sand, a parting of the ways. But it can just as easily take the form of an enthusiastic, "Yes!"

Afterwards, there's more of us here, in this everyday reality, not less, as with enlightenment: that's the prime distinction between the two.

All meet at the end. Those who mingled and emerged will meet with those who have isolated and realized, the karma yogis will join with the jnana and raja yogis. And after this assignment we get to return to our respective caves ... I mean, planets ... and pick up where we left off.

So that's my brief statement of support for emergence vs enlightenment for lightworkers. Or rather enlightenment for lightholders; emergence for lightworkers. There's nothing good or bad about either choice. It's just that if we mix them up, the result may be frustrating.

I'm here to serve this lifetime. One cannot serve in samadhi. Therefore it's appropriate for me to emerge.

Archangel Gabrielle: "When you know that you are not knowing and feeling and experiencing the Love, turn to us. Of course, turn to the Mother, the ultimate source, the supreme source of Love, the pattern of Love, the essence of Love." (4)

Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 14, 2012.

(2) "Immersed in an Ocean of Love – Part 1/2" at <http://goldenageofgaia.com/2015/05/17/immersed-ocean-love-part-12/> and "Immersed in an Ocean of Love – Part 2/2," at <http://goldenageofgaia.com/2015/05/17/immersed-ocean-love-part-22/>.

(3) Not because love supplies the answer. But because love is so satisfying that all questions vanish. One is Home. One has what one wanted. No more questions arise.

(4) Archangel Michael in "The Divine Mother and Archangel Michael: Work with and Expand This Energy of Clarity," channeled by Linda Dillon, October 14, 2013, at <http://goldenageofgaia.com/2013/10/the-divine-mother-and-archangel-michael-work-with-and-expand-this-energy-of-clarity/>.

(5) "Archangel Gabrielle: Who is the Council of Love and What is Its Purpose?" Feb. 28, 2016, at <http://goldenageofgaia.com/?p=273441>.

What is Emergence?

Jan. 19, 2013

<https://goldenageofgaia.com/spirituality/emergence-2/what-is-emergence-new-version/>



One of the seminal concepts for me in all the work we've done together in the past four years is to emerge from our fear – fear of being hurt by the cabal, fear of revealing ourselves, fear of rejection, fear of losing our jobs.

It also just so happens that we're in a phase of Ascension where emergence is key – where we now need to consolidate our gains and step out of our shells into our full stature as a spiritual being. For many reasons, the topic of emergence is one we would profit by considering at this time.

Emergence is a path to enlightenment and it's a path well suited to writers. I've been much occupied with the notion for the past few days and so I took it upon myself to take the best passages from past articles and collate them here.

“Emergence” at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence/>

Enlightenment can be reached by many paths, through many ways. For every sense door, a path. For every mode of experiencing, a path. For every temperament, a path.

And the mode called writing invites, for me anyways, a very particular path, which I've called "emergence."

Emergence is to stand forth as one's truth, to free our expression from all dogma and equivocation, all fear and anxiety, all suppression and intimidation, as people are doing right here [in this discussion group called Galactic Roundtable], right now.

Emergence may not look pretty. It may be a noisy birth or a quiet birth. But the more we emerge, the more we break the knots that bind us, find our native voice, free our natural expression, and stand forth in the way we were first created.

"Show me your original face" could be translated as "emerge." Stop suppressing yourself. Stop hiding.

But it doesn't mean attack, insult, or anything close. To do that would be to violate our divine nature and the way God designed life, it seems to me, makes that result in more tension, more layers of withheld energy and consciousness, further darkness.

Emergence is emergence from attack, from duality, from separateness, the emergence of our nature as it is, free of restraint but also harmless and unconcerned with what others do or don't do.

I emerge. It has nothing to do with whether you do or not. I stand forth. I don't have you stand forth. I have me stand forth.

I do that by sharing who I am in the matter, as someone has just done.

The game in here [Galactic Roundtable], as far as I'm concerned, is emergence, throwing off the self-imposed chains of shame and guilt, letting go of worry about what others think of us, peeling back the layers and revealing one's self, warts and all.

The one who can speak his or her truth without fear and yet without harm has achieved the individual sovereignty already that the galactics promise us, as far as I'm concerned. What's left to win if we've released ourselves from our self-imposed prison of fear already?

Stop worrying about how you look. Stop trying to be right. Emerge in here. Who are you in the matter? Not who am I or who is someone else. Who are you?

Tell me who you are, deeply, transparently. I want you to know me deeply, truly as I am. The all of me, the how of me, the beginning and the end of me.

Tell me who you are. I will hear you.

“What is Emergence?” at <https://goldenageofgaia.com/spiritual-essays/emergence-2/what-is-emergence/>



Because of the nature of our circumstances, I find it not as appropriate to say that our goal as a [discussion group called Galactic Roundtable] is “awakening” or “enlightenment” as it is “emergence.”

To “emerge” means to come out of my shell, to speak my personal truth in spite of my fears. As I see it, we emerge in many ways. In everyday life, I might emerge in a moment of love towards another. I might emerge in a moment of courage.

But, here on this “discussion” group, although we may emerge in love and courage, inevitably that emergence will be “discussed” or conveyed in writing and so I say that we emerge in “truth.”

Truth yearns to be uttered and heard. Truth lives in formless space, but is socially fulfilled in language.

You’ll know when your truth presents itself to you because you’ll rise up from whatever you’re doing and feel compelled to share it with another.

What truth? If we emerge in the ultimate truth of formlessness, well, that’s cause for celebration. I would call that “ascension.”

But what is much more likely at this time is that we’ll emerge in the relative or personal truth of ourselves. That may be the truth of you or the truth for you.

Here now comes what Atmos called “the fly in the ointment.”

The truth for you is probably not going to be an attack on someone else. If truth were an attack, then we all might look forward to our future with some trepidation.

But the future, where truth reigns, is said to be peaceful and compassionate.

Truth releases us from fear, anger, and all the other lower human qualities. So if what you are moved to say doesn’t release you, but keeps you gripped in or sends you further into lower qualities, then it isn’t the truth.

The truth unites; it seldom divides. I grant you that we’re still in oppositional times as the dark attempts to vaccinate us all with nanococktails. The truth for us may be a resolve to say “no” to something.

The truth for us may unite us with some and divide us from others, but it shouldn’t set us against even those we oppose, or it’s not the truth.

In the case of vaccination, the truth does not involve an attack on another, just a resolve not to be vaccinated – in the name of truth.

Truth is a divine quality, just as love and courage are. They mix well together.

Truth does not mix well with the lower human qualities like anger and jealousy. In fact, the two probably cannot coexist.

Leo Buscaglia said that “love is letting go of fear.” I would go further and say that love, or courage, or truth expressed, transcends fear.

Emergence comes when we reveal ourselves until we ache. It comes when we find our courage and trump fear. It comes when we share a secret that has bound us for years.

Suddenly we share our truth and the result is that we emerge.

Emerge from what? From fear, shame, inhibition, anger, jealousy – from our shell. We emerge and stand forth, seen.

The man I served who asked that this discussion group be started wanted to publish intelligence from certain sources. But I began it to facilitate people in emerging. This site had two sides, as it still does.

Therefore, from the start of its life, one of the accents has always been on sharing our hearts out in a “safe, sacred, and workable” space, designed to be that way so that we could remove our masks in here and be seen for who we are.

You notice that we don’t have on this site a large collection of trivia and jokes? The floors are swept clean and everything is left in a state that invites sharing our truth or the truth of who we are.

So you’re humbly and kindly invited to use this space for what it was intended for – your emergence.

And not just your emergence. I call upon the group itself to emerge.

Wake up at the level of group. Take “ownership” (i.e., be personally responsible for) the space of this group. Feel from the level of the group. Emerge (yourself) as group.

Emerging as group means getting bigger. It means feeling the entire space of the group from the postings. It means noticing when the group turns icy with fear. It means seeing how the group responds to one member's share of difficulty.

And it means communicating our truth in a way that forwards the action and restores "beingness" to the group by making the truth of the situation known, whether it be negative or positive.

"On Emergence and Arrival" at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-arrival/>



Emergence is a decision made in the moment to stand forth as one's truth in the face of countervailing pressures to remain silent, give in, succumb, or surrender. A person stands forth as their truth in the face of frightening odds or terrifying circumstances and they "emerge." Mothers who lift cars off their babies "emerge."

People who walk into enemy fire or wrestle with a lion to save their loved ones “emerge.” people who are obliged to speak truth to power may emerge before doing so.

Arrival is the passage from a simply intellectual appreciation or understanding of an event to a much deeper experience of it that has bodily correlates, such as weeping or horror or actual bodily spasms and such. Sometimes one can “arrive” in the midst of a heart attack. One can “arrive” in the course of a near-death experience.

One can emerge and emerge and emerge, each time coming more and more out of a shell and standing forth ever more completely as one’s truth. One can arrive in one setting after another and in fact, I’d imagine that people usually do.

I’m not enlightened, so I cannot say whether emergence or arrival leads to enlightenment. But I consider them both stages of it and part of the gradual process which may itself simply blend into enlightenment, as a few sages have said happens, or else result eventually in a sudden starburst of enlightenment.

I was asked recently what I was aiming at in producing this website [the *2012 Scenario*]. I replied that I was interested in “transparency.” Transparency lays the groundwork for emergence and arrival. By being truthful – as truthful as it’s wise to be, given that we face forces that would exploit our truthfulness – one is, as it were, exercising the same faculty that will be used to emerge and arrive.

As a writer, I give up having the time to meditate. Meditation is not my path. Emergence and arrival are. I choose to stand forth as my truth, more and more each day, and I feel a subsequent strengthening and clarifying occur inside me.

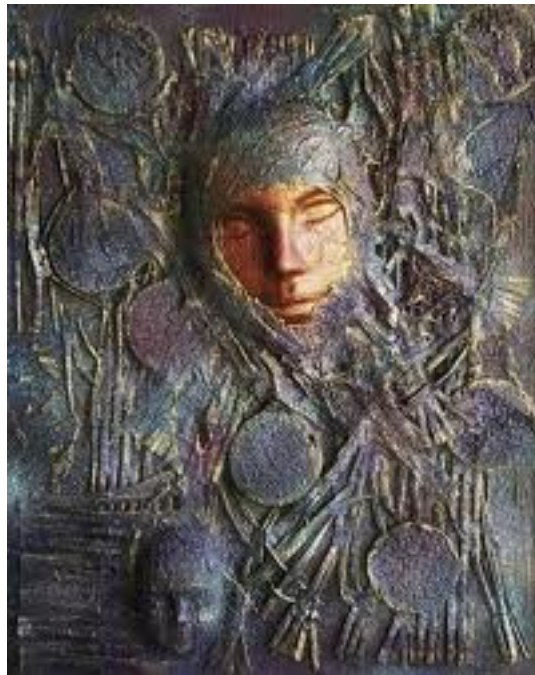
Your path is your path, as it should be. Transparency, emergence, arrival are mine. Standing forth is mine. Showing up is mine. Being present and aware is another way of describing it. Owning my life and acting without fear are others.

When I estimate my growth, I don’t ask myself if I’ve experienced enlightenment. I ask myself if I’ve emerged, if I stand forth as my truth, if I’ve shown up.

