

Dealing with Active Karmas

Sometimes, despite our best intentions, we find ourselves succumbing to weakness and giving into temptation, or struggling with issues about which we feel shame, and frustration that we cannot resolve them. This webinar will focus on ways to work with these issues, to gain insight into them, and either accept or release them—and to discern the strategies we use to avoid them.

When the higher, illumined mind of the Soul opens through the areas of blockage that are part of your karma, it enables three things:

- 1 Making a new choice
- 2 Gaining full and clear insight
- 3 Accepting, forgiving, and loving yourself in spite of being imperfect

Make a list of each discrete issue. For this exercise, you will select one of these to do your inner work.

You can select a meditation method from any of the Seven Rays. You may need to try different methods until you find one that clicks.

Ray	Meditation method
1	Mantra, Tratakam [consciously moving attention through the blockage]
2	Breathing into and through the blockage
3	Reflection [reflective meditation, such as the Mandala Method]
4	Vipassana
5	Process Meditation [asking a repetitive question], Inquiry
6	Prayer, intoning
7	Synthetic and symbolic methods [Rainbow Technique]

Your task will be to put your attention at the beginning of where the blockage starts.

Use a mantra keyed to that issue to move through it, or alternately, you can breathe, make sounds (intone), move your attention through it, use process meditation, or Vipassana.

You want to work with each issue until you move to the other side and you feel full release.

When you have reached the other side of this issue, turn to the Master and the Lord, and pray: "I am ready to release this and surrender this to you, O Lord. Please forgive me for this. I ask sincerely that you remove it from me [or enable me to resolve it]."

You will do this same process for each issue.

We tend to focus on our blemishes, our faults. It is as if that we have three to ten screaming monkeys in our mind, and they take up all of our attention.

Take some time each day to appreciate your wholeness, all of your strengths, your innate goodness, your gifts, your wisdom, and your beauty. Realize you are more than your blemishes, more than your faults. You have been magnifying your blemishes so they look like mountains.

Let's use another approach, using evocative inquiry. Take one of your issues. You will ask it the following questions.

- What have I sacrificed in my life while you have persisted?
- What have you held me back from realizing or attaining?
- What choice could I make that would resolve you? Fulfill you? Allow you to release me?
- Where did you begin? With what choice or decision did you come into being?

- What do I need to know or understand about you that would unravel your mystery, so you stand plainly revealed as you are?
- What are you hiding? What are you resisting? What is it you don't want me to know or see about you?
- What will heal your wound so you can finally let go and surrender, and you can stop fighting with me?
- If you could be finally fulfilled and finished, what would it be like if you were not present?

Critical Issues and Non-Critical Issues

When we examine the types of issues that people encounter in their lives, we find there is a spectrum of potential scenarios, each progressively more difficult than one before it. These are shown below.

Difficulty Level	Description	Sensed as a Problem?
0	You have the ability, support, and resources to immediately take care of the problem	No
1	You have the ability, support, and resources to take care of the problem, but you need the assistance of another person to resolve the issue, and their assistance is not immediately available	Mild to moderate
2	You have the support and ability to take care of the problem, but you may lack the resources, such as available funds, tools or technology to tackle the issue	Mild to moderate

Difficulty Level	Description	Sensed as a Problem?
3	You have support and resources, but you lack the knowledge or available expertise to solve the problem, and this may require you bringing in a consultant or expert to assist you, or gaining additional knowledge or training yourself	Mild to moderate
4	You lack more than one of the key factors you need—ability, support, and resources—and the problem may seem insurmountable	Moderate to severe
5	You may lack not only key factors necessary to accomplish the task required, but you also sense that there are internal psychological issues that interfere with your ability to come to grips with the problem—these may include anxiety, self-sabotaging patterns, irrational fears or beliefs, self-doubt and lack of confidence	Moderate to severe
6	You find you lack key factors to resolve the task, and your internal psychological issues make it difficult for you to maintain the commitment, perseverance, and concentration upon the issue; your internal psychological issues may be taking over your life—these include severe depression, addiction, crippling anxiety or fear, inability to control your impulses or emotions	Severe
7	Your issue is so difficult and your internal issues are so overbearing that it makes it impossible for you to make any progress with the issue, and you sense your life is largely out of your control	Very severe

You may not experience too much stress in your life, if your issues mainly range from 0 to 3 on this scale. Beyond that, however, your issues become major life challenges.

