

The Q'uo Transcripts 2009

by Carla L. Rueckert channeling the Q'uo group



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Rock Creek Research &
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Saturday Meditation

January 10, 2009

Question from G: Q'uo, Newton's Third Law of Motion states that for every action there is an equal and opposite reaction. In a similar vein, the central theme of the *Baghavad Gita* consists of a metaphorical battle between the lower, self-serving, sense-enslaved forces of past habits and conditioning versus the higher forces of discrimination, freedom, love and unity.

As the so-called higher forces are called into action in this metaphorical battle—that is, as the self begins to awaken and desires to seek the truth—the so-called lower self is stirred and agitated and called to battle. The more that attempts are made to evolve into a higher and more humble understanding, the harder the lower self works to defeat those efforts.

Q'uo, on the level of pure, undifferentiated, unmanifest unity, there are no dynamic forces at play. But to whatever extent that the seeker is working within the illusions of duality and opposing forces, is there a counter-pull to attempts at evolution? In other words, as attempts are made to know and become the light, is there a corresponding intensification of the darkness within?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator in whose service we come to you this day. It is our privilege and our pleasure to be called to your circle of seeking and we gladly join in this sacred session of working to speak with you concerning the light and the dark and the evolution of humankind.

As always, before we begin we would enjoin you to use all discrimination as you listen to what we have to say, harvesting for your later thought those thoughts of ours which resonate with you and leaving the rest behind. If you will use your powers of discrimination and trust in them you shall not be led astray by slick words and by shallow thoughts but shall remain within your integrity and follow your own process. We greatly thank you for this consideration as it allows us to speak freely those thoughts which we would share with you at this time.

We thank the one known as G for this query, for it gives us an opportunity to share thoughts concerning the principle characteristic of your density, and to some extent, the earlier portion of the density which is to come. Your density is often called the Density of Choice. With choice there is the exclusive reference to the dynamic of two paths, one high, one low; one radiant, one magnetic; one service-to-others, one service-to-self.

Just as that is the central characteristic of your density, so is it the central activity

of the spiritual seeker to make the choice between the high and the low, the radiant and the magnetic, the light and the dark, service to others or service to self.

We speak to those that have made that initial choice of service to others. We too, in our third densities [1], made that choice, each for ourselves, and so we walk that path of the light, the radiant, the service-to-others. You join with us and are wonderful companions to us as we share your vibrations in this circle of seeking. How wonderful it is to walk together!

Evolution is inevitable. No force can oppose it. No force can keep it from going forward. However, the engine of desire can accelerate the pace of spiritual evolution. We say this to indicate that it is not that the powers of darkness attempt to impede evolution. Rather it is that the powers of darkness ask the seeker to evolve according to the service-to-self path.

Such progress may seem to be unpleasant to one who is completely dedicated to seeking [in service to others]. To achieve ever greater polarity in service-to-self, however, is as valid a path of evolution of mind, body and spirit as is the polarity of service-to-others on the path of light. Both paths come eventually to unity in sixth density.

So, when thinking about the way each action is met by an equal and opposing action, it is not necessary to think of this illusion but rather to think of a choice that is made once, and then again, and again, and again, throughout an incarnational experience.

The hope that those minions of the dark have in offering that necessary darkness that shadows the light is that the seeker shall be distracted and stop moving in a continuous pattern of choices that are equally positive and find that the self [is] considering choices that are not necessarily dark, but are those which indicate the attraction of shadow. The seeker that is distracted by temptation may feel himself burning out and find that he must sit by the side of the road for a time and rest. This does not halt the engine of evolution, which is inevitable. It merely slows that process of acceleration that had been ongoing before that temptation had been accepted.

It is, however, quite true that as a seeker stands closer and closer to the light, he casts an ever sharper shadow, so that he draws attention. And consequently he receives the attention of those energies and essences of what this instrument might term “the dark side,” following the pop-culture [term] of *Star Wars*.

[When] you consider further that those who seek the light are innocent and naïve, and that those who seek service-to-self polarity are clever and subtle, you can begin to see the shape of temptation. There is not so much the heavy-handed energetic displacement of physical pain or those temptations that one might see as heavy or obvious. Rather it is that such temptations are insidious. You may have decided on a program of meditation and the insidious voice says, “Not

today, perhaps tomorrow.” You may have decided to fast about speaking ill of another and the insidious voice says, “But justice must be done, I must be fair, I must find equity, I must not keep silent.”

It is that insidious voice that moves the energy expenditure of your day from a straight line of service to others and instead encourages the turning away into consideration of those things which have nothing to do with service to others but have everything to do with the comfort and the preferences of the self. Are those desires for comfort and those preferences negative or lower than the higher desires? My friends, we would say no. All desires are worthy. All desires are free to be followed until there is no longer that desire; until that desire has fallen away effortlessly.

There is no consideration of lowness or judgment of one desire over another. You are here as entities evolving by knowing more and more about yourself. You experience those things desired, observe the results of those desires, and so gradually gather knowledge concerning yourself and insight concerning your perceptions. [As a result] you refine your desires and purify your choices and your intentions.

There is no such thing as a mistake, because the results of that mistake will inevitably true themselves through time, bringing you onto the path you chose before incarnation by a series of serendipitous turns and twists. Consequently, you can rest from a concern that you can get off the track in a final or permanent way. The track goes with you and a homing sense within you shall steer you in whatever vector is necessary back toward your true and fundamental desire.

Consequently, we would encourage those who seek to become ever more full of light and more transparent to the will of the infinite One; to examine with love and not with judgment those moments of temptation, those time of listening to the insidious voice that would distract you and use up the energy of the day in doing those things which, upon thought, you may not prefer to do.

As you become more mature, spiritually speaking, and more seasoned, you shall feel again and again that you have done nothing but take a step back. But this, my friends, is due to the fact that as you stand closer to the light you see every blemish, every chink in the armor of light that lies within yourself. And that too is a great temptation. It is a temptation to move away from spontaneity and being present in the moment, to turn to self-judgment and self-recrimination because you see these self-perceived imperfections. And yet, this too is the shadow side of self, that insidious voice that takes you away from the straight path of being transparent to the light and open to the moment, so that you may cooperate with whatever is occurring, whether it would seem to be a positive experience or a negative one.

We give you the example of this instrument it spoke of earlier in the round-robin talk that preceded this meditation, of being in the hospital and experiencing a fairly long period of discomfort that seemed to her to be completely unnecessary.

It would have been very easy for this instrument to listen to those insidious voices, to feel self pity, to feel anger, to feel self-judgment. However, this instrument chose, and well she chose, to give thanks, knowing from experience that such times of challenge are gifts hard to open but sweet in the opening.

Such times shall come to this instrument and to all who seek the love and light of the one infinite Creator. As the seeking intensifies, so may the times of trial. That is what your illusion is for, the testing, the choosing, the testing, and the choosing again. It is a tapestry of light and dark, and there are no wrong choices, only the discovery of the self through the experiences of choice.

We said to you at the beginning of this conversation that it is not only third density that is wrapped up in the dynamic of positive and negative, but the beginning of fourth density as well. Indeed, there are many who, being new to fourth density, offer themselves as soldiers of the light and see the soldiers of the dark as enemies to be battled. The insidious voices have won the day! And yet, this too is acceptable and it does not halt the movement of evolution, it merely distracts it from its accelerated path, that acceleration that is chosen by those who seek the light.

On and on the war in heaven, as this instrument calls this phenomenon, runs until the last of third density has graduated and there is no more battleground over which to fight. Do not deplore this situation, for many there are who cannot quickly see through the nature of this dynamic of light and dark and who must in taking sides become embattled.

The beauty of this obviously distorted choice is that while fourth density wages this war, it bleeds away the harshest of the fear, anger and other negative emotions which lie within the red-ray's inner planes, which constitute a great engine of fear which pops out in third density as geysers of negativity coming up through the mud of the subconscious and into the mind.

It is a stabilizing factor for the inner planes of third density and it has alleviated harsh vibrations, just as the energy of All Saints Day alleviates but does not obliterate the energy of All-Hallows Eve [2]. As these times of temptation occur within your seeking, be not afraid, for you are not alone. Standing with you is the entire body of those within the inner planes who vibrate in love, forgiveness and charity. Call upon and feel the tremendous force of that support. It is unseen, yet it is ever near and ever powerful.

The one known as Jesus stood at the pinnacle of the world in his time of temptation. He was offered power, the power to make things right for his people. Who would not want that? His only saving grace was the knowledge that his kingdom was not Earth and that he had power to save but not in the worldly sense unless he so chose to relinquish his ability to offer spiritual power to those who saw beyond this Earth.

Thusly he said, "Get thee behind me." And he walked down from the hill which

overlooked the world into the valley of human-hood, ignorance, illness, anguish and pain. And he said, "This is my kingdom. Here shall I let the life and the love of the one Creator flow through me. Here shall I touch and be touched. Here shall I love and be loved."

Think you that you are any less than the one known as Jesus? Nay my friends. You are all able to bear the cloak of Christhood; able to let compassion run through you like a golden river; able to open and bloom in the light of infinite love, not so others may see you, but only to bloom, only to be. In that being lies your greatest gift. In that transparency lies your greatest service.

Consequently, let the time flow. It is a river that will bring you storms and easy days. Angry whirlpools and halcyon waves. Trust the boat upon which you sit. It is the boat of your knowledge of yourself. Let that boat take all of the water, all of the moods of the river as they come, and if you do get distracted and find yourself in a whirlpool going around and around, let it exhaust itself in you, and then take out the keel, point it in the direction you choose with all your heart, and begin again.

There is never an ending. There is never a true loss. There is only you, your desire, and the road upon which you long ago have set your foot.

May we ask if there is a follow-up to this query. We are those of Q'uo.

G: Yes, Q'uo, thank you. Briefly, are you suggesting that the darkness or negative polarity within the self, the face of that darkness, is temptation and that the self encounters that darkness as temptation?

We are those of Q'uo, and are aware of your query, my brother. That is not precisely our suggestion. We are suggesting that it is helpful to view the shadow side of the self as the offerer of temptation. We are not suggesting you separate from the shadow side. We are simply suggesting that rather than separating the light part of the self from the dark part, or the higher desires of the self from the lower desires, it is helpful to see that together these two sides of self create a whole. Together the dynamic between light and dark creates that wonderfully unique entity that you are.

In suggesting that you view the desires of the shadow side as distraction and insidious voices, we are attempting to give you a viewpoint which partakes of fearlessness and non-judgment as regards the worth of lower desires, so called. For every shadow energy can, through the application of compassion and unconditional acceptance, be refined to become a wonderful, powerful part of the self which supports the light.

By giving the action of the shadow side that is upon the surface, that comes to you as temptation, the respect of refusing to stop seeing it as temptation, you gradually are able to reach out to the shadow side and ask it for its help. However, in order to leave the surface of the shadow desires, these insidious voices, and to plunge deeply beneath that surface energy which partakes of

judgment, you are honoring those energies and asking them to move into a more purified state.

It is as if you saw a small child who was acting foolishly and not taking that foolishness lightly and saying, "That's not a good decision." Perhaps you might think of it another way. You do not shame the small child. But by being unafraid of the child's tantrums, by speaking directly to the child through the storms of his emotions, you give the child the opportunity to see another choice, another way.

May we answer you further, my brother, we are those of Q'uo.

G: I'll respond with a comment and then not ask a question, because there are other questions. My response is that I understand and feel the benefit of your approach that lifts the seeker's perspective to a point from which they can see all desires, as you said, as being worthy and valuable. And from that perspective the seeker may respond to such desires with a light heart, with a faithful attitude, with an open heart, and thereby make the best use of the energies that are available.

At the same time, sometimes the way I hear you it sounds as if you try to erase distinction. And I would just say that I believe that being able to differentiate, being able to derive distinctions, being able to identify and call something what it is and know it is also very helpful and goes hand in hand with that perspective which you are trying to relay, which is to greet what you have identified with an open heart. That's all for me, on to other questions.

We are those of Q'uo, and are aware of this entity's comment, which is insightful. We thank the one known as G for sharing this insight.

May we ask if there is another query at this time. We are those of Q'uo.

Jim: B asks, "When our physical bodies die in third density, approximately how long in time does it take an entity then to incarnate in the fourth density?"

We are those of Q'uo, and are aware of the query of the one known as B, to whom we offer greetings.

The response to this query cannot be singular, for each entity is unique. If an entity has been able to move through the healing of the incarnation while within physical incarnation, the time of healing which is spent after incarnation and before a decision is made concerning the next step can be quite short, in your measurement of time perhaps a number of weeks. Especially if there is some pressure from within the entity to move forward, this procedure may even be shortened to perhaps one or two months and no more.

Conversely, if during the physical incarnation there has not been a healing of the incarnation, then the time of healing may be quite prolonged, perhaps in your measurement of time many years. It depends on the depth of the distortion complex in which an entity exists at the time of his passing from physical life to larger or metaphysical life.

Indeed, there are those who have died without realizing they have entered the gates of larger life, primarily those upon the battlefield, but also those taken in sudden trauma in other ways than war. They spend many, many years, perhaps even centuries of your time, living through mists and confusion until finally there is an awareness of the true state of affairs, which is that they are no longer in a physical body and are no longer living a physical life.

For instance, when the Twin Towers were blasted in your city of New York in your year 2001, there were hundreds of entities who died so quickly that they were not aware of the change in their condition. The natives of that island, being of what you would call the Native American nature, came into the inner planes of that building and built camp fires and drew the groups of people to them by shining that flickering light. And, sitting around the campfire, they told the story of death and rebirth into a new environment.

Over a period of time the Manhattan Indians brought to their tribe all those who were confused, and one by one, rendered them able to see their guidance coming for the first time, so that they reentered the stream of evolution and began their time of healing.

You asked how long it takes after awareness has been reached and the healing has ended to enter fourth density. That too is variable. For some it is very quick, for there is the eagerness to get on with the new lessons, the new service, the new learning, the new challenges, and it is a heady thing to be in the fourth-density light in which there is so much more information and so many more options as to what to learn how to serve and so forth.

For others, and indeed in the majority of cases in those who are graduating at this time in the harvest of Earth, there is a decision to stay within the inner planes and to help lighten the [third-density] planetary consciousness, or indeed, in many cases the choice is made to enter into incarnation in the third density world once again, coming this time as fourth-density wanderers, in order to reach out to their brothers and sisters whom they have just left.

These entities are those you call the indigo children or the crystal children, and their presence with their double-activated bodies is very helpful. For within incarnation these entities have a thinner veil because of the double activation and therefore are able to be lighthouses and allow the light of the infinite Creator to flow through them with much less resistance than those with third-density wiring only.

It is to be remembered, my brother, that once you have left the river of time and entered larger life, [time] is completely irrelevant to you. Your concern then is to fulfill patterns, to come into balance, and when balance has been achieved, to poise the self, tune the self, and turn the self to the next choice of paths, the next incarnation or the next non-incarnational term of service within the inner planes. You shall truly not have to be concerned with time when your time in third density is over.

It is a blessing to be in the river of time and to have these choices to make while the veil is thick and opaque. Much can be done in that atmosphere that cannot be done when there is no veil. For when there is an opaque and thick veil it is faith that can move the point of balance within your personality in a deeper sense, in a much more powerful fashion than can be achieved when faith is no longer necessary, for you see all and know the truth for sure.

We thank the one known as B for this query. May we ask if there is a final query at this time.

D: Yes, I have one. Is the planetary system of healing called Reiki the same as what Ra termed the sending of love/light?

We are those of Q'uo, and are aware of your query, my brother. The description which those of Ra offered in conversations with the one known as Don [3] of healing and the theory of Reiki are indeed congruent, my brother. While the teaching of Reiki does not involve precisely the same way of describing the gateway of intelligent infinity and the allowing and desiring of energy through the gateway into the green-ray chakra and then out through the hands and so fourth, yet still the activity which both suggest is congruent.

May we answer you further, my brother? We are those of Q'uo.

D: That's great! Thank you.

We thank you, my brother. May we say what a privilege it has been to share our meditation with you. We thank each of you for your courage and your beauty, and we leave this instrument and this group rejoicing in the power and the peace, the love and the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai, my friends. Adonai vasu borragus.

[1] The Q'uo principle is made up of three social memory complexes: Hatonn, Latwii and Ra. Here, Q'uo is saying that all three social memory complexes chose the service-to-others path.

[2] The original name for Hallowe'en.

[3] Donald T. Elkins.

Saturday Meditation

January 24, 2009

Group question: (*Asked by G.*) Q'uo, I have read that Krishnamurti used to say that in the gap between subject and object lies the entire misery of humankind [1]. It seems to me that the spirit's journey can be seen in terms of the complex and dynamic relationship between subject and object.

For instance, here are some ways that the subject can relate to the object. The subject fears the object. The subject hates the object. The subject is indifferent to the object. The subject seeks control of the object. The subject is related to the object, etc.

When the heart becomes activated and its energies enter the picture, the relationship between the subject and object begins to change. For instance the subject begins to accept the object. The subject tolerates the object. The subject is patient with, forgives and embraces the object. Love sees the divine within the object. In short the subject sees the Creator in the object and the subject.

Finally it seems the message of the Law of One is that there is no subject and no object. There is only unity. So, how do we eliminate completely the gap between the subject and the object so that our experience is one?

(Carla channeling)

We are those known to you as the principle of Quo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this day. It is a great pleasure and privilege to be asked to join your circle of seeking and to consider the question of the one known as G concerning the distance between subject and object and how to traverse that distance in such a way that it disappears.

However, as always, we would preface our remarks by requesting that each of you who listens to or reads these words use discrimination, so that our thoughts are not simply accepted but are held to your own personal standards and needs. If our thoughts resonate to you then by all means use them, but if they do not please leave them behind. In this way we can speak freely without being concerned that we shall interfere with your spiritual process or become a stumbling block in your way. We assure you that your discrimination is quite accurate. Therefore, listen for the feeling of resonance and pay attention to your own preferences.

Certainly the third-density experience is saturated with the experience of being a person apart from others. There seems to be an inevitable reality to one's being separate from all other selves. It is obvious that the physical body is separate from all other physical bodies. It is equally obvious that at least in the normal run of human experience your thoughts are your own and none others. Your creation is a subjective one, applying in many ways only to you, the individual.

This is not a mistake in design. It is indeed a prominent feature of the system of third density that creates an environment in which the seemingly separate self, viewing all that lies around him, must make choice after choice of how to see his environment and how to respond to it. In those cases the self is the subject and all other things upon which he looks are the objects.

The veil of forgetting lies heavily over third density. It is not a mistake that each individual self is cocooned within his own flesh and bones. It is the way the school of learning works to [help you] make that choice of polarity. If you knew beyond a shadow of a doubt that both you and that other self upon whom you look and with whom you must interact are two sparks of the same Creator, virtually identical in every way, and that you were put here to love that entity, and that entity was put here to love you, there would be no occasion to call upon faith. There would be no occasion to suffer the pangs of isolation. And there would be no reason to go through the fire of catalyst turning into experience when everything about a situation is known. That situation ceases to be catalytic. And although it is hard to fathom within incarnation, this process of catalysis is one of the big reasons that you chose to incarnate and to undergo the experience of having a life on planet Earth.

You came with an agenda for your learning and with a similar agenda for your service. In order to create the proper environment for your learning you chose challenging relationships. You chose limitations within yourself, both physical and mental. You chose areas in which you would work, themes within the incarnation, shall we say. Perhaps by now you have identified your biggest theme or two or three largest themes of repeating patterns within your life. It is by the repetition of these patterns that you can begin to recognize what your higher self and you before incarnation felt was the appropriate direction of your lessons.

What you hoped for in the transformational work of Earth was to shift your system of biases to lessen distortion. You wished to come more into balance in an atmosphere and environment in which there was no guidance but faith; no star to steer by but hope; no surety but your own self-confidence that you know who you are and why you are here. It is an efficient design.

The environment offers you all you need in order to discover who you are and how you wish to shape your life's journey. In this journey the subject, yourself, remains separated from the object by that part of the sentence that lies between subject and object, the verb. Ask how one may eliminate the distance between subject and object and we would say to you that it is when the verb used is "love" that the distance between subject and object shrinks.

For instance, a neutral sentence might be, "The vase on the table holds flowers." The vase is the subject. The flowers are the object and the action taken is "to hold." Taste in your mind the sentence, "The vase loves the flowers." Knowing the nature of a vase and the nature of flowers, you may infer that the vase is holding the flowers. Yet for the vase to love the flowers is for a seemingly inanimate object to come alive and to embrace the flowers not only with the

round smoothness of its opening but also with its heart.

In just such a way the sentence, "I go to work," can be transformed by changing the verb to "love": "I love work." Suddenly your heart has been opened with regard to this object, work. It is so stunningly simple that it escapes rational thought.

Further, if you see yourself as love and you see objects about you as love, then love is loving love, whatever you do. To translate that into another form, we might say that if you perceive yourself as the Creator then you know that you are a person of power. Therefore, your striving can cease, for a powerful person does not need to strive effortfully. If you perceive those about you as the Creator, then you know that your relationship is Creator to Creator. Since the Creator is love, then you are love, loving love. Again the distance between subject and object diminishes.

To envision a troublesome other-self as the Creator is an exercise that anyone is capable of doing. If you attempt to reason with the other-self and find that the other-self is not capable of rational converse, then you are at a loss, stymied for further action. If you attempt to judge another self then you are caught in the wheel of karma, and as you judge, so shall you be judged. We say this not to discourage you from analyzing and seeing as clearly as possible each and every situation, each and every relationship.