“Emergence Turns Resistance into Revolutions” at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-turns-resistance-into-revolutions/>

What turns mere resistance into revolutions is emergence. What galvanizes people, brings tears to their eyes, sees the birth of resolve and the renewal of commitment is emergence. Moments of emergence define revolutions, are romanticized, and remain the stuff of memory when all else fades.

“Juiced on Emergence” at <https://goldenageofgaia.com/spiritual-essays/emergence-2/juiced-on-emergence/>



We have the ability to call ourselves forth. We just don't do it often. We have the ability to come out of fear, to emerge from our records, vasanas and upsets. We have the ability to consciously put our lives at risk, to walk into the face of death,

or even to drink a cup of hemlock. We have the ability to give our lives for another. All of these sound impossible to do. But they're not.

We have the ability to say to the CIA, the New World Order, the men in black: "I accuse...." We have the ability to look our tormentor in the eye and express our lack of fear.

We here are writers, are we not? We write emails, posts, tweets, letters, articles, essays. We write. It isn't easy to pursue an enlightenment discipline as a writer. But it's easy to emerge.

The clearest case of emergence for me occurred when I wrote an article on 9/11 in 2008 and sent it to every Member of Parliament and every Senator in my country. I remember clearly pausing before hitting the "send" button and knowing full well that I was saying goodbye to my career, inviting a life of potential threat, stepping outside the bounds of everything good that my society bestows on those who toe the line. And then, having emerged from my fear, I hit "send."

Emergence is a well-kept secret. I'm not sure why we haven't seen any channeled messages on it. But if you were to ask me the source of my juice, electricity or gasoline, I'd have to say emergence.

"Emergence will Only Cost Us Everything," at <https://goldenageofgaia.com/spiritual-essays/emergence-2/emergence-will-only-cost-us-everything/>

What does it mean to emerge? And must we emerge before we take on any challenge? If we don't emerge when we set off for that ship [the Neptune], will it just be one more adventure that we were never present to anyways? Will it make a difference in our lives or just be one more luxury liner we took a trip on?

What really matters? What's it all about? Why are we doing this anyways?



There's a part of ourselves that you can call our exterior, our surface consciousness, our everyday mind and everyday heart that isn't us. And in order to remain in contact with that, we think we have to compromise, accommodate and fit in.

Then there's a part of ourselves that you can call our interior, our deeper consciousness, our non-ordinary mind and non-ordinary heart that really is us. And in order to come in contact with that, we have to give up compromise, accommodation and fitting in. We have to give up every thing, every attachment, every desire but that.

Every time we take on something out of the ordinary, stand out from the crowd, or take a step in the direction of our own freedom, truth and honor, we encounter the drag of conformity and the dead pull of the herd mentality.

We can go on this voyage of discovery and remain in our shells and not emerge. But I don't think it will do us a stitch of good.

Let's face it. If we've signed on to meet our galactic family, we have by that mere fact alone given up the chance of remaining on the surface of things and living by compromise and accommodation. The very act of stepping forward and saying we want to go was the death knell of that.

Even if you stated you wanted to go and couldn't go, you still voted for the end of superficiality.

If the world then turned around and bit us, threatened us and abandoned us, what did we expect? A hero's welcome? A bouquet of flowers for threatening the status quo?

We've become subversives of the most threatening type. Close encounters with the emergent personality, with authenticity and truth.

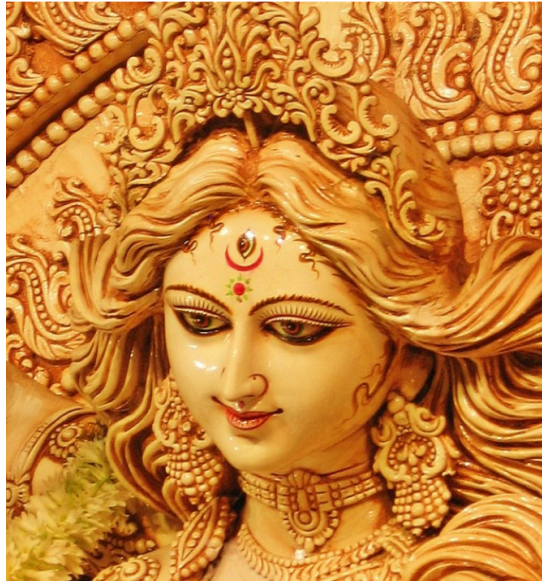
How much will emergence cost us? Only everything.

Welcome to your new life. Welcome to the end of comfortable conformity, to the demise of hiding, passing and getting by. Welcome to the new life where the only strength you can rely on is your own inner strength, the only truth you can bank on is the truth that will not let you sleep and be denied.

Love, Awareness, and Emergence

February 22, 2023

<https://goldenageofgaia.com/?p=342772>



No resistance to loving service

I notice I have a reaction to both the word “non-separative” and “separative.”

Keep in mind the backdrop of the fate of nations being decided by other nations.
Who wants to lose their nationhood?

Even more so, who would want to lose their personhood to non-separation or their
place in heaven to separation?

The whole discussion antagonizes ... Oops. Sorry ... I antagonize myself over the
whole discussion – on the one hand, seeming to raise the possibility that I as an
individual would cease to exist and on the other hand seeming to relegate me to the
back of the class if I defend separation at all.

Oh, I don't know what to think about the matter. So I don't talk or think in those
terms.

What touches me more is that I really loved my natural Mother and those two things “love” and “Mother” are ingrained in me. So now I serve the Divine Mother and apparently I volunteered to remind people about love when they forgot! (1) Whodda thought?

This is the troll under the bridge speaking! Just goes to show! If I can come out from under the bridge, once the Mother pulls on my cord, anyone can.

So “no” to separation terminology; yes to love of the Mother.

Sri Ramakrishna, who reached enlightenment (2) by several Hindu paths and several more non-Hindu paths, recommended bhakti or love as the easiest and most enjoyable.

It, and awareness and emergence, are paths that I consider suitable for lightworkers.

Renunciation? No. We need to remain in the world – but not of it.

Seeking to remain in the higher dimensions? No. Keeping in mind that we’re all angels, here’s what AAM told one angel/lightworker about higher-dimensional enlightenments:

Archangel Michael: When you use the term “dramatic enlightenment experiences” [as I did earlier], you are talking about Nirvana. You are talking about the unity of all with One.

It is not to say that you will not experience that, but you cannot (well, you can if you wish; it is a choice to) simply remain in that state of unity, of One, [and] be fully conscious, in service, in action....

So, it is a toning down, if anything. It really is the middle ground. ...

You know that enlightenment is right there in front of you. It is yours to access. But if you are in service, you will not choose to live there. ...

You can think of it as keeping two feet firmly on the ground. (3)

So we’re allowed maybe a taste, maybe a snack. But we get the full meal at the end of the banquet.

Lightwork foregoes seeking the personal only; a certain amount, yes, but not so much as to divert one's attention from one's mission at this important juncture in universal history.

You can disagree. I'm just offering my opinion.

Those three seem to me agreeable to lightwork: love, awareness, and emergence.

Wow, I read those words and get a flush of warmth from inside. An inner "Yes."

I agree.

Love, awareness, and emergence. ...

Where have you been? Why have you come so late? (4)

Footnotes

(1) Divine Mother: You have said to me, "Mother, what if they forget? I will remind them. I will communicate with them through words, through my passion, through my heart, through my knowing. I will communicate the love to them."

This is your task and it is a task of change as this planet, in this great chaos, in flux, ... by this wonderful instrument of free will, as they choose and as you choose to simply be the love. It can have an infinite, literally infinite number of expressions. (Divine Mother in a personal reading with Steve Beckow through Linda Dillon, April 30, 2019.)

(2) Sometimes Brahmajnana or seventh chakra enlightenment and sometimes vijnana or Ascension. See Swami Nikhilananda, trans., *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center, 1978; c1942. [Hereafter PR in GSR.]

(3) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Feb. 14, 2012.

(4) Sri Ramakrishna to Naren, later Swami Vivekananda, when they first met:

"Ah! You have come very late. Why have you been so unkind as to make me wait all these days? My ears are tired of hearing the futile words of worldly men. Oh,

how I have longed to pour my spirit into the heart of someone fitted to receive my message!” (Paramahansa Ramakrishna to Narendra Gupta, later Swami Vivekananda, in GSR, 57.)

What Are You Invested In?

March 2, 2009

<https://goldenageofgaia.com/spirituality/on-processing-vasanas/what-are-you-invested-in/>



I have a private theory about old age. I think it's been designed into life to reveal to us what our investments have been.

Where your investments lie, there will your heart lie also, said the Man with the Plan.

Arnold Schwarznegger invested in his muscles. Where will they be when he's old?

Anyone who invests in their good looks, forget it. Not designed to last. You'll be daubing the grey hairs forever.

Sexual conquests? Passing fancy, says old age. Sure, you can extend your time beyond your means, a little. But no permanent return on investment. Old age sees to it.

So as we grow older, we more and more get to see just what it was we invested in. And we more and more see what was a poor and what a good investment.

I had a sobering experience maybe ten, fifteen years ago. I had to take Prednizone and I completely lost my memory on it. I couldn't remember the name of the bridge I drove over every day. And I was employed as the corporation's memory (long story).

I saw what I would be like without my memory. Boring. Nothing. Complete loss of identity.

I had an experience of old age when I wasn't old.

So what to do?

I determined at that time that I was going to search and find out what it was wisest to invest in, what would stand up to old age.

I actually should stop here and ask you to tell me what you've discovered if you've looked at the same question. But I will say it anyways.

An attitude of service to God and humanity lasts. A meditative orientation lasts. The love of God lasts. Appreciating bliss and beingness lasts. All divine attributes last.

In other words, given that the purpose of life was to release us divine sparks into the cosmos and watch us grow up into supernovas, all the attributes of a supernova last.

This whole game is rigged. From beginning to end.

Depart from the path too much and karma kicks in like a ping-pong paddle in either hand. Not too far to the right and not too far to the left – over time.

The ultimate kicker is the low-level tidal thirst for knowing who we are that we don't even realize was built into the program from day one. Call it the longing for liberation, the desire to progress, or whatever else you want to.

It is a subsensible yearning for something that only knowledge of God can supply.

The game was set. There is no way out other than through Self-Realization.

Might as well surrender.

As old age approaches, we all get to look at the pile of chips in front of us and see how we did. Are there no chips left? What were we thinking of?

Is there a pile of chips? What did we do that was right?

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.

What We May Need to Leave Behind – Part 1/2

April 14, 2011

<https://goldenageofgaia.com/2011/04/14/what-we-may-need-to-leave-behind-part-12/>



I enjoyed reading Melchizedek’s recent message. (1) One of the matters he discussed, I’d like to draw attention to.

Bob Frissell tells us that a Melchizedek

“...is the name for a special class of beings who have attained the ability to move freely throughout the 144 different worlds or dimensions of reality that make up our “octave” – our region of the universe. They have encompassed all the levels. They know the whole scale.” (2)

A Melchizedek has mastered the art of non-possessiveness or detachment and is well-suited to assist us also to master this attitude.

