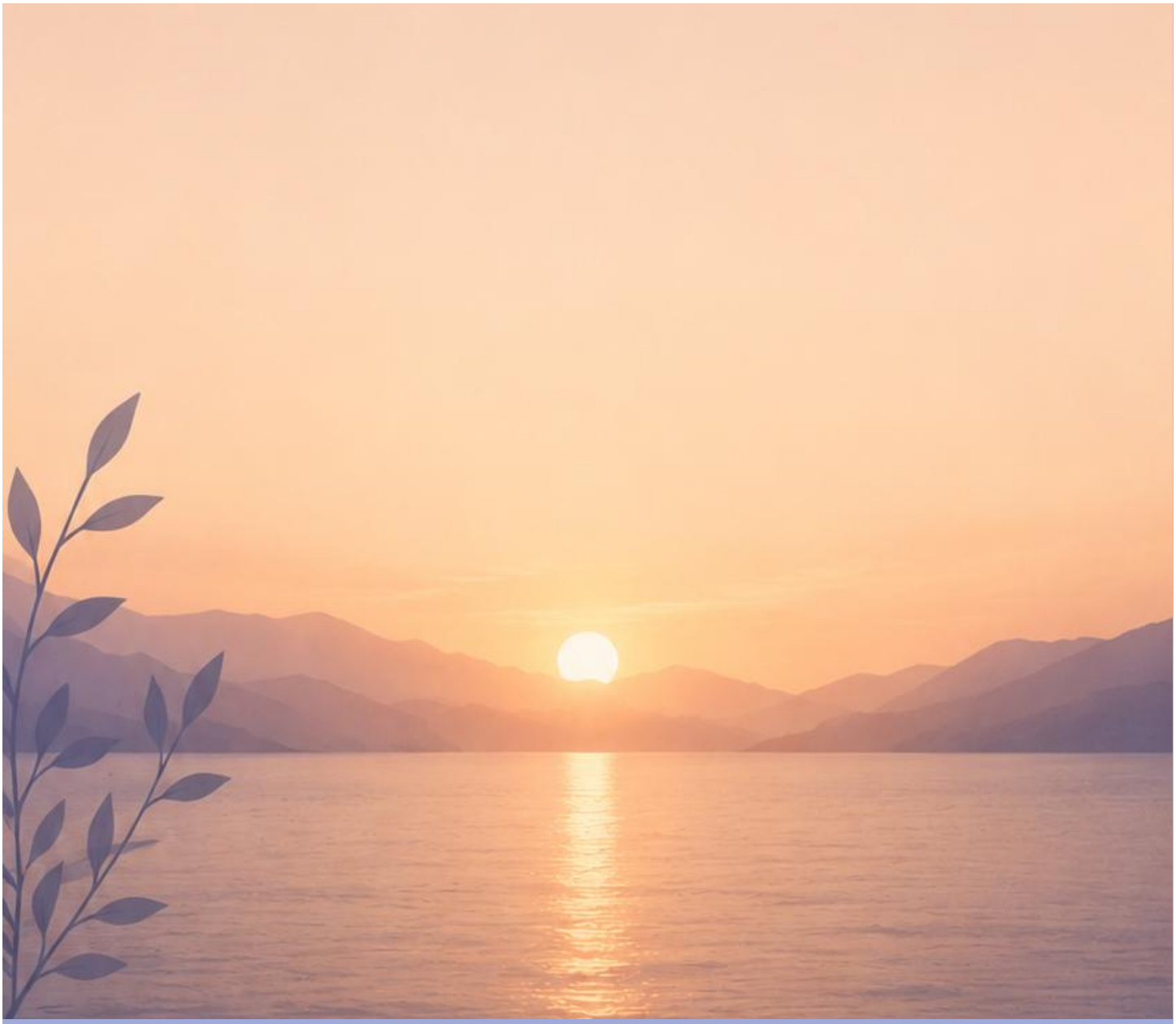

Return Home Guide

A GoalWeaver Return-to-Trust Practice

Dillpreit Kaur, 29 Sep 2026

Introduction

Many moons ago, a friend and I were discussing how we'd like to be someday and she mentioned this image that has stuck with me.

"*Be a bird perched quietly still on a tree branch even when it's pouring*".