We say this to point out that the mind of the world can take you only so far, whereas the mind of the heart, that consciousness of love, can transform your world into a beautiful place. It can transform the daily grind into a great adventure. Say that you are attempting to deal with a family member that seems to be intractably determined to avoid coming into harmony with you. The challenge then is to re-see that family member. See that entity as the Christ and watch your defensiveness and anger subside.

Now, you are the only one who is aware of this entity's true nature. Certainly the other-self is not. Had the family member seen himself as the Creator and a being of great love, he would not place himself in opposition to you or stand in the way of supporting and encouraging you in everything you do. So this is your secret. Only you know the true identity of this family member. But since you know, it changes your experience of this entity. This family member may continue, as this instrument would say, to push your buttons and yet you can see this entity unhappy as he is attempting to sow strife and you are not vulnerable to the automatic responses that you learned toward this family member so long ago. You do not have to remain stuck in the pattern of relationship that was formed before you were a person of self-awareness and power. You can forge a new relationship that only goes one way and that relationship is love reflected in love.

Perhaps the family shall never perceive any difference between the past and the present and shall not see your transformation into a person of love and power. That does not matter to you. All that matters to you is that you retain the vision of

this entity as the Christ and are therefore able to love, encourage and support this entity in any way that lies within the path of your integrity. His situation may not change. He may never get that which you are offering so freely and lovingly. But your experience shall be greatly improved. For you have chosen to see reality instead of illusion, to dig deep instead of sliding across the surface of life. Those depths are comforting and peaceful and living in love is healing and joyful. Thusly, little by little, you may, by the way you live your life, create a new world for yourself in which all beings are the Christ and all actions are those taken in love.

We do not suggest a grand program of changing the world in order to achieve a more loving Earth world. Rather we suggest that you confine your work to your own consciousness. That is your true arena of adventure and challenge. It is not for nothing that the one who wishes to seek goes into a cave or the apse of a cloistered church, or other quite forested or retreated places that are dark and that limit the stimuli of the senses. It is very easy for the seeker to become lost in sensations. Your culture is on sensory overload. The more you partake in listening to or watching the mass media, playing the games that the computer experts have created for your entertainment, and other ways of distracting the self and keeping the self on the surface of life, the less success you will have in living a lucid and coherent life in faith.

We are not suggesting that you refrain completely from spending your time watching the media, listening to the songs and the news and so forth. We are suggesting that you be aware that, generally speaking, the purpose of such media in offering their shows to you is to sell products and to create an atmosphere of sameness and conformity so that each human being within the society becomes a trusted consumer of products and ideas that have been sanitized until nothing of true digestive value remains. The more of the buzz that you take in, the more it is likely that you will continue to see other-selves as objects against which one may have to defend oneself or with which one may have to be clever and smart in interacting. Blessed is the man in your society who is able to greet all with the unspoken but very present awareness that the person to whom he is speaking is none less than the Creator.

The journey from well defended isolation and life as a monad to the undefended self with an open heart that senses itself as part of the dance of life is a long one. And, indeed, to achieve a total awareness of the unity of all things within incarnation is quite rare. Yet it is a goal that is clearly a good one, a positive one, one which shall bring you many blessings as you do the work that it takes to clear your vision of judgment and to allow love to flow into the sometimes unkind and harsh picture that you see with your physical eyes.

As always, love is the answer to your question. See yourself as a creature of love. See all other things as creatures of love. And see the action you take towards another self or a situation in general as partaking in unconditional love. Love, love, love: love as subject, love as verb, love as object. These are the practices that shall bring you ever closer to your goal of living in unity in a world

of your own making that is a world of love.

May we ask if there is within this circle any follow-up to that query? We are those of Q'uo.

(Long pause.)

We are those of Q'uo, and we find from your silence that, as the one known as G is not here, there will be no follow-up to that query. Consequently, we would ask at this time if there is another question. We are those of Q'uo.

D: I've heard either you or Ra speak on a soul's natural ability to polarize towards a certain polarity. Could you speak on this inherent polarity or natural tendency to polarize and why the negative polarity tries to circumvent it? I guess the gist of this question is, are third-density souls really up for grabs like the fourth-density battle would imply?

We are those of Q'uo, and are aware of your query, my brother. In the sense in which you ask it, it is quite true that as [a seeker] goes about making its choices in life, each entity is seen as an object to be swayed by those of negative polarity who would distract seekers from the positive polarity and retrain them to think in terms of service to self.

It is not, my brother, that the negative polarity seeks to circumvent the process of evolution. It is that it is lobbying for one of two paths of evolution. As the seeker goes through his life, he is constantly standing at a fork in the road. One decision lasts for awhile but then another decision comes up, another fork in the road. The challenge for the seeker is to determine which choice contains more love, more service, more radiance, and which path contains less service to others, less radiance, and more magnetism, and that which serves the self.

When choices are made carelessly, it is often the case that an entity thinks he is choosing positively but has been seduced by the negative polarity into rationalizing a selfish act by pretty words. So a great deal of care is called for when the seeker perceives that there is this fork in the road. It is well to sit and meditate on this choice, to feel into it: "Well, if I did that what would it feel like? If I did the other thing how would that feel?" For analysis can take the seeker [only] so far. To achieve a more well-rounded ability to judge at a crossroads in life, it is well to invoke one's own insight and one's feeling of direct apprehension for sensing into the true situation.

In order to avoid becoming a pawn in someone else's game, it is well to think for oneself. In order to avoid moving down a sweet-sounding street which ends in a dead end in service to self, it is well to envision and sense into the choice before you. In this way, as you ask for deeper senses to come forward in you, your ability to perceive a situation is enhanced.

It is always helpful to ask your guidance for insight. The practice of journaling is an excellent way to consult your own guidance, where you simply write out your

question and then write down the next thought that comes into your mind. In this way, fairly easily, you can begin a conversation concerning those things that concern you, that are on your mind, and for which you need guidance.

So, my brother, looked at from the standpoint of the self as that one that has taken his power and chosen to be responsible for himself, the negative-polarity entity that might wish to distract you or turn you to the path of service to self really never has a chance. It is at first a seemingly risky thing to stand on your own two feet and think things through for the self without letting other people's opinions or the run of opinion throughout the culture affect your thoughts.

Many times it is all too clear that the cultural bias is somewhat oriented toward service to self. That which is of the popular culture tendencies will often have the tang of selfishness and self-involvement, where rationalizations abound. And you may say, "Well, it's just business. That the way the world works," while you hoard your riches and ignore those hungry, homeless and lost entities that are your other-selves, saying, "Let them get jobs, let them work, just as I have had to work." [As] your hearts [are] softened, these huge differences between person and person shall begin to soften also.

The one known as Jesus the Christ said, "He who helps even the least of these, my brothers, has helped me." This is so directly against the prevailing attitude of the culture in which you experience life at this time that it is easy to see the dynamic.

Another way that the negative polarity can seduce you from the positive path is to encourage you to use your power in order to help your family or your nation, or some element of the world, rather than the world as a whole. The one known as Jesus was once offered a great kingdom. And indeed, in the worldly sense, many of those who followed the one known as Jesus thought of him as a worldly, earthly king. Their hope was that he would take the Holy Land, as you call it now, back from the Romans who had conquered it.

The one known as Jesus could well have been tempted to lead his people to freedom. Yet somehow he knew and stated that his kingdom was not an earthly one. And so he took to the road and walked it with dusty feet and offered his parables instead, educating people concerning his true kingdom, the human heart.

We have spoken before concerning the battle between good and evil that reigns within the inner planes of early fourth density. We do not deny that such a war exists. It takes a good deal of what you call time and what we may call experience to see clearly that the war is not necessary, that there is nothing to defend and that love is the answer. And so, filled with glory and honor and hopes of serving the one infinite Creator, those of positive polarity go forth to do battle for the light.

Gradually, as fourth density progresses for each of those in the fight, there

comes a time of epiphany when it is seen that the war is unnecessary. And finally that entity lays down his sword and moves ahead rejoicing.

In your life too and in every seeker's life there shall indeed come many forks in the road, many chances to make ethical choices. Receive them as gifts and enter into such choices with a full heart and a request for guidance and we believe that you will find yourself completely equal to remaining in your integrity and progressing along the path of service to others.

May we ask if there is a follow-up to this query? We are those of Q'uo.

(Long pause.)

We are those of Q'uo, and again we perceive from the silence that there is no follow-up to this query. May we ask if there is another question at this time? We are those of Q'uo.

J: G asks about the word "darkness" as it is applied to those of the service-to-self path. It's also used when speaking of the unknown. What's the difference between the darkness of service to self and the darkness of the unknown?

We are those of Q'uo, and are aware of your query, my brother. It is an interesting question and a play with words at the same time to think about the darkness of the unknown and the darkness of negative polarity. Indeed, there is a bias within the general run of entities that would place a negative connotation on the unknown. For that which is not known can easily be feared.

However, the entire spectrum of the spiritual journey takes place in darkness and in the light of the moon. Consequently, all that shall be good as well as all that shall be evil, according to your definitions of good and evil, alike are present in the darkness. This darkness is not a positive condition but rather an absence of light. The unknown seems dark because it is as yet unlit by familiarity, whereas negativity and evil seem dark because they express the utter refusal to let light shine.

The negative mindset is one which is shuttered against the light. For the light cannot be controlled. It is only in the absence of light that control may be had. And so when darkness, in the sense of evil, occurs, it is a darkness of the deliberate shutting out of those things which do not conform to the desired situation or outcome. That chosen darkness, when there is no need for darkness, is different from the darkness of the unknown in that there is a positive choice being made to shut out the light of compassion, inclusivity, and the radiance of love from the self to others. And so that which is dark because it is service-to-self is dark by choice.

However, simply because a choice has been made to deny the light, that does not mean the light does not exist. Consequently, the service-to-self path is a path steeped in illusion and lies. For it is only by denying the truth of light that darkness can prevail. In the end, darkness never prevails. For it cannot put out

the light, as the light can and does at last illumine every corner of existence. The eventual ascendancy of light is inevitable.

The service-to-self path is delaying the inevitable moment where light is embraced, whereas the service-to-others polarity is cooperating with that moment and accelerating the pace towards it.

We are those of Q'uo, and would ask if there is one final query before we leave this instrument.

D: Yes, I have one quick question about love/light. When a being sends love/light to another being, is love/light sent only through the hands or can it be sent by concentrating on a being and willing it?

We are those of Q'uo, and are aware of your query, my brother. In actuality, the sending of love by an act of will is far more common than the sending of love through the hands, which takes place only when a healer is working upon another entity. Both are perfectly possible and equally efficacious.

However, we would comment on your use of the word "will," for it is not necessary to be overly concerned or to will or to project or push the sending of love/light from you to another person. In actuality you do not have to do anything. You simply have to set your intention, offer your prayer, and then move out of the way. For love/light is not flowing from you, or at least it shall not be for very long. You shall exhaust your human supply quickly.

Rather, whether it is from your being or through your hands, the love/light moves through you, not from you, coming from the one infinite Creator. It is for this reason that there is never any concern when love/light is offered, because it is the Creator's light, and it is not an invasive or pushy light. It goes where the need is. And if the entity to whom you are sending light does not wish it, then it shall gently surround that entity but not enter its auric field. For free will is infinitely respected by the Creator's light.

May we answer you further, my brother?

D: That's great, thank you.

We thank you, my brother. We find that the energy wanes in this circle and regretfully it is time for us to take our leave of you who sit in this circle of working this evening. We thank you for the beauty of your beings and your courage in seeking the truth. We thank you for digging deeply and thinking carefully. We thank you for the love that you have for the truth, for each other, and for the Creator.

And we would offer you every support and encouragement as you go about your daily lives, seeking to transform a seemingly dull and placid existence into the great adventure it truly is when it is seen from the standpoint of the spiritual seeker who is using this mazed and mysterious veiled illusion of physical life to

become a more authentic, a truer, a more genuine person who knows himself ever more well and who is ever abler to serve the one infinite Creator as he so wishes.

At any point that you may wish for us to share your meditation, you have only to call upon us and we shall be with you, offering a carrier wave that helps to stabilize your own meditative vibrations. Simply ask for us mentally and we shall be with you, not to speak but only to love you and support your seeking.

Thank you again for the opportunity to share our humble thoughts with you. We are those known to you as the principle of Q'uo. We leave you, as we found you, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

[1] The quote from which G formed this question is found on p. 209 of Ken Wilber's book, *A Brief History of Everything*. It reads, "And so the typical structure of experience is like a punch in the face. The ordinary self is the battered self—it is utterly battered by the universe 'out there.' The ordinary self is a series of bruises, of scars, the result of these two hands of experience smashing together. The bruising is called 'dukha,' suffering. As Krishnamurti used to say, in that gap between the subject and the object lies the entire misery of humankind."

Special Meditation

January 27, 2009

Question from D: *(Read by Jim.)* “I’ve been exploring dream and sleep yoga to accelerate my spiritual development. The idea of dream yoga is to be very lucid and aware within dreams. The idea of sleep yoga is the maintaining of conscious awareness throughout the night, never falling into a deep, unconscious sleep. Although I’ve only just started and I’m not very good at it yet, it has yielded good progress, primarily as a result of my regular middle-of-the-night meditations. What techniques can I apply to facilitate this practice?”

(Carla channeling)

We are those known to you as the principle of Q’uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is our privilege and our pleasure to be with those present and those in the extended group on the telephone.

We are grateful to have been called to your circle of seeking and we thank you for putting aside the time to seek the truth and to lay all else aside. Time is a very precious coin in your realm and we greatly appreciate the effort involved.

We are happy to speak to your question, my brother, but first, as always, we would pause to request a favor. We would ask that each who hears or reads these words place between these words and your thinking processes the powers of your discrimination. For we cannot hit the mark each and every time. Therefore, please take those thoughts that seem good and true to you and work with them, laying all others aside without a second thought. In this way we may speak without being concerned that because of overzealousness at following our words, you miss the direction of your own spiritual process. We thank you for this consideration.

My brother, you have embarked upon a fascinating and fruitful journey in examining your dreams and working with them in a very present and attentive manner. It is, of course, most helpful to attend to the spiritually fertile time of the night at approximately 3:30 in the morning, when the energies of the night are focused at their best. To move into meditation at that time creates an energy that is excellent in terms of creating for you a resting place of the spirit from which you may venture forth.

It also connects you with those entities of the inner planes who have observed the same time of meditation and prayer, as well as linking you with all of those in this present experience which are observing that time of meditation. That is an excellent beginning.

One’s dreams are communications from those places within your consciousness which have been impressed from above—that is to say, in the daylight mind—by those things that have occurred during your day, and from below, that is to say—

in the archetypal mind—by those energies, some cyclical and some anti-periodic but not random, so that they move into your preconscious state.

This mixture is always an interesting one and a great deal of work is done during the so-called dream state. To become a part of that process in a conscious manner is a work requiring the setting of a firm intention and then the willingness to undergo a good bit of repetition as you attempt to become conscious within the dream state without waking yourself up.

There are two fairly mechanical details which may aid in your attempts to become conscious within dreaming or, as this instrument would say, to become a lucid dreamer. The first is to become aware that you are asleep and dreaming and then, without disturbing your dream, to move your hand, your head, or your eye, within the dream, so that the entity that you are within the dream is connected to your will.

This is a delicate matter, for you do not wish to disturb the tenor of the story that is unfolding within your dream. You wish in no way to alter the dream, but only to become aware within the dream and to have control over your body as it appears within the dream. Needless to say, much rehearsal is usually required before this process goes smoothly.

The second practice that shall aid you in your lucid dreaming is a matter of recordkeeping. Assuming that you not only wish to be aware within your dream, but that you also wish to work with the material gathered within the dream at a later time, it is helpful to move, with as little fuss and ado as possible, to the writing instrument and the paper or to the computer.

In either case, the idea is to record the experience that you have just had, not editing or choosing what to write but writing all that you can remember. Once you become used to this discipline you shall find that this can be a time-consuming process. Nevertheless, it is a helpful one.

May we ask if there is a follow-up to this query? We are those of Q'uo.

Jim: D says: "On a few occasions I have had an experience during meditation that I call 'crossing the threshold.' There's a distinct transition sensation. My breathing slows down considerably and my mind is very still. From this state I seem to be able to predict events that happen the next day with great accuracy. Am I in time/space? And how can I increase the frequency of this experience of 'crossing the threshold'?"

We are those of Q'uo, and are aware of your query, my brother. We would estimate that you have, indeed, moved through the gateway to intelligent infinity when you are in this particular state. You have successfully cleared your chakra body so that you may seek the truth from those essences and intelligences which dwell in the time/space portion of this present density. We may say, my brother, that it is an achievement which is relatively rare among your people to be able to move through the gateway and then to reside in, shall we say, the "borderland,"

so that you are not bringing back through the gateway the information having to do with healing or teaching, but are simply resting beyond the threshold and across the quantum boundary from space/time to metaphysical time/space.

It is an interesting turn of mind, if you will, to find a seeker who is not greedy for detail, but has the ability to rest in essence, for it is in this state, shall we say, within the candle-flame shape just beyond the gateway, where it is possible to glimpse the possibility/probability vortices, which you are indeed doing as you pick up details of likely occurrences in the near future.

In order to create a more dependable or frequent experience of this kind there are a couple of things which you may do. The first is to create a settled intention to reach this state of vibration and to remain there for a period of time/space-space/time. We say it that way because you are bridging to different kinds of time with your bodies, both your physical body and your energy body.

We would encourage you to be aware, however, that it is well to be disciplined concerning the length of space/time-time which you spend in this place just beyond the threshold. For it is somewhat of a strain or source of tension for the physical body to be experiencing time/space in its flow.

The other range of resources which are open to you in the matter of duplicating this experience is that range of preparation which you may find it necessary to do in order to leave every care and concern behind. This instrument calls this process "tuning." She is always careful to tune her physical vehicle and her energy vehicle to its highest and best state before a channeling session such as this one. She thinks of it as tuning to the highest and best "station" she can pick up on her "radio."

In your case, however, you are not seeking a voice or a contact. You are seeking pure beingness. Therefore, it is well to tune yourself off of all stations and into the quiet between signals. Intellectually speaking, you cannot cause this to occur. However, when you set your intention to do this particular work of arriving at this particular state of consciousness, that within you which is far wiser than your conscious being grasps your intention and is able to use your tuned vehicle so that it will be placed as you wish it, between the sources of incoming voices.

We particularly encourage you not to attempt to reason out this process. Were you to have a long, long life and were you able to approach this spiritual seeking as though it were a scholarly discipline, you might well be able to create a rationale so that the seeking of this state of consciousness would be easier to discuss in an intellectual manner.

However, since you require the pure experience and not the network of words surrounding such experience, we would recommend that you move along lines of felt and resonant insight rather than reasoning out the ways and means of achieving the repetition of this state. Let your focus be upon preparing for the experience by clearing the chakras from the lowest to the highest and then

relaxing entirely into the tabernacle of your open heart.

One final recommendation would be to close such an experience by immersing yourself in water and there allowing the water to become magnetized with love, that love that flows into you at all time in infinite amounts. This shall restore the balance of your physical vehicle, given that there has been a dislocation because of your pursuing this particular work.

May we ask, my brother, if there is a follow-up to this query? We are those of Q'uo.

Jim: The follow-up question is, D has had a couple of experiences lately where he's felt a great deal of bliss and peace and he's wondering if getting the heart chakra open is integral in having a repetition of that experience?

We are those of Q'uo, and are aware of your query, my brother. It is quite so that the complete opening of the chakra body, so that full power is moving through the lower chakras and into the heart chakra, is essential for this work. There would not be any movement through the gateway to intelligent infinity in the absence of this completely open heart chakra. Thus it is that we recommend a careful and thorough clearing of each and every issue of the day that may dog at your heels and pull you away from a completely open heart.

May we answer you further, my brother? We are those of Q'uo.

Jim: The third question is: "It's my understanding that I've incarnated within many systems. It's logical I've taken both positive and negative paths before. In fact, one of the most realistic past-life dreams I've ever had was one as a lizard person, and he was a pretty nasty fellow, at least from a human's perspective. Is one's shadow self composed of these negative incarnations? Can you effectively get a negative greeting from aspects of yourself?"

We are those of Q'uo, and are aware of your queries, my brother. Our response must be divided into no and yes. It is not so that the shadow side of an entity within an incarnation is made up of the previous negative incarnations, so called, of your soul stream. Rather, the shadow self is made up of those parts of the circle of beingness which you have been so far unwilling to examine closely [within this incarnation.]

This is understandable, my brother. A service-to-others polarized seeker has no wish to examine his rapist, his murderer, his abuser, or his manipulator. He would prefer to emphasize those parts of his 360 degrees of self of which he approves.

There is a significant point to be made here, that being that it is only sophisticatedly possible to separate the dark side of self from the light side of self. The goal of the progress through an incarnation is to lessen distortion and increase balance. Consequently, it is hoped that in the course of a lifetime of catalyst and the observation of his responses, the seeker shall have the opportunity to examine

many of the shadow portions of self, so that those portions of self may be respected, honored and redeemed to a useful and integrated portion of the self within the daylight. Flood a murderer with light and you discover tenaciousness, grit and patience. The shadow side of self will stand ready to be your ally if you can love it, accept it, and ask it for its help.

The incarnations which you have experienced besides this one certainly matter. Especially do they matter when you have carried adhering karma from one experience to another. And there are times when it is helpful to become aware of some detail of this karma that adheres.