In his message, “Melchizedek” tells us that we are at the present time “shedding all that is not in alignment with the higher aspect of yourselves.” I have drawn attention to this process of “completion” many times. We are leaving Third Dimensionality and that requires us to complete our experience of it and be willing

to let go of it to raise our vibrations to the level of Fifth Dimensionality. I'm sure everyone can understand that we cannot leave Third Dimensionality unless we are willing to leave everything connected with it behind.

Melchizedek says of this process of completion:

“It is a tedious and challenging process OR it can be the most wonderfully enlightening and empowering process of self actualization ever experienced by anyone on Earth with the exception of those who understood the process in ages past and overcame all the temptations that befall Souls in a physical body experience. The choice is ever and always up to you how you choose to perceive it.” (3)

The reason I'm focusing on this aspect of things at this time is that we may not yet fully grasp the fact that we'll need to let go of all our possessions and some of our relationships associated with our Third-Dimensional life.

I'm willing to bet that most people, deep down inside, continue to think, albeit unconsciously, that the Ascension experience is something that will somehow be brought to us and assimilated in our being here where we are, like every other experience we've had to date, rather than that we will find ourselves on a different vibrational level of existence, having left this dimension and everything associated with it behind.

I realize that at an intellectual level we know we will ascend. But I'm more referring to a subconscious level.

Because every other experience we've had in life, and in all our lives, has been of a non-migratory nature, Ascension may be novel for us. And I think adjusting to the fact of the migrational aspect of Ascension is something we'll need to do before we're ready to leave the Third Dimension.

So what I intend to do here is to look at their discussions of leaving all possessions and some relationships behind and then to look at a third concern we may have. That is not so much a concern about leaving something behind as a concern about taking something with us – our negative memories.

Leaving Possessions Behind

The galactic and spirit teachers we listen to are aware that issues may arise for us around leaving our possessions behind and have addressed the subject a few times in the past. They probably will address it much more in the future because we may need to adjust to the apparent loss.

SaLuSa confirms that we cannot take our Third-Dimensional possessions with us to the new realm: “The old creations of yours are unable to be carried forward.” (4) He knows “there will be some sadness felt at the prospect of leaving all of your possessions behind.” (5) However SaLuSa tells us that, by the time we are ready to ascend, “nothing that you currently own will have any value or need to travel with you.” (6)

Moreover, once we ascend, “all that you require [will be] yours for the asking, and you will eventually exercise your power of thought to create exactly what you want.” (7) Because of this, SaLuSa predicts that our view of ownership will change.

“In the ultimate process of Ascension when you take your place in the higher dimension, you will have a different outlook where ownership is concerned, as material possessions are no longer necessary. You create exactly what you want and re-create again if desired.

“That means that you can create from memory anything that existed previously. You can therefore allow matters to follow their path on Earth, knowing that in real terms you cannot lose anything at all.” (8)

Thus, our temporary sadness “is but a small price to pay knowing that your every desire will be fulfilled in the higher dimensions. When you can create exactly what you need for your comfort and happiness, what more would you want?” (9)

Moreover, the environment we’ll ascend to will cause us to lose our regrets. SaLuSa tells us, “whatever you leave behind when you rise up, you will have absolutely no regrets.” (10) “As a result of Ascension the quality of your life will increase a hundredfold, and you will be surrounded by beauty and perfection. Not

least of all you will be at One with everything, and enjoy a happy and fulfilling life.” (11)

Matthew Ward agrees with SaLuSa, informing us that our internal experience will more than offset our apparent external loss: “The triteness of possessions and fame will give way to the treasure of knowing the godself.” (12)

So, yes, we will have to leave our possessions behind at least temporarily, but the circumstances of life in the Fifth Dimension mean that we can have those possessions back again if we so choose and the beauty and perfection of ascended life will more than offset any sense of loss.

I’ll deal with the next two subjects – our experiences and our family and friends – in the second part of this series.

Footnotes

(1) Melchizedek, “Melchizedek Weekly Message April 12-19, 2011,” through Marlene Swetlishoff, April 12-19, 2011, <https://lightworkers.org/channeling/129213/melchizedek-weekly-message-april-12-19-2011>

(2) Bob Frissell, *You are a Spiritual Being Having a Human Experience*. Berkeley: Frog, 2011., 24.

(3) Melchizedek, *ibid.*

(4) SaLuSa, April 4, 2011, at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(5) *Ibid.*, Feb. 8, 2010.

(6) *Ibid.*, Oct. 29, 2010.

(7) *Ibid.*, Oct. 29, 2010.

(8) *Ibid.*, March 8, 2010.

(9) *Ibid.*, Feb. 8, 2010.

(10) *Ibid.*, Dec. 1, 2008.

(11) Ibid., March 8, 2010.

(12) Matthew's Message, March 1, 2004, at <https://www.matthewbooks.com/mattsmessage.htm>

What We May Need to Leave Behind – Part 2/2

April 15, 2011



Leaving Some Family and Friends Behind

But of far greater concern to us than the possessions we may have to leave behind may be the possibility of separation from some of our loved ones. Of that SaLuSa says: “where family and friends are concerned it is inevitably an occasion of sorrow. However, you will meet up again with them, as they can also ascend from the higher levels.” (1)

What does he mean “ascend from the higher levels”?

Well, here he is probably thinking of one set of our family and friends – those light-filled beings who die before Ascension and transition to the spirit planes. His point about this group of people is that they can be born again from the spirit planes into the Fifth Dimension. I presume that we’ll have the ability to know who they are in their new incarnation and that they’ll have the ability to know us as well and so we may catch up with them again.

I don’t think he means that they can bodily ascend from the spirit planes – that is, ascend as they are now in this same form – but I don’t know about that for sure.

Matthew Ward goes over all the reasons why a person might choose not to ascend or might not be able to ascend. The passage is long but informative. This may be the place to consider the subject at some length.

“Not all light-filled people will go all the way to the Golden Age — it depends on the longevity clause in soul contracts. Prior to birth many of today’s populace chose to enter spirit life before Earth reaches that era, and among them are highly evolved souls whose light is as bright as noonday sun.

“Those who came from higher civilizations to assist Earth in special ways during her ascension may quickly pass through Nirvana on their way to a higher density spirit world, most likely the one serving their original homeland, or they may manifest new bodies and incarnate in another civilization for different kinds of growth experiencing.

“Others will stay for a time in Nirvana, which will remain Earth’s spirit world and ascend in tandem with the planet. Souls who have completed third density karmic lessons may choose another Earth lifetime or join a civilization in a different fourth density world.

“A large number of people who have lived in godly ways will choose not to ascend with Earth after the truth about the origin of religions emerges: They [religions] were designed in darkness to deceive and control the peoples, by the most divisive element of life on Earth, and reap wealth for the heads of churches.

“Although everyone on Earth knows that truth at soul level and it is a contract choice to consciously remember it, many of the devoutly religious will be unable or unwilling to accept that their deep-seated faith is founded on false teachings.

“By so doing, these individuals deny the light within truth, that they are god and goddess selves, eternally inseparable from God and all other souls in this universe. Their next pre-birth contract will again include the provision to become consciously aware of that truth during their next physical lifetime, which will be in a third-density world.

“Regardless of the reason a soul leaves this lifetime, physical death will come from any of the many causes that exist now. There will be no mass departure of darkly inclined persons when Earth reaches some specific vibratory level because the amount of light within bodies varies.

“And there is no way for you to distinguish between light-filled individuals who leave Earth lifetimes in accordance with soul contracts, those who choose to leave rather than accept the truth about religions, and persons whose bodies’ viability is snuffed out because they lack the light to survive in the vibratory level Earth entered.” (2)

Matthew tells us that we will be able to have reunions with our loved ones who do not choose to ascend.

“In most cases there can be reunions of souls who live in physical or spirit worlds of differing densities. Those who have evolved into a higher density can astrally travel to a lower density that has sufficient light to assure the visitors’ departure.” (3)

However I think it would be unwise to consider that these “reunions” would be similar to a reunion among people all of whom exist on the same plane. Imagine that relatives came from a foreign country to join us here. We would all exist in the same room in the same corporeal form with the same level of consciousness.

I don’t think that is what Matthew is referring to. Our visits may take place on the astral plane during the sleep time of Third-Dimensional loved ones. Or we may visit them on their Third-Dimensional plane but they may not be aware of our presence.

SaLuSa holds the same views as Matthew. He tells us that no one will be forced to ascend:

“Although Ascension is an ongoing process, it is not forced upon anyone. God will not take away your freewill to choose your own pathway, and other options exist. So those who are unready for Ascension will proceed onto a different path, to continue their experiences according to their preference.

“Many will stay in this present dimension, but not in this Universe which is ascending in its totality. Your soul journey is thought of in linear terms, but in reality all experiences take place in the Now. So you can easily switch from one path to another, but only in the same vibrational level. No souls are lost or destined to remain in the lowest dimensions, as evolution is a continual process.” (4)

He adds that we can choose to connect with these dear ones from our place on the Fifth Dimension.

“It may mean cutting yourself off from the many links formed with other souls, but in reality there is no separation at all. Those Dear Ones who ascend will always be connected with all other souls, and in remembering them they will link with their essence wherever they are.

“Allow for each to follow their chosen path of evolution, knowing that there will always be a coming together as you achieve a more expanded consciousness.” (5)

So this then is our situation with loved ones who refuse to accept Ascension or don't ascend: we can connect with them at will from the Fifth Dimension, but I'm not sure that we can visit them with the same ease we could if we existed on the same plane. I think our visits with our loved ones will be similar to those nighttime reunions we have now with departed ones on the Astral and Mental Planes.

Leaving Negative Memories Behind

The last subject I wanted to discuss is not something we regret leaving behind but something that we may want reassurance that we won't have to take with us – our negative memories.

And here Saul assures us that all bad memories will be instantly erased upon Ascension:

“All memory of pain, misery, and suffering that you have sustained as you worked your way through the darkness of the illusion will be totally and instantly erased, so that nothing in any way intrudes on the eternal bliss into which you will shortly emerge.

“Fear, anger, pain, resentment, doubt, illness and general savagery and disharmony are all illusions — very unpleasant and disturbing aspects of the illusory reality that you cooperatively imagined into being and continually sought to renew and rebuild. They will be gone instantly as though they never existed, because nothing that could hurt, harm, or destroy God’s children *could* exist.” (6)

In case we need additional reassurance from another source, SaLuSa adds his voice:

“You may wonder what happens to those memories of the negative [events], as many have left you scarred for life. Please be aware that as your consciousness rises, you will set aside such memories and eventually only recall your triumphs and successes. You cannot in fact carry the lower vibrations into the higher levels, and that is the Law. Whenever you carry heartache and sadness, know that it will not remain forever and that the energies of love and happiness will replace them.” (7)

“You have been through many unsettling times, and periods of utter despair yet here you are at the door of a New Age ready to put all of that behind you. It no longer has any bearing on your future, as you already tread the new path to glory and fulfillment. You will not be surprised to learn that the new experiences will soon consign the past to history, where it can no longer harm you.” (8)

SaLuSa compares our situation on Ascension to a “nightmare [turning] into a pleasant dream. It will be more of course, because we are talking about your reality and uplift into an entirely new dimension of Light.” (9) He leaves us with a word-picture of Heaven on Earth that cannot but leave us relaxed on this score:

“There are experiences to come that will be pure bliss, and heaven will become a place that exists upon your new Earth. Imagine how quickly you will recover from your earlier experiences in the peace and tranquillity of the Light realms. It is to be your haven and home where you will create exactly what you desire, and want for absolutely nothing.” (10)

So we’ll be cleansed of all unfortunate memories and released into a new life of bliss and tranquility. Not a bad trade, all things considered.