I have come to see this as an image of Return Home: the storm does not need to stop for us to become still, and we do not need to control the weather in order to remain rooted.

The Return Home process is multi-fold and naturally unfolds as we encounter our respective life paths. The intention of sharing this document is to illuminate some of the blind spots that can arise along the ascension journey, and to remain mindful of what is ours to do while staying in right relationship with the Whole. By contemplating the essence of reality, we can remain grounded even in challenging circumstances. As the ascension journey is a journey from Fear to Love, the movement of returning home is towards Love. It is here that we develop a sense of unshakeable trust—not only in ourselves, but in God, Truth and Source energy. As we become more rooted in this trust, we can participate in our life paths without needing to control the entire unfolding. This journey is available to all of us, and many of us have been on the road for a long time.

Let's co-prosper together.



"You are the Great Primal Lord, the infinite tree of life; I am a bird perched on Your branches."
– Sri Guru Granth Sahib Ji, Ang 504-505

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Finding, Building and Learning to Inhabit the Inner Home

The metaphor of home carries a particular force because human beings have always lived with the possibility of displacement. People have been moved by climate, conflict, migration, economic conditions and changing social arrangements, while the contemporary experience of housing insecurity, rising costs and declining social mobility can make the promise of a secure home feel increasingly uncertain. Families can also carry this uncertainty internally. Inherited wealth, property or resources can become surrounded by fear, protectiveness and a sense that what was hard-won must never be lost.

The Return Home practice uses the idea of **inner home** to explore that internal terrain instead. Is there somewhere within ourselves that can be inhabited when external conditions change?

For most of us, this begins as a longing—a search or seeking for something different, more grounding and nourishing than our current realities or what we are witnessing in the world. In many spiritual traditions, this is the heart space. Once we begin feeling emotions again, processing them and allowing them to be transmuted, a process of clearing, clarity and coherence can begin.

Building a home almost always needs **space**: space for our bandwidth and capacity to expand so that we may begin constructing this inner home with discernment—what is true, and what is mine to do. It is a continuous process of re-orienting and recalibrating towards right relationship.

As we progress, the inner home begins to manifest as intuitive ease and poise, with our relationship to external conditions gradually shifting as our understanding deepens. We often do not notice this happening because it unfolds as we do the work.

But now and then, something threatens its security.

Perhaps it comes from “visiting” other people's “inner” homes through the appearances they project, and comparing ourselves with them—wondering how they seem more “ahead” or more “settled”. At other times, we might leave our inner home to inhabit another's, out of habit or when our faith or conviction is repeatedly questioned, challenging our commitment. This can even lead to false doubt arising: *Is this inner home even real? And if it is, why is it so difficult?*

Naturally, we might think we need a security system—an alarm system, an internal process for locking up and ensuring there are no intruders. This is when protective strategies can come in.

Until one day, we grow really tired and ask ourselves: **What are we buffering against, really?**

This can become an important turning point. We begin to reflect on our triggers, what leads us to take self-willed action, and how we might even abandon our home at the sound of a crisis or disaster about to hit—even if that crisis exists only in our minds.

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This is the part of the process where we are guided to return to trust: to do what is ours, stay grounded and remain patient.

A person may know, intellectually, that they trust, and still experience an old protective pattern: a sudden need to secure, contract, plan, control, isolate, appease, consume, achieve or obtain certainty. **Returning home is to recognise these patterns, understand what they are trying to protect, and create a reliable way back—to ourselves and to each other.**

And gradually, as we continue re-orienting and recalibrating towards right relationship, we may discover that we no longer need fences in the same way. People can enter and exit our lives without every movement becoming a threat. We can co-habit with one another without feeling constantly triggered, threatened or harmed by another.

Return Home is **psycho-spiritual rooting**: clearing inherited scripts, accumulated emotional material, fear-based interpretations, compulsive responsibility, comparison, overstimulation, spiritual rigidity and protective strategies that have become depleting rather than insightful.

This is not a rejection of what has been inherited. Instead, it is the creation of enough bandwidth to see, re-orient and recalibrate right relationship—because the surrounding world often trains us towards scarcity, vigilance, self-protection, control and the felt need to secure the future before it even arrives.

The Return Home practice is a lived journey through changing forms of safety, belonging, identity, stability and trust. When we mistake a particular external configuration of reality for home—a particular sense of quiet stability, for example—its inevitable disruption can feel threatening, even though change itself need not be.

