

January 27, 2023 Friday PM, Healing and the Ever-Healed Workshop, Excerpts  
(This talk not yet reviewed by John)

Tavis and Father John on Releasing Attachments; Mary on Catalyst vs. Initiation

Tavis: I spent a little bit of time—not a lot of time, but since Yeshua said that some attachments were removed from people, I'll just talk a little bit about that and post-op care that's associated with it. Attachments can be a very complicated and long topic so I'll just give some basics. I can go ahead and discuss that now.

So, Yeshua and Father John stated that they released some, what I refer to as extra energies, also known as attachments. Every person I've worked with has attachments and energies that attach, and they may have been there for generations. They sometimes come from your family. They can hop from one person to another.

You can be just walking along, minding your own business, and they attach. Others tend to hang out in bars and parties and dark alleys because they're looking for people using alcohol and drugs. They're addicted and want to feed that addiction. That's one of the reasons those addictions are so difficult to resolve, is because the human component may want to stop, but you may have this other attachment driving that seeking. Most of the attachments that I find on people are benign, lost souls that haven't crossed through the light portal and are just seeking refuge. They're not comfortable out and about on their own. They don't know what they're doing. They feel frightened, and so they'll attach because they think that you're a good host to protect them. The problem is that once they get attached, they don't know how to release. And so, working with them energetically and establishing a rapport and helping them release is one of the components of work that is really helpful.

Others are what I call mischievous. They took an opportunity and they attached, and they may be causing you some difficulty. Very few are actually demonic. I think I've run into two in ten years. It's very unusual.

What kind of problems can you experience? You can experience chronic pain in the area that these energies are living. You can experience irritability. You can experience anxiousness, depression, fatigue, because you have these energies that aren't yours that are feeding on your life force and your energy.

And so, when we release these other energies, there's a space in you that hasn't been filled by you, your spirit and your energy, because it's been taken up by these other energies.

You may recall that Yeshua and Father John said that they were breathing in that divine light energy into those spaces. That's what you want to do.

So, over these next few days, if you're feeling a little bit of emptiness or a spot that might feel a little empty, that may have been where those energies were once residing.

Thus, bringing in that light meditation and filling in those spots is very important.

You will be doing what I call reintegration. Your spirit will start to live in those spaces that were taken up by other energies. And that may take some time. For some people, it can take several weeks.

So, I want you to just really work with that. If you're feeling that little bit of emptiness, feeling a switch of energy, just acknowledge that we're going to be working on healing and bringing in that light and filling it up.

And if you're working with a counselor for any anxiety and depression, just continue to work with those new feelings that might come up. You don't have to discuss, "I think I have an attachment," because they may not have any idea what you're talking about and then give you a new DSM code of "crazy". You don't want that. But you can certainly work with the feelings that are changing, as you're reintegrating into your system.

So, work with the light meditation, expanding that divine light, expanding your energy and reintegrating into your body and your space.

Q: Can't Father John tell us who that is? Which one of us has...?

Tavis: No, he says they're not telling you details of your surgery. But even if you didn't have an attachment removed, you're going to be bringing in that divine light and work with your healing on the areas of inflammation or injury that you've had. So, that expansion, that integration and that healing is all part of that process.

Barbara: I'm not channeling him now, just hearing him coming through. Father John is saying that what Tavis is telling you, to fill those areas, to invite light into any area of darkness or contraction or emptiness, just invite light into it. He will incorporate...

Father John: I am Father John, and I thank you for the deep work you did yesterday and through the night, opening to so much and releasing so much. I appreciate what Tavis is telling you—and it's useful information—but remember you do not need to know exactly what was there, or if something was there. Simply respond to your own experience. If you feel tension, contraction, emptiness, pain, something with friction, just invite light in. Make the statement, "Anything that is not for my highest good, the highest good of all beings, that is attached here in any way needs to leave." And then invite light in. The light is uncomfortable, or specifically, the high vibration is uncomfortable for anything that's more negative. So, light will assist it to go, and it will fill you so there are no gaps into which negativity may return

I have the image here of pumping water out of a basement. But if you don't fill the

cracks, the water will come back in.

Perhaps a better image is...oh, I don't know—anything that is an open, empty container, and you..... Ants, Aaron says. You have ants on your counter and some food in this open bowl. You throw away the food, but you don't wash it well or fill it with something clean and cover it, so the ants will come back in.

The ants are not demonic; the ants are simply hungry, out to eat what they can. But you don't want ants in your heart center, or your throat, or your solar plexus. You don't want ants anywhere in your body. Ants, here, are of course, figurative. You don't want something feeding off you. So, wash it out well and fill it with light so that nothing can come back in. And remember, we are watching and helping. Thank you. I give the body back to Barbara...

Tavis: I'm going to use your ant metaphor with other patients.