So, in summary, we'll need to leave our old possessions behind although we'll be able to create them anew if we so wish. We'll also have to leave some relationships behind although we'll be able to follow the doings of our loved ones if we want. And we won't have to take with us any of our bad memories, which will be erased and replaced by new experiences of bliss, peace, and tranquility.

Footnotes

(1) SaLuSa, March 8, 2010, at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(2) Matthew's Message, Aug. 13, 2010, at <https://www.matthewbooks.com/mattsmessage.htm>

(3) Ibid., Aug. 13, 2010. Matthew adds that we cannot visit people who descend to first or second density, but I don't know why anyone would want to visit such a negative person: "Reunions are not possible with the souls that are consigned by their lifetime energy to first or second density worlds, where intelligence is almost nonexistent and no memories or feelings exist. That is not punishment — it offers those souls a new beginning free of the negativity they created that automatically led them to those lowest levels of existence."

(4) SaLuSa, Aug. 27, 2010.

(5) Ibid., Dec. 22, 2008.

(6) Saul, May 12, 2010, at <https://johnsmallman.wordpress.com>

(7) SaLuSa, Apr. 16, 2010.

(8) Ibid., Feb. 10, 2010.

(9) Ibid., Nov. 6, 2009.

(10) Ibid., Nov. 4, 2009.

Let Go, Let Go, Let Go

January 31, 2014

<https://goldenageofgaia.com/2014/01/31/let-go-let-go-let-go-2/>



When the tsunami of love begins, and we expect it soon, how are we to respond to it?

What I've been led to believe is that the most important thing to remember to do is to surrender to it.

Let's think about this notion of surrender for a moment. I'm not talking about a physical act of surrender. I'm not saying surrender your house or your car or your job. I'm saying surrender your resistance.

And this is the important thing for me about surrendering.

I can surrender everything temporary but I cannot surrender anything permanent. Perhaps think about that for a moment. I am safe surrendering any resistance that comes up because what can be surrendered is temporary and what cannot be surrendered is permanent.

What is temporary? Everything illusory is temporary, what the Buddha called "anitya, anitya, anitya" (changing, changing, changing).

What is permanent? Only the Self. (If you choose to see the Self as the No-Self, that's fine. Whatever is ultimate is ultimate, no matter what name we give it.)

That which changes is temporary; the Changeless is permanent.

Therefore if resistance to the tsunami of love comes up, I know that I can afford to surrender it. And if in the act of surrendering, that which I attempt to surrender cannot be surrendered, then it must be permanent. (Of course the permanent will probably never be experienced as resistance.)

That makes it a “no-brainer” for me. If I feel any resistance during the tsunami of love, I intend to surrender that resistance, to let go of it.

What Lao Tzu (Djhwah Khul) said long ago is material here:

“The Way is gained by daily loss,
Loss upon loss until
At last comes rest.

“By letting go, it all gets done;
The world is won by those who let it go!
But when you try and try,
The world is then beyond the winning.” (1)

I say this now to cement the point in our minds so that our response to the tsunami requires no thinking but is automatic. Once the tsunami hits, there may not be time to write an email to someone and ask for advice.

Please keep in mind as well that the tsunami will come in waves. A major wave and then an interval to assimilate and rest. And then another wave, etc.

So if a period of calm comes, it doesn't mean that you have “lost it.” The successive waves and calm are to be expected.

Footnotes

(1) Lao Tzu, *The Way of Life. The Tao Te Ching*. trans. R.B. Blakney. New York, etc.: Avon, 1975, 68.

Fully Surrendered

October 2, 2022

<https://goldenageofgaia.com/2022/10/02/fully-surrendered/>



I'm in the middle of a spiritual experience so I may need to write "stream of consciousness."

I have arthritis in my hands and knees. It's been creeping up my hands for around a year but it just affected my knees around three months ago.

I now have difficulty walking. I have all kinds of theories about why it serves the Plan that I have this condition right now. (1) And they remained ideas.

But one idea drew a response from Michael and the Mother.

I have pre-arranged signals with both. When they agree with something, I get their signal.

I was chattering away to myself and I said, "arthritis in my hands and knees." And the idea arose in me: Hands and knees? Am I not down on my hands and knees before the Mother? Is there anything I can accomplish without her grace? Then the signal from the Mother went off.

And a second idea arose in me, “I’m not fully surrendered to the Divine Mother and Michael.” At that moment, the signal from Michael went strongly off.

Having arthritis had brought me to my knees. And perhaps that’s what it was designed to do.

I was able at that moment to let go of anything that stood in the way of me being surrendered to them both. (2) I felt myself expand, like a balloon into which someone was breathing air. I could also say that I felt a release of tension and a consequent freeing of awareness.

I feel equanimity. I feel the resolution of doubt. I feel a restoration of inner unity. The Humpty Dumpty Man must hang up his hat and cane.

I’ve chosen my path. I’m fully surrendered to the Mother and Michael.

Again out on the skinny branches. But I feel freer and more joyful now.

In this space, it matters not to me what dimension I’m in. Whatever dimension it is, I’m only there to do the Mother’s will.

Footnotes

(1) (A) So that I have something that can be used to draw me to a new healing technology like med beds, which I then write up.

(B) So that I have a complete experience of life. I’ve only had eight lives on Earth. Michael has asked me to experience all aspects of it. Might that not include old age, briefly, before Ascension?

(C) So that I see how it is for older people when I begin our post-Reval work.

(D) So that I see how it is for older people when approaching the next Ascension.

(E) So that I slow down and give my full attention to the work now, at a time when all is chaos.

(F) Etc.

(2) I am reminded of what the Mother said:

“It does not matter whether somebody says they are channeling Hilarion or Mickey Mouse. You know that you are serving my beloved Michael and I would like to suggest to you, Sweet One, not to distract you, but you are also serving me.”
(Divine Mother in a personal reading with Steve Beckow through Linda Dillon, Oct. 26, 2018.)

⌘ Sharing ⌘

Sharing the Truth

Dec. 8, 2009

Introductory message at the commencement of Share 11 (Share the Truth):

<https://goldenageofgaia.com/spirituality/communication-sharing-and-listening/sharing-the-truth/>



No matter how much truth I see, hear or know, there is virtually always more truth to go.

Life is arranged in dimensions of truth. The dimension of truth that my awareness is centered in at the moment is known as the "Third Dimension" or "Third Density." Having my being centered there limits the degree of truth that I'm able to become aware of.

In all of my wanderings through dimensions of truth, what is important to me is my truth.

That is not to say that another's truth is not important.

But the arena in which my knowing of truth expands is inside myself. As Jesus said, "the Kingdom of Heaven is within." To know God, I must first know myself - the truth of myself - which, in the end, turns out to be God.

The aim of my communications to others, at least in the beginning of my establishing relations with them, is to share the truth of myself.

I want that aim to be to share the truth of myself as transparently and deeply as I can.

I think of a "share" as being the communicating of the truth of myself.

A "share" is not my view of you. It isn't my advice for you. It has nothing to do with you and everything to do with me.

Why is this exercise so valuable? Here again I turn to the Master. Jesus said: "The truth shall make you free." My telling the truth about myself releases me from the grip of any unfinished business I have in the area in question.

The truth causes release or relief. Why it is that way you'd have to ask the Creator. For the Creator made the world so that truth releases and falsehood ensnares.

Since the purpose of life is enlightenment, or the knowledge of ultimate Truth, which is the knowledge of the Creator Itself, I can well imagine why life would be designed so that the Truth would set us free.

But, just as in the big picture, knowing the ultimate Truth sets us free from the need to be reborn and unites us with God, so in the small picture of my own life, the simple truth of my circumstances sets me free from the unwanted conditions that a lack of truth has set up for me.

That's what makes the process of sharing my truth so valuable.

The way out of unwanted conditions and old business is to tell the truth - my truth.

That truth will set me free.

And so I share myself with you, deeper and deeper.

And, in that process, I experience more and more release. Who I am, underneath the masks and the repertoires, becomes revealed. I stand forth as the One I am.

Later, once our relationship is established on the basis of the truth of who we are, we take up our tools and create whatever it is we came together for.

We work as a team to make workable an element of the world's unworkability. We serve the Divine Plan, in some way that our relationship makes possible.

Having shared the truth together, having "gotten to know each other" as our truths, having smoked the metaphorical peace pipe together, we have a solid foundation for our work together.

The Design Principle that Underlies Sharing

June 26, 2012

<https://goldenageofgaia.com/spirituality/communication-sharing-and-listening/the-design-principle-that-underlies-sharing/>



I was saying on this site [*The 2012 Scenario*] recently that life has a design. There are principles that underlie that design and we can know those principles.

I suggested that one of the design principles of life is a longing for liberation that keeps the individual moving through lifetime after lifetime towards God, seeking God, thirsting for God.

Another design principle is reincarnation, which sees an individual incarnate, “live” for a while, leave the body, rest for a while on the Astral or Mental Planes, and then reincarnate.

A third principle is that life is designed to return to us what we do to another, for our education. This principle is called a natural law, the Law of Karma. But all of these are design principles of life.

The design principle I’d like to discuss here is the one that underlies the process of sharing and ensures that sharing has its effect on us.

That design principle is encapsulated in the following sentence from Jesus: The truth will set you free.

Sharing means sharing the truth about yourself, or about a situation you're in, or something else personal to you. It doesn't mean sharing about Joe or Mary. "Hey, Joe cheats at cards. Hey, Mary is married and has a lover." That's not sharing. That's gossiping.

Why does the truth set us free generally? Because it reflects the fact that what life is all about is finding out the truth about ourselves, which, if we do, sets us free from needing to exist "separately" from God.

Apparently God wanted to know Him/Her/Itself and so He/She/It created life forms and assigned them the purpose of knowing themselves. Each time a life form knows itself, God meets God, and for that meeting was all of life created.

This I know from my vision experience in 1987. (1) I know only one thing in life and that is this: The purpose of life is enlightenment. I know that for certain and that's the only thing I know for certain. I knew that as communicated by Someone, accompanied by bliss, and known without doubt. But it is the only thing in life I know without doubt.

The purpose of life is that we should know the truth of our authentic nature, our original face. We are God. You are God. I am God. That plant is God. Everything is God.

God so designed life, in my opinion, that each time we discover more about the truth of ourselves, we're set more free from some unwanted condition we're in.

More truth, more freedom, until we realize the Absolute Truth and we are Absolutely Free.

Let me repeat that because it's important: If we share a small truth, it will set us free from a small condition; a big truth and it will set us free from a big condition; the Absolute Truth and it will set us free absolutely from all conditions. Previously that was one way for the individual to become enlightened and, I presume, eventually to ascend to a higher dimension.

Sharing is telling the truth. No truth, no release. If I want to know if what I shared was the truth, all I need to do is see if I feel increased relief or release. No release, no truth.