However, my brother, in the main we would recommend that you focus upon this life, this experience, this incarnation. Our reason is that you carefully selected the gifts, limitations and relationships that make up the intricate welter of detail and pattern within this present life experience.

In no wise can you consider the self [you are] in incarnation as the self as it experiences itself outside of incarnation. It is as if you left a home with many rooms and many possessions and you packed a bag for a trip. You could carry just so much and no more. No matter how carefully you packed to come into this incarnational experience, you could in no way carry even ten percent of what you would wish to bring if you were moving house.

Thusly, be content with examining the contents of your suitcase, for they are plentiful enough to give you matter upon which to work for an entire incarnation, we assure you. You cannot help packing the mystery of your essential being. Therefore, there is always an infinity of considerations which you may choose to ponder as you observe yourself and get to know yourself ever better.

On the other hand, the “yes” has to do with the fact that you do indeed deal with the essential self as you experience the shadow and the light of self. Therefore, you are perfectly capable of being the source of psychic greeting within your own experience. In point of fact, it is very often the correct solution to the question of what source it is that has created a psychic greeting. When the shadow side of self is ignored and feels abandoned, it is perfectly capable of making itself known as if it were other than you and over against you.

The solution to such experiences, then, is to sit with that shadow side that has seemingly attacked you and offer it your unqualified and absolute love.

May we ask if there is a follow-up to this query? We are those of Q'uo.

Jim: The fourth question is: “I had a dream experience which changed my view on the ego/personality. In the dream I experienced a feeling of complete oneness with every other human on Earth. Upon return I felt that the ego/personality is, in fact, more a piece of Earth consciousness than it is of the essence/soul. The ego/personality is every bit as much a part of Gaia/Earth as the minerals that make up your nails and the oxygen in your blood. An incarnation is really a joint experience between the Gaia consciousness and the external consciousness,

and it is this ego/personality with which most everyone completely identifies, but this isn't what survives death in the same sense that the essence does. What is valid and invalid about this perception?"

We are those of Q'uo, and are aware of your query, or should we say "considerations," my brother.

The correct assumptions are so neatly plaited up with the misperceptions included in your sentences that we shall probably not be able completely to untangle them. However, my brother, we shall make a start of doing so and ask your forgiveness for our lacks when we are done.

We would wish, firstly, to compliment the quality of your considerations. What we would say firstly is that you are completely correct in stating that your earthly personality has only tangentially to do with your soul stream. However, it is a firm and sturdy tangent and as "all roads lead to Rome," in the old saying, so all incarnations lead to the soul stream, feed it, fulfill it, and create fascinating issues to ponder when you are between incarnations and ready to create a new learning experience for yourself.

As we said in a response to your previous query, the earthly personality is a much slighter and less interconnected entity than the soul stream itself, which has a size or a power that is impossible even to fathom within incarnation, including ...

(Side one of tape ends.)

(Carla channeling)

... as it does, experiences in each of the densities, not only those that have come before third density but those which, from a linear point of view, come after this present density. Time in time/space is circular, if you will, or spherical, with all experiences of whatever space/time moving in radii towards the center of self.

What would you do with such an awareness within this school of souls which you know as Earth, my brother? It is not useful to you. Therefore, that which you experience as yourself may be taken lightly but trustworthily as the self within incarnation.

However, much as when you arrive home after a trip, you toss the garments you have worn in the laundry and glory in your full closet, and much as you reacquaint yourself with all of the things that you so missed upon your journey, so you shall, upon entering larger life, enjoy and appreciate that sense of self that shall be yours when you once more come into awareness of your soul stream.

You are also correct in positing that there is, within the very energy of your body and not simply the body itself, its blood and bones, an essence of Gaia, an essence of Earth, for just as Gaia has given you the water and the chemicals to form a physical body, just so has the energy that comes infinitely from the one

infinite Creator moved first to the very center of the womb of the Earth and only thence into your energy body.

Thusly, you are through and through, physically and energetically, a creature of Earth, and as such, my brother, you are part of the dance of all that is upon the Earth and in the air and in the waters beneath the Earth.

To ground yourself in this awareness, it is well to spend time in the wild places so that you may give your system time to decompress from the hurly-burly of urban life and move once again into heightened awareness of the rhythms of the natural world.

Perhaps from this discussion, my brother, you may infer those parts of your considerations which would not be as accurate from our point of view as those items which we have mentioned.

May we ask, my brother, if there is at this time a follow-up?

Jim: The fifth question is: "I had a dream that explained that I was a part of one of the original "teams" that adapted human DNA to life on Earth. As a result, I'm karmically obligated to experience directly the programming choices made. So, my incarnations are more spread apart over linear time, but I will keep coming back during certain time periods throughout this experiment.

Would it be possible to validate or invalidate, this as well as discussing anything else you deem helpful about my origins?"

We are those of Q'uo. My brother, were we to respond to this query in any of several ways, we run the risk of interfering with your free will. This is a matter that is a key you are presently attempting to fit into a lock. We encourage your seeking and encourage your consideration of this.

We may say, however, that you are of the Creator; that you are a creature made of the one great original Thought. All that has occurred concerns you and all that shall occur concerns you as well.

It is easy and even appropriate to play many roles in your mind and to see how these roles make you feel. However, is there truth in this or that story? This instrument would say that everyone is a legend in his own mind. What story resonates to you? What is true identity and whence does it come?

May we ask if there is a final query at this time? We are those of Q'uo.

Jim: That last question is: "I've had two experiences in which I felt as though I was connected completely to something much deeper, possibly my higher self. Each experience was brief and happened as I was waking up. My access to information seemed massive and instantaneous. It was a feeling of complete knowing and confidence. For that brief time I was something else entirely. Is there anything you can offer me in terms of spiritual principles to help me better

understand this experience?”

We are those of Q'uo, and are aware of your query, my brother. It is said in your *Holy Bible* that “In my father’s house are many mansions.” [1] Each mansion is a state of consciousness, a rate of vibration or a nexus of rates of vibration in harmonic relationship. Several states of mind have been described by you during this session. What they have in common is access through the gateway to intelligent infinity. Each state, however, has a distinct environment and nature which you have noticed. This state of which you speak now could be described as “being in the light.”

Indeed, when one is in the light of that candle flame of sacred geometry that is just through the gateway, at the tip of that geometric shape there is “being in the light.” It differs from “being the light” by a gradation of vibration but is similar to being the light or experiencing the self as light. In that light is information and when one is in the light, it is patently obvious that all is well. It is clear beyond any telling that the plan of the infinite Creator is working perfectly and that all is as it should be and must be. It is indeed a rest for the weary seeker in third density to experience this fullness of light.

The theme of your queries, my brother, has to do, we feel, with becoming more and more aware of the various environments beyond the gateway of intelligent infinity. It is as though you were a wayfarer but not a tourist. [You are] one who seeks experience in states of mind, but is not greedy about bringing back treasure except in terms of pure experience. We find this to be a fruitful, useful and somewhat efficient path for one who seeks to lessen distortion within his own basic soul-stream self. We wish you every blessing and good fortune as you pursue your seeking for the love and light and the truth.

At any time that you should wish to have your meditation strengthened or lessen distraction in your contemplations, you are always welcome to request our presence mentally, in which case we shall enter into your vibratory nexus with a carrier wave that is a stabilizing vibration, not adding to or subtracting from your own vibrations but simply acting as a battery to stabilize varying surges of energy. It is our pleasure to offer this service to those who would wish it.

Also, my brother, always remember that the voices of your guidance need only be asked in order to converse with you. And if you should wish to form a conversation at the intellectual, conscious level with your guidance it is entirely possible for you to sit at the computer or take pencil and paper in hand, write down your questions, and immediately write down the next thought that enters into your mind. In this way also you may deepen your understanding of yourself, who you are, and why you are here.

May we thank the one known as D for this opportunity to share our thoughts, humble as they are. May we thank the one known as D, the one known as Jim, and this instrument for creating this working and calling us to it. It has been our privilege and our pleasure to enjoy sharing your combined vibrations and

dwelling with the sacred circle of seeking that you have created by your intention. Your beauty and your courage move us. We are known to you as the principle of Q'uo. We leave you, as we found you, in the love and in the light of the one infinite Creator. Adonai. Adonai vasu borragus.

[1] *Holy Bible*, John 14:2, " In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Special Meditation

February 3, 2009

T: I'm sure you are aware of all the many questions that I've brought to you in my many meditations over the last few months. I have some questions here that we have been discussing today and I know you are aware of the many thoughts that I have had and the questions I've had during that time.

I have come to the point in my life where I want to know what the heart of my life's meaning is, what my main purpose is. I have many questions and I will ask them separately, but as I ask my questions please know that I hope your answers will point back to the center of my life and its purpose so that I can integrate my vision of my life into one integrated web of meaning.

Question #1: As you are probably aware, there are many people in my life whose names have something to do with a meadow, whether it be "meadowland," "of the meadow," "west meadow" and so forth. When I took these questions that this brought up to me into meditation, twice it was said in my mind, "Be the meadow. Be the meadow." Please comment on this statement and the spiritual principles involved.

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. We thank the one known as T for creating this circle of seeking. We are happy to speak concerning the purpose at the heart of his incarnation.

As always, we would ask all of those who listen to or read these words to use their discrimination in prioritizing those things which we would offer. If our thoughts have resonance to you, by all means use them. If they do not, please let them go. In this way we may feel fairly sure that we are not infringing upon your free will in any way as we speak. We thank you for this consideration.

My brother, we shall indeed attempt in all things that we say to keep in mind that you are seeking the heart and not the periphery, the essence and not the details. Indeed this may well shape our responses to a degree and we thank you for this direction.

There are certainly many ways to look at what the heart of one's existence is. One might ask what the overriding principle of a life is, or what the most beloved thing is, or what the thing most desired is. And yet it is always to be remembered that a life is lived in the present moment in order to be lived well. The center of that present moment is always love.

A guiding key question for one who seeks the heart of existence is, "Where is the love in this moment?" As it applies to your first query, that question has to do with the nature of your incarnation.

Now, each incarnation upon third-density Earth shall be, at its heart, focused upon being, as opposed to doing. That is not simply true of you, my brother, but it is true of all who draw breath upon planet Earth. The actions of a life certainly speak, in terms of articulating the inner nature of a person. It is said in the *Bible*, “By their fruits, ye shall know them.” [1] To a degree, this is true. And yet the spirit in which these things are done is an ineffable and intangible and yet a very important part of all actions, creating the essence of that action.

The direction which you received, “Be the meadow,” speaks to a certain kind of attitude about life and about your place in that life. In the discussion which preceded this meditation, my brother, several times you said to this instrument that you had done many things and yet were not sure what your main purpose really was. With the phrase, “Be the meadow,” the doors open into a certain way of looking at the web of life and love that is your incarnation.

This instrument is aware of a system of teaching by the one known as Rudolph called bio-dynamics. [2] It is a philosophical system which has practical applications in the field of agriculture. Farming bio-dynamically means seeing all of the farm as a universe, of which the farmer is an integral part. This theory envisions such a farm as a little universe, unique unto itself. It has its own grasses and herbs, its own fruit trees and other crops. And the animals upon the farm are moved from one pasture to another, spreading the seeds of the herbs and the grasses, so that in a very short number of years that farm is distinctive in its plants and its animals. And because the animals and the crops are rotated, the biota becomes richer and richer. Products from the animals together with the farmer’s envisioning and various processes create manures that are specific to this particular little creation, so that the land is always being enriched, always developed to be fuller of life, always more able to receive the sunshine and the rain.

The one known as Rudolph always saw all of nature and all of humankind as one, so that it was not the humans doing things to the Earth according to his will, but the farmer as an agent of the Creator, making beautiful and fruitful that of which he was a part. In this context, “be the meadow,” is a suggestion to become a unified and harmonious part of your environment. It is a call to incarnate fully into the Earth, both physically—literally—and non-physically—descriptively. Literally, it is well for you as an entity to work with the land, whether or not it seems to produce an increase, simply because moving into nature, becoming intimate with it, its moods, its feelings, its sensitivities, its desires, the desires of the nature spirits, and so forth is very healing and very empowering.

Again, this is not simply true of you but true of anyone who wishes to integrate many aspects of his life. Wild nature is a master orchestrator and there are many lessons to be learned from the one who wishes to “be the meadow.” It is a directive to be responsible for your universe and to know that what is real is not what is given to you; rather, it is what you create.

Therefore, let your mind be calm and peaceful as you go about daily life, not

seeking so much, to pin down meaning but seeking, instead, to be or embody or experience meaning as it flows through you. Be confident that you are, indeed, capable of becoming more and more aware of the web of love and light of which you are a part, not only with the people in your life or the ideas within your mind, but with the elements of the Earth itself, the rains, the sunshine, the seasons, and all [elements] that go into the very complex and yet perfectly harmonized environment that is the meadow.

The life of one who has worked hard, [and has] had a job to pay the bills for his family, as have you, is full of actions, heavy, seemingly small actions. You have been one who has carried the mail. You have been one that bought the groceries and worked with the family in various ways, putting children to bed, washing dishes, supporting your wife. A million trips to a million shops, a million chores and many, many thousands of days all blend into a web of life that is characterized not by any single chore, any single day on the job, any single bit of work with a relationship where there was a falling away from unity and then a restoration of unity, but rather the web created by many loving actions over a long period of time.

It is well to realize that as one hopes to live, as one intends to live, as one envisions living, one's setting of intention creates a far different and fuller picture than can be seen if one simply looks at the actions of a life. As we said before, it is the attitude of love which you bring to a job, a chore, or a relationship that illuminates that relationship, that job, or that chore. And from the standpoint of spirit, it is the love in that intention that is at the heart of your action, rather than the action itself.

We realize that there is a great desire to do something in the outer world that has an obvious meaning such as teaching, building, channeling or healing would. And we appreciate your desire to be helpful in the world. Because it is so greatly a part of your present process to determine those outer actions we cannot speak, not in a direct way. However, we can encourage you in your every effort and assure you that you can make no mistakes, no matter what you decide at any given time.

However, we would say that the heart of your purpose here, in terms of what you hoped to do with this time for yourself, is to become more comfortable with the "being" aspect of your existence upon planet Earth.

The being that you are is a combination of spirit and the physical. They are intertwined within you so that you are one mind/body/spirit complex, all together, not separated. Consequently, from the standpoint of spirit within flesh, the central service to others of any life will always be the way you have allowed your energies to open, so that you may be an instrument for the love and the light of the one infinite Creator. This instrument sometimes calls this process "becoming transparent to the light."

The net result of one who is more and more comfortable with being who he is is

that whatever the personality is, it is open to the light so that the light can shine through him and out into the world. This radiance of being shall always be each entity's main purpose.

May we ask if there is a follow-up to this query, my brother? We are those of Q'uo.

T: Not on that. Thank you.

We thank you, my brother. May we ask if there is another query at this time? We are those of Q'uo.

T: Yes. Question #2: I have conversed much with God and have asked specifically for the Holy Spirit to speak through me in my early teaching days. But in 1999, I once heard a voice, not even in meditation. It was at a point of confusion in my life. And that voice, very loudly in my head, spoke the name, Edgar Cayce. Part of this question is, can you tell me who that voice was that spoke that name? And also, there is a psychic that has said that Lao Tzu is my guide in this incarnation and that I have two angels, one named Leland and one named Crystal. Can you tell me, secondly then, is Lao Tzu my guide in this incarnation? And are my two angels Leland and Crystal? And how did they come to be with me? And what is the meaning of the vibrations of those names? And if you cannot answer that, or along with that, can you please talk to me about guidance in general?

We are those of Q'uo, and are aware of your query, my brother. We find that we can confirm only that your key main aspects of guidance have the vibratory energy which is contained within the names which you have given.

The nature of guidance in general is that you have contact with yourself, at a far-advanced stage of your development. The higher self is your gift to yourself from mid-sixth density. At this point, that soul that you are has reached the level of consciousness at which it is perceived that there are no more things to desire except to rejoin the one infinite Creator.

At that juncture, the entity that is you creates of itself a form which is quite marvelously intricate and complex. It contains all that the higher self knows about itself. That thought form is given as a gift to the developing self within early third density. The full higher-self entity is immense, full of the nature that is uniquely you. As it filters down into your consciousness, it is quite common that there be three aspects that are central: the male aspect, the female aspect and a non-sexually-oriented aspect which might be described as a mentor or companion.

The female and male aspects do not refer to sexuality in a physical sense. They refer to the sacredly feminine and the sacredly masculine energies of the density of which you are a part, which is polarized. Consequently, the female aspect of your spirit shall be those parts of nature such as beauty, fertility and so forth, whereas the male aspect shall contain the traditionally masculine aspects such as the ambition and reaching, productivity, aggression and so forth.

In addition to these male, female and androgynous aspects of guidance, it is quite common for one who is seeking as consciously and as persistently as you, my brother, to accrue about himself any number of angels and presences that are attracted to you by your seeking, your serving, and the desires of your heart.

To work with such a suggestion as that your guide is Lao Tzu, it is well to do what this instrument is aware that you are doing. That is, to become familiar with the work of this entity which has been left to the world of literature and philosophy. Soak up and marinate the self in those writings of the one known as Lao Tzu that resonate to you and then, when this has been done, release the specific words from their stricture and instead retain the attitude implicit in this entity's writings. For it is always well to move beyond the details of words and phrases that have been translated from one language and one culture to another.

But no matter how substantial the displacement, there is that within the philosophy that speaks of a certain basic attitude towards living and that is how to move from the question of, "Is a certain entity my guide?" to practicing as if this entity were your guide and then seeing what gifts such an examination has brought you.

Were this psychic to be incorrect, it would become obvious because you would not resonate to this entity's written work.

We are those of Q'uo, and would ask if there is a follow-up to this query, my brother?

T: The only quick follow-up I have would be, would I be correct in assuming, then, that the voice I heard in 1999 that spoke, "Edgar Cayce," was my higher self?

We are those of Q'uo, and are aware of your query, my brother. We can confirm to you that that voice was, indeed, your higher self.

May we ask if there is a further query, my brother? We are those of Q'uo.

T: Yes. I have two questions that might be a little involved so [before I ask those,] I would like to move to two possibly quickly answered questions, if I might. That would be question #5 which would be, I seem to be running into numbers, as was mentioned in earlier conversations, of roads that are leading to special places in my life. They seem to be adding up to eleven. And there are some synchronicities that happen. I have to know what this particular synchronicity would tell me about the center or heart of my life and its purpose.

We are those of Q'uo, and are aware of your query, my brother. The number eleven, as this instrument has told you earlier this evening, is what this instrument calls a "master number." [3]

What is a master, my brother? Why would a man who does not claim to be any sort of master see the number eleven a good deal? We would say to you that a

master is not a master because of external signs or achievements. One might rather think of mastery as the level at which a student becomes a teacher. One might think of it as a level at which, no matter how interesting the studies, there is the achievement of studies already accomplished which have graduated the student from classes to what might be considered an ongoing dissertation.

Just as in school there is a point at which the academy awards a degree, in a life there is a point at which the classes have added up to sufficient information to create a shift in the center of gravity of the student so that, although he may continue learning his whole life, for there is always more to learn, there is a fundamental freedom from studying and a realization that he is as capable of teaching as he is of learning.

This is a huge step in a person's life and yet for some entities it is to this level that the incarnation calls him. We may say, my brother, that you are one of those people. You are not a professional student. You did not intend, in your life, simply to take course after course after course. You intended in your life to consolidate, simplify, integrate and become the master of all of the many, many things that you have learned.

To this incarnational goal, you have been called for a long time. At an earlier point in your life, my brother, you came very close to finding comfort at this level, yet your vision began to be too narrow to satisfy you. Consequently, you entered another long series of learnings and you have, once again, come to the point where you can, if you choose, begin to release yourself from the need to learn further and allow yourself to begin that master work, that life dissertation, where the work is integrating and simplifying those many learnings that have created a web of thought, intention and desire within your life.

Looking towards the question of central purpose, the question of the heart of the incarnation, we would say that this comes close to expressing one of your incarnational themes and that is that theme of integrating, simplifying and becoming the master of your particular brand of being yourself, so that you are comfortable within your own skin.

Of course you shall continue to learn. Of course you shall continue to have new things to integrate into your basic understanding of life, of who you are and why you are here. But your hope for yourself, and that which is at the center of your vision of yourself before you came into incarnation was that you should become so comfortable with who you are that you would be able to let that beingness shine without apology or reservation, knowing that you are completely adequate to carry the love and the light of the one infinite Creator.

May we ask if there is a follow-up to this query, my brother? We are those of Q'uo.

T: There will be no follow-up to that particular question.

We are those of Q'uo. May we ask if there is another query, my brother?

T: One other short question, if I might, please. It is stated in the *Bible* that Jesus is a priest after the order of Melchizedek. This leads me to believe that possibly Melchizedek would be a social memory complex and that Jesus was a part of that social memory complex. Is this a correct assumption?

We are those of Q'uo, my brother, and are aware of your query. To the best of our knowledge, my brother, the one known as Jesus was not a member of a social memory complex called Melchizedek. The desire of that entity who called him such a priest was to establish him as the figure in the Old Testament that was prophesied to be the Messiah. The intention of the one creating this statement was not spiritual but in a sense, political.

That Jesus was a member of a social memory complex before incarnating upon planet Earth's third density is so.

(Side one of tape ends.)

(Carla channeling)

May we ask, is there another query at this time, my brother? We are those of Q'uo.

T: Yes, I have two more but [it is hard] for me to determine which one would really be the most important because they are both very important to me. So I will just start with this one.