Barbara: He says you're very welcome to it! He says he's using that metaphor in part because while ants may be unpleasant, they are not terrifying; they're just ants. And he wants people to understand that most of this is not anything demonic. It's just low energy negativity that's accustomed to using this as a dwelling place. And it's time to say no to it, clean the house.

Do you have more to share about this, Tavis?

Tavis: No, that's all I want to discuss at this time. I want to reassure people and invite them to continue bringing in light.

(Q&A on personal healing experience through the remainder of the first hour of audio)

Tavis: When I first started working with entities on healing, they crafted a simple invocation and prayer, which I've shared with many of you before. Simple in that is very basic, to help set that sacred space.

There are five elements to that, and one is first saying who you want to speak with, and then being clear about only positive polarized beings.

I always add, "No negative energy." And people ask, "If you've said only positively polarized beings, why do you add 'No negative energy'?" Because I'm being very clear. Negative energy likes to be a little mischievous, and they say, "Well, you haven't said anything about me, so I'm going to come and play." And then gratitude and thankfulness.

And I'll reiterate what that invocation is. Our goal from the very beginning was to make it simple and easy for people to use.

You can, of course, expand on it, if you want, and many people have. They've changed the wording a little bit. They've included other things. You'll hear Barbara and myself often, when we're setting sacred space, say that anything that is not positively polarized must stay outside the boundary of this protection. You may look on, but you may not interfere.

Our hope is that even if something isn't just curious, if they're trying to be a little more malevolent, they're stuck on the outside but they hear. They listen. Maybe they'll start to change their attitude a little bit.

I've worked with people that we've taken some highly negative energy off of. I do a cleansing and block and don't let them in. But I know that they'll have trailed me for like a week or so, just sort of watching what I do and seeing what I do. Seeing if there's a little break.

I have conversations with them about, "You're interested in power, but I tell you it takes much more power to help somebody with healing than it does to hurt somebody. It only takes a moment to hurt somebody, whether emotionally or physically. That's not power to me. So, watch and see what I do, when I work with people, whether that be as a physician or energy worker." And they eventually trail off. I'm not sure where they go' I don't pay attention. Hopefully they're going towards a more positive path.

So my opening invocation is, "Creator (I'm identifying who I want to work with), thank you for the day. I ask for your light and love and only the positive energy of your light and love (because there's a spectrum, right?. We ask for your light and love. It's a spectrum and I only want the positive polarity). I ask for only your positive energy and no negative energy, and protection from all negative energy. I accept that which is for my highest and best intent."

And then I will often specialize, if I'm working with something specifically: "Today we're asking for help with this," or "I want to also include Yeshua," or "I'm talking with the Brothers and Sisters of Light today."

And there's always a challenge with the individual and those entities that come through. "Are you in accordance with Christ consciousness? And do you intend harm to anyone or anything?"

They have to answer in complete sentences, "I come in accordance with Christ consciousness, and I do not intend harm to anyone or anything." They can't just give yes or no answers and sort of beat around the bush.

Working with negative energies, they try to word <play>, and if you're not really mindful of what they're saying, they're sort of going around what your actual intent is. So, with

me, with my confirmation of who I'm working with, I make them go through the entire wording so there is no doubt and no word play.

And Yeshua, I always smile—yes, he's in accordance with Christ consciousness. He is Christ consciousness, but he always repeats it back to me. “And I do not intend harm to anyone or anything.”

So that's my process, and I encourage you to develop something similar to set your boundary, set your sacred space, so when you are open, you're protected.

John: I would assume that setting the sacred boundaries space, that that needs to be approached from a place of love and not fear, correct? Because I could see that I could attempt to create that sacred space from a place of fear or from a place of love. If I was setting it from a place of fear, I would assume that in a way it would be attracting that negative energy, because that's <> the space from within myself. Is that correct?

Tavis: Fear does tend to attract negativity. Your light in and of itself attracts negative energy for a variety of reasons. One is they're very curious: what is this big light source? Who is it? What is it? What is it doing? And others find it a challenge. Maybe they want to play with you or mess with you, what I call being mischievous. And that's not to create fear, it's just what they do.

But the more expansive you are with the love, just setting that love boundary, as Aaron and Barbara have talked about, instead of a fear boundary, you're going to be more expansive, and it's actually going to push them out a little bit further. But contracting with fear is going to bring that energy in closer.

Again, we're not trying to instill fear with that concept, it's being aware. Bringing out the energy of love and expansiveness and gratitude expands that vibration and gives you a little more cushion with anything else that might be around you.

I will often set it for the whole house—expand the whole house with the energy and just say, “This house is my boundary and is protected. Anyone who is in here, my family, they're protected. You're not to interfere with them.” I'll expand that boundary.