It's very simple to do and very simple to check. Hey, I shared? Any release? No, well, that wasn't the truth. What is the truth? Let me look.

So the object of sharing is to introduce truth into matters. Here is the truth about me, as far as I can see it, as far as I'm aware of it, etc.

When I share the truth about me, when I share the dirty little secrets about me that I hide (as Werner Erhard used to put it), which are dirty only because I refuse to share them, I am set free from ignorance, or withholding, or suppression, or inhibition.

Werner used to say: Put the truth in the place of the truth and the unwanted condition disappears.

So one of the values of a discussion group, especially one on Ascension, is that I get to share about me in here.

“Hey, I'm scared to share.”

“Hey, I have this important job and, when I do it, I don't know what I'm doing and I think I'll get fired if I reveal that.” (You probably will.)

“Hey, I think tomorrow I'm going to wake up and the world will be gone.”

Whatever the withheld information or the deep, dark secret is.

Our power is tied up in our secrets. They run us. They keep us small. We tie up a great deal of energy in deflecting attention from them instead of just acknowledging them. We use up a lot of energy hiding from the truth.

“Hey, I think I'm gay.”

“I'm afraid of burning in hell.”

“I've actually been aboard a spacecraft.”

“I’m not from this planet.”

Whatever. Our power is tied up in our secrets. Sharing the truth should, if I’m correct, set us free from inhibition, suppression, fear, denial, drama, make-believe, and any other condition that has us be out of alignment with ourself, the truth, and the world.

Very young children don't know how to lie. But unfortunately they learn

Now for the caveats. First caveat: You don’t want to share where sharing will place you in jeopardy.

I’m not going to go to the airport, approach the TSA grope, and shout: “There is no war on terror. There never was a war on terror. 9/11 was a CIA, black-ops, false-flag operation. Rogue elements of the government are the ‘terrorists.’” Not smart. Don’t share with the TSA.

Not smart to share what will bring you ridicule. “Hey, I’m from the 115th Dimension.” Not smart to share. Guaranteed to bring ridicule.

And there are other shares, secrets, and situations that are not smart to be shared. So one does need to be prudent. And the individual is responsible for exercising that prudence.

Second caveat: If you share from a victim place, you’re only perverting the process of sharing. If you share and your share is a lie, if you’ll forgive me for being blunt, then no pass.

For me to lie and then say, “Hey, I experienced no release, but I shared.” No pass. No “Go.” No \$200.

I have to share the truth or this process will not work. To represent myself as a victim, unless I really am a victim (say, of crime), is not the truth of my situation. For instance, “you made me do it”: not usually the truth. No pass, no release, no \$200.

And there are other caveats, which I’ll share whenever I remember them. I just know there are others.

Sharing the truth (the meaning of “Share11,” by the way) is, in my view, the way of the Fifth Dimension, of Ascension, and the New Paradigm. At least I’m willing to bet my last paper dollar on it.

We’ve heard the Company of Light say that Fifth-Dimensional beings speak only the truth. Here is SaLuSa on the matter:

“Would you really expect us at our level to tell other than the truth? I doubt it, as you are sufficiently evolved to recognize the truth in what we give you. We are your mentors and in a dimension that you are soon to rise up to, where only the truth exists. It is such that the truth is naturally spoken in all matters, and even if we could speak otherwise it would be immediately recognized for what it was.

“That will be one lesson that you could work on now as humans are prone to talk around the truth, or present it in such a way that it is hardly recognizable. Try it until you never give it a second thought, as it is clearly not easy to suddenly change the habits you have developed. Remember also that in the higher dimensions it is impossible for a lie to be undetected in as much that your thoughts can be read. It is easier to be truthful once you are there and find that no one is judging another person, as Unconditional Love does not seek to condemn or find fault.” (2)

Well, QED, huh? (Quod est demonstratum: This is shown,demonstrated, or proven – I think!)

So, if I’m recommending sharing the truth in here, it’s as a preparation for all that comes later.

No, we cannot see your aura to know if you’re telling the truth. But you can feel the impact of your share on yourself and so *you’ll know* if what you said was the truth or not. Share the truth about yourself.

And, for those who listen, don’t fix, don’t counsel, don’t commiserate. Don’t take someone’s truth and fiddle with it. Acknowledge the share and allow it to raise a share in you, which it’s then your turn to communicate.

Sharing together, we emerge from a culture of secrets and lies together.

Footnotes

(1) Described at <https://www.angelfire.com/space2/light11/epilog.html>

(2) SaLuSa, Apr. 20, 2011, at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

All Shares are Born Equal

November 9, 2010

<https://goldenageofgaia.com/2010/11/09/all-shares-are-born-equal/>



Originally posted to Galactic Roundtable (now Share11), March 9, 2009. It may be useful to review the process of sharing.

(This is my personal philosophy on “sharing.” No one needs to buy it.)

A “share” occurs when I tell the truth about myself. That truth may be a felt truth, a believed truth, a known truth, or a perceived truth. What one share holds in common with another is its relationship to the truth – my truth.

I use “shares” as the major tool of my emergence. I use my shares to strip off layer after layer of the onion of self-protection until what is left is nothing but transparency.

I retreat from sharing when I feel my survival, or the survival of anything with which I identify, seems at stake. The more I’m into survival, the less I share, unless I break through (i.e., emerge).

Usually when I haven’t shared, the reason is the same: I fear you. I fear what you will do or say to me. I fear giving you information about myself. I’m protecting myself from you.

A share is not a download of factual information. It's not a scientific assertion. It's not the "truth" about someone else. A share is the truth about me, from me, to you. Your share would be the truth about you, from you, to me.

My share is neither more nor less important than yours. As far as I'm concerned, all shares are born equal. Shares are the great equalizer. King or commoner, everyone has a truth to tell. I seldom tire of listening to your truth.

A share is only "verifiable by me." I'm the expert on what I'm feeling inside this rental unit. You may know my habits, my acts, my opinions, but you'll probably never know the truth for me. And even if you think you do, whether or not that is actually the truth for me is something only I can say. Even if I lie, I remain the last word on what the truth really is for me.

Where I'm at with my life is where I'm at. It's neither better nor worse than where you're at with yours. All of us go through the same steps from God to God. Some of us were released as sparks earlier than others. But all travel the same general road to the same specific Destination.

If I am in Seattle and you are in Chicago, or if my time zone is Pacific Standard and yours is whatever it is, what's the difference? The same with shares.

Something shared is past. Release comes only from the next share. The value that I receive from sharing is not something I can put in a piggy bank. Yesterday's share is gone. Everything now rests on the share of this moment.

I know when I've shared the truth because I feel release. The truth has set me free. I know when I haven't shared the truth because I feel stress. Moving away from the truth has further bound me.

My share, to be of any value, does not rip your face off. Since a share is about myself, staying with myself is one sure way to see that harmlessness prevails. Sharing maximizes harmlessness. If my sharing harms, there's no value to it.

Sharing takes me away from blame-based communication by centering my attention on me. I hear your share. I acknowledge it and mirror it back to you. Then I respond with how it is for me. After a while, I no longer mind your business. The increasing release I feel from sharing captures my attention.

Hopefully you'll no longer mind my business either, but the bigger gain is simply for me to keep on sharing no matter what you do.

Shares have their time and place. The traffic cop and the bus driver may not want to share with me. Air traffic controllers don't share with each other. I wouldn't want a medic to collapse in tears at the sight of suffering, sharing how it is for him or her.

The president of the U.S. may, on occasion, not want to be transparent for the good of the nation. Not all the world's business can be conducted through sharing, although an increase in sharing probably wouldn't hurt.

Emergence is the name of the game for me. You're free to use the board for your purposes, of course. But your emergence is what I'm here for (mine too). I'm a space to receive your share and in which the truth of mine arises.

⌘ Philosophy of Vasanas ⌘

Back to the Origin

Sept. 30, 2012

<https://goldenageofgaia.com/spirituality/16244-2/back-to-the-origin/>



Last revised: Sept. 24, 2010.

I had a wonderful call with a Share 11 member the other day who lives in non-separation. The member, who knows who he is, had patiently explained to me how he had navigated from separateness to non-separateness.

It turns out that his process, in my view, is the same as that used by Krishnamurti, Adyashanti, Eckhart Tolle, Sri Ramana, etc.

What he called the forms of separateness are similar to what I would call “unfinished business,” Sri Ramana, the “vasanas” or latent tendencies. (1)

“Vasana” is a Vedantic term for a persistent reaction pattern triggered by a current upset which resembles a past upset.

Eckhart Tolle called the vsanas plus the residual muscular holding patterns in the body the pain body; Wilhelm Reich called the same structure "character armoring."

The Share11 member observed the forms of separateness as they arose, without in any way trying to react to or change them. He experienced them through to completion. In completion was non-separateness.

I noticed that who we are at this moment is that God-Self plus these forms of separateness or vasanas.

God-Self sets out to experience life and effect its return to the Origin in a blissful meeting of God and God. During its travels through duality, the prodigal child of God acquires the mud of unfinished business, karma, vasanas.

When it has finished its need to experience duality and cleans itself of this mud through the process being described, it returns to its Original Self. The prodigal child returns to the Father. We re-attain our Origin, so to speak.

So, if we experience through to completion all our vasanas, unfinished business or reactivity, we are left back at the Origin.

I'm willing to bet that this is what Zen Masters are referring to when they say, "Show me your Original Face." Show me yourself without your vasanas.

I'm also willing to bet that this Origin, Original Face, or GodSelf is what Jesus was pointing to when he looked at a child and said: Of such are the Kingdom of Heaven.

And, reckless gambler that I am, I'm willing to bet that this is precisely what Ashtar was referring to last night when he said that "everybody, everybody, everybody needs to get their slates clean. There's another way of talking about it. This is how to get to zero point."

OK, clean slate, zero point, origin, original face, childhood innocence – they are all the same.

They lead to non-separateness, unitiveness, and the Kingdom of Heaven.

We have been given our road map.

But there may still be some who don't get the point of what I am saying. If we are projecting our anger outwards, blaming others, resenting them, feeling jealous, etc.

(all of which I still do), then we still have unfinished business, vasanas, or separativeness.

That must be observed and experienced through to completion if we wish to “wipe your slate clean” and “reach your zero point.” That zero-point is our origin, our original face, and it is where non-separativeness is to be found.

I haven’t heard a sage or master, galactic or celestial yet who does not say that this is what the essence of our work is.

Footnotes

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

Trimming Down for Paradigm Shifts

Nov. 19, 2016

<https://goldenageofgaia.com/2016/11/19/trimming-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 your selves open to new ideas.

“Those who refuse to move on will be allowed their freedom of choice, but they will remain in the lower vibrations, which they cling to.”

This is a pretty grim result that we're working to avoid.

We Need to Prepare for Predictable, Upcoming Paradigm Shifts

In the years ahead, we'll probably go through one challenge after another to our existing paradigms.

SaLuSa says in his Oct. 16 message, speaking more of Ascension but his words are applicable to paradigm shift:

“There is nothing to be frightened of, as you will lose little and gain much more than you could imagine.

“Consider how you would like to jump ahead a thousand years by your present standards, and enjoy all of the benefits it would bring.