I do wish to be an instrument, a vocal channel. I feel like, for some reason, that has been part of my past and I've been drawn to this talent. But I seem to be having some difficulty in opening up to this. Can you look into me in any way and tell me what it is that I may be lacking or in some way blocking [that keeps me from] being able to move forward with this process a little more quickly and a little bit better?

We are those of Q'uo, and are aware of your query, my brother. That which stops the tongue of one who translates can be as simple as the fear of being wrong. This fear pulls the openness of the energy body into a narrower and narrower configuration, thereby limiting the amount of energy available for work. Therefore, be fearless, my brother.

That which may also stop the tongue of the translator of concepts is the feeling that the effort shall not prosper because of limitations within the intellect or vocabulary of the channel. And in this wise we would say, my brother, that it is not the intellect that powers channeling, nor is it the vocabulary that necessarily limits what can be said. Much more is given through the channel than words. Consequently, my brother, in addition to being fearless, let your words come as they will, not attempting to speak as others do but only attempting to translate that which you receive, any way that you can. Focus, rather, on allowing the energy that you are receiving to come through your voice. Let the love, the caring, the compassion, the sweetness, and the light that has come into you with

that concept move through you and out into your speech. The less you worry about vocabulary, grammar and diction the more comfortable you will feel and the more light your voice shall be able to carry.

Most of all, give yourself to the moment. If nothing comes, do not worry. Nothing came. If something comes, move it forward, bring it through and let it go.

There is more of an art than a science to any translation. And certainly, receiving a voice from spirit requires of you much more in the way of creating of yourself a very specific kind of channel and then asking for a very specific kind of source that can move through your channel than it does with the specific words and so forth of a channeling.

Again, it is not the outer details that create a good channel, but a fearless approach that is honest and full of integrity that places much more value on doing an honest job than on creating beautiful prose. Let the source speak with the heart that you feel within you as you receive the words. And we feel, my brother, that you shall do well.

Most often, when entities struggle with the channeling, there are concerns about the self that multiply like fireflies at dark and light up the mind with this or that concern, so that the mind is not quiet and confident. It is that confident, quiet, fearless attitude of service without question that creates the good channel.

We are those of Q'uo, and are aware that this instrument has energy for one final query and that you would prefer to ask that final query rather than follow up on this one. May we ask if that is correct, my brother? We are those of Q'uo.

T: Yes. That is correct.

We are those of Q'uo. In that case, by brother, please proceed with your query. We are those of Q'uo.

T: Thank you, Q'uo. I am concerned many times in the decisions that I make as to whether or not I am truly working from the standpoint of what is best for the person that is asking for assistance, of whether I am really thinking in the spirit as to what would be best for them in a given situation, as opposed to having the ego or the flesh-mind take over merely because I just don't want to do it or I have judgments against them.

So my question is, how can I readily tell, looking within myself, what is the basis for my decision, whether it is really of service to others or of service to self, being either a spiritually-minded decision or a fleshly or ego-minded decision?

We are those of Q'uo, and are aware of your query, my brother. We offer you a simple thought to answer a complex question. For there are, indeed, many, many times where the life experience of a loving person creates settled opinions about the nature of life, the nature of learning and the nature of spiritual maturity. To use less than your full life experience and your full burden of gathered wisdom is

to be less than true to your basic self, that self which you have worked so very hard through life to create as lovingly and as wisely as you can.

Oftentimes the higher wisdom, the higher love, translates in physical terms to that which may seem judgmental, that which may seem less than fully giving. And yet we would confirm to you, my brother, that in making use of all that insight that you have gained, all that attitude that is so hard won in you, you are doing the best service you can for another.

A way to see into your own polarity is to move away from the situation, physically, and sit in quiet solitude and then feel and sense the resonance of your choice. Do you feel radiant as you think about this choice? Do you sense your guidance and encouragement?

If, in this quiet, you still cannot come to a resonant sense of this polarity, we might suggest that you ask your guidance for help. For truly is it written, "Ask and you shall be answered. Knock and the door shall be opened to you. Seek and you shall find." [4] One way to ask is simply to ask yourself, "What would my highest and best self do in this situation?" Almost always, my brother, if you phrase it in that wise, you shall receive an impression immediately. Listen to that impression. If you sense a resonance and a radiance to your decision and, when you ask that question, if you also sense the support of your guidance, we feel that you can rest from your concern.

We agree that there are insidious ways that ego can find to make rationalizations, coming to a decision that is convenient for you. However, we would affirm to you, my brother, that you are capable of discerning beyond such concerns so that you can reach that broader perspective from which the answer is clear.

May we ask if there is a follow-up to this query, my brother? We are those of Q'uo.

T: No. Your answers have been very helpful this evening.

We thank you, my brother. Indeed, we thank you for more than the questions. We thank you for the life that has produced them and the courage and the perseverance that it has taken you to live your life according to principles that you hold dear.

We thank you for taking the time to pursue these queries. We thank you for calling us to conversation with you. We pray that our poor words may offer you resources as you ponder them further.

We thank each of those who sit in this circle of seeking. We thank this instrument. And we thank the one infinite Creator that we have met with such delightful harmony tonight.

We are those known to you as the principle of Q'uo. Adonai. We leave you in the

love and in the light of the one infinite Creator.

[1] *Holy Bible*, Matthew 7:15-20, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

[2] Rudolph Steiner. An excellent link on this subject is www.biodynamics.com/biodynamics.html.

[3] From the web site, www.decoz.com/index.html: "There are 3 double-digit numbers that, while they are rooted in the single-digit numbers, require special emphasis and attention. These are 11, 22, and 33.

"They are called Master numbers because they possess more potential than other numbers. They are highly charged, difficult to handle, and require time, maturity, and great effort to integrate into one's personality.

"The 11 is the most intuitive of all numbers. It represents illumination; a channel to the subconscious; insight without rational thought; and sensitivity, nervous energy, shyness, and impracticality. It is a dreamer. The 11 has all the aspects of the 2, enhanced and charged with charisma, leadership, and inspiration. It is a number with inborn duality, which creates dynamism, inner conflict, and other catalyses with its mere presence. It is a number that, when not focused on some goal beyond itself, can be turned inward to create fears and phobias. The 11 walks the edge between greatness and self-destruction. Its potential for growth, stability, and personal power lies in its acceptance of intuitive understanding, and of spiritual truths. For the 11, such peace is not found so much in logic, but in faith. It is the psychic's number."

[4] *Holy Bible*, Matthew 7:7-11: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Channeling Intensive 4 - Session 1 - Channeling Circle 13

February 6, 2009

(Carla channeling) [1]

We are those known to you as Laitos. Greetings in the love and in the light of the one infinite Creator, in whose service we come to your channeling circle session this morning. We thank you for calling us to your circle of seeking, and are very happy to entertain the queries offered by the one known as G1 from those with whom he is in correspondence.

However, first we would wish as always to request that each who listens to or hears or reads these words use his discrimination, taking those thoughts that are helpful and leaving the rest behind. We do thank you for this consideration, for it enables us to feel sure that we are not infringing upon your free will. This is very important to us.

We would ask now if the one known as G1 has a first query for us. We are those of Laitos.

G1: Yes, Laitos. This question comes from S on behalf of the Bring4th forums. S says, "This is a three-part question that comes from a few people who have come together on Bring4th to form a better understanding on the topic of energy center crystallization. What is a crystallized energy center? How does a crystallized energy center contrast with a center that is not crystallized? And how does an entity form a crystallized energy center?"

(Carla channeling)

We are those of Laitos, and are aware of your query, my brother. The phrase "crystallized energy center" has two separate meanings, which complicates our response, my brother. In one sense, which is not the sense intended within the context of the general life, a crystallized energy center is one which has been set so that it may be stable during a channeling session. This is a specialized usage of the term and we do not believe that it is the meaning intended to be requested by the questioner.

The other meaning of crystallized energy center is that which is part of the long process of the seeker who is attempting to accelerate the pace of his spiritual evolution by means of refining the energies which are experienced by him in daily life.

That is to say that if there is a red-ray sexual feeling, the seeker's hope is gradually to refine that sexual urge, bringing it from the animal level of automatic and instinctual behavior designed only to reproduce the species to an ever more loving, conscious act of interaction with the energies of another. Thusly, as one worked with the red ray, asking for one's sexual energies to be naturally refined in the fire of gathered experience and continued meditation, one would be

creating out of the red-ray center an ever more cleanly articulated energy center.

The hope of the seeker who wishes to advance in spiritual maturity is continually to refine each energy expenditure until each energy center is more and more beautifully articulated. It is this type of crystallization that does not suggest a set energy center but rather suggests that as the seeker lives his life there is gradually a basic crystalline structure to each energy center that is native to it even as the energies flow and vary throughout the daily life.

We would at this time transfer this contact to the one known as S. We are those of Laitos.

(S channeling)

I am Laitos, and am with this instrument. We would add to our remarks that to view the matter from the standpoint of what you might call your physical energy, each energy center is composed of a delicately wrought system of polarities in possible response to experience or catalyst. And through the process of taking in a great many experiences, one learns over time not to sway too far to this or too far to that polarity of response but to hold fast to a balanced point of view, which balance can, over time, be in turn balanced by further balances, in such a way that a builded structure of balanced, crystalline energy is created. In this way, incoming energies can be traduced, as it were, to a higher and more eloquent level, shall we say, over the course of the life experience.

We would at this time pass the contact to the one known as R.

(R channeling)

We are Laitos, and are with this instrument. We are unable ...

(Pause)

(Carla channeling)

We are those of Laitos, and are again with this instrument. We have, as this instrument would say, blown R's mind again. And this is a common experience for the newer channel. Therefore, we shall let him recover from the "rush" feeling and transfer the contact to the one known as G2. We are those of Laitos.

(G2 channeling)

We are those of Laitos, and are now with the instrument known as G2. A crystalline energy center is an energy center which has the ability to magnify the energies, just as a clear quartz crystal that is clean can magnify the energy which passes through it and is sometimes used in the process of healing. The entity that is serving as a channel can learn about this by looking at the magnification of energy as it comes through a crystal. And just as beings who serve as channels for healing energy, for [those] passing along information as channels it is important to have the ability to magnify the energy without distortion. [2]

The cleaner the individual is, the finer the vibration of energy [which] can be channeled. By cleaner we mean that the entity has done inner work that will enable them not to filter the healing energy or the information through personal experiences that are unresolved. So it is important for the individual seeking to be a crystallized healer or crystallized channel to do the work that will enable them to run a finer vibration and also to channel so that the channel is deeper and wider as much as is possible. These words “deeper” and “wider” fail adequately to express the meaning, it is what this channel known as G2 has at her disposal at this point in time to attempt to express that.

So, for instance, if a channel is full of anger about things that have happened in their lives, it makes it difficult to be a crystallized channel. Other negative—we would call it “negative”—emotions that are unresolved can also impact that. There are certain energy exercises or ceremonies that can help one to arrive at the state of crystallization as well as the practice of meditation on a daily basis. We can't say enough about the importance of the practice of meditation in achieving this state of crystallization.

And I now pass to the entity known as T.

(Pause)

(Carla channeling)

We are those of Laitos, and are once again with this channel. We have some difficulty in creating a secure feeling for the one known as T that we are indeed with that instrument. And consequently we shall be working, with both the one known as R and the one known as T, to create more telling signs of our presence. The phenomenon of conditioning, as this instrument calls, it is sometimes quite comforting and we shall be working on a way to let these two channels become aware of our presence by the vibration upon some part of the head, or some other means of moving the throat muscles, or whatever we may find works for each instrument.

At this time we would ask if there is a further query, my brother? We are those of Laitos.

G1: Yes, Laitos. J asked, “What is the nature of addiction to chemical substances, specifically alcohol, tobacco and marijuana, and how can such addictions be overcome?”

(Carla channeling)

We are those of Laitos, and would like to transfer our contact to the one known as L1 that this query may be taken up. We are those of Laitos.

(L1 channeling)

We are Laitos. We add a footnote to the previous question of crystals before

going to the addiction issue. Everything has crystalline structure, but crystals can become rigid or flexible. [For instance,] crystals can come out of a salt solution and go back in. So there can be a flow in changes in crystal structures which give novelty, change, bring new information. And the ability to change the crystalline structure through intention can bring new information, new possibilities.

Addictions are viewed in general, in your society, as something bad to be gotten rid of. However, it can be viewed in a different way. In a sense, an addiction shows a great intent and purpose. One is obsessed with getting or having an experience. This intent shows passion and it shows the ability to focus and to go to great extents. That is a basic element in humans which is underlying the positive aspect or potential.

However, when one focuses and uses that passion in a way that is destructive to self-growth and to the service of others or to the service of self, it has become misdirected.

It was your entity called St. Paul who somewhere says that he would rather be dealing with a nonbeliever who is passionate than somebody who had no passion. [3] The trick then, so to speak, is to recognize why this passion has gotten directed away from service to self or service to others and to redirect that addiction. An example in your society is A.A. which focuses on a higher source and seeks to take that passion to service to others.

I now pass this onto the entity on my left.

(M channeling)

We are Laitos. An addiction to any substance or routine, [is] preceded by a conscious intent, typically to serve either the self or others, depending on the entity's orientation. But somehow the pathway or mechanism this entity initially, consciously acted upon with the intent of service became the focus, instead of the goal at the end of the pathway. In some sense it was—this instrument is not happy with her choice of words—but it's all a slip of consciousness or a mis-orientation of consciousness. And somehow the conscious desire to serve has become automated into the action of the pathway and the goal has been lost, forgotten [or] temporarily forgotten.

So, to answer the second part, of how do you relieve the addiction, simply meditate upon your core desire to serve either yourself or others. Focus on that intent. Reconnect to that joy of your chosen orientation. This seems too simple in one sense. And this instrument wants to relay that this does not mean [that] the second you meditate or think, meditate or turn your attention, steer your focus towards your chosen service, the addiction will be spontaneously lifted. That of course is possible but that is not always the case. The intent and act of bringing yourself into focus with your chosen orientation is a first step. But every process has a first step and once the first step is taken, the next step is not any harder than the first.

We now pass this contact to the one known as L2.

(L2 channeling)

We are Laitos, and we are with this instrument. We would like to thank the one known as M for persevering with our energies despite the fact that they come on her quite strongly and she had difficulty sorting through our images. Thank you for taking on this service.

When one is faced with an aspect of oneself that one does not desire to have be a part of one's being, this is an opportunity for the seeker to look into the mirror, to ask itself, "Why do I not love that part of the Creator as much as any other part of the Creator?"

As we have said before, there is no right and wrong, no good and bad, but that which you bring into the situation, whether you are bringing love into the situation or turning your back on love, whether you are walking toward the light or shying away from the light.

It is useful for the seeker to recognize those things which are not helpful to the seeker's journey toward the Creator. However, it is also not helpful to despise those things which it does not find helpful. As this instrument's teacher has said before, embrace the wolf at the foot of your bed. [4] If you run, the wolf will only chase you. You can only become friends with the wolf if you sit down before it and put your head in its jaws, as it were.

All things are aspects of the Creator. Those things that are not as helpful are within the seeker's right to ignore. It is more helpful to allow those things which one would not prefer to exist peacefully and set them aside, when it is not working for the seeker to work with those things, than actively to despise those things. When the time is right the seeker will work with those things which it does not find helpful. And little by little those things can be dissolved, until they are not seen as the great tragedy that they may have seemed in the beginning.

We would advise the one who is looking to relieve him or herself of an addiction to acknowledge the addiction, to work lovingly with the addiction and to know that all will be well whether or not the addiction continues or subsides.

It is to be admired when one can look at oneself and say, "I've found something in my life that does not serve me." It is to be admired in that person when he or she can look at that thing and say, "I love that part of myself as I love the Creator."

We would at this time ask if there is another query. We are those of Laitos.

G1: Yes, Laitos, there is another query. T asks, "What is the nature of symmetry? And does symmetry exist throughout the densities as nested spheres much like Russian dolls within dolls?"

(L2 channeling)

We are those of Laitos, and are having difficulty with this query. We will give our impressions as we understand them.

The idea of symmetry in the oneness of the Creator ...

(Pause)

We are trying to have this instrument express that for which she does not have words. Therefore, she will do her best and then we will speak through another who may be able to address a different aspect of that which we are trying to explain.

How can there be symmetry when there is only one? Symmetry, as you think of it, suggests a balancing. However, within the oneness of the Creator, the question does not fully apply. We find that there is not adequate experience within this instrument to express that which we desire to bring across, so we would like to work now with a different instrument. We pass this contact onto the one known as Jim. We are those of Laitos.

(Jim channeling)

I am Laitos, and am with this instrument. Indeed, within the one Creator, there is wholeness, there is perfection, there is completeness. As the Creator has created the one infinite universe in order to find a means to know Itself, thus this wholeness and completeness and perfection becomes divided into manyness, it would seem. And this manyness then reflects the wholeness in the form of what you may call symmetry or balance.

(Side one of tape ends.)

(Jim channeling)

I am Laitos, and am again with this instrument. We shall continue.

Thus, within the one Creation there is the opportunity for the experience and expression of this wholeness, this completeness, this unity, in what you may call a stepped-down form of balance, of symmetry, of the completion of cycles.

Thus, each portion or entity, shall we say, that partakes in the knowing of itself and the seeking of the one Creator explores portions or parts of these cycles, rhythms, balances, in the form of what you would call the incarnation, full of catalyst, full of the opportunity and the ability to process catalyst into experience and to gain more and more of a part of the wholeness, until there is within the completed or crystallized entity a wholeness and a reflection of the one Creator that has long been sought. This is a process which takes many, many of your incarnations and a completion of each of the densities in which incarnations may pursue various portions of the one Creator. So in the end, as you would say, there is symmetry, there is balance, there is the fully realized presence of the one

infinite Creator within each portion of Its Creation.

Is there a follow-up to this query?

G1: Not today, Laitos. Thank you.

(Jim channeling)

I am Laitos, and we thank you, my friend. As we have given that which is appropriate at this time through this instrument we would transfer this contact to the one known as Carla. We are Laitos.

(Carla channeling)

We are those of Laitos, and are with this instrument. My brother, the concept of symmetry is a simple one, even a mechanical one. For instance, if there is a necklace with a center bead of green, and it is flanked on the right side with two yellow beads, then the rules of symmetry suggest that it shall be flanked upon the left also by two yellow beads, and so forth.

In the context of gazing at the structure of the creation we may note that each density has its own symmetry, its own balance. Within your third density, which you now enjoy, the dynamic tension is exquisitely pronounced. The third density being the Density of Choice, it is thoroughly supplied with many levels of balance. The overarching dynamic is, of course, that great choice of service to self or service to others. Achieving symmetry upon this point, then, entails the seeker becoming as fully aware of the positive polarity as he is with the negative polarity, so that within his consciousness he is able to witness to the majestic balance and dynamic tension between these two ends of one large issue.

The Tree of Life glyph [5], as this instrument calls that Kabbalistic rendering of the symmetrical energies of male and female, is certainly one of the most accessible means of investigating the balances offered within third density.

Within fourth density, there continues to be a system of balances, both within the fourth density positive and the fourth density negative paths of seeking. These symmetries are more subtle, focusing upon the ways of love and understanding, only in either the positive or radiant sense or the negative or magnetic sense. Issues within this system of symmetrical balances include the dynamic between love and peace, love and wisdom, and love and power.

This system is further refined in fifth density as the ways of wisdom are explored against the backdrop of the balancing of wisdom and love, wisdom and peace, and wisdom and power.

The concept of symmetry fails within sixth density as the seeker becomes so entirely aware of all of the facets or balances that the linear consideration of dynamic opposites yields to the overwhelming awareness of unity. Consequently, this principle of symmetry is of limited use in terms of the great sweep of spiritual

evolution, being one which is greatly helpful in third density, less so in fourth, and less so in fifth, yielding at last to a full awareness of unity within the seeker during his progress through sixth density.

At this time we would thank each within this channeling circle and assure each that we have greatly enjoyed the interaction with each. We shall continue, with your mental permission, to make adjustments that make this channeling experience less effortful and more flowing for each. And we thank each for the courage and the perseverance in working with our thoughts.

We would leave this instrument and this group in the love and in the light of the one infinite Creator. We are those known to you as Laitos. Adonai, my friends. Adonai.

[1] Carla: This is a rough session, partially because the microphone we used was not sensitive enough to pick up soft voices across the room clearly and partially because the channeling itself was sketchy in places. I have noted where text has been substantially altered. Otherwise, square brackets are used to indicate my suggestions for inaudible words or phrases.

[2] Carla: This sentence was mostly inaudible in the original transcript. The sentence as it now stands is my best guess at what those of Laitos were attempting to say through G2.

[3] Carla: I have not been able to verify this quotation. If a reader knows the reference, please write contact@llresearch with the information and we will place the reference here. Thank you!

[4] Carla: This reference is to a passage in the book by Dion Fortune called *Psychic Self-Defense* where the author speaks of having a vision of a wolf when she is abed. Her point is that when one embraces that wolf, the seeming attack becomes transformed into love reflected in love.

[5] Carla: The Tree of Life is a kabalistic glyph: www.wyldwytch.com/weavings/articles/pagan_path/pages/tol.htm. The roots of the tree are seen to be in the heaven world while only the very lowest station of it, Maya, is on the Earth plane. Its left pillar represents feminine characteristics, its right pillar features male characteristics and its middle pillar represents sex-neutral characteristics. The web site www.tarotpedia.com/wiki/Tree_of_Life offers more details and contains a short bibliography. Israel Regardie's book on the subject is titled *The Tree of Life*.