A role, relationship, work arrangement, identity, achievement, system or even a helpful framework can provide genuine support **without being the home itself**.

Sometimes, a structure must also be dismantled because it can no longer truthfully hold what has been learned. The task is not to preserve the configuration at all costs, but to preserve and deepen the **living capacity** that can take another form.

This is what it means to return home to ourselves.

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Restoration begins with seeing the Whole

A recurring difficulty in human systems is the tendency to polarise, moralise or spiritualise before we have understood the Whole. We can quickly decide that one side is good and another bad, or that an uncomfortable signal must be eliminated because it threatens the worldview we are trying to protect. Return Home takes a different starting point: **the Whole exists with all its mixture**. Our role is not to deny what is difficult, but to recognise the Whole well enough to discern our participation within it.

We will need to **learn to meet and work with our minds**, and this does not mean suppression in any way. It is about training our minds to trust again whenever the alarm bells go off or doubt enters the room. It is about presenting another perspective that invites the mind to contemplate Truth and, as a result, widens our horizons. There are many paradoxes evident in our environments. Often, there is a push-pull energy: *Do I do this or not? Do I say this or not?*—especially when we are on a mindfulness journey.

But this level of policing can only harbour the fear mind, and in turn shape our words, deeds and thoughts around it. What we might consider instead is **observing**: noticing what shows up when the mind encounters our life, and how we are responding or reacting. *How has it been nourishing us? How has it been depleting us?*

As this practice refines itself over time, we learn to sieve out what is ours and what is not. The clarity of being that emerges becomes evident in how we think, how we present our thoughts and how we make decisions. This steadier state can support our well-being. It allows us to recognise what might capture our mind and reminds us to stay in the present moment, with our breath.

The observing mind also helps us stay aware of the other minds that might show up along the way, and the needs they may be expressing. This helps us remain compassionate with ourselves, because no one is perfect and this is ultimately about becoming more aware of how we meet life. It also gives us the capacity to identify where a particular mind might have originated—for example, a critical mind—and to recognise when we might let it go instead, especially when evidence shows that it is making us anxious or leading us towards self-willed action when we are being asked to **pause, contemplate, simplify and lead** instead.

In a busy-do-rush culture, it is easy to give in to our minds instead. It might even be gratifying—think retail shopping or gaming. These short interludes can become ways we “cope” without addressing underlying challenges in our lives, keeping us in a kind of arrested development that is largely fear-based and self-preserving, when we can instead move towards greater freedom by observing in order to discern so that we can choose to embody Truth instead.

If everything is held within Faith, Love and Trust, then the movement is not towards a frightened separation of reality into what we will accept and what we must defend against. It is towards the cultivation of virtues, remembrance and right participation. Attention can become less occupied with