Barbara: Whether they're mischievous spirits or more intensely negative, I think of it just as working with bullies. And I have compassion for these bullies. They've become bullies because they're in pain and struggling. But I still set a clear loving boundary. And if I think of them as bullies, there's not a lot of fear of them. Just, “No, you cannot do that.”

Q: Yes, this brings up a question for me. I've heard from other teachers this idea of after sort of opening up your energy field, that you should not leave it open, that you should close it at the end of the session. I've not heard that here, and I'm wondering your thoughts on that. Thank you.

Tavis: Yes, I agree with that. And at the end of your meditation time, I believe most of you end it with some kind of closing—Thank you, Amen, Aho, whatever. Do that at the

end of your meditation to close that expanded space. Letting your helpers know that you've ended the session and you're not going to be as expansive.

There's a question in the chat to me about working with your hands, especially if there's arthritis.

Your arms come off your thorax, your chest—that's part of the heart chakra. The energy when I'm working comes in my left hand, goes out my right hand, and that comes through the heart chakra. The heart chakra helps with your hands. So, lighting up with light meditation, and then when you come from that heart chakra, sending the light out your hands.

And remembering that cells can change, and so, working on a cellular level, seeing those joints decreasing inflammation. What causes joint pain in any of the joints? It's usually you have a narrowing of the joint space because the protective cartilage in between has become thin, maybe worn down. You have inflammation. You may have foreign bodies like crystals, like if you have gout.

With rheumatoid arthritis, it's part of the body attacking the joints. Rheumatoid arthritis has another component of emotion, that has fired up your immune system. So, looking at those issues that stimulate the immune system—stress, self worth, a variety of emotions can do that. To help settle the inflammatory process, that's the emotional and spiritual level.

And on a physical level is actually putting loving, nurturing light into those joints to encourage the decrease in inflammation and the regrowth of the cushioning aspects—the cartilage, which is a sheath around the bone.

Again, doing it in a loving and nurturing way. If I just tell it, "I want you to decrease your inflammation and make new cells." Eh, nothing is going to happen there. It's just going to contract.

"Thank you for all the work that you do. Each and every day I'm using you—you're helping me do all the things in my life that need to be accomplished. Let's work on decreasing this inflammation." Sending it light. Sending it that nurturing. Decreasing that inflammation. Encouraging new cells to go in to help with cushioning aspect.

(A suggestion to read pages 266-267 of Anna, Grandmother of Jesus, relevant to healing; also the following chapter)

Mary (via Barbara): My love to you. I am Mary. In those days, we often used the term 'initiation', and that term has fallen by the wayside a bit. You've replaced it to some degree with the term 'catalyst'. There is a subtle difference in meaning.

When I think of catalyst, I think of something that can be misunderstood as something that's challenging you—which, a catalyst will challenge—but also as something external to the self, where an initiation is something moving through the self. You've brought it

forth. It's a challenge. And yet it's leading you onward to a higher level of wisdom, of compassion, of understanding.

Most catalyst has the possibility to serve as an initiation. But if you think of it as a catalyst with the question, "How do I fix this?", then it's not going to be an initiation; it's going to be something you're trying to get through, to get past and put aside. I think of the traditional school classroom, where the student wants to graduate to the next grade so it wants to get this year's work behind it, rather than understanding that this year's work is vital to everything that will come next and needs full integration, and therefore it's part of the initiatory process of growth.

So, the arthritis, the visitation by mischievous or even negative spirit, the sorrows, all of it, it's all part of the initiation. Using that; consecrating that which has come to you, that it may support your growing, your opening heart, your learning, your deep intention to be of service.

I'm happy to answer questions. Can you feel the subtle difference between catalyst and initiation?

John: So, are you saying that the, say, mischievous spirit or the doubt or whatever it is that we're experiencing, that essentially it is grist for the mill and something that is more welcomed or incorporated into our experience, rather than seeing it as something that is externally a threat of some kind?

Mary: Exactly. And not only grist for the mill, which we think of as impartially coming toward you. At some level everything is grist for the mill. But the initiation is something you've more actively invited because your highest intention is opening your heart in this way. You're learning this or that, growing. What do you need?

If I think of it in terms of a plant, perhaps the plant does not like fertilizer that's stinky. But the fertilizer that's stinky helps it grow, so it says, "Fine, use the fertilizer that's stinky, because my intention is growing and opening."

John: So then how does what you are saying interface with the idea of creating or setting boundaries? For example, a boundary that says that "No negative entities may interfere with this process." How does what you're saying interface with that?

Mary: I hear what you're saying, John. Why would I invite negative entities to play around in my energy field and my body? I do not need them as teachers.