Channeling Intensive 4 - Session 2 - Channeling Circle 14

February 6, 2009

Group question: The main question has to do with the properties of or place for inner work and outer work and the balancing process. For instance, consider someone with a yellow-ray blockage due to difficulties in his or her relationship in the work environment. I understand that the blockages can be resolved through internal balancing techniques, examining the nature of the difficulty and experiencing appropriate opposing thoughts and feelings to clear up the issue internally. But the blockage also is an inner manifestation of an outer issue between the self and another group of selves that may still need to be addressed to resolve the issue within the third-density experience.

It also seems that if the outer work is performed properly through communication and unconditional love, it would inherently resolve the inner blockage.

I would be very interested in hearing your thoughts on the relationship, if any, between the inner work and the outer work necessary to resolve such conflicts and blockages.

(Carla channeling)

We are known to you as Laitos. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this afternoon. It is our privilege and our pleasure to join this circle this evening and we thank each of those who is attempting at this time to become able to be channels for the love and light of the one infinite Creator. It is our humble hope also to collaborate with you in that service, creating resources for those who seek.

As always, we would request of each the use of his discrimination so that you take those thoughts that are helpful to you and leave the rest behind. We greatly appreciate this consideration for it allows us to feel sure that we are not going to infringe upon your free will by offering our humble opinions.

You wish to know the relationship of the inner work to the outer work when it comes to a perceived issue. In this case, there is a situation in the workplace which is causing catalyst and pulling you away from peace of mind and a feeling of unity with your co-workers.

Our discussion must be divided because the purposes of inner work are somewhat different from the purposes of outer work. In inner work you are working upon your own energy body and using the balancing exercise that you describe in your query as a means to regain a constant flow of the Creator's love/light through your physical vehicle and through your energy vehicle as well. You are not striving for a solution when you balance the distortions of your day. You are seeking to return to a fully functioning wide open energy body with all of the chakras allowing the infinite supply of love/light through into the heart and onward through the physical and metaphysical vehicles and off of the top of the

head into the Creator's universe.

It is a metaphysical action to work with one's emotions, feelings and thoughts. Tomorrow it is entirely possible that you may need to do this again. Indeed, it is likely that each and every day will hold moments which you may, in hindsight, pinpoint as triggering moments of distortion. Thusly, the inner work is designed to lessen distortions within your energy body and restore the open and full flow of the Creator's love/light and light/love.

On the other hand, that which you may call outer work is, indeed, aimed at solutions. There is a rock in the middle of the stream and one wishes to remove the rock.

We would, at this time, transfer this contact to the one known as S if the one known as S wishes to participate in working upon this particular query. We are those of Laitos.

(S channeling)

I am Laitos, and I am with this instrument. We would say that the inner work is of great benefit in dealing with blockages and imbalances as one sallies forth into one's daily round of activities, which seem to be able to present constant challenges to the one who seeks above all to find the means to be of service in this life.

However, over and over again one finds that the service one proposes is not taken in quite the spirit in which one proposed the service. And so one has to reevaluate the terms and the conditions of the service that one has to offer.

It may be that in the process one takes a wound oneself and finds that the person most proximately in need of healing is oneself and, therefore, it is appropriate at that moment to withdraw, as withdraw one can, into a period of reflection or a period of inner work. This need not be a period which takes a great deal of your time, but it is a moment in which the self can be re-gathered and the intent to be of service instituted as it may, so that when one reengages with the entity or entities or set of circumstances which has provided this strong catalyst, one comes at it perhaps a little differently.

To some extent there is a question of cultivation of artfulness in the presentation of one's service. To some extent there is an increasing understanding of those for whom one wishes to provide service. And sometimes there is an increase in understanding regarding the nature of the service one has to provide. All of these possibilities typically are in play in a situation in which outer workings are what are at issue.

Now, it is true that the blockages which can form in our energy centers are, indeed, often triggered or shall we say made known to us by the outer circumstances in which we engage. This does not mean, however, that these blockages originate in these outer circumstances. For it is generally the case that

they are already present in the energy bodies and are merely being triggered by an occasional cause which allows one to see what has already been there.

If one were to take the point of view, for example, of a waking dream to inquire what deeper meaning there might be to a circumstance, which on the surface seems to be such a hostile one or one that is the bearer of such an unfortunate and dysfunctional circumstance that one hardly sees one's way through it as if it were a confusing dream, then one can begin to sense a deeper resonance to the kind of engagement with one's other selves that happens over and over again.

"Why is it that I find myself over and over again in a situation in which [there is] often confrontation with other workers over a certain kind of issue?"

"Why is it I find over and over again that my feelings are hurt when I have only meant to be helpful?"

"Why is it that over and over again other people trigger me in ways that I find unfair, unjust and unexpected?"

These are thoughts well worth contemplating and the protected environment of the meditation is an excellent place to undertake the work involved in sorting through what the deeper resonances of these highly personal issues might be and how one might be able to find a way through them.

At this time we would transfer this contact to the one known as R.

(R channeling)

We are Laitos. We are with this instrument and we find a concept. This instrument has difficulty transferring the concept into words. We pass the contact to G1.

(G1 channeling)

We are those known as Laitos, and we are with the instrument known to you as G1. For any individuated expression of the infinite Creator it is important in all situations, including that of the workplace, to be aware of who you are. You are an individuated expression of the infinite Creator, a spiritual being having a physical experience.

As far as resolving a workplace issue in the outer, it is very important to understand clearly what your role and function is in the organization in which you are employed. It is important to understand something as basic as your job description. If you are in a workplace where you have no job description, it is important for you to do all that you can to bring this about so that you do know what your job is and what the job of other persons is.

As far as the inner work, it is important in your relationship with other people to interact with them in a manner of integrity so that you speak the truth, and do what you say you will do and that you not take things personally.

There is a book that has been very popular recently in your culture that expounds more fully on these ideas and others and we of Laitos would recommend your reading that book. It is called *The Four Agreements*. [1]

In any workplace it is very difficult to get caught up in the details of what is going on between other people and yourself. There is one easy technique that can be practiced to help one keep a sense of detachment and [to refrain] from focusing too intensely on the interpersonal interactions that can be upsetting. And that is to focus on the breath. On the inhale in your mind say, "Ah." On the exhale say in your mind, "God" or "Spirit" or whatever word represents to you the infinite Creator.

I now pass the channeling to the individual on my left, to T1.

(Long pause.)

(Carla channeling)

We are those of Laitos, and are with this instrument. We return to this instrument simply to assure the one known as T1 that we are working to create comfortable and effortless pathways between our energies and those energies of the one known as T1 and we shall continue to make adjustments as the session moves onward. We would now offer the channel to the one known as L1 if he would so wish to participate in this particular question.

We are those of Laitos.

(L1 channeling)

We are Laitos. Since all is one, in and out are necessarily interconnected, but as you are brought up in your culture, from birth or maybe even before you distinguish between what goes on inside of you and what goes on outside, so they appear as distinct realities although in fact they are interconnected. And what happens on the outside often reflects what is happening to a person on the inside. The inside efforts may attract outside efforts. Something to consider in doing inner work is whether the outer events are connected in some way to one's own idiosyncratic history. These may be conflicts in the outer climate or they may be as easily "successes" that one is attracting from the inner work.

There do come times, however, when the choices with which one is faced in the outer realm may have to put one or could put one in jeopardy, doing things that may be dishonest, or if not dishonest, perhaps hurtful to others. One is then faced with difficult decisions as to whether to follow orders, so to speak, when the orders may seem destructive.

Here again though, the outer events may reflect or push one to reflect upon one's own inner values, purposes and goals. And in a sense, this relationship between inner and outer is the basis of the third-density experience, so that at best, in examining one's own inner planes in relation to what is happening in the outer

planes, one then uses the best insight and free will to make a decision. The more difficult the decision is, the more challenge one is being offered in [terms of] personal growth and in service to the larger society in which you live and to the larger spiritual community.

We are Laitos, and pass this question on to the entity called M.

(M channeling)

We are Laitos. The perceived outer experiences, experiences perceived as outer in this density, are clues for your internal adjustment. You have [been] preprogrammed to have the potential opportunity to make [use of] here. When one does outer work one is recognizing that catalyst and is taking the opportunity to balance or adjust internally. And the success of the balancing as an indication in itself is reflected in the subsequent experiences and how they are perceived. If the internal balance is coming along, the outer blockage dissipates and falls away and new opportunities for other balancings present themselves. If the first set of internal balancings did not hit the mark, so to speak, the outer experiences seem not to resolve themselves or stay blocked or set up patterns [in which the issues] represented are reencountered.

This instrument would like to share a spectacular but puzzling image that appeared to her at the onset of the question when Laitos first came in. Shortly after the onset of the question, when Laitos first came in and the question started to be passed around. She has very little clue as to what it means, but she would like to share it with you.

It was the image of a mannequin clothed in a black, stocking-like material. The whole body, the main trunk of the body, is pictured in a black, stocking-like material. There is no other clothing, no other apparel except a band around the breast a few inches thick, coming into the center of the breast. It is pointed in and it is lined in gold. Where points of the white band come into the center of the breast is a gemstone at the heart-chakra location, but it is yellow in color and has hues of green. The gem begins to grow and spin and in a sense rotate, but in some multidimensional kind of way. It grows into some crystal-like, mandala in appearance. Once it grows to that, it opens as if it was a door. That is the visualized image.

We now pass this contact to L2.

(L2 channeling)

We are those of Laitos, and are with this instrument. The image that we gave to this instrument is the continuation of the analogy of the river started by the instrument known as Carla in which there is a stone in the middle of the river that one wishes to rid oneself of.

We would say that there is little to be gained from [doing] outer work without doing inner work, for when the stone is removed from the river, there will always

be another stone. And when all of the stones are removed from the river, there will still be a rough, sandy bottom. And when all of the sand is removed, there is slick, muddy, sticky silt. And even if the river were paved in smooth concrete, the river would still be forced to flow in one direction or another according to the confinements of this trough of concrete.

We say, instead of changing that which is in the river, be like the river. The river does not care if there is a stone in its path. It does not care if there is a cliff or a tree. It does not care if there are fish in it. It does not care if there is a person who walks across it. The river flows on, ignoring those obstacles, because one cannot make perfect what is already perfect.

In the song that was played before this channeling circle began to channel, in the tuning portion of this channeling circle, the one formerly known as Cat Stevens asked if there was a world where such and such a perceived unwanted obstacle [did not] exist. [2] We would say to you that that world already exists and it is here. What the seeker then must do is work on the inner self to know that to be the truth. If it were perfect to you, would it be perfect to the next person? If you desired only sunshine, this one sitting next to you may desire only rain. For both of these desires to be one, it is helpful to do the inner work necessary to enjoy that which is given already.

We conclude this contact for this instrument and wish to offer our contact to the one known as Jim, if he wishes to continue with our contact. We are those of Laitos.

(Jim channeling)

I am Laitos, and am with this instrument. We shall continue. The outer work which each of you within this third-density illusion participates is the work by which you encounter your daily round of catalysts, shall we say. This is the food that you shall process, that shall aid your growth in an inner sense, as you are able to glean experience from the catalyst that has been successfully processed. Thus, the work in which you engage in the space/time portion of your continuum is that which feeds the progress which you make in the time/space portion of your experience, that which is timeless, that which is forever.

Thus, the boundaries of space and time and the experience that is gained from the process and the catalyst within them are the food that allows growth in the spiritual sense, in the timeless sense, in the inner sense. Thus, each of you moves within an illusion that is couched within the greater illusion. All of that which seems mundane and meaningless offers itself to you as that which can become sacred and holy according to the time, attention and effort that you give to working with what it provides you.

The world about you that seems outside of yourself is filled with a myriad of opportunities. Most go unnoticed by the seeker of truth. For every experience, or shall we say every opportunity for catalyst, cannot be taken for they are infinite

and within the outer world your abilities to function are finite. Thus, you pick and choose that which you shall use, but the inner realms of your being are a greatly various and wonderfully rich environment in which you find yourselves moving, living and breathing and having your being.

At this time we shall transfer this contact to the one known as Carla. We are Laitos.

(Carla channeling)

We are Laitos, and are with this instrument once again. Gazing at the outer world, it is easy to see that which has a solidity to it, which is unmovable. However, as one chooses to look at the workings of one's life within incarnation as sacred one is able to open oneself up to that sacred creativity which is willing to reconfigure the stream and the rock.

It is well to have a deft and light hand as one thinks about such an outer problem. As a person in the workplace who seems intractably to block energy in the workplace and keep it from being harmonious. Firstly it is well to use your intellect and powers of analysis to pinpoint the way in which that entity who seems to block energy is indeed blocking that energy.

(Side one of tape ends.)

(Carla channeling)

What mirror does he hold up to you, at which you do not wish to look? Is it your impatient self? Or that part of you which is simply selfish and mean? Look until you find that information, for it is well to understand, insofar as you can, the mechanics of this irritation that is being passed.

Once this work is done, the skilled seeker of harmony shall rewrite that character. That character shall become the Christ. Of course, that character does not know that he is of the Christ. He is very busy being a rock in the middle of the stream, and for whatever reason is enjoying the blockage of energies caused by his attitude or actions. However, it is not necessary for him to know that he is the one infinite Creator. It is only necessary for you to become aware of his true identity.

Continuing to be creative, it is well, then, for you to relate to this entity supportively, tolerantly and with a light touch. For you have drawn his teeth. You have seen that he has no true evil within him, but only the confusion and lack of happiness that create in him a desire to be inharmonious. It is not so much that you move the boulder out of the stream. It is more that your re-visioning of this entity creates a smaller and smaller obstacle until finally your love has created within you, at least, the ability to move like the water around that stone without aggravation or even notice.

In the end, your outer work shall go through many, many phases as you encounter the situations that for a time define your challenges and are the grist

for your mill. And yet you may begin to see that the outer work and inner work flow, one into the other. The outer work can never replace the inner work. There are times when inner work can create a situation in which outer work becomes unnecessary. To the extent that your outer world creates challenges, however, you shall again and again find yourself playing a game called living well and you shall bring to that game all of your resources of imagination and creativity, based on the solid foundation that all is love, so you are playing rather than working at solutions in your life.

We hope that as you find sacred play delicious, you shall find your life an ever more harmonious experience. As always, entirely significant to any work in consciousness is time and silence. If you only have five minutes in a day to give to tabernacling with the one infinite Creator, embrace those five minutes with joy. For in that few seconds of time an infinity of inspiration may flow through you, rejuvenating every cell, lifting every weary spirit.

We would at this time ask if there are any queries in the group before we leave this instrument? We are those of Laitos.

L2: I have a query. There are times when I am daydreaming that I will ask myself a philosophical question, and then I will muse, "What would Q'uo or Hatonn say about this question?" And I continue to muse and think they might say something like this or that and I form a little answer in my head. I would like to know if I am at that time channeling or just having an amusing daydream/

We are those of Laitos, and are aware of your query, my sister. The names that we use create a sense of personhood and it is easy to use those names to trigger the process of guidance being called upon. In actuality there is a cross-over between the channeled entities such as we and your guidance because of the fact that, as a wanderer, your higher self is a portion of one of the several planetary sources with which you have a channel. That is to say, your guidance system, being your higher self, is also in your future a part of those of the Confederation. This is quite common among wanderers.

In order to avoid triggering those prophecies which prepare you for doing outer channeling work, my sister, it would be well in your contemplations to wonder what your highest and best self might say about such and such a point upon which you are musing. That is a subtle difference, the difference between naming an outer source and naming an inner source, when the sources are congruent. However, it represents your acknowledgment of the appropriateness of retaining private conversation, when there is not a channeling circle to support you, as being that between yourself within incarnation and your higher or larger self. You are not having an idle daydream, my sister, but accessing information in a very appropriate way.

May we answer you further, my sister? We are those of Laitos.

L2: When you say "appropriate way," you don't necessarily mean "responsible

way," I would assume, because I would think I need to concentrate on making sure that I don't channel when I don't desire to do so.

We are those of Laitos, and would agree, my sister, that is a matter of clear responsibility for you to retain that intention to channel outer sources for times when there are three or more in your group and when you have tuned appropriately.

However, when you allow your mind to wander and muse, as you have described, it is a very creative and yeasty mood or state of mind in that when the brain is out of gear and there is no logical taskmaster saying, "If A then B, if B then C," insight, which does not depend upon linear logic, can often spring out of the surrounding musing and present an entirely novel point of view upon the subject about which you are musing and contemplating. Therefore it is appropriate to let the mind wander without guards upon it once the intention has been made within you to ponder a certain issue.

Certainly there are personalities that must always proceed with seriousness and solemnity, paper in hand, pencil ever ready, jotting down each and every thought that comes from guidance. However, this is not the way for everyone. For some, it is far more useful to, as this instrument would say, let the brain sag in the middle and see what new relationships are caused because of that sagging together of unlike ideas.

May we answer you further, my sister? We are those of Laitos.

L2: I received the information that I was seeking and I believe that if I have any further need for clarification that my teacher can help me lift through that question. Thank you.

You are entirely welcome, my sister, and we thank you as well. We are those of Laitos. Is there a final query before we leave this instrument?

G2: Yes, Laitos. Laitos, let's say that there is sixth-density social memory complex which is a part of the Confederation and the social memory complex's name is Zorton. Let's say that the one known as L2's higher self is part of this sixth-density social memory complex named Zorton. And let's say that L2 channels her higher self. She doesn't do outer-plane channeling but she is channeling her higher self. Now, I know that words are not the equivalent of concepts of thought forms, and especially in social memory complexes, but as far as words are synonymous of the facts for which they stand, wouldn't L2, in channeling her higher self, be accurate in saying, "I am channeling Zorton?"

We are those of Laitos, and are aware of your query, my brother. It would not be at all accurate to say that in such a circumstance the one known as L2 was channeling Zorton. To say so would be analogous to her saying that she is channeling America when she recite the pledge of allegiance or consults the Bill of Rights or the Constitution for information. One's higher self is the culmination of all harvested energy expenditures and biases that have accumulated around

an individual's soul stream throughout the progress through densities one through six. It is a presence unique to that entity. It is the gift of the soul stream to the third-density self at the point at which that sixth-density self realizes that there is no longer any desire to be satisfied except the desire to merge with the one infinite Creator in its entirely unpotentiated state. This unique source is only available to you. Each entity has his or her own higher self. This is not at all the same thing as the social memory complex as it is interacting as an whole with those who would seek its opinions.

May we answer you further, my brother? We are those of Laitos.

G2: I am satisfied by your response. Thank you, Laitos. No further questions.

We thank you for your satisfaction, my brother, and are entirely satisfied with your response to our response.

We are those of Laitos. It is lovely to be with you. We feel the love from each of you and we hope that you can feel our love. Truly, it is a pleasure to be with you and to work with each of you. We shall look forward to each and every opportunity that you have created in this weekend gathering for our working together. We leave you, as we found you, in the love and in the light of the one infinite Creator. We are known to you as those of Laitos. Adonai. Adonai.

[1] Miguel Ruiz, *The Four Agreements: A Practical Guide to Personal Freedom*, San Rafael, CA, Amber-Allen, c1997.

[2] Yusuf Islam, *An Other Cup*, CD 2006, "Maybe There's A World." The chorus lyrics are "Maybe there's a world that I'm still to find, Maybe there's a world that I'm still to find. Open up, O world and let me in, then there'll be a new life to begin." © Yusuf Islam, all rights reserved.

Channeling Intensive 4 - Session 4 - Channeling Circle 16

February 8, 2009

(S channeling)

[I am Laitos.] We greet you in the love and in the light of the one infinite Creator. We come to you on a day that is unexpectedly nice for this time of year, and at a time when the circle of seeking, though perhaps a little reduced in its number, is certainly not reduced in its intensity. For there has been work done, my friends, during this session of seeking that has extended over several of your days. We find that we are coming now to the end of this process for the time being and would like to express our gratitude for the determination and the commitment that each in this circle has shown over the course of a period of time during which it has not always been convenient and it has not always been easy to pursue this chosen path of becoming a channel for our thoughts and through us and through those higher energies—we correct this instrument—of those higher energies which we too attempt to channel: the highest being, that of the one infinite Creator.

As always, we ask that you take of our energies and of our thoughts those which suit you in that path which you have chosen and leave aside that which does not seem to fit. For by holding to this resolve in your own path of development, you help relieve us of the very great burden that we might otherwise take on of having infringed upon free will or having provided, instead of the aid which we hope to offer, something which is more of a hindrance. We are humble seekers, even as are you. We ask if you—we correct this instrument—we ask that you take what we have to offer with that knowledge.

Let us begin now a story, which each within this circle of seeking may contribute to as the inspiration suggests. Once upon a time, a pair of twins was born in a village far removed from any large city and quite accustomed to a bucolic way of life, in touch with the rhythms of the land more than the hustle and bustle of urban life.

But there is even within this small burg a division, a societal division, as you might say, between those who were wealthy and those who had not as much. And it happened that through an accident of circumstance, at birth the twins found themselves separated, so that neither was aware of the other.

One, it happens, is taken up into the family of a long noble line, wealthy, highly educated and of considerable standing in the community. The other is taken up into a family of humble circumstances, a family you might describe as that of your peasants, who work hard to glean from the land a living that to the wealthier family would seem meager and spare.

Now, it also happened that between these twins, there obtained a strange kind of

symmetry, in that one was of a very happy disposition, a cheerful disposition, a disposition such as one who is able to find the silver lining behind every cloud. And strange as it might seem, this was the twin who had been taken up into the peasant family.