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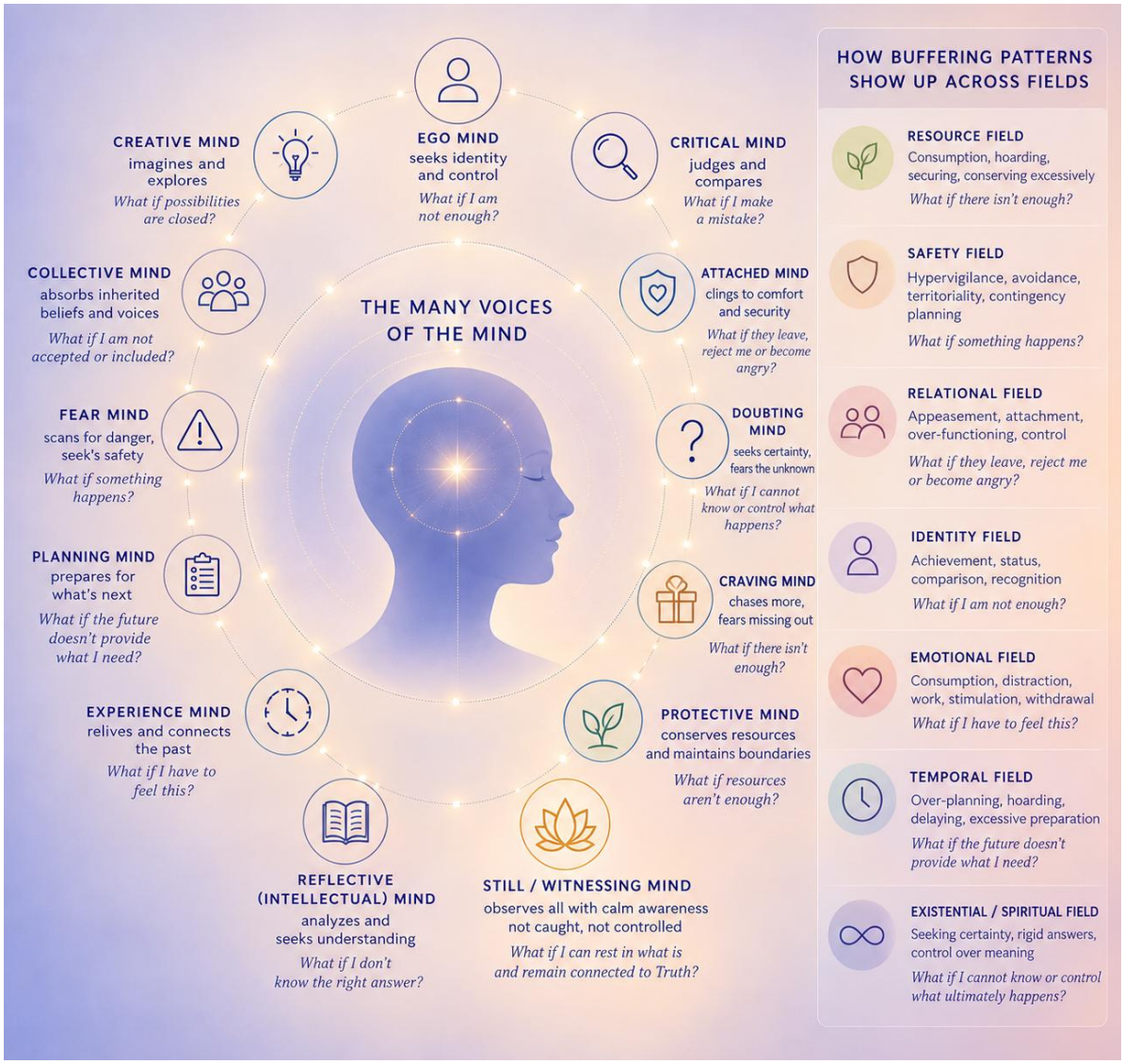
dwelling on whatever is frightening, threatening or disorienting the worldview, and more available to remembrance of Truth and to the qualities through which Truth becomes embodied. This is not bypassing difficulty. It is changing what governs our attention while remaining willing to see what is actually present.



The Return Home practice is therefore neither dissociation from reality nor spiritual avoidance of hard truths. Neither is it about labelling. It is a continuous journey of moving beyond duality. We meet the world as it is, notice how the senses, passions, memories and interpretations shape our participation, and keep returning to what is true.

The Whole has room for the difficult, the beautiful, the contradictory and the unresolved. Recognising that Whole is part of our work: **to churn Truth sufficiently for what is essential to become discernible.**

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Along the way home, we will notice more and more clearly how we might buffer ourselves as a protective adaptation to uncertainty. We might recognise how a buffer once served us, and how this too may need to go. We begin to realise how restricted we become when protection starts to replace participation in the present, or when the buffer becomes a condition for feeling safe enough to live.

Most of the time, we may not realise that we are doing this.
It can help to ask ourselves:

- What uncertainty am I buffering against, exactly?
- What am I anticipating losing, experiencing or not receiving?
- What am I doing to reduce my exposure to that possibility?
- What immediate protection does this provide?
- What is the cost of that protection?
- What need is actually underneath it?
- What can I do in this moment?
- What am I trying to make certain that cannot actually be made certain?

The Return Home practice is a return to trusting that we can remain grounded even when circumstances are uncertain, difficult or changing. The ways we used to think, process and respond can change. Old coping mechanisms can go. And we can move towards greater freedom.

A greater knowing of the Whole allows this to emerge naturally, because we begin to see how what we once knew was limited and may have kept us in holding patterns rather than helping us encounter the life we truly want without hesitation.