Go back to your list of issues. For each issue, determine the difficulty level, assess what you sense are your barriers to resolving this issue, and think about other people who have successfully dealt with this issue, and what solutions they implemented. You can use a chart like the following to capture what you discover.

Issue	Difficulty level	What is holding you back in this issue?	What solutions have other people used to resolve this issue?

One of the things that may feel most demoralizing about an issue with which you may have been struggling for a long time is that there may not seem to be a solution. Realizing that someone else has solved the problem, however, can give you hope that you too may achieve it.

In my own life, I was accepted to go to graduate school in 1984, but then my mother died, and circumstances changed in my life so I could not go to the school that I wanted. Ten years later, I had an opportunity to go, and I jumped at the chance, and I was able to complete.

The takeaway from this is, even if you can't do something right now in your life, it does not mean that you can't do it ever—it just may take some time.

Strategies for Working with Problems

There are a variety of methods that people use when they are confronted with a problem. Some are functional and constructive. Others are dysfunctional, and often create secondary problems.

Notice if you are using any of these strategies in your own life, and what type of results they are producing for you.

Strategy	Description	Am I Using This?	Results It Produces for Me
Deal with the Problem	Tell the truth about it. Take responsibility for it. Take ownership of it. Do whatever needs to be done to resolve it. Get help from an expert or professional if needed.		
Blame other people for the problem	Criticize other people. Deny any personal responsibility. Tell stories about why you are failing, because of other people.		
Negotiate	Try to make a deal, or find a workable compromise. Seek to find a positive outcome for all people concerned.		
Withdraw	Find fault with your self, or blame your self for what goes wrong. Become depressed, apathetic, and give up.		

Strategy	Description	Am I Using This?	Results It Produces for Me
Dissociate	Remain in an altered state of awareness. Detach, and regard human life as an illusion. Seek to uproot or deaden the ego.		
Anesthetize	Deaden feelings. Get high or drunk, so you don't have to think about the problem. Become addicted.		
Go off the deep end	Adopt a paranoid or radical mindset. Become deviant or strange. Join a gang, cult, or terrorist group, and lose yourself in its agenda.		

If you find yourself adopting some of the dysfunctional strategies on this list for some of your problems, when you notice the result that this is producing, check in with your feelings. Do you want this continue? What might you choose instead?

I have shed light upon these last three dysfunctional strategies in my writing. I'd like to share some of the insights from these books, and to have you explore if you might be adopting any of these means.

The Gentle Art of Dissociation

In my book, *Religions, Cults, and Terrorism: What the Heck Are We Doing?* I describe many of the different ways people dissociate, and the altered states of awareness that people adopt to separate from their lives, to avoid their problems, to not feel their pain and shame, and to try to feel that they have some value and worth. What are some of these states?

They identify with:

- The Soul Spark
- The wave of consciousness of the present time on the Akashic Records Ether
- Their form in the Psychic Realm
- The Moon Soul or Christ Child
- The Solar Angel or Mighty I AM Presence
- The Soul
- The spirit of the third or fourth Path of the Nada
- Cosmic consciousness
- Cosmic Soul Awareness
- The Astral Soul
- The seed atom upon a Supracosmic Path
- The Supracosmic Soul
- The spirit on Transcendental Paths 1 to 5
- Satchitananda

Do you find yourself keeping your attention in these altered states of awareness for extended periods of time for most of your waking hours? How does this impact your life? Your ability to function in the personality?

Seeking Sweet Nephenthe Among the Lotus Eaters

Poets tell us about the elixir of nepenthe. When one imbibes this potion, one drifts away from reality into a dreamy world, where one feels no pain and one forgets all one's troubles—until the elixir wears off, and one must again quaff the potion to make the world go away.

In my book, *Meditation for Recovery: Key Techniques to Maintain Sobriety, Sanity, and Serenity*, I discuss the different ways people use drugs and alcohol to anesthetize, to numb their feelings, to shut down the voice of conscience that urges restraint, to go away to a place where the problems of life are somehow far away, and will be taken care of magically.

There is a legitimate need to deal with physical pain, and it is appropriate to take medication under a physician's supervision to deal with this pain until the condition resolves—or in the case of intractable pain—until one can find a way to cope with it and coexist with it.