“That is realistically what you stand to gain, and not least of all upliftment to a state of full consciousness.”

We need to prepare for the challenge. When I say "don't get caught with ice on your wings," there are a number of scenarios, depending on the amount of ice.

We may have so much ice on our wings, our plane may not get off the ground. It could get off the ground but stall in a turn. It could get off the ground and lumber along but not be able to take advantage of a sudden updraft.

All of these are symbolic for missing one type of opportunity or another in a time of many desirable opportunities ("rising currents").

So, whether the time of contact between terrestrials and extraterrestrials starts before Christmas or later, the time between then and now becomes an important time to trim down and detach.

How Do We Successfully Drop One Paradigm and Take Up Another?

Naturally we want to get to a place in which we live without contextual boxes. But until we do, we are trading up in paradigms.

When the galactics start splitting our paradigms like so many atoms, we face the need to make the jump from the paradigm destroyed to the new and unfamiliar one.

To complete a paradigm shift, we must first agree to be temporarily denuded of our worldview.

We may be obliged to rely on the other person's integrity, brotherly friendship, and mentorship, as we swing off one branch and into the wind, not knowing if another branch awaits us. We become children again but not as cute and with less license.

It's a moment when we cannot fall back on what we know or what is familiar because that has been called into question.

We may have to rely on how able we are to relate in a friendly way to the person who just destroyed our existing paradigm because we may be relying on their kind offices to assist us to complete our transition.

Having one's paradigms laid bare and discarded can be a painful process, leaving no place to hide. We will be stripped bare, again and again.

It is a time that calls for humility and self-forgiveness.

Can we endure the embarrassment of appearing as if we know nothing, have nothing to contribute, and are causing our mentors to have to work with us?

Squeaky Clean

We need to get out the bar of soap and clean ourselves of everything that would hold us back, that would have us resist, resent, and reject the stunning news we will be hearing whenever disclosure, liaising with galactics, and First Contact come about.

We need to be squeaky clean if we are to drop our paradigms and try on what is being offered us without missing a beat.

Remember Richard Dreyfus's look of open amazement in Close Encounters of the Third Kind when we was selected to go aboard the craft and the space children walked him to the loading bay?

That's the kind of open mind I want to have, unencumbered by resistance and rejection when the galactics come. (I know some of you have fears of entering spacecraft; I respect that.)

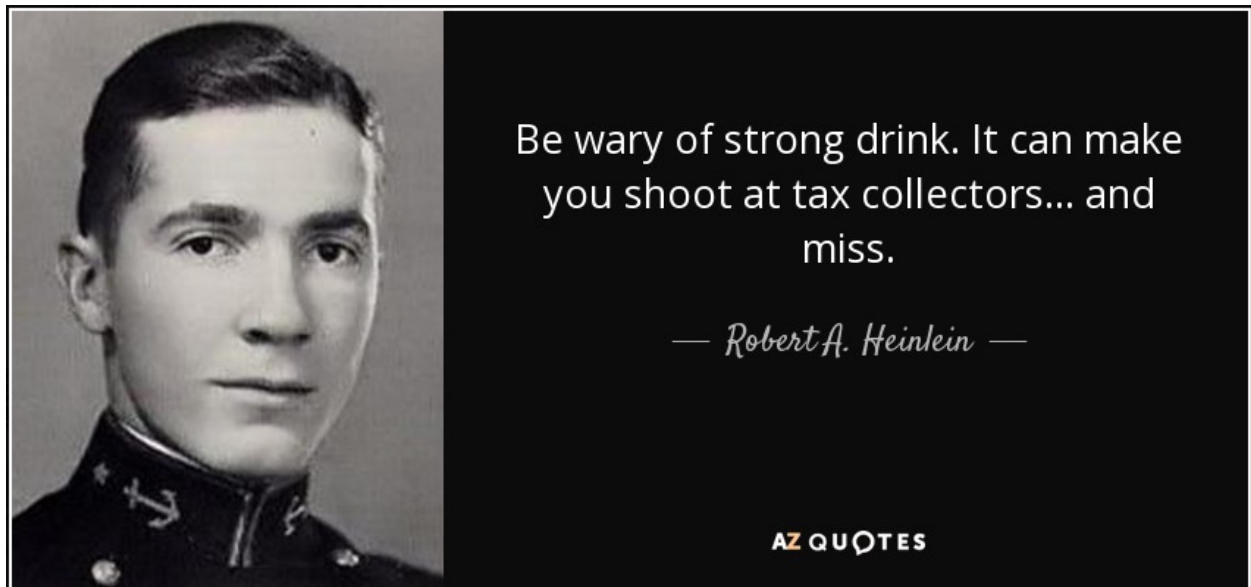
That's the situation we face in the years ahead, as far as I can see.

That's the reason to de-ice our wings, finish our incompletions, get rid of our old baggage, get caught up to date, and be present.

Why Is It So Hard to Do the Right Thing? - 1

July 30, 2012

<https://goldenageofgaia.com/2012/07/30/why-is-it-so-hard-to-do-the-right-thing-a-tipping-point/>



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 pleasurable 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 pleasurable feelings 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/>

Why Is It So Hard to Do the Right Thing? - 3

November 14, 2011

<https://goldenageofgaia.com/2011/11/14/why-is-it-so-hard-to-do-the-right-thing/>



I'm seeing another side of vasanas now. Before getting into that, let's review the definition of a vasana.

“The term ‘vasana’ is used by Advaita Vedantists (or non-dualists) to describe the primary obstacle to enlightenment, namely waves in the mind.

“A vasana is usually considered to be a behavior pattern formed in early-childhood, based on a traumatic incident, complete with decisions and reactions, which persists through time, sleeps, and is awakened by a triggering event. It exists as a disturbing wave in the mind, preventing the stillness of mind which is considered to be a prerequisite for enlightenment.

“I've heard vasanas be called records, files, persistent memories, scripts, and many other terms. Under one name or another, they are known to most, if not all, psychologists and many if not most spiritual teachers.” (1)

In my interactions with friends, I've seen how some of us are drawing apart as the time of separation continues. Some people are remaining as they were, choosing to stay with their habitual ways of being. Others are progressively opening up and

finding it increasingly difficult to continue on with those who are resisting awakening and growing.

There is a desire to forge ahead and sometimes this can be resisted by our friends and relatives. The ones forging ahead may resist the insistent demand that they not change. Both may go off like a volcano.

So what ends up happening is that vasanas end up speaking to vasanas. Both people resort to troublesome reaction patterns or vasanas to influence the other. There are flare-ups, arguments, shouting matches, and so on.

Previously I'd been recommending an "upset clearing process" to eliminate vasanas, but I realize now that there probably isn't enough time to learn and make use of such a process in so dynamic and fast-moving a process as we're in. I've begun to search for alternatives and two come to mind.

The first arose when I, and then on another occasion I and my wife, spoke to Archangel Michael in private sessions. Archangel Michael told both of us that, when we found ourselves stuck or resorting to vasanas, call on him and he would come and cut the cords as if they were spaghetti. "It can be that easy," he said, and told us that all we needed to do, when we felt the cords being cut was to say "yes." In other words, to assent, which would ensure that we did not immediately reconnect with the vasana.

Alright, alright, I hear that person in the back row saying, "I'm not going to call on an Archangel. Gimme a break. Archangels don't exist." Fine. No need to. But I have to declare to you that as far as I'm concerned, archangels *do* exist, they can help, and they're more than willing to help. I ask you kindly: What have you got to lose but your chains?

It may not be AA Michael that brings the shears. It may be one of his legions of angels. But I've worked with this for a week and I find that the vasana does lose its grip when I call on AAM to snip it.

The second route, and there are many others, is to take a stand on the vasana. My wife described the matter very well the other day. She said she felt a vasana going off and there she was, at a choice point. Either she went with the vasana, which felt familiar, welcome, and pleasant, or she rejected going with it, which felt unfamiliar, unwelcome, and unpleasant. And she said it was hard to make the choice not to.

I used to play with the question, “Why is it so hard to do the right thing?” And the answer is that the “wrong” thing felt so pleasurable, delicious, amenable, etc., while the “right” thing felt pleasureless, spare, unattractive. I don’t need to give you examples of this. Just look at any of our favorite pastimes.

It’s the old story of Lao Tsu sitting at the roadside selling weak meat soup. Everyone else was at the noodle stand on the other side devouring great chunks of beef, enjoying the heated stall, laughing and gossiping about others and the road behind or ahead. No one came to taste Lao Tsu’s meagre fare.

Because it feels or tastes so good, the wrong thing is the more common choice and the more difficult choice to stand apart from. “Oh, one more won’t hurt.” “Oh, why *not* do it? I *want* to do it?” “Anything that feels this good *can’t* be wrong,” etc. It isn’t until we stand in danger of losing something really precious that we may be induced to take a stand against our usual choices.

Well, now we stand to lose relationships, friendships, bliss, perpetual youth, freedom from sickness, freedom from thirst, hunger, fatigue, etc. (That is, Ascension and Fifth Dimensionality.) Now we have a great deal that we stand in danger of losing and perhaps that may provide the necessary counterweight to tip the scales.

Taking a stand on ourselves means rejecting hooking up to the vasana at exactly that choice point. It doesn’t matter if you see yourself saying, “No!” Or if you see yourself rising to your full height and sticking out your chest. Or if you see Big You putting little you behind you. Whatever works. But taking a stand on ourselves is another way to reject hooking up and going into a vasana.

A “stand” is a firm, unalterable decision. A stand is principled, integral, whole. There is no such thing as taking a stand to maim, torture, and murder. A stand is always in favor of the good, the true, the loving, the peaceful. A stand clears the way for our Higher Self to lead and express itself.

Of course, there are other ways. Another way would be to declare yourself. “I am about to blow my stack and so I think I need to take the geographical cure – a walk outside.” “I am in danger of doing drugs and I don’t want to.” “I am on the verge of wrecking our relationship and cannot see a way out of this impasse.”

Another way would be to share a withhold about yourself. “I tend not to be able to say ‘No’ to alcohol so do you think we can avoid going to that particular place?” “I have a history of drug abuse so I need to stay away from those fellows.”

Another way is breathe through it. Another to make a promise. Another to let it go.

So these are dynamic or behavioral ways of handling a vasana – ways that involve action, rather than the “upset clearing process,” which involves the inaction of being with and observing.

Every week I see more and more ways in which vasanas will trip us up in the weeks and months ahead. They will have us deny Ascension, make Ascension a rough passage, split us off from our friends, unstring us when we need to have courage, make us unable to respond to challenges or opportunities.

Vasanas are definitely the obstacle in our movement towards Ascension so it’s very important that we find a way through them without putting them on like a mask and speaking from them. If we were free of vasanas, we’d be enlightened, ascended.

That may have seemed like a wildly-optimistic and completely-unreachable goal a year or two ago. But now it is an absolutely-practical goal. I think that, if we want to ascend, what we need to handle more than anything else is our “sleeping volcanoes” or vasanas.