The other twin, taken up into the nobility, had a rather dour disposition, able as you might say, always able to find the cloud in the silver lining and quite capable of being perfectly miserable in circumstances which most observers would describe as quite favorable.

Each of the two twins felt from a very young age that there was some strange component of their lives that was absent, that was missing. Each feels an instinct, if you will, to seek out that component, although it is not clear to them in what this seeking should consist, where that component of self might be found, or even how to proceed with any attempt to fill in the missing spaces.

But it happened upon a time that the two twins came into contact with one another as each was traveling in opposite directions upon a single road.

At this time we would pass the contact to the one known as R. I am Laitos.

(R channeling)

We are those of Laitos.

And the two brothers on the road come to a barrier. One brother on each side of the barrier and they look at each other for the first time. And they don't know what to say. This instrument doesn't know what to say. And reverts to an image of a, the brothers don't know what to say to each other. And they look at each other thought that comes. This instrument feels like juggling hands that drop the ball and look for the, pick up the thread, pass the contact to the one known as *(inaudible)*.

At this time we would pass the contact to the one known as G. We are the ones known as Laitos.

(G channeling)

We are those of Laitos and we are with the instrument known as G.

This was a very precipitous situation for the, the twin brothers. Anu, the one who had been taken into the family of privilege, and then to the one who had been taken into the home [of] an honest humble hardworking couple. There was a glimmer of something that passed between the two of them as they stood before this barrier in the road, which consisted of a tree that had been felled by a storm. This glimmer of something that passed between them, a kind of recognition that was beyond description, as though there was some knowingness, each of the other, that they could not put words to. It was as if [at] a very deep, a very deep

level of consciousness, there was some communication going on.

It was very interesting that this happened at a time when they were both faced with the same barrier. Not only was there the barrier in their road, but there was the barrier to the communication and the barrier to the communication which might have facilitated a greater knowingness on the part of each of them.

Anu, who was from the privileged family, was accustomed to having servants who waited on him and did his bidding and he was unaccustomed to having to do very much of anything for himself except to enjoy the privilege of the position in which he had been raised.

So even though there was some knowingness of the other fellow who also stood at this barrier, his first reaction was to size him up. As he looked at his attire and his rough hands that showed the signs of heavy work, he made a judgment about the social class that this man was from and not being, not having the wherewithal to do much of anything, he suggested, or should I say, ordered the other to come up with a solution as to how they could remove this barrier from the road.

I now move to the instrument on my left known as L1.

(L1 channeling)

We are those Laitos, and we are with this instrument.

Bantu, wishing to be of service to the community in clearing this tree and to the other self on the other side of the tree, tried to come up with solutions to this obstacle or this perceived obstacle. But at every turn of suggestion, Anu decided that he knew best that this solution would not work and that another one should be devised.

Bantu, after several attempts of coming up with a possible solution, asked Anu [how he] thought it should be done. Anu took this as an affront to his intelligence. "Do you think that I do not know how to take care of myself?" he asked.

This was not a question directed at Bantu. It was, as an observer might look at it, directed at Anu. It was directed at Bantu, but to the inner seeking of Anu, it was a question to himself. [Looking] over this large tree as best he could into the face of his brother, he saw himself, not only in the literal sense, but in the figurative sense of the seeker who sees himself in any other self.

Although this question, this quip, was not entirely kind to Bantu, Bantu did not even consider it an affront. He merrily acknowledged that, "Of course, you are a capable adult, just as I am. I am certain that you have many great ideas for being able to take care of this tree in the road."

This non-defensive position, a position of acknowledgement, love and trust in the other self that Bantu gave to his brother, did not work in the way that Anu was

accustomed to interacting with others, where there was a tug of war of personalities, a wall put up between selves to defend against other selves.

As he had nothing to fight against except himself, he was forced to think within. The burden somehow was no longer placed on Bantu, but was set squarely on Anu's shoulders and he did not know what to do with this. He had no way of crawling out from beneath this responsibility that he had very apparently set upon his own self. "Perhaps," Anu suggested, "we should head toward the end of the tree where the branches are weak and easily broken, and break through some of these branches and create sort of a hole in the tree, like a tunnel, maybe, instead of moving the entire tree."

And this was akin to one of the suggestions that Bantu had given. He did not care that this other-self had criticized him for not having a good idea and now suggested a very similar idea himself, he merely agreed. "Yes, I do believe that that would be a reasonable solution."

And so the two worked from each to their own sides, clearing away the very small branches and twigs and then reaching the portion in the middle of the tree where there were larger branches that they then could work together to break apart and they did indeed create a small tunnel, if you would, in the upper branches of this tree, where it lay across the road. Anu felt very proud of himself, one for coming up with such a brilliant solution, and two for accomplishing the solution as well.

Bantu was also encouraging of his brother, that he had done such a good job with no reservation of his own that he should receive some credit, for the job was done and really that was all that mattered so that Bantu could continue. He did not have any ego invested in the situation.

And so he thanked his brother and said, "I have an obligation. I must be on my way, as I am sure you must also but I hope that I will meet you again one day, as I believe we may have a lot to talk about."

And with that we would like to pass our contact on to the one known as L2. We are known as Laitos.

(L2 channeling)

I am Laitos, and the story continues.

The two brothers passing each other with some recognition, but not full awareness of the other of themselves or the other and go their way. Anu goes on to the town where he is expected as a royal guest and treated with great celebration. Bantu goes on to visiting a relative of the family that took him in, so he thinks it's his own family, who lived in a hut in the woods and gained their sustenance by hunting in the woods, gathering nuts and fishing in the stream.

And so, apparently, each pursues their own separate path. But each has a memory of the encounter, and it stirs other memories that they cannot formulate very well, but gives them the sense, each of them, the sense that they should seek out the other and have some further meeting. For Anu, this is a new kind of experience. He is used to others serving him, but he is not used to having his own inner self direct him to a very specific goal, which he held, as it turned out, with determination and even a sense of passion, the same as with his other part. And so each did not know exactly how to contact the other, but they knew that they had met on this road and so they one day set out back on this road with the idea that they might again encounter one another.

I am Laitos, and pass the story on to the entity known as Jim.

(Jim channeling)

I am Laitos, and I am with this instrument.

The brothers felt the urge to meet once again, for at the first meeting there was the feeling of familiarity, of a common origin, purpose, direction and a possibility of perhaps a friendship. As each was individually moved to begin seeking once again upon this road, each traveled a goodly distance from their respective domiciles.

And yet along this path, along this road, there were various incidents, entities, adventures and opportunities for other discoveries, shall we say. Each found himself engaged in one experience after another and though each was indeed enriched by these progressive experiences, yet still each wished to accomplish the goal of meeting the other once again.

And each pondered carefully how there had been experiences and distractions that had stood in the way of coming together once again. It had seemingly separated these brothers in a different way than the original barrier on the road had stood between them.

At this time we shall transfer this contact to the one known as Carla. I am Laitos.

(Carla channeling)

We are now with this instrument. We are those of Laitos and greet this circle of seeking in love and light through this instrument.

Held to unforeseen circumstances by a web of events in sequence of them that seemed to enmesh them. At first frustrated and finally resigned, they finally ceased the struggle to disentangle themselves from their circumstances and instead, turned to the circumstances that had created the unforeseen web.

Time passed. Seasons rolled by. Each of the brothers found themselves creating new relationships, relationships that developed into deep friendships, friendships

that deepened into mutual devotion.

As the years passed, the enmeshing circumstances began to gently, inevitably, inexorably to fulfill patterns that created service to others and made of these beloved companions brothers, brothers in a spiritual sense rather than a sense of blood-ties.

Eventually, first one brother and then the other completed his patterns of involvement with unforeseen circumstances and each was able to look back over a decade of good work, good companionship, and the development of new sisters and new brothers, bound together not by ties of kinship, but by ties of mutually satisfying work and service to the one Creator.

Finally the day came when both brothers were able to reach their first destination, the destination that had seemed so central and so important. They greeted each other with embraces and kisses, and the first excitement of finally achieving a meeting together over, began to tell each other their stories.

They marveled at each other's adventure and at the many seeming roadblocks that had eventually become positive experiences and that had led to great service, humbled before the working of the great Master of Life. They realized that as they came together, they had much, much more to offer each other than they would have, had their plans gone according to the agenda set.

How could this happen? How could well-set plans be so much less satisfying than the seeming chances and changes of life that distracted and distracted again. How did distractions turn into life well-lived as patterns were completed?

I would at this time transfer as a contact to the one known as S. We are the ones known as Laitos.

(S channeling)

I am Laitos, and am with this instrument.

The meeting between the two brothers, having issued into the discussion which allowed each to access the life patterns of the other, revealed much about the dynamics or workings of these life processes in particular, and perhaps, of life processes more generally.

For even in the way their lives unfolded, there was a kind of symmetry amid difference, if you will. In each case there had been growth and a more full bodied sense of the spiritual development—we correct this instrument—the spiritual dimension of life.

In the case of Anu, he had learned over the course of time that his riches by themselves could not supply what he most longed for. And as his heart softened, he was able to find, in the joy of giving, that not only was the one who received

thereby benefited, but he himself benefited, even as if a great burden had been lifted from him. And so he began to be less and less dour and felt a growing center of contentment in his being.

Once he had recognized the pattern that this entailed, he was able further to accelerate his activity of showing a generous face to the world, and became a philanthropist, even to the point eventually that he turned over the large manor into which he was born so that it might become a house for the blind. He, himself, chose to live in a modest cottage that sat in a far corner of the formerly large estate.

Bantu had discovered in his life pattern that he, because of his optimism and his great personal industry, he was quite competent and able to enter into a great variety of enterprises, all of which turned out to be very successful. And he found himself growing in importance and esteem, though he was able to keep a sense of perspective and humility about him, for he did not lose sight of the humble circumstances from which he arose.

All the while he felt, however, as if all that he had done could not yet be enough. And so there was more to do to establish to himself more than to anyone else. The sense of his worth, and the more he did, the more came his way, almost to the point that it became an embarrassment to him.

And this was the point that he was able to convey to his brother, as they reflected upon the many mysteries of the events that take place in their lives and give to them the pattern that they assumed. And so the two brothers felt that at last they had come to the point of being able to share those life experiences which had marked them in a deeper way, those life experiences which had marked them and to make common cause in their village for the betterment of that village and all who lived within it.

At this time, we ask your indulgence for this instrument is attempting to deepen its meditative state.

At this time, we would transfer the contact to the one known as R. We are those of Laitos.

(R channeling)

We are those of Laitos, and we are with this instrument. This instrument sees an image of a boundary with a dark area in the middle. The lines on the boundary are brown in color and wavy.

We are Laitos, and this instrument struggles with putting words to the image, searching for thread that seems to elude the fingers. We thank the instrument for the contact and transfer to the one known as G.

(G channeling)

We are those of Laitos, and we are with the instrument known as G. The boundary which has just been described by the contact on my right is the boundary between the seen and the unseen world. Both men are now in their advanced years and they are both perceiving snatches of what the next form of existence may be. And so when their end of the incarnation comes, it comes with a two day period for each one of them and as they both—one moment, please—both of them experience a peaceful dying surrounded by loving friends and family, they leave their physical bodies and quickly are taken up into the realm of the bardo.

They were very fortunate in that each perceived that the other one was there. And they greeted each other with deep love and respect. They quickly acclimate themselves to the environment of the bardo and in short order are approached by a person—I hesitate to use the word person—by a being of higher knowledge and wisdom. It greets them and asks them the question, “Is there anyone who has gone on before that you would like to meet with?”

And both of them simultaneously say, “My parents, it’s been so long, since I’ve seen my parents. I would like to see my parents.” Two sets of parents came forward and there is a wonderful reunion. Their parents were just the parents who raised these men and they were just as happy to see them as the two, Anu and Bantu, are to see their parents.

But look! There is another couple coming forward. They are amazed because they have asked to see their parents and they have had a reunion with the parents who raised them. They are mystified, who can these people be? They turn to the being of greater knowledge and higher wisdom and asked who might these people be? And he says to them, “You asked to see your parents, and you have seen the parents who raised you. The ones you have known to be your parents. These people are your parents who gave birth to you, who loved you very much but were unable to take care of you. It is time for you to meet them. We now pass the contact to the instrument on my left known as L1.

(L1 channeling)

We are those of Laitos, and are with this instrument now. The meeting of the birth parents and the twins, because it was in this other realm, has an element of communication of more depth and variety than the spoken word. These parents could share the essence of their incarnation, who they were on Earth and their circumstances, and by conveying thoughts and emotions and simply memories passed from parent to child. In the mother Bantu sees himself, this person of a difficult attitude who as it was said sees the cloud in the silver lining. And Bantu likewise sees himself in his father, easy going, calm, and so the mirroring continues self with other self. His parents through these communications explained that the value of the added value of the brothers’ actions with each other is akin to the added value of this couple, married young, arranged by their parents to marry at seeming odds in personality with each other. And yet, finding

immense value as time progressed and they appreciated the value that they could see, each in the other, the lessons learned and the mirroring that each one gave the other.

And as this conversation played itself out to a natural conclusion, there appeared again on the fringes another set of parents. And again on the fringes of this area of being, they saw again another set of parents, until this place was crowded and they could feel the presence of millions upon millions of other beings.

And they asked their guide, “Who are these people?”

And he said, “You asked to see your parents. Did you think that at some time in your life you were not parented by—we correct this instrument—do you think that at some time within your many lives you were not parented by many, many different beings? Indeed, Each of you at one time was a parent for the other. And so in coming together, you meet each other as parent and child, parent and child. The thoughts of all of these beings came on transparently, seemingly at the same time, but not in such a cacophony that each individual’s thought would not be perceived and entire lifetimes were brought to the surface of their consciousness, if you will. Lifetime upon lifetime of memories and interaction in so many different ways, between each of these beings, that it seemed almost intimate.

We now take this opportunity to pass this contact on to the one known as L2. We are those of Laitos.

(L2 channeling)

I am Laitos. And the higher being now asks each brother what he had learned from this last lifetime. Anu points out that he learned that having material wealth does not necessarily mean having spiritual inner wealth. However, when one is able to turn external wealth, wealth of the third density, into deeds of compassion that contribute to one’s own spiritual wealth and to the increased energy of the third density, raising it to a higher level.

Bantu responds that he’s learned that his optimism was a great gift. However, this optimism when tempered with realistic views only when tempered with realistic views of what is happening. And with hard effort, it is in turn transformed into creative power for his own inner work and for his contribution.

Also, he and his brother have learned that separation from one another provided the gift of searching. So that separation and in that sense [that state of being] lost, when properly utilized, contributed to self-development and the development in the world.

I am Laitos and pass the story on to the entity called L1.

(L1 channeling)

I am Laitos, and I greet each of you again through this instrument. At this time we ask if there are any queries to which we might speak concerning this channeling session?

R: I have a question, Laitos. As I had the contact the second time and I was able to perceive the image of the boundary line, why was I not able to pick up some something else besides the image, if you can comment on it?

I am Laitos. I am aware of your query, my brother. We applaud the courage which you have shown this session in working, in that you have been able to see and experience more of our contact than in previous workings. That you have not seen further into the contact is simply that journey which you have yet to make. The ability and willingness to open yourself to these types of concepts is an ability which is not common among your peoples. It is not normal to open oneself up in such a manner and it takes a great deal of practice for most entities. And for your particular experience, we find that you have made great progress and would not suggest further worry about that which has yet to be perceived.

Is there a further query, my brother?

R: No, thank you.

I am Laitos, and we thank you, my brother. Is there another query at this time?

G: I have a query. Why is it that your social memory complex and others of the Confederation refer to themselves as humble?

We are Laitos, and I am aware of your query, my brother. With the increased experience and knowledge of the one Creator which comes to those who successfully seek past the boundaries of third density comes the realization that we all are but small portions of the infinite Creator. To experience this feeling of smallness is quite humbling. For as one moves into and through the third density, there is the gathering feeling of one's own identity, one's power, one's influence in the environment about one. This gives a false sense of value and worth, not in the sense that you are of infinite value, but that you have an increased ability to affect the environment about you.

As we have moved beyond this experience, we have found that though we still seek to be of service in whatever manner possible, we see that there is a great distance between what we would wish to do and what we are able to do. Thus, we remain humble.

Is there a further query, my brother?

G: No, thank you very much, Laitos.

I am Laitos, and we thank you, my brother. Is there another query at this time?

(Long pause.)

R: Thank you for offering yourself as a guide for learning the channeling.

I am Laitos, and we appreciate your appreciation, my brother. We are most honored to be able to offer this. As it appears that we have exhausted the queries of the circle with whom we are working, we thank each one once again for allowing us to work with each instrument. It has been our great privilege and pleasure. We look forward, as you would say, to future workings with this group.

We are those known to you as Laitos. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

Channeling Intensive 4 - Session 5 - Special Meditation

February 8, 2009

Question from L: Is it possible to achieve a level of vibration with meditation to attract the help of a particular discarnate teacher? Or is meditation a practice best worked on alone?

(Carla channeling)

We are those known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this day. We thank this group for inviting us to join your circle of seeking, which you have created as a measure of your own seeking of the truth.

It is our pleasure to speak to the question of the one known as L. As always, we ask that you employ your powers of discrimination, listening to what we have to say with a careful ear for resonance. When thoughts resonate to you, use them by all means. That is why we offer them. Yet when they do not, and surely some will miss their mark, we would greatly appreciate your leaving them behind. In this way we may preserve your free will and the integrity of your process. We thank you for this consideration.

It is our particular pleasure to speak upon the subject of meditation, for this practice is the strait way to the acceleration of a seeker's rate of spiritual evolution.

Meditation is seemingly a simple matter. The entity stops looking outward, stops responding to the outer environment and even stops attending to his own thoughts as far as following those thoughts and analyzing their content, or chewing through various processions of thoughts. In meditation, such thoughts are seen as noise rather than signal and allowed to rise and fall as they will, without the mind of the meditator being activated.

That would seem to be the entire activity of meditation, closing out the outer world, entering the inner world, leaving the world of words and voices and issues and entering the world without voices, without words and without issues.

However, meditation is much more than entering the silence, for there can be a silence of mind which simply indicates boredom. Silences within the space/time world may not offer anything except a quick exit into sleep. However, silence is a key that opens the door into time/space. Silence is the transit between the world of the mind and the world of consciousness.

The mind of space/time is handy and useful for many things within your outer world. It is not useful for becoming more aware of one's own deeper nature. It is not a good tool with which to investigate the world of spirit. People will often think of the mind and of consciousness as one and the same thing. However, we would differentiate between them. The mind is a space/time mechanism,

whereas consciousness is a time/space phenomenon.

Now, as one goes into meditation, one is seeking to enter one's own consciousness. That consciousness dwells in undistorted form at the heart of your being. It is a faculty which you share with all other sentient beings upon planet Earth. Indeed, in its ultimate sense, it is that which is shared by all aspects of the universe whatsoever, for it is the consciousness that we would call the "Logos" or that one original Thought of love.

This is the value of meditation: that it moves you from mind to consciousness and from the surface of consciousness gradually deeper and deeper into the essence of that one great original Thought of love.

Further, when you are in meditation, you are vibrating in congruity with all others who have attained your particular present level of consciousness. Therefore, the state of consciousness is a powerful one and is that which becomes more and more powerful as one is able to allow the process of meditation to clarify and simplify that self-perception of consciousness, so that it gains more and more of the characteristics of that one great original Thought of unconditional love.

The goal of meditation, then, is to create the progressive increase of awareness of one's true nature as a being of love. It is an awareness, or a complex of awarenesses, that can be sustained to a degree when you open your eyes and come out of meditation and reenter the noisy world of the everyday.

When meditation is practiced regularly, the results begin to multiply. One may count among those results an ever deeper awareness of the truth that is beyond words, an ever deeper appreciation of consciousness itself and of the nature of the Logos and an ever wider and more tolerant perception of the illusory world of humankind in all of its aspects.

It is perfectly acceptable to desire to have the benefit of the teachings of a discarnate entity. Within the environment of yoga from which the one known as Paramhansa Yogananda sprung and flourished, it is quite orthodox and normal for a student who wishes such a discarnate teacher to request the teacher. The request may be repeated at arising and going to one's sleep, and it is encouraged to keep a close watch upon one's dreams once one has set one's intention and made this request.

It is not within our purview to be able to assess for you, my sister, whether or not this shall be what you would call a successful request. We would be doing our learning for you were we to opine in that regard. We may say that such connections are common in the world of yogic masters and that it is a matter of the compatibility of teacher and student as to how successful this request is in producing a solid feeling of connection with the one known as Paramhansa.

Again, judging between various ways of meditating, most especially whether it is more efficacious to work with a master or to work upon one's own, is not within our purview. There are reasons that opining on this would infringe upon your free

will and we feel that you are able to see how this may be so. However, we may offer you some thoughts about proceeding on your own.

Firstly, we would suggest that [using techniques] in addition to the classic meditation of sitting in the silence and allowing one's focus to restrict itself to one's breath is sometimes helpful. Although the basic following of one's breath and sitting in silence is the centerpiece of any meditation technique, yet also there are supportive meditation techniques that the meditator who is working on his own may find helpful.

Aspects of meditation which can be worked or looked at from several different techniques or ways of differentiating [between] various parts of the archetypal mind are available. Each of them has benefits and in truth it is up to the preferences of the meditator as to which type of archetypal meditation he would prefer.