Notice if you have ever used drugs or alcohol to deaden your feelings, and not remember the issues that trouble you? What are some of the methods you can use instead to deal with these issues that do not require intoxication—ingestion of toxins and poisons?

The Gentle Art of Going Off the Deep End

When one goes off the deep end, there is the assumption of an alternative perspective on the world. There is often a transformation involved in entering this perspective, but it is not always a positive transformation. For example, one might transform

- From a frightened teenager into a member of a criminal gang that has the power to threaten and intimidate others with weapons
- From an citizen suffering under an oppressive regime into a member of a terrorist group, in which one sacrifices one's life in a holy war, with the hope of destroying the oppressor and bringing about a righteous and utopian world
- From a person with doubts about what to do with their life to a member of a religious cult, which tells one what to think, how to believe, how to act, and defines what one's purpose is in life

- From a person, who believes what the government and media tell one about the world to adopting conspiracy theories, which gather speculations about unexplained events and teases out the hidden and covert agendas and plots of secret organizations and government agencies

This snapping into an alternative identity state may come about as a result of a religious conversion, political indoctrination, or coercion or torture. When it occurs, one no longer thinks the same way, believes the same way—one believes that one has found the true path, the true perspective, and has found like-minded, fellow members of a utopian brotherhood.

But in slipping into this alternative framework, one may also adopt the telltale signs of paranoid thinking:

- The world is an evil and dark place, and joining this religious cult is the only way one can be saved from hell and sin
- There are hidden actors that pull the strings of the world, and only those who know the truth can see through the illusion, and through the lies we are told
- The police and government are one's enemies, so one must strike back; the laws are means of oppression, seeing this, one can break the laws with impunity and take back one's freedom
- The problems of the world are caused by [some hated group]; by eliminating this group, the world will become a utopian paradise
- When the whole world is brought to the one true faith, there will be peace at last; one must dedicate one's entire life to ensuring that all come to believe the only truth; one must fight against the forces of evil, which try to suppress the truth

In what ways might you have been convinced of the beliefs of a paranoid mindset? What might be some other explanations of the issue that do not require the working of unseen, nefarious actors or supernatural forces of evil?

In my book, *Religions, Cults, and Terrorism: What the Heck Are We Doing?* I describe the beliefs adopted in cultic and terrorist groups, and how they can be modified to bring the true believers back from their fortress of distorted beliefs and values.

Active Karma and the Big Picture of Karmic Completion

Active Karma is a subset of the larger picture of resolving karma. Karma can be visualized as existing in the following seven patterns:

1. You create something new in your life through your choices, through which you also create new karma
2. You deal with the consequences of choices that you made in this or other lifetimes, which are your current issues
3. You deal with consequences of choices you made in this or other lives that have resulted in behavioral and emotional patterns in your life you do not control
4. Other groups and individuals alter your perspective, so you come under their control
5. You alter your perspective consciously through meditation, so you have a new way of visualizing and working with karma, and you are empowered to work it out
6. You discover and work out the stored karma in your unconscious mind that make up the latent and dormant aspects of karma
7. You transform and transmute all stored karma in one or more Divisions of Creation, and you gain Mastery over that aspect of your consciousness

Active karma comprises patterns one, two, and three.

To reach the state of being able to consciously work on your karma in patterns five, six, and seven—which is the inner work of the disciple—you are often called upon to uproot the pattern four conditioning and coercion that covertly influences and controls your life—from your upbringing, your indoctrination, and your own dysfunctional strategies for working with your problems.



- In the zone of my freedom, in which I can create my life, what do I choose to create?
- In the areas of my current issues, which are my priorities?
- Which of these issues do I need the assistance of others to resolve? Which can I resolve myself? In what timeframe would I like to resolve these issues?
- If I have issues that feel overwhelming and out of my control, which strategies can I adopt to cope with them?
- In what ways am I being covertly influenced or controlled through beliefs and values that are not my own? How can I take back my own life, clarify my own true values, and discover resonant beliefs based on what I can verify upon my own touchstone of truth?
- What methods have I learned that I can effectively utilize to uproot stored karma and move my Soul from nodal point to nodal point, until I attain Liberation?

Thank you for attending our webinar today!