Footnotes

Steve Beckow, “Processing a Vasana of Strong Attack – Part 1/2,” Oct. 16, 2011., at <https://goldenageofgaia.com/ascension/preparing-for-ascension/processing-a-vasana-of-strong-attack-part-12/.>)

Why Is It So Hard to Do the Right Thing? - 2

September 19, 2018/c July 2017

<https://goldenageofgaia.com/2018/09/19/why-is-it-so-hard-to-do-the-right-thing-3/>



The Humpty Dumpty Man closes in on the Self

I used to ask myself, day after day, why is it so hard to do the right thing?

And finally I got an answer that fit, that resonated with me. The reason was that doing the wrong thing felt so good.

Lust. Mmmmmm.... Looove it.

Greed. Hee hee hee hee. All mine. Love it too.

Arrogance. I'm better than you are. Got him good, didn't I? Heh heh heh.

But the *results* of all of them – long term and often short term – were uniformly miserable and sometimes catastrophic.

One who lusts wears the face of lust after a while, I'm told by women. Everyone knows the glint of greed in the eye. Arrogance drives people away in droves.

We try these states as kids, get feedback from the environment, and let them go. It's called "growing up."

Even after growing up, we still remember what they feel like. Our humor often allows us to experience them for a moment under the guise of jokes and comedy. All mine. I'm better than you are. Mmmmmm....

It's my understanding that these early-learned, deep, and persistent memories will only be erased in the fire of Sahaja. Until then, it's my belief that they'll arise and that they, unto themselves, are no cause for alarm, self-judgment, or resignation.

What we do with them may present a hindrance to us at this late stage of the game. But like everything else we can let them go – if we want.

If we identify with them and don them like a suit of clothes, we may seem a little behind the wave. With the intensifying of the incoming energies, the baseline of spirituality seems to be rising along with the emotional floor. Calmness and balance seem to increase as a result.

If we flirt with the denser emotions and attitudes at this late stage of things, I think we stand to lose out from a portion of the experience of gradual ascension. It'll be watered down a bit. Not fatal, but a moderate loss. It won't be the full magnificence.

I go in and out of this new space of mastery, from which decision-making is straightforward and easy. I learn more and more about it every day.

However, the situation is the same as what Werner Erhard used to say about truth. It makes no difference that we told the truth yesterday. We have to tell the truth again today. There's no shelf life to truth-telling.

By the same token, living from the space of mastery is not something which, if I did it yesterday, I don't have to recreate or call it forth again today.

We can't put "mastery" in a bottle and take it out whenever we need it. We can't deposit it in our savings account and make a withdrawal later. We're either in it or we need to recreate it.

How do we recreate it? That calls forth information I haven't thought about in a while.

There are several ways I'm aware of to present the Self. They also fit with the path of mastery.

I've tried all these techniques and, when I work with them with consciousness and commitment, I experience a deepening of my understanding and experience. Each is like a love bomb, removing a little more of the overburden or actually calling the Self forth for a time.

- (1) Tell the truth, including sharing all withholds.
- (2) Make a difference in someone's life.
- (3) Be with our experience until the truth reveals itself.
- (4) Process our vasanas and conditioned behavior.
- (5) Make a declaration, a promise, a commitment.
- (6) Take a stand.
- (7) Complete something.
- (8) Breathe up the love from our heart and come from that.

These now need to be my tools.

The thing I glimpsed today was the possibility associated with the space I call "mastery" to integrate the knowledge gained from different experiences, aspects of myself, pieces of the puzzle.

Hold the Maltese Falcon. (1) The Humpty Dumpty Man (2) is closing in on the Self.

Footnotes

- (1) The prized treasure in a Humphrey Bogart classic of the same name.

(2) See “Putting Humpty Together Again – Part 1/3,” at <https://goldenageofgaia.com/2016/07/18/putting-humpty-together-part-13/> for an account of my fifty-year dissociation.

If you insist on more: “Putting Humpty Together Again – Part 2/3,” at <https://goldenageofgaia.com/2016/07/19/putting-humpty-together-part-23/> and “Putting Humpty Together Again – Part 3/3,” <https://goldenageofgaia.com/2016/07/20/putting-humpty-together-part-33/>.

Now Humpty zeroes in on the target: re-integration of the being and the recovery of balance.

Completing Vasanas, Shifting Paradigms

Oct. 15, 2020

<https://goldenageofgaia.com/2020/10/15/completing-vasanas-shifting-paradigms/>



Our personal purification, which is our way of preparing for Ascension and service, has many sides to it. I'd like to talk about two, in a general way.

One side is to let go of all the residue from objectionable memories of earlier traumatic events in our lives. I call this residue "vasanas." Linda calls them "core issues."

They're what explode periodically and ruin our relationships.

To get rid of them, what we need to do is be with and observe them until they lift, rather than project them onto others. This is how we deal with vasanas. (1)

The more times we can simply "be with" our upsets and outbursts, the weaker becomes their influence.

Another side is to break through the cognitive dissonance in our lives.

Cognitive dissonance is an event in knowledge, where our ideas of reality prove confining for us. It isn't necessarily related to traumatic events in the past (although it often is). (2)

We can either break through the existing paradigm to a new one (the noisy way) or release our resistance to it (the quiet way). If the paradigmatic breakthrough is lasting, we call it a paradigm shift.

Whether we're completing our vasanas or shifting our paradigms, we're (A) inviting change and (B) purifying our hearts and minds.

Again, this is all preparatory. We're in boot camp until the Reval is released, getting into shape. This is like doing our push-ups or running a mile.

Footnotes

(1) A full treatment of which can be found here: <https://goldenageofgaia.com/wp-content/uploads/2019/07/Vasanas-Preparing-for-Ascension-R8.pages.pdf>.

(2) Having my request to study enlightenment turned down was traumatic *and* it also revealed that the university's paradigm was too confining for me.

(3) *Paradigmatic Breakthrough:Essays in New-Age Philosophy* at <https://goldenageofgaia.com/wp-content/uploads/2020/10/Paradigmatic-Breakthrough-6.pages.pdf>

Being a Second Self to Another

June 28, 2014

<https://goldenageofgaia.com/2014/06/28/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.

The Dark Night of the Soul

July 9, 2018

<https://goldenageofgaia.com/2018/07/09/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./

Karma and Issues Are Not the Same

August 28, 2010

<https://goldenageofgaia.com/2010/08/28/karma-and-issues-are-not-the-same/>



Bernadette Roberts

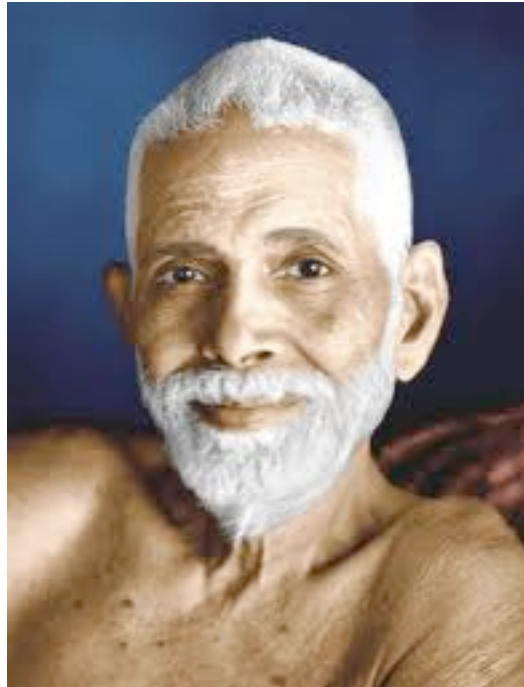
I've been laboring over what was becoming a rather large article on what I believe is the work we need to do to ascend, as far as I can see it from my limited perch. But rather than publish a very large article, I decided to break it down into bits.

The first bit I want to publish is one which draws a distinction between our karma and our issues.

You remember that Jesus said that, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (1) Well, in my opinion, heaven and Earth are about to pass. Yes, think of it: the Earth is about to ascend to the Fifth Dimension and the whole universe is doing the same. Is that not heaven and Earth passing?

Until this time, our karma has been recorded and remained something that we needed to attend to. But the celestial, galactic and spiritual masters say that our karma will be forgiven us to allow us to ascend. If it weren't, we couldn't possibly

ascend because our karma would be too vast to erase. In my opinion, with each new life, we create more karma than we eradicate.



Sri Ramana Maharshi: Look in the face of sahaja samadhi

Atmos of Sirius tells us that God will remove the karma of people who are of the Light “With the closing of the cycle the Law of Grace comes into operation, and the Creator has decreed that those who are of the Light shall be released from their remaining karma.” (2)

SaLuSa agrees: “The Law of Grace will ensure that no karmic residue will travel with you.” (3)

In another passage, he says: “Karma is being rapidly cleared to ensure the highest levels of Light are reached upon Earth. The lower energies are being transmuted, as much due to your application of the Light as well as ours.” (4)

Karma is being cleared through the law of Grace but the transmuting of the lower energies that is taking place is happening, I think, because we are clearing our issues. In my opinion, that is the manner in which we apply the Light that SaLuSa refers to.

Supposing we are on a trip and carrying a large amount of baggage. We have asthma and are exhausted and may not be able to complete the trip unless help is found.

Suddenly someone tells us that we can ship much of our baggage on ahead. That is a great help.

But we must still manage our asthma and carry ourselves through the remainder of the trip. Our baggage is our karma. Our asthma is our issues. Though relieved of our baggage (our karma), we still have to manage our asthma (our issues) to complete the trip.

The challenging times we are going through are allowing those old issues to be raised so that they can be cleared.

Another way of saying this is that God will forgive us, but we must forgive ourselves and others. Forgiving us clears us of our karma; forgiving ourselves and others, in the last analysis, clears us of our issues.

In case we think that the extension of God's Grace at this time is unusual, it isn't. It's quite common for spiritual aspirants and sages to remark on the fact that we could not possibly close the distance between ourselves and God if we relied on solely our own efforts. That is, we could not possibly attain enlightenment if God did not step in and make the task manageable.

Hindus say that, when we take one step towards God, God takes ten steps towards us. What is more required than covering the whole distance is exhausting our efforts.

Bernadette Roberts says as much when she observes that "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." (5) Sri Ramana Maharshi echoes her when he tells us: "Your efforts can extend only [so] far. Then the Beyond will take care of itself. You are helpless there. No effort can reach it." (6)

So, far from being unheard of, divine intervention is necessary to the process of enlightenment. Without it, we could not cover the distance between us and God.

After we have done all we can, the Divine steps in and covers the remaining distance.

But, apparently, the same does not apply to issues. Apparently, we are required to clear them ourselves and, as the energy rises, we are given the opportunity to do so. Yes, we will be given help, but clearing the issues themselves remains something we must do alone.

Rather than going on and showing where the masters say this, I think I'll stop here and leave that demonstration to a future article.

Why do I point out that our karma is something we're going to be relieved of and only our issues are left? To give us hope. To show us that a divine dispensation is shortening the distance we have to travel. To allow us not to feel despondent and overwhelmed by the task ahead. We have only to master ourselves, not to clear off our old, accumulated debts. The distance we have to cross to ascend is manageable.

Footnotes

(1) Jesus in Matthew 5:18.

(2) Atmos, Jan. 28, 2009, at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(3) SaLuSa, March 17, 2010, at https://www.treeofthegoldenlight.com/First_Contact/Channeled_Messages_by_Mike_Quinsey.htm

(4) SaLuSa, Feb. 17, 2010.

