

Worship in the New Age

by Dawn Fazende

Early in 1995 a powerful group of lightworkers which had been meditating weekly for two years, received a vision announcing that Lord Shiva had shifted his focus from Mt. Kailash, in India to Mt. Shasta in California. Several independent groups, meditators, and practitioners later confirmed this information. Clairvoyants reported seeing red and gold energy around everything in Shasta for weeks after the transfer.

In July, Swami Vandana Jyothi of the Shasta Center of Universal Peace, who was completely unaware of the information received by the New Age community, moved a massive granite Shiva Linga to Mount Shasta. On August 1st., Swami Vandana held a puja, a purification ceremony which calls forth light, to consecrate the 4 foot tall, 5,000 pound stone. She was amazed at the turnout, especially since few of those who participated professed any specific inclination toward Hinduism.

Mount Shasta is one of seven sacred mountains in the world. It's energetic vortex has for centuries been utilized by the Great White Brotherhood to anchor Christ Consciousness and Ascension codings into the planetary grid. People drawn to Mount Shasta are in the forefront of transformational thought for this current phase. The dynamic flow of energy streaming from the mountain feels new, exciting and ground breaking. What possible significance could an ancient Hindu aspect of God have in such an environment?

There are many attributes of Shiva which appear relevant to New Age thought. However, establishing the value of honoring ancient beliefs in the face of so much "new" thought can be an intriguing puzzle.

All religions have undergone reinterpretation of their basic truths to the extent that these truths are sometimes barely discernable amidst dogma and rote ritual worship. In many cases mankind's experience of God has been confined and limited to such a degree that he has become an unbelievable, unapproachable, fairytale figure. His reputation for vengeance and malefic destruction of human physical reality, given to him by priests, rabbis, ministers, etc., hardly encourages warm

and friendly thoughts.

Yet we instinctively know these images to be untrue. We know that our father is a loving, supportive, nurturing parent, whose magnanimous disposition has allowed us to create the illusion of separation and to believe it as a reality.

At the core of our being we know we are living a dream. We know that separation does not exist from God's perspective. The only thing standing between our father and ourselves is our selves. He will allow us our delusions. We must remove them ourselves.

How do we do that? Most often lightworkers function within a balance of mental discipline and heartfelt dedication to Spirit. Mindful worship allows the blending of both. In conscious worship we use our minds to focus on Spirit, to formulate a concept of God and hold it steadfastly before our eyes. With the heart, we incorporate an experience of that concept into our being and, through our passion, encode that experience into our soul memory. The two energies, masculine and feminine if you will, blend to allow forward movement at a rapid pace.

We know that thought forms, once created, have life. Those which no longer serve should be cleared and lifted. Those which support truth and growth can be called upon to assist the "new" phase of development. Forms worshiped for thousands of years store the energies of devoted intentions. Aligning with an image designed to invoke specific experiences of spirit taps into the power accumulated around that image.

For example, many involved in this movement to rework life as we know it are focusing on embodying God. Light is our most accessible tool for accomplishing this. We are constantly calling in the light, worshipping the light, anchoring the light, transmitting the light, working with the light.

Hindu philosophy calls Lord Shiva the light of lights, the supreme light, self-luminous, illumined. "In Tantric texts, only one truth exists, which is called Shiva, limitless light and bliss, with no beginning and no end." The Linga, his symbol, is referred to by Hindus as a "pillar of light", and is not viewed as phallic. A linga is honored as a marker indicating the existence of God. In meditation upon

this symbol worshippers are asked to remember "all that exists is light". Since we become that upon which we meditate, the discipline of intelligently working with the eons of devotional energies collected around this particular form could conceivably assist us in becoming light, the boundless consciousness of God.

Many lightworkers have dedicated themselves to the manifestation of a new and more spiritual planet. Others are making tremendous efforts in the building of newer, healthier bodies. Some are channeling their energies into production of wealth to be used to further Spirit's work. Can knowledge of Shiva assist with this?

Shiva, called the auspicious one, represents the unmanifest substance of the universe. Shakti, Shiva's inseparable counterpart, contains the energy of self-awareness. Shakti is seen as the vibration of consciousness which is the initiator of all creation. Awareness of these two qualities helps the mind understand the mechanism of physical manifestation. Through these energies old forms are dissolved and transformed into new ones, hence the common belief that Shiva is the "destroyer". By calling on Shiva, which simultaneously calls on Shakti, for assistance in precipitating a new physical, mental or spiritual reality a knowledgeable lightworker interacts with well-established primordial creative imageries.

In another vein, conscious evolution requires that lightworkers be open to self-examination. This self-awareness allows for removal of negative patterning, or blocks to total God awareness. As we remove these blocks we begin to shine forth more of our own God light. This light can attract "darker" beings who are programmed to tinker with our process.

Lord Shiva's reputation as the "destroyer" is well known, if often misinterpreted. To Hindus, Shiva is the destroyer of negativity, whether personal and internal, or transpersonal and external. To the aware mind, calling on Shiva, or his spouse Durga, for assistance with either of these utilizes the power accumulated through centuries of focused thought to aggressively remove obstacles to self-awareness. Shiva's "destroyer" consciousness can be called upon for protection on a larger scale as well. For the

alternative community, his interest in Mount Shasta might symbolize a universal recognition of the importance of this area as a spark for newly evolving consciousness. It could also indicate Mount Shasta's importance in the dissolution of old thought forms and the resolution of new ones.

Lightworkers are pursuing reunification of mankind with his God-self, his Christ presence. We seek to merge with our I AM presence and attain full self-realization in this lifetime. Homesickness causes us to yearn for a return to our universal essence.

According to Hindu tradition, Shiva's is this all pervading superconsciousness. Incorporating attention to Shiva into daily practice can allow the mind to conceptualize a direct experience of home base. What we can conceptualize, we can achieve.

Today's world teachers are here to clear away the filmy misinterpretations associated with spirit and to uplift social consciousness into true morality based on identification with our creative essence. Once clarified truths presented by traditional religions can give us a "step-up" into the golden New Age. Lord Shiva's pervasive presence in Mount Shasta seems to be reminding us to look where we have gone as an aid to get where we are going.