One way of moving into the archetypal mind is to consider the glyph called the Tree of Life, meditating first upon the various aspects of the Creator placed within that glyph, going first down the center column, then down the feminine column, then down the masculine column. Once this had been done for a considerable length of time, considering first one, then another, then another, in different meditations, one could spend meditative times contemplating the relationships between them as demonstrated and articulated in that glyph. [1]

Another way of letting one's consciousness sink into the archetypal mind is to consider the twelve signs of the zodiac in astrology and then the relationships between the various houses and so forth. This, again, is a considerable body of assorted roads into the subconscious and into the roots of consciousness. Conducting such a series of contemplations would be a lengthy process.

The third way in which we might recommend working to move one's consciousness deeper into the roots of consciousness is to consider the twenty-two cards of the tarot and the relationships between them. Such a series of meditations may not at first seem useful. There may simply seem to be a mishmash of perceptions, none of them coming clear or clean. And indeed, one may spend literally years of your time moving through these contemplative meditations before there is the inner point at which the various meditative points come together within the subconscious to create a pattern within which one may see one's various concerns and ethical considerations. At that point, and only at that point, does it become that which feels useful.

However, in our opinion, working with these periods of contemplation over a period of years will reliably result in the long run in a more clarified and seasoned web of consciousness, a consciousness that is more flexible and more responsive to the will of the meditator.

We may say that in our opinion there are times of the day which are especially efficacious to meditation. Two of those times are efficacious because of the

waxing and waning of night energies and day energies. The time of the crossover from day to night and the crossover from night to day are times when the arena of the inner planes and of the world of nature as well, is temporarily quiet. There is a characteristic hush of energies coming and energies going, a quiet sense of the changing of the guard, if you will. In terms of obtaining the most calm and peaceful outer atmosphere for one's own work in consciousness, the dawning and the gloaming are two efficacious times for entering the silence.

However, the evening, in your culture and in most entity's family lives, is a time of activity when there is virtually no opportunity to achieve a time of solitude and quiet contemplation. We would, therefore, recommend the hours between approximately 5:00 and 7:00 in the morning. Or alternatively, because of the way your peoples move time around to suit their need for daylight, those two hours before and after dawning, whenever they may be, are recommended as times for sitting in solitude and following the breath.

It is often helpful in this practice to be sure that the body is upright and yet comfortable and that it is completely warm, so that there is not the pulling consideration of cold feet, cold fingers, or cold noses. This instrument has, upon occasion, wrapped a blanket about her shoulders and made a little cocoon for this practice and this is certainly a good way to achieve that stasis of heat so that you are neither too hot nor too cold and the body's senses are not being pulled away from following the breath in order to attend to discomfort.

We do not recommend a supine or prone position for the reason of the ease with which it is possible to move into sleep from these positions. We recommend the upright spine.

To support a life that has a meditative practice as one of its centers, it is well to tune the consciousness throughout the day in short bursts. It is well, for instance, to create a noon-hour moment of contemplation, whether it be 5 seconds or 5 minutes, for that is the height of the day's energies and it is well to stop at the height and appreciate the deeper self.

This is similarly true as the afternoon begins to turn to evening. At perhaps 4:00 or 5:00 in the evening, it is well to stop to appreciate the fullness of the day's work.

Again at the supertime or thereafter, at approximately 7:00, it is well to stop for a few seconds or a few moments to appreciate the energies of the incoming night.

And then at bedtime, [it is well] to pause to look back upon the day, to view the day in your mind and balance those things that you see as dwelling in imbalance, before relinquishing consciousness for the night.

We also would include, for those times when it is desired to ramp up or intensify one's seeking, the invaluable hour of about 3:00 or 3:30 in the morning, that time when the energies of the night are at their height. We do not, however,

recommend tearing up your peace or destroying your rest in order to create the perfect practice. Play, my sister, with each of these ideas, as you create your own practice.

Remember, as you do so, that meditation is not a practice apart from living. Indeed, it could easily be said that the goal of a meditative practice, and the supporting moments of remembrance throughout the day and the evening, is to so reconfigure the mind that it becomes easier and easier for the mind to dissolve into consciousness as a basic default setting for one's everyday life.

It is well to have a slight tinge of meditative practice ongoing at every breath that you take. Such an access on a steady state to the deeper aspects of consciousness can indeed transform the life experience and certainly accelerate the path of spiritual evolution.

At this time, my sister, we would ask if you have a follow-up query to that which we have said so far. We are those of Q'uo.

L: Yes, Q'uo, I have three points on which I need clarification. The first one is, by consciousness and focusing on the consciousness, is this what is also called the method of awareness watching awareness?

We are those of Q'uo, and are aware of your query, my sister. There is a similarity betwixt those two ideas, my sister. The figure of awareness watching awareness is a good description of how the mind or consciousness feels within meditation, for as the persistent and hectic thoughts of the daylight mind and its choice-making characteristics pop up within the meditative state, there is that consciousness aware of consciousness that chooses not to be aware of the rising and falling of desultory thoughts.

However, awareness conscious of awareness has within it the figure of the seeker which is attempting to meditate, whereas, when we say "consciousness" as opposed to the mind or mental activity of the brain, we are speaking of a consciousness that is the same for all and that is also congruent with the Logos, or the one great original Thought of unconditional love.

If awareness is conscious of awareness, then that puts the individual solidly in the middle of that consciousness. So, in the one figure there is the individual; in the other figure there is the inference that this consciousness is not only the consciousness of you as an individual but also each and every other sentient being as an individual. There is one consciousness and each individual finds entry into that consciousness.

We are those of Q'uo. May we clarify further or may we clarify upon another point? We are those of Q'uo.

L: Thank you, Q'uo, for answering that question. I'll move onto the second of the three clarifications that I wish, which is, when you speak of not lying in the supine position for meditation because one might fall asleep, is that because sleep is in

some way bad or dangerous or is it just that it is not a productive state for meditation?

We are those of Q'uo, and are aware of your query, my sister. We suggest that one avoids sleep when in meditation for the simple reason that sleep ends the meditation. The sleep state or states, we should say, are in and of themselves useful and we may speak upon those, if you wish. However, the practice of meditation is only useful when the entity meditating remains conscious. For once one's consciousness is taken away there is no will to meditate or a person who is meditating. That set of intentions and activities vanishes upon the onset of the sleep state.

May we answer you further, my sister? We are those of Q'uo.

L: I think that was sufficient for that question and the topic of sleep is best left to its own session at another time. So I'll ask for the third of my three clarifications. When you talk about contemplating on the tarot or zodiac or the Tree of Life, does that not cause thoughts to arise? And if we are trying to ignore thought during the process of meditation, is this not counterproductive?

We are those of Q'uo, and are aware of your query, my sister. A contemplative meditation is not the same as pure meditation, and its value is far greater to some personality types than to others. However, the suggestion is based upon our awareness that the archetypal mind dwelling in the roots of consciousness is possessed of a sacred geometry and a characteristic division into great arteries of pure emotion which have regularized relationships, one to the other.

A sense of increasing familiarity with and a comfort within these networks of great arteries and rivers of emotion gradually creates within an individual a sophistication, a seasoning, a surefootedness when in deeper states of meditation.

You are quite accurate in perceiving that such contemplations do include thought. There will inevitably be those thought processes which start with one point of contemplation and move to inferences gained from that contemplation to imagery systems which spring from such contemplation and to the eventual putting together of various points within the discipline of looking at the archetypal mind which is chosen by the seeker.

However, it is to be pointed out that these processes of thought tend to be direct insight or what this instrument would call gnosis, rather than tending towards the use of the analytical mind. If the analytical mind takes over from the faculty of direct insight, then you are quite accurate in seeing that the practice of these contemplative meditations would be, to some extent, obviated. It is not the aim of such contemplations to activate the powers of analysis but rather the powers of intuition, insight and gnosis.

May we answer you further, my sister?

L: I am quite satisfied with that and appreciate your explaining to me some important aspects of meditation.

We are those of Q'uo, and we thank the one known as L for this very central question, which engages our affections. We are very fond of meditation. We see it as the great building block of increased flexibility of the spirit within incarnation and see that flexibility as yielding tremendous benefits to the seeker, both at levels below the conscious mind and as the entity's conscious mind takes on the business of the day.

The heart of truth is the one great original Thought. One dances about that Thought until one at last yields to silence and allows the silence to act as a key. The gateway to intelligent infinity lies beyond the door which is opened by the key of silence. We wish you good journeying, my sister, and as always a simple mental request shall bring us to you to offer our carrier wave of love that will help stabilize and give a battery for your own sometimes fluctuating energies.

It is our privilege and our pleasure to be available to those who would ask for our help.

We would at this time, transfer this contact to the one known as Jim in order that we may harvest any remaining queries on the minds of those present in this circle of seeking. We leave this instrument in love and in light. We are those known to you as the principle of Q'uo.

(Jim channeling)

I am Q'uo, and am with this instrument. We greet each again in love and in light. At this time we would ask if there would be any further queries to which we may speak?

S: Actually two. [They can be] answered rather briefly. The first is, can you speak to the means or some of the means by which a higher self may be contacted? The second part of that is, what fruits may be expected from such a contact and would this be useful as a step in seeking the gateway to intelligent infinity?

I am Q'uo, and am aware of your query, my brother. With your permission we would speak to the second portion of your query first and state that the fruits of contact with that portion of yourself you have called the higher self are to a great extent a realization of the true self, a stepping into the true nature of existence. This is a stepping into a reality which has far fewer veils, my friends, so there is much more of what you would call the truth that is available to one which is able to make a contact with the higher self portion of the great self. Thus, an entity may be inspirited, maybe inspired. [He] may move forth in a service which is far more efficient, shall we say, in that it partakes of a balance of love and wisdom.

There are various methods by which one may fruitfully contact this higher-self portion of the greater self. The most usual means, shall we say, is through a disciplined meditation. The meditating upon the desire to know the self, to seek

the self, to be of service to this higher self, is that which is likened to the knocking upon a door, a door which shall surely be opened to one which continues to knock.

The use of the dream state is another means by which one may make contact with the higher self, by stating to the self upon retiring for the evening that the desire is a contact with the higher self in either the state which you call the dreaming, or the state of consciousness which is before dreaming and after the moving into the subconscious mind.

The preconscious state of awareness which maybe likened unto the carrier wave of a radio or television station within your culture, upon which there is supplied a signal that may be perceived by the one seeking the higher self.

There is also the opportunity to contact the higher self in contemplation that is also undergone or undertaken on a regular basis for this very purpose, so that the seeker retires to a certain special location within its physical domicile or within the natural environment surrounding the domicile and places the self in a contemplative state.

[It] would be desired, [when] making contact with the higher, [to] keep handy the paper and pencil, so that those flashes of inspiration or hunches of intuition may then be noted or may be recorded as the beginning communication with the higher self.

There is also another means by which this contact may be approached. That is with the assistance of one who would serve as the hypnotist, helping the seeker to relax into a meditative state so that guided meditation may be undertaken, utilizing the services of the hypnotist, that would then aid the seeker through the guided meditation to make contact with the higher self.

Is there another query, my brother?

S: Yes, thank you very much, that was very helpful. The second query has to do with the manner in which a meditation may proceed and the meditative states that are obtained within the course of one or more meditations. It seems to me, in my experience, that I come to various states to which I just give idiosyncratic names that resonate to me, if not to anybody else, such as bliss or splendor or glory. And as I come to these experiences—and they can be somewhat overwhelming—it seems to me that I get into a quandary. It's a quandary about whether to stop and explore that experience or to push on, so to speak, and to seek to go further. I'm wondering whether it is Q'uo's opinion that the former, that is the exploration, is useful in establishing a base camp or a beachhead as one continues the daily practice of meditation or whether one should always go for the gold?

I am Quo, and am aware of your query, my brother. We are of the opinion, through our own experience, that the seeking of the highest level of awareness at any particular meditative period is that which is to be recommended. And of

course, my brother, as you know, the highest form of awareness is the fully experienced presence of the one infinite Creator. It is always helpful to meditate, however well or poorly the meditation is undertaken. Any fruits gained in meditation will aid the entity in its progress toward union with the One. When the door is opened toward that union, we recommend going through the door rather than exploring what comes before the door.

Is there a further query?

S: That was very clear. Thank you very much.

I am Q'uo, and we thank you, my brother. Is there another query at this time?

L: I have one, Q'uo. I perceive myself becoming more and more weary, wearier than usual, in this weekend. I wonder, firstly, if you can confirm that this is a fact and not simply an illusion, and secondly, if there would be anything that I might do to create rest for myself in the process of doing this work.

I am Q'uo, and am aware of your query, my sister. We may confirm your supposition that the weariness that you feel is indeed weariness. For you have expended a great amount of the energy of mind, body and spirit, the élan vital which is available to each as a daily gift, shall we say, of the one Creator.

It would be helpful in your future experiences of teaching intensive group channeling sessions such as this one if you were indeed able to take more periods of rest into sleep, for this is most helpful for your physical vehicle at this time. It has been expending energy at a rather high rate for a longer than usual duration of your time and has the need of being regenerated, replenished in its energy sources.

Is there a further query my sister?

L: Well, I don't know if you can answer me any further, but I'm looking at the way that our lives are structured, where you get up in the morning and you have a morning meal, you have a lunchtime meal, and you have an evening meal. I have been taking a nap after lunch. I don't see a way to take a nap after breakfast. I am then assuming that the further nap that you would suggest would be one at approximately five o'clock in the afternoon, when we finish our work. Would that be correct?

I am Q'uo, and am aware of your query, my sister. As we became aware of this refinement of your query, we also became aware of a mistake upon our part in answering your first query. Our mistake was in the assumption that the query concerning the weariness and how to balance this weariness was in relation to this particular weekend and this type of weekend. As we observed your second query we became aware that this was in regard to your daily round of activities.

In this second type of activity, that which is undertaken upon a daily basis throughout your week, we find that your body is functioning for you in that it

sleeps as is needed, whether you desire it or not. We would recommend moving in harmony with your bodily choices and would suggest that this amount of sleep is appropriate with no added sleep periods recommended.

Is there a further query, my sister?

L: Yes, thank you, Q'uo. I really was still in the mode of talking about a weekend just exactly like this one. In actuality, any gathering that we have has basically the same curriculum. There's a morning activity, then a lunch, an afternoon activity, then a supper, then an evening activity, or lack of activity. I was looking for another place to put a nap within the context of a weekend gathering such as this one. If you have any recommendations I would be glad to hear them. Or if it's something that is an infringement on my free will, then I understand completely.

I am Q'uo, and am aware of your query, my sister. Our recommendation for your particular physical vehicle would be to be sure that there is a sleeping or at least a resting period that would follow each activity, thus with three activities during the day there would be the need for three resting periods as well.

Is there a further query, my sister?

L: Not at all, thank you so much.

I am Q'uo, and we thank you once again, my sister. Is there another query at this time?

(No further queries.)

I am Q'uo, and as it appears that we have, [for now] at least, exhausted the queries for this group. We would thank each once again for partaking in this channeling session, for lending the energies, the interest, the inspiration, and the desire to be of service that is so greatly appreciated by our social memory complex.

At this time we shall take our leave of this group and this instrument. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

[1] A clear image of the Tree of Life glyph may be found at www.wyldwytch.com/weavings/articles/pagan_path/pages/tol.htm. An introduction to the study of the glyph may be found at www.tarotpedia.com/wiki/Tree_of_Life, although the image itself is harder to see clearly. Israel Regardie's book on the subject is titled *The Tree of Life*.

Saturday Meditation

February 14, 2009

Question from G: I am studying the Law of One and working with the balancing exercise, which I understand to be this:

When at the ending of the day or when alone, mentally examine, as with the scalpel of a surgeon, each bias which you can remember. Attempt to remember precisely the biases or qualities held by the self at any moment during the experiential space/time of the waking state. Consciously visualize, feel and again become that bias. Slowly accentuate that bias until it fills your being. Then visualize the oppositely polarized bias. Do not create this bias mentally, but wait until this is called from within yourself by the process of natural discovery. Allow this opposite bias to fill your being until it is as accentuated as the bias you originally felt. Now visualize an image filled with both things.

My question is, what is the meaning of the word “bias” as used in this meditation?

(Carla channeling)

We are those known to you as the principle of Q’uo. Greetings in the love and the light of the one infinite Creator, in whose service we come to you this evening. It is a great privilege and pleasure for us to be able to join your meditation and to share our humble thoughts with you. We greatly appreciate the privilege.

It would aid us in our opinion-giving if you would be so kind, when you read or listen to these words, as to use your discrimination carefully and to sift through those thoughts which we offer, winnowing them to find the ones that are meaningful to you personally and leaving the rest behind. They might not be chaff on someone else’s grinding floor but they are chaff on yours. So, focus only on the thoughts that resonate to you. We thank you for this consideration, for it enables us to speak more freely, not being so concerned with infringing on your free will.

This evening the question has to do with the nature of a bias as used in the Law of One sessions. To grasp fully the word as used by those of Ra, it helps to view the background or the environment of the word and of planet Earth, and the incarnational experience of each of you on planet Earth.

The undifferentiated and unpotentiated infinite Creator has no bias. There is one thing. That one thing is self-understood and self-grasped and is content. However, the infinite Creator, choosing by the first distortion of free will to know Itself, has created a system of densities through which all of its sparks may proceed in order to experience all that can be experienced, to satisfy all desires, and to move through all the learnings of each density.

Each of you is a member of a third-density environment at this time. You enjoy its limitations and are used to following its rules. At the very heart of the nature of third density is the dynamic tension between all attributes and their opposites. It is a heavily polarized illusion. The male and the female, while of the same species, have many differences in body and in mind. That male and female principle may be seen both literally and figuratively as the guiding rune or glyph or totem of your experience on planet Earth.

We are not saying that there is a contest going on between men and women to decide which is the better sex. We are saying that it is the bisexual nature of the species in general that is the kingpin of a seemingly endless list of other attributes, each of which has its opposite. Third density is chock full of unbalanced, biased and distorted perceptions. We would not say that this is a bad thing. It gives each seeker the fuel that it needs to press forward. As used by those of Ra then, "bias" can be a synonym for "distortion," the movement away from complete stasis and utter balance into one side or another of the seesaw of dynamic opposites.

In the tuning song that was played before this meditation, another very strong set of biases was discussed when the one known as Yusuf said, "Good's going high and evil's going down in the end." [1] There is a considerable mystery attached to the question what is good and what is evil. We would prefer to describe it in terms of polarity and say that there is a radiant path of service to others and there is a magnetic path of service to self. And although it may be unfair to say that service to others goes high while service to self goes low, nevertheless it is true that the two dynamics are inevitable within third density, and indeed within the next two densities, the fourth and the fifth. This is how deeply the sense of self and other, and any number of paired dynamic opposites, can be seen.

In the prayer of St. Francis which this instrument uses to tune before each channeling session, more dynamic opposites are offered:

Lord, make me an instrument of thy peace. Where there is hatred, let me sow love, where there is injury, pardon, where there is discord, union, where there is doubt, faith, where there is darkness, light, where there is sadness, joy. Oh divine master, teach me to seek not so much to be loved as to love, to be understood as to understand, to be consoled as to console. For it is in pardoning that we are pardoned, it is in giving that we receive and it is in dying that we rise, to larger life.

And in the Lord's Prayer with which this circle began its meditation tonight, there is the prayer to forgive others as others forgive you. All of these are examples of complementary biases. Another simple example is the very homely one of noting that this instrument just took a sip of water. The bias was her thirst. The responding and balancing bias was the glass of water. You may see, then, that to call something biased is not to denigrate it or disrespect it. There is nothing but bias. There is nothing but distortion in all of the nested illusions of your creation.

However, there is a gradual lessening of distortion within each seeker's inner life as the seeker begins to see into the inevitability of bias and, without judgment, sees beyond that whole situation to the balance that lies beyond and the eventual unification of all opposites.

When a piece of fabric is cut on the bias and sewn from the bias it has a tendency to create interesting drapes and to enhance the style of a garment. It is just so with human biases. Within an incarnated human's life there will be a continuing and continuous experience of seeing things from a particular bias or slant, and then being able to choose to rethink and re-vision and see things from the opposite bias.

The question had to do with performing the balancing meditation, which is recommended to be done daily. During the meditation the seeker is asked to sift back through the day, combing out those instances where the self did not remain evenhanded, placid and contented, utterly at peace and balanced, but was pulled towards imbalance in one way or another.

Perhaps it is your birthday today and consequently you have a happy bias, for you have been given cake and ice cream and something to open. That triggers emotions within you. Even though it is a positive bias, yet still it is grist for the mill for one who wishes to train the consciousness to register not only the bias of the incoming catalyst but also the corresponding and answering bias.

The entity who drives a car poorly and surges into your lane on the interstate highway can trigger negative emotions; that is, emotions that have a negative vibe. They might include fear, rage and anger. That triggering catalyst has therefore caused your energy body to narrow so that the full flow of the Creator's prana or light/love is not getting through to the heart chakra. It is a totally understandable bias to have these feelings concerning the stranger who didn't even see you, and who almost, or so it feels, took your life. As you look at these moments of being triggered away from balance you are able to effect a kind of healing of that imbalance by virtue of allowing your original emotion to intensify and then asking the dynamic opposite of those feelings to appear.

Again, neither the positive nor the negative bias is preferable, as much as it is preferable that the dynamic opposites be held within the heart and the consciousness in a balanced manner. The goal of doing these balancing exercises is not to clean up the energy body and then have it be "good to go" for the rest of one's life. It is extremely rare that an entity on your planet in third density shall be able to achieve realization in such a way that no further thought is taken, no questions are asked, no new solutions reached. For the seeker's understanding will exceed the narrow confines of his previous view of the world.