(5) Bernadette Roberts in "The Path to No-Self" in Stephan Bodian, ed. *Timeless Visions, Healing Voices*. Freedom, CA: Crossing Press, 1991, 131.

(6) Sri Ramana Maharshi in Munagala Venkatramiah, *Talks with Sri Ramana Maharshi. Question 197*. Downloaded from <https://www.ramana-maharshi.org/books.htm>, 31 August 2005

The Impact of Bliss on Our Vasanas

Feb. 4, 2013

<https://goldenageofgaia.com/2013/02/04/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 1/2," Oct. 17, 2012, at <http://goldenageofgaia.com/2012/10/the-divine-mother-come-to-me-as-i-come-to-you-part-12/>.

The Silver Lining of a Vasana; or, Turning Our Lemon Lives into Lemonade

Feb. 22, 2023

<https://goldenageofgaia.com/?p=342740>



Every vasana or core issue has a silver lining.

When we get on top of a vasana, we may find that we're left with a consummate skill.

I have a friend, Jon, whose family lived on top of a mountain. When his Dad went to work, the family had no means of getting down off it.

So Jon became an excellent networker. He made friends with everyone on the mountain so that he wouldn't be left with no exit from the mountain when he or the family needed it. He helped others, building up his social capital.

In present time, he'd hold parties, maintain contact with his circle, etc. When he saw that he was doing all this in service to the vasana, the truth set him free.

BUT he still retained the skills of a consummate networker. He simply wasn't run by his ancient and obsolete concern. The skill he developed as a networker proved to be a silver lining.

I shouldn't overlook my own example. My Dad called me a lazy, no-good, good-for-nothing. Well, I'll show him. One-hundred-and-eight books later, well, Dad, whaddya think about that! I showed him, huh? Yah.

Books, databases, cultural exhibits as a historian, the largest collection of artifacts in the National Museum of Man's history, reinterpreting several fields of study (popular culture, artifact study, cultural history, cross-cultural spirituality) ... have I done enough?

Interestingly, a vasana is like an endless hunger. No matter how much we feed it, it persists and wants more of our energy. I get weary just thinking about it.

We may, until now, have been thinking about our vasanas as being nothing but trouble. But, when they're gone and we see what a skill we've been left with, we see one way in which our lemon lives (if they are so) can be turned into lemonade.

Hitching Up to a Prior Skill

October 16, 2021

<https://goldenageofgaia.com/2021/10/16/hitching-up-to-a-prior-skill/>



Hey, I've done this before!

I just had a major realization and, with it, an expansion in my feeling of adequacy. After last week's high tragedy and comedy, I probably needed the boost.

Since many of us will be assuming large assignments after the Reval, what happened may be of interest to you.

I'll have large obligations and I've been saying to myself, what experience have I to manage meetings and negotiate?

None that I could think of. I'm a babe in the woods. How am I going to do this? (Panic, mayhem, chaos, despair.)

And then a light went on.

What am I saying? I spent eight years listening to refugee claims in a hearing room with lawyers and research staff, tape recorders and transcribers, country reports, caselaw, on and on. I have a great deal of experience running a meeting.

Who says that's not preparation for what follows?

Why did I not see that till now? It seems obvious in retrospect. And yet it came right out of the blue (Michael's blue, probably - inspiration).

I'm accomplishing now what I could never accomplish in those years and that's to go inwards.

And as I do so, I let go of so many earlier concerns. But I also let go of a lot of memory.

I forgot about my time as a refugee decision-maker.

The impact on me of remembering it is to wash away all concern about running a meeting, leading an organization, etc. I may have to modify the structure but I still know how to operate within one. I've been an executive without even remembering I had been.

And, after the Reval, nowhere will there arise a question of cost. Whatever money can buy, we can do. I'm starting to like this.

My background or baseline mood has shifted from one of fear and uncertainty to one of confidence and certainty.

I get it now as a realization: I can do this.

So let's keep track of the ways we'll be equipped to handle the sometimes-challenging assignments ahead:

- (1) The Company of Heaven will give us an experience of a higher-dimensional state that will leave us better equipped to handle the challenges;
- (2) We'll be inspired to remember a forgotten talent or skill that we have, which we then incorporate in our present-day repertoire;
- (3) The Company of Heaven has assured us of their protection against harm.
- (4) We know we'll have the means.

I can definitely envision a time when we as a society will be at peace and back to forgiving much in each other to maintain that peace.

At that time we'll all be fed by an inner artesian well, an internal tsunami of love. Love will turn out to be the fountain of youth, the heavenly ambrosia, the nectar of the gods we've all been seeking. Drowned in this love, our search has ended.

But that's a ways into the future and our work will lie in getting from here to there with society in as much of a united piece - a common unity or community - as possible. Right now that looks somewhat elusive.

But that's exactly where we lightworkers come in. In my opinion, we'll need all our skills to bring society back together again once we're finally through with the efforts of the cabal to divide and conquer us.

Sooner or Later We Must Forgive Everyone in Our Lives

April 13, 2011

<https://goldenageofgaia.com/2011/04/13/sooner-or-later-we-must-forgive-everyone-in-our-lives/>



One of the circumstances I'm noticing happening for me recently is that I'm doing a lot of work in my dreams. In the last two days, I've had a lot of dreams in which I was either seeking forgiveness for past actions or releasing an attitude of resentment towards others.

Certainly we can safely predict that a time will come when we'll need to let go of past resentments to rise with the uplifting energies. That time may now be upon us.

The best forgiveness practice, in my books, is Ho'oponopono, the ancient Hawaiian practice of reconciliation and forgiveness. A simple Google search will turn up ample resources on that technique if you don't already know it.

I'd like to provide two discussions here of the need to shed our resentments prior to Ascending: the first from the Arcturian Group and the second from Saul. This may be the only discussion I provide of the subject.

According to the Arcturian Group:

“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. ...

“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. ...

“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.”

The next statements may as well be a recitation of what I've called the "upset clearing process," they are so close. They say that one must have the upset in mind before one can release it, that one simply need become aware of the upsetting situation without trying to do something with it, and that the upsets carry only the energy we give them. If we give no energy to them but simply observe them, we complete our experience of them and they release their grip on us.

"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 low 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 onto 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.” (1)

Saul also has a great deal of wisdom to share on the subject. In his Jan. 4, 2011 message, he says:

“You may think you want to leave [third dimensionality] and return to His divine Reality, but, until you forgive yourselves and one another unconditionally, and release all the grudges, judgments, and resentments you hold, you do *not* truly intend and will to return Home.

“Reality is a state of divine bliss, in which all is in a state of perfect harmonious wholeness, where nothing is hidden, and where all is at peace. By holding on to even the slightest amount of anger, resentment, non-acceptance, or self-pity you anchor yourselves firmly in your illusory reality, where such attitudes are quite normal.

“To feel that you have been treated unfairly and to expect God to compensate you for the suffering that you have experienced makes absolutely no sense. The illusion does not exist; nothing happened there; and those negative attitudes onto which you are holding cannot be reconciled — they can only be released. There is only Love, which is all-enveloping.

“The illusion is illusory, and within it there is no justice because nothing that happens there really happens. But as long as you believe in it, and by doing so support it, it will seem very real, along with the suffering and injustice experienced there. To stop believing in it you have to stop taking sides, and stop judging, blaming, and bearing grudges, and you have to start forgiving those you have judged. And the first person you have to forgive is yourself. As you begin to live like this you will find yourself experiencing moments of unexpected peace, and this will give you the motivation to continue.

“In the end, judgment is always self-judgment, as people and situations reflect back to you your own sense of unworthiness or wickedness. But

you are not unworthy and you are not wicked. You are perfect because that is how your Father created you. And when you accept that fact you will cease behaving in a way that disturbs or unsettles you. Then you will release the negative attitudes to which you have been clinging so firmly — and the anchor that has been holding you in the illusion will be weighed as you sail for Home.” (2)

He reminds us that egoic behavior causes division and waiting for others is profitless.

“You only have to observe how this egoic behavior divides and separates people into warring factions in your illusory reality to understand what a waste of time and energy it is. Love, acceptance, compassion, and forgiveness will lead you forward on your spiritual path, whereas egoic behavior just anchors you in the emotional swamp until you decide to let go, pull up your anchor, and move forward again.

“Waiting for others to make the first loving move does not work in an environment where all feel threatened and are on the defensive. So weigh your own anchor, move forward with loving kindness, and be one of the wayshowers to full consciousness — your divine destination.” (3)

He suggests that seeking damages or an apology also does not work. It only reflects our underlying desire to be right.

“Pain and suffering can only be relieved by heartfelt forgiveness, never by forgiveness that is exchanged for damages or an apology. The need to be right is a tremendous obstacle to spiritual growth and personal happiness, and the error of this concept is finally beginning to dawn on humanity.

“It is a most wonderful enlightenment to understand and accept this basic truth. Once it is accepted, living always in the now moment makes perfect sense as there is no need to dwell on past wrongs or insults, and no need to worry about the possible occurrence of new ones in the future.

“Truly, offense and insult are non-existent. They are merely false concepts held by those who doubt themselves and are desperately seeking the approval of others to relieve those self-doubts.” (4)

He tells us that it may take some reflection and practice to make the switch to universal non-judgment and acceptance. but the results will convince us of the wisdom of the move.

“As you become used to not judging, to just observing, you will see that nothing is truly right or wrong, and that attempting to see things as one or the other makes no sense. The less you judge, the less you will feel a need to judge. You will be able instead to silently forgive those who are arguing, disagreeing, and judging; and in so doing, you forgive yourself, for all are one.

“The more you forgive, the more you will become aware that all are one, and that judging one judges all, and forgiving one forgives all. When you forgive, you find love within you and you realize that with love in your heart you are unable to hold a grudge.

“Initially, you will oscillate between judgment and forgiveness, between grievance and love. But as you practice with intent you will notice changes in yourself and in others due to the aura of peace that you extend. Arguments and disagreements will occur less frequently, and when they do, they will be far less strident. Your practice will build an energy field of peace around you that others will feel and respect.” (5)

I have a sense that moving from a place of judgment, blame, and resentment to a place of non-judgment, non-blame, and forgiveness may be the single most difficult piece of work we will ever be called upon to undertake. I know for I personally, in my early years, made a career out of resenting. As the runt of the family, resentment was a major weapon.

Resenting made me what I was. I never forgot or forgave an injustice and went on to become a human-rights decision maker, the conscience of the community, in a manner of speaking. Though I was not a judge officially, I still did the work of a judge in society. So judging others became something I was paid to do. How is that for a cover and an excuse to be judgmental?

But I now see how poorly that served me in many respects and I'm now faced with a truly large task of undoing that side of myself. If I can cross this river, anyone can. And now may be the time we're required to do it.

Footnotes

(1) Arcturian Group, Nov. 28, 2010, through Marilyn Raffaele, at <https://www.onenessofall.com/newest.html>

(2) Saul, Jan. 4, 2011, at <https://johnsmallman.wordpress.com>

(3) Ibid., May 16, 2010.

(4) Ibid., June 21, 2009.

(5) Ibid., Dec. 2, 2009.

Last Word, First Word

Nov. 25, 2016

<https://goldenageofgaia.com/2016/11/25/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.