The following table captures some key movements in buffering against uncertainty that we may not be aware of, and what we can do about them as we Return Home, again and again, to ourselves and each other. The same behaviour can belong to different fields and, often, with awareness, change comes intuitively.

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Take a moment to pause with each one.

Field	Buffering pattern	Underlying uncertainty	Return Home movement
Resource	Consumption, hoarding, securing, conserving excessively	What if there isn't enough?	Discern what is actually needed, what is present, and what is ours to do now.
Safety	Hypervigilance, avoidance, territoriality, contingency planning	What if something happens?	Return from anticipating every possibility to discerning the actual conditions and next faithful step.
Relational	Appeasement, attachment, over-functioning, control	What if they leave, reject me or become angry?	Stay connected without possession; care without control.
Identity	Achievement, status, comparison, recognition	What if I am not enough?	Return to inherent worth rather than securing worth through external confirmation.
Emotional	Consumption, distraction, work, stimulation, withdrawal	What if I have to feel this?	Make enough space to experience what is present without immediately buffering it.
Temporal	Over-planning, hoarding, delaying, excessive preparation	What if the future doesn't provide what I need?	Prepare where preparation is ours; release the attempt to secure an unknowable future.
Existential / Spiritual	Seeking certainty, rigid answers, control over meaning	What if I cannot know or control what ultimately happens?	Remain receptive to providence while discerning and participating faithfully.

I do not need to know the whole path in order to take the next faithful step.

Trust in providence **does not require certainty** about what will happen next. Within this practice, providence is understood as permission to remain receptive to what unfolds while continuing to discern and participate faithfully.

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The one-minute return when we notice ourselves contracting

- Pause.
- Name what we are buffering against.
- Ask: **"What are we trying to make certain that cannot actually be made certain?"**
- Return to Truth.
- Return to right authority.
- Ask: **"What is mine to do?"**
- Receive what support is already present.
- Take the next faithful step.
- Release the rest.

Regeneration allows emergence

Families and communities transmit more than resources or beliefs; they transmit ways of sensing, protecting, working, loving, fearing, carrying responsibility and understanding safety. Some of these become living capacities. Others can continue long after the conditions that produced them have changed. The question is not whether an inherited pattern is good or bad in isolation, but whether it is still serving life within the conditions we inhabit now.

This is where a question becomes central to Return Home: **Can I stop reproducing the conditions of depletion that make me feel "unsupported"?**

Over-functioning, rushing, carrying too much, being too busy or staying busy, refusing to receive, making oneself indispensable, or continually anticipating threat can all be understandable adaptations. Yet a pattern can become self-reinforcing: fear of insufficient support can lead to over-functioning; over-functioning can lead to depletion; depletion can reduce our capacity to recognise or receive support; and reduced support can then appear to confirm that we must carry everything alone.

Recognising and changing this loop creates a different kind of agency.

Regeneration asks us what must change so that we can carry forward what is worth preserving while honouring what once helped us survive, without making survival conditions the permanent architecture of life.

We can ask:

- What are we continuing because it was once necessary?
- What are we continuing because we have not yet learned that it can end?
- What might we be transmitting without intending to transmit it?

Release does not require rejecting where we came from. It can mean allowing something to stop with us so that a more life-giving capacity can be transmitted onward.

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Let us notice when something has shifted, where attention has contracted, and where a need to secure, control or escape has appeared.

- As we learn more about this, are we able to name our buffering strategy without judgement?
- Is it related to resources? Safety? Relational? Identity? Emotional? Temporal? Existential?
- And then, might we remind ourselves by reflecting on: "What are we trying to make certain that cannot actually be made certain?"

This way, we take faithful steps while remaining congruent—aligning our being and doing.

As we sit with this, might we also separate what is true, what is feared, what is assumed and what remains unknown, so that we can better manage the situation at hand without giving up, lamenting or resorting to old coping habits?

And as we process these different components, can we ask:
"What or who has legitimate authority here?"

- Are we handing over any of our authority to fear, urgency, another person, a role, an imagined future, or the self-willed need to control?

As we repeat this process, we begin to embody right relationship by asking:
"What is mine to do?"

And then:
"What is not mine to carry or control?"

We may stay connected without possession. Care without control. Receive support without feeling inadequate or needy, as the ego would have us believe. We can cultivate greater contentment and patience in our lives as we allow resonance to amplify our recognition of the right people, right timing and right places for us to participate.

Returning home is not only an inward movement. It changes how we participate. Rooted in Truth, dignity and unconditional love, we become better able to discern, reciprocate, repair and participate in ways that honour right relationship. In this sense, Return Home is preparation for more truthful participation in life.

May this guide serve your journey.

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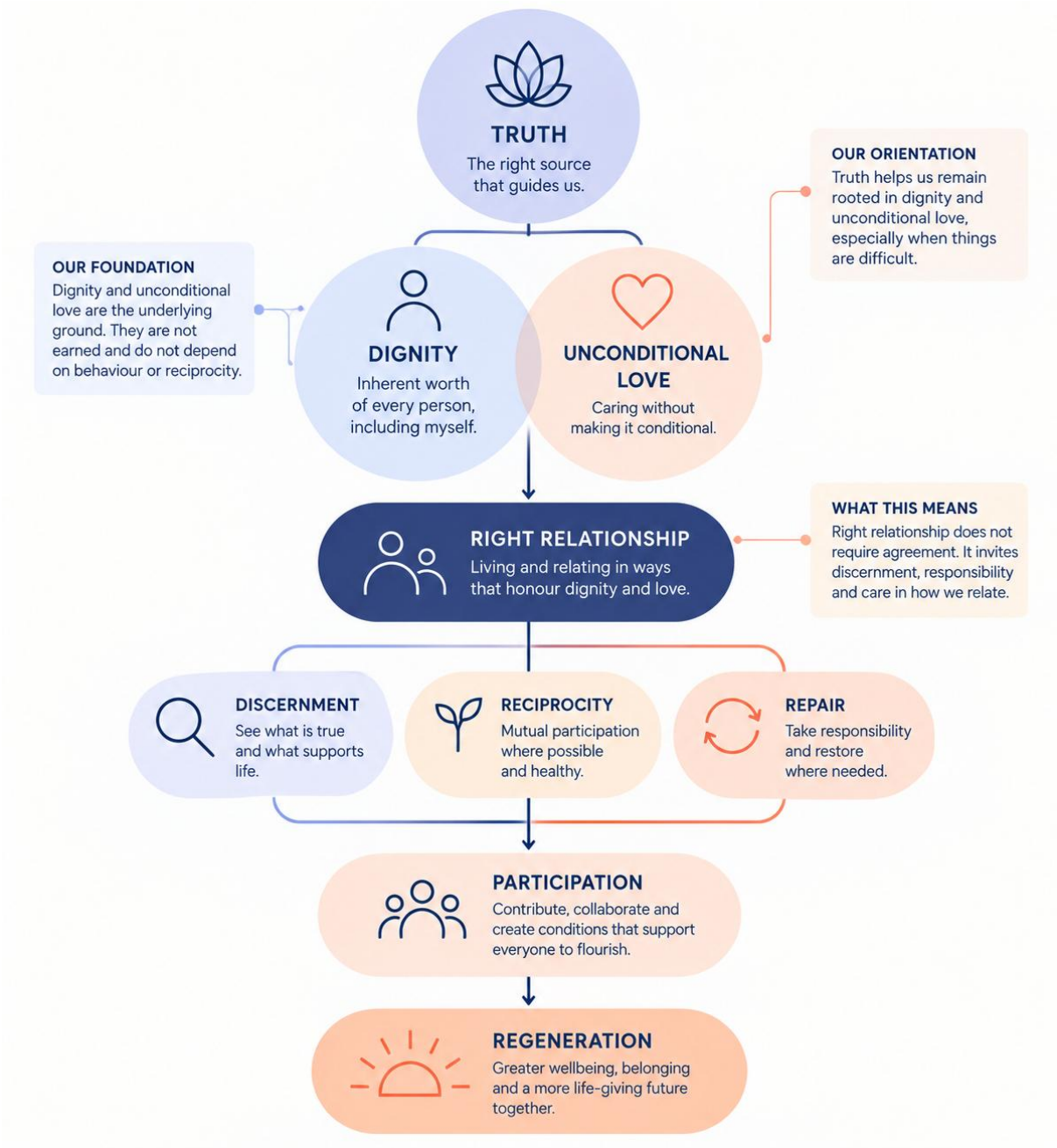

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