Each of you dwells within a system of many biases. There is the sexual bias. There is the bias of personality. And the world as you experience it contains bias upon bias. How can one learn, then, in the midst of such a deeply biased environment? In actuality it is because of the opacity of the illusion and its

relentless system of opposites that third density works. For third density is about making a choice, a very fundamental choice, of service to self or service to others. It is indeed desirable to increase that bias, attempting more and more to maximize service to others within your life and your thought, so that you may accelerate the rate of your own spiritual evolution.

We are those of Q'uo, and would ask if there is a follow-up to that query, my sister.

G: No, there is no follow-up. That was very helpful. Thank you.

We thank you, my sister. We are those of Q'uo. May we ask if there is a further query at this time.

D: Yes, Q'uo, I have a question about meditation. The other night I was meditating and it seemed that I perceived some kind of chamber between my orange and yellow chakras, right between them. I was wondering if you could comment on this and also comment on the relationship between breathing and the energy flow through the body.

We are those of Q'uo, and are aware of your query, my brother. To respond to your first question, that of the space between the second and third chakras in your energy body, we would say that due to work which you have been doing in consciousness at this time, you are experiencing an articulation of the second and third chakras which enables the energy to move quite freely betwixt the orange-ray chakra and the yellow-ray chakra. The work done quite consciously by you, my brother, in the recent past, working with your family members, creating personal relationships from family relationships and vice versa, has stimulated both the orange-ray and the yellow-ray energy centers. The energies which you felt were those which were running freely between those two chakras. This is a positive and helpful configuration, which was brought about due to your loving concern for your family.

There are spaces betwixt each chakra in fact, and it can sometimes become a complex and quite beautiful thing to see the play of energy between three or even four of the chakras at one time, depending upon the activity or the thought processes which are involved. You may find, my brother, as you continue your practice of meditation that there are several such potential sacs or shuttles or tunnels between energy centers, all up and down the energy system. It simply depends upon the work being asked of that energy body at any given time as to what the experience of it shall be.

We are those of Q'uo, and would ask if you would again ask your second query, my brother.

D: Could you speak on the relationship of breathing and the flow of energy through the body.

We are those of Q'uo, and are pleased to offer our humble opinions on this

subject. If you think about the act of breathing, you easily realize how vital and central the automatic functions of your body are to your life. If one had to remind oneself to breathe, one would shortly die.

The typical seeker may well have begun his life breathing deeply, but by adulthood it is quite common in your culture that there will not be the hard, physical activity that encourages the body to breathe deeply but rather there will be the small-muscle activity of studying, using the computer, and so forth. In the absence of a regular, daily period of strenuous work, it is quite a helpful thing to work with one's breath.

The simple act of following one's breath is a very helpful technique to use for clearing the mind during meditation. Deep breaths are most salutary for the system. Just as the plant inhales light which it metabolizes into food, so does your energy body benefit from the deeper breathing in and out. The deeper in-breaths do indeed carry light. And when the intention is set to breathe in prana or light/love, that greatly enhances the seeker's ability to receive the food of light from the air.

The practice of various breathing techniques is well known and certainly the use of such exercises as pranayama yoga offers is recommended for those who wish to enhance their ability to move love/light, light/love, or prana through the physical vehicle and metaphysical vehicle.

The benefits of breathing are striking for both the physical body and the metaphysical body. When the breath is deliberately deepened, the physiological changes to the physical body are excellent.

We are those of Q'uo. May we answer you further, my brother?

D: That's great, thank you.

We are those of Q'uo, and thank you, my brother. It is a pleasure to converse with you. May we ask, then, if there is a further query at this time? We are those of Q'uo.

R: Q'uo, I have a question about thoughtforms. I will start it by reading the section from *The Law of One* that generated this question. Don asked Ra about the reports and photographs of bell-shaped craft and contact from entities from Venus from approximately forty years ago and Ra answered by saying that,

We are no longer of Venus. However, there are thought-forms created among your peoples from our time of walking among you. The memory and thoughtforms created, therefore, are a part of your society-memory complex. [2]

The discussion we had [in our on-line study group] was what a thought-form is, as Ra meant it. We remembered that the pyramid that Ra created was a thought-form and that Ra itself came to Earth to teach as a thought-form. And so, we thought perhaps a thought-form is something that does not have consciousness

but is something that can be created by a being with consciousness. So, can you describe the thought-forms in some other way? Thank you.

We are those of Q'uo, and are aware of your query, my brother. Within third density's space/time, everyday environment it is difficult for the mind of man to wrap itself around the concept that there could be entities and essences which have no physicality but which have their own validity and reality. Were one to look at things from the metaphysical or time/space point of view, however, it is the thoughts of humankind that would stand out, rather than the physical vehicles which in truth are merely systems of nested energy shells.

A thought-form is an entity or an essence or quality that has life independent of those who originally thought about that first. The words of which you so often think when you think about being a loving and kind person—beauty, truth, honor, justice and so forth—are thought-forms in the metaphysical realm, having a life of their own and a nature of their own. This is one instance of abiding thought-forms.

Another example of thought-forms is the common phenomena concerning ghosts. When entities have left the physical vehicle with which they enjoyed an incarnation but for some reason do not wish to go on into the inner planes for the review of their incarnation and healing, that disembodied personality shell which is commonly called a ghost can linger in the physical world. Yet it is not at all physical. [They may remain] indefinitely, until such time as someone is able to contact those souls and lead them on to taking up their rhythm of seeking and learning through other incarnations and other choices.

We of the Confederation have only appeared in your skies as thought-forms. That is to say, there is no physicality to the seemingly very real phenomena reported as UFOs. Certainly those of the loyal opposition, those engaged in service-to-self communication with those who would wish that communication upon your planet, have no qualms about appearing in the skies in perfectly physical form. But we have long since discovered that it is an infringement upon free will to move into your physical existence. However, the thought-form of the so-called Venusian bell craft is a form that is part of the deep mind, for your people have seen these for many millennia.

Other examples of a thought-form are the nature spirit, deva, gnome and pixie. All of those creatures are easily dismissed by an entity who wishes to measure and judge the physical creation by empirical means only. However, all of these forms of disembodied life are real, in the same way that your energy body is real. There are those who can see the pulsing colors of the energy body, and there are those who can see the fairies, gnomes and pixies. There are those who dance with the devas and nature spirits. For they have been gifted with a broader and a deeper sight than their physical eyes will allow.

All of these are good examples of thought-forms and we would offer one more example to indicate how the physical and the metaphysical world can cooperate

and coincide. If you will think about the service in the Christian church call the Holy Eucharist, you can see the priest invoking the presence of the one infinite Creator in the person of Jesus the Christ. There is an invocation that Jesus' very being will come into the wafer of bread and the sip of wine that each communicant shall ingest. For those who believe, it is a powerful reality that they are able to take in the very body and blood of this crucified Savior whose unconditional love the whole world recognizes. The benefit from the ingestion of this thought-form, which is married to the wafer and to the wine, is very real and efficacious.

Earlier, the one known as R stated that all of the creation was made up of nothing but thought-forms and we find this to be a perceptive point. The original Logos, that Thought of unconditional love, has indeed spun out the light to manifest all that there is. Consequently, each entity is a form created by the Thought of love, and patterned out in the ways of love by light. In that sense each of you is a thought-form, your physicality being less real than your essence as a spark of that Logos.

We are those of Q'uo. May we answer you further, my brother?

R: Yes, Q'uo, I have one follow-up-question. Thank you for speaking to the subject. The follow-up is this. Seekers who are conscious of their progress sometimes categorize their thoughts as positive or negative. I wanted to ask what suggestions or principles you would offer to those who are conscious seekers on the path of service to others when it comes to thought-forms created in the daily round of activities? What suggestions would you offer in terms of balance, or perhaps bringing more love into the seeking and existence?

We are those of Q'uo, and are aware of your query, my brother. The balancing exercises about which the one known as G was asking earlier have as their object the bringing back into balance of the unsettled and uncontrolled mind and emotions. And certainly the persistent use of the technique of thinking through the actions of the day and being willing to spend the time to balance out all perceived distortions and bias is an excellent one for creating the personal space in which you dwell.

There is often the unspoken assumption that life is what happens to you. In such a scheme, however, the seeker is a victim. This does not match our perception of you. This instrument was speaking yesterday afternoon to a client who wished to understand how he could create of his life a more sacred thing and this instrument shared with that client her perception, with which we agree, that the seeker shapes his life not in terms of what happens to him but in terms of how he responds to what happens to him.

We do not quibble with the fact that many things occur which would not be preferred in everyone's life. However, the mind or consciousness of man is a powerful thing. You each have great power built into your being. You have the ability to say yes or no to each and every stimulus that comes your way. We

realize that we speak in clichés when we say that you create your life. It is a staple of what this instrument would call New Age thinking that your life is chosen by you and can be shaped by you, by your desires and your will. However, it is quite literally true, as far as we know, that each of you does indeed have the capacity to create the life which you prefer. [This is] a large task with most entities who are attempting to create a positive environment for their soul's growth. The choice remains with each seeker as to how he wishes to shape his inner environment.

One large difficulty in shaping a positive environment is the lingering of voices from early childhood and even early adulthood which were negative voices, voices that informed the young and defenseless being that he or she was not smart, not pretty, not able to get ahead, not worthy, and so forth. Left untended, those voices can persist throughout a lifetime. The insidious thing about such voices is that many seekers have internalized the voices so that they do not recognize that these are not voices from within. These are voices of the pain and the wounding of old memory.

It is very helpful, when you have a thought like, "I'm stupid, I can't do it," or, "I'm not worthy," that you find the time and the patience to correct that voice. If you hear yourself saying something like that which runs you down, step in and say that which is the deeper truth, that which is positive: "I am a child of the Creator. I am perfect. I may be a bozo but I truly have love in my heart. It's too bad I made that mistake. Let's see if I can do better next time." There are many ways to take those negative voices and turn the comment into an affirmation of your own worth and your own self-respect.

The essence of creating your own environment is respecting and honoring your ability to do so. Once the seeker grasps his ability to mine for and bring up to the surface those voices so that they can be put aside and relabeled as old memory, it is with each and every [seeker] a simple matter of persistence, of seeing those triggers when they occur. Hearing the negative voices and turning those voices away to replace them with the voice of your own self advocacy is immeasurable helpful.

We are those of Q'uo, and would ask if there is a follow-up to that query, my brother.

R: You said earlier that thought-forms have an existence independent of their origins. Does the entity who generates the thought-form need to maintain focus or feed energy into that thought-form for the thought-form to continue? Or will it dissolve when the energy is no longer focused into it?

We are those of Q'uo, and grasp your query, my brother. Thought-forms persist because they are invested with many people's familiarity with them. A good example would be Santa Claus. The figure of Kris Kringle or Santa Claus is clearly a thought-form. There is no real Kris Kringle, there is no real Santa Clause. Yet, when Christmastime arrives, your people experience an outpouring

of love and affection and express their caring by creating food baskets and gift baskets for those families who cannot afford to have a Christmas on their own. Santa Claus is alive and well in the hearts of those who wish to do good at Christmas time.

Thought-forms such as bogeymen and fearsome monsters, dragons and so forth are all those forms that persist because, over and over again, they have been envisioned as storytellers tell the stories of your race from generation to generation. Consequently, there are many very persistent thought-forms.

There are also ephemeral and evanescent thought-forms that are an artifact of you as a person having a certain habit, thinking a certain thought, until it solidifies into a thought-form and can play merry havoc with your life. Fortunately, just as you develop thought-forms, so you can lay them aside.

May we answer you further, my brother? We are those of Q'uo.

R: No, thank you for your comments, Q'uo.

We are those of Q'uo, and thank you, my brother.

We find that the energy is waning in this group and in this instrument, and so we would take this opportunity to take our leave of you, thanking you once again for the pleasure of your company and the beauty of your blended auras. You are an inspiration to us.

We leave you as we found you, in the love and in the light of the one infinite Creator. Adonai. Adonai.

[1] Yusuf Islam, formerly known as Cat Stevens, sings these lyrics on his 2006 CD, *An Other Cup*, from the song "In the End": "You can't bargain with the truth, 'cause one day you're gonna die, and good's going high and evil's going down in the end."

[2] Ra, channeled through L/L Research on January 24, 1981, labeled Session 6.

Saturday Meditation

February 28, 2009

Question from L: In the *Ra Material* there is the use of the slash inbetween words and phrases, for instance, “mind/body/spirit complex,” “time/space” and “space/time.” Two other examples are “light/love” and “love/light.” I understand that with the phrase “mind/body/spirit complex” each of those words indicates a part of the whole. With “time/space” and “space/time” I’m not quite sure about that. I don’t understand the significance of why there are times when the word “time” comes before “space,” or the word “space” comes before “time.” With “light/love” and “love/light” it seems that both of those are parts of the whole or two sides of the same coin and I don’t understand why “light” sometimes appears before “love” and “love” sometimes before “light.” Can you help me with that?

(Carla channeling)

We are those known to you as the principle of Q’uo. Greetings, my friends, in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is our privilege and our pleasure to be called to your circle of seeking. And we thank you for calling us. We are happy to speak with you concerning the terms, “mind/body/spirit complex,” “love/light” and “light/love,” “time/space” and “space/time,” in which the slashes seem to loom large.

However, we would, as always, request of each of you that you use your powers of discrimination as you listen to or read these words, selecting those thoughts that resonate to you and leaving the rest behind. In this way we shall feel free to share our opinions without being concerned that we shall interfere with the natural progress of your spiritual walk. We thank you for this consideration.

When one is attempting to speak to the heart of meaning, one tends to chose one’s words carefully. When the subject is concerned with the nature of the fabric of that which we would call “reality,” for lack of a better term, it sometimes presses the limits of the language that is used in everyday life. It is difficult to find language which is precise within the confines of daily discourse.

The terms that you mention, my sister, in your question are all truths which refer to elements of this so-called reality which have a character that escapes the confines of the words used normally to describe them.

To create a more complex response to your question, my sister, we note that slashes, that punctuation mark between words to which you refer, are not used the same way in all applications. So we ask you to be patient with us as we take one term at a time.

We would start with the term that was developed by those of Ra to describe and define a person, a human being on Planet Earth in the third density of its cycles. It would seem that the term “person” is adequate to describe a human being. And yet, in terms of spiritual and metaphysical things, it is an entirely inadequate

term. For a person is not a physical being alone. A person is also a citizen of eternity, an imperishable and infinite being, full of mystery, relating not only to Earth, but also to sky; not only to humanhood but also to divinity; not only to that which can be seen but that which can never be seen.

The three terms are not used interchangeably, that is, in any order, because the body is the creature of the mind. The mind comes first in the complex descriptor “mind/body/spirit complex.” The body comes next, for the body and the mind together create the earthly being. Only thirdly comes the term “spirit.”

And indeed the spirit is not an equal partner with mind and body. Rather it is a shuttle from which information and inspiration can flow from the metaphysical universe into the physical universe and from the larger world of essences and beings of all descriptions to the awareness of you, the entity within incarnation in third density.

With only mind and body you should be wholly a creature of the Earth, just as are the mountains, the flowers, and the animals. However, the gift of third density to the animal called human is that wondrous gateway of spirit that cannot be denied and that springs forth from every human heart to sanctify and bless the experience of life and the hope of eternity.

In this application those slashes are as hyphens, used instead of hyphens because of the considerations of this instrument and those within this circle of seeking that were responsible for the creation of the transcription of the original recordings of the conversation between the one known as Don and the group known as Ra. [1]

It was felt by those of Ra that since the questions of who a person is and why a person is in the experience of life on Planet Earth were to be treated over a period of time, it was necessary to create a term which would define itself, so that each entity who became aware of the conversation would be able to understand without further questioning how the ones known as Ra saw personhood. Consequently, that term was created in order to replace the term “person.”

The implications of the term are substantial and far reaching, and it is [because it is] an integral part of understanding human nature, shall we say, that we wished to convey, and still do wish to convey, that this term was created and has been used by those who have followed the group known as Ra in speaking with this group.

The next set of terms we would wish to discuss is the set, “space/time” and “time/space.” And to discuss this we would like to move back from the term into a consideration of the nature of third density upon your planet.

The environment which you experience as third-density Earth is an environment which is highly polarized. The very fabric of third density sings of polarity. As this instrument was discussing earlier today with the Live Chat group with whom it meets on each Saturday afternoon [2], the central glyph of third-density

space/time is the Star of David. That glyph is made up of two triangles or pyramids, the upward-pointing pyramid or the delta being the male principle, the downward-pointing pyramid being the female. The female principle rests and awaits the reaching of the male principle, which then covers the female principle, creating in that union the shape of the Star of David.

Wherever you look in third density there are polarities. There are physical polarities such as male and female, light and dark, warm and cold. There are moral polarities such as good and evil, positive and negative, radiant and magnetic. The learnings of third density have to do with choosing one of two polarities of the ethical kind, service to others or service to self, and in moving along the line of that polarity, in accentuating it and accentuating it further, until you have, by polarizing, created yourself as a person of power.

It is against this backdrop that we would speak of space/time and time/space. We wished to establish this background before we spoke of the Reciprocal System of Physics created by the one known as Dewey. [3] In questioning the Ra group concerning the nature of reality the one known as Don used the language of the system of physics created by the one known as Dewey when asking his questions, and the ones of Ra responded accordingly.

Through this instrument we can only be general about the nature of the system of physics known as the Reciprocal System. However, the central equation of this system of physics is an equation that can be written in two ways, hence the term "Reciprocal System." V stands for velocity in this equation. S stands for space, and T , for time. The equation is written either, $v=s/t$ or $v=t/s$.

Here my sister, the slashes are used as mathematicians use a slash, to indicate that one can be divided by the other. The one known as Dewey posited that there were two reciprocal creations that depended from the nature of the fabric of consciousness which he posited as v or velocity.

In one way of looking at or experiencing the fabric of consciousness, the mismatch between space and time favors space. Because of this mismatch there is a periodicity to this fabric of consciousness as if a pointillist were painting a canvas and were creating dots that, when looked at, becomes a field of color. [4]

In the space time universe or the universe of s/t , the mismatch favors space. There is created an illusion in which space was a field and time was a river. In the metaphysical universe which is the reciprocal of the physical universe, the mismatching of time and space favors time. And so consequently, in this metaphysical universe time is the field and space is the river.

When entities speak of time travel they speak, in everyday 3D terms, of a science fiction, an impossibility. However in the time/space or metaphysical universe it is the only way to travel, shall we say. For it is the field and space is that which flows. The inner planes of your illusion are within time/space. Your thoughts, before they reach the conscious, word-making process, are in

time/space. Consciousness, that ground of being which creates a unity of the universe, manifests in time/space.

Consequently, if we speak of space/time we are speaking of the everyday waking reality/illusion of third-density Planet Earth. When the term “time/space” is used, it indicates or refers to the metaphysical universe. Within time/space the past, present, future are a kind of globe, shall we say, for we wish to indicate a [three-dimensional] shape rather than a flat shape such a circle. We wish to indicate a living, rounded shape. Each incarnation that you experience is as a radius which always points back to the center of that circle of incarnations. At the center of that globe is your soul stream, the collector of all experiences and the giver of all experiences to the one infinite Creator.

The terms “light/love” and “love/light” depend from the terms “space/time” and “time/space.” When we of the Confederation speak of the one great original Thought of unconditional love which created all that there is, we speak in terms of love/light. When we speak of the manifested Logos, the seen worlds, we are speaking of light/love.

The energy from the one infinite Creator is sent forth from the central sun to the heart of Planet Earth. [It is] that energy which your beloved Mother gives back to you as the infinite flow of the Creator, that moves from the feet upwards through the body and out the body through the top of the head. [We are] speaking of the energy body, you understand. We are speaking of light/love.

There are profound understandings wrapped into these terms, and we are glad to offer any follow-up queries that you may have, my sister. We are those of Q’uo.

(Pause)

We are those of Q’uo, and as there is no follow-up to the first query, we would ask if there are other queries in the group at this time.

D: Yes, Q’uo, I had a question about crystals, specifically quartz crystals. When held in one hand a cool energy can be felt emanating from it. I was wondering what this is doing to a person’s energy field. Thank you.

We are those of Q’uo, and are aware of your query, my brother. The energy body of each of you is of a crystalline nature. It is sensitive in the extreme and it is easily moved by the light which has been configured through other crystals. As the energy body is developed through the course of an incarnation, where the energy body is strong it forms sometimes quite complex crystals that are of surpassing beauty.

The energy that moves through crystals such as quartz is light energy and, just like your energy body, the crystalline body of the quartz receives light and transduces it in certain ways and sends it out as a function of its being, not as an activity but as its essence.

While it is clear from its effects that a crystal is active, it is not conscious in the way that you are conscious. It receives and sends light according to its nature. When a crystal and a human being have interacted over a period of time, a crystal can become that which holds life, not of itself but as a thought form which is the gift of the consciousness of the human. And in that sense a crystal can become highly individuated. However, of its own nature it is as it is, whereas the energy body of the human is in constant flux.

The light sent forth in its regular configuration by a quartz crystal, then, moves into the field of the energy body and has certain healing characteristics which interact in a complementary and helpful way with those energies of the energy body which have become somewhat disorganized or weakened by virtue of there being a narrowing of the flow of the light/love of the infinite Creator through the energy body. Consequently, the crystal has a tendency to be a healing stone, as experienced by the person.

May we answer you further, my brother? We are those of Q'uo.

D: Yes. Is there any detrimental effect that could happen if a quartz crystal is used