If I set boundaries, I will still have plenty of teachers. It doesn't have to involve anything that's trying to attack me. Can you feel the difference? (Inaudible; both speaking) with something experienced with an intent to hostility is very different than the snow that's falling or the wind that's blowing as a teacher. How do I relate to that?

The reality of impermanence. I may cherish this particular bowl or cup. I'd love to hold

onto it. But it falls off the shelf and breaks. This is not something negative coming toward me; it's simply the outflow of conditions. There is plenty of catalyst in the mundane world from this very realistic outflow of conditions. You don't have to invite negative entities to enhance those conditions. I pause.

John: Thank you. I see the difference now.

Mary: I remain here, if you have further questions.

Tavis: I just want to comment that a catalyst is not always negative. From a scientific and chemical perspective, we use the term 'catalyst' for anything that stimulates a change. So, we put a particular enzyme into a chemical brew, and it might stimulate something else to be produced. So, it's not always negative.

Mary: Thank you, Tavis, I hear you. You are correct—the catalyst need not be negative. But many people have come to think of a catalyst as something that's going to push one, and because I don't want to be pushed, in my mind it becomes negative, even if it doesn't have a negative origin. Even the chemical that creates a reaction, it has no intention to do harm. But because it makes a change, and I don't want the change—or maybe I do want the change and I'm grasping at it—

Let's just think of catalyst as something...just semantically, you are a bit more geared to 'catalyst' as something that's going to ask you to be involved with change. A catalyst is often a catalyst for change. In order for there to be growth, there has to be change. But if you are not open to the growth, or even if you believe you want the growth without anything changing, there's going to be tension and contraction, closing of the chakras and so forth.

Just notice the subtle difference in language, when you're able to say, "I invite the teachers that I need, if that teacher comes as positively polarized. But if something comes as negatively polarized, I will greet it with kindness, and perhaps open to the teaching it carries and that I need." But there's not a contraction into fear and resistance. This is perhaps the core of it, that learning cannot take place when you are mostly contracted and resistant. Setting boundaries does not mean resistance. I pause. Tavis, do you understand the distinction I'm making?

Tavis: Absolutely. That's what I was trying to convey as well.

Mary: (returning the body to Barbara) My love to you. We continue to embrace and support you, of course.

(break; first question not recorded)

Tavis: I think Aaron will be able to talk to that best. I have given you a simple practice of expanding the heart chakra energy to others. You can do that to your loved ones' higher



selves even though they've passed on. Just think of them and spread that heart chakra with that compassion and love towards them. That helps to heal them.

Q: That part I get; the other part maybe I can't with my human mind. But have I not hear the entities say everything is happening all at once? Is that just something that a person who doesn't go there wouldn't understand?

Tavis: I'll leave that to Aaron...

Aaron: I am Aaron. Thank you for your question. I hear the pain it for you. Remember that we join a family for different reasons. You are a teacher to them; they are teachers to you.

There are many possibilities, and I'm not going to say to you this is what they came to teach you or you to teach them. Only, since addiction and alcoholism is not a problem for you and you've seen it all around you, perhaps part of the learning for you is trusting each person's journey and just holding them in the light, rather than the impulse that comes for you to feel shame because you can't fix it for them. So, this becomes an important gift that they are giving you literally through their addictive patterns. Now, you may or may not have been in past lives with these family members before. I'm not looking to see that; you don't need to know, it doesn't matter. They have come to you in this family, and you love them. You want to be able to help them. You don't know how to help them. You feel shame and pain that you can't fix it for them.

And yet, love—your love, any love—is so powerful, and just meditating with each, holding them in your heart, wishing them well. And in light, holding them in your arms and wishing them well.

Also, setting firm boundaries. "When I am with you, if you are drinking, if you are inebriated, I will not stay with you, I'm out the door. It's your choice. But I love you and I'm not leaving out of lack of love. I'm leaving because these are my boundaries." And that way you help the person.

But so much of this is about you and how you can respond in a much more openhearted way that is not based in fear or old patterns of belief in failure.

Q: Thank you.

Aaron: Thank you for your question.  
(sharing about mother in nursing home removing feeding tube during healing workshops; asking about coincidence)

Aaron: I am Aaron and I hear you. It could have been the feeding tube; it could have been something else. Mary was speaking about the distinction between catalyst and

initiation. This is a kind of catalyst leading you into an initiation. When something pushes, how do I respond? When it punches me from somebody I love, how do I respond? When I'm thrown off balance, how do I bring myself back to center? I suggest you not try to read anything into it specific to your mother, other than that she is your mother, but use it for your own self-learning. When something tips me off-balance, how do I bring myself back? What is my habitual pattern? And what does that have to do with the essence of what I am exploring and learning in this workshop? I pause.

(Remaining 45 minutes, sharing and group discussion on Q's overall situation, aging/death/dying, and discussion of possibility of a one-day workshop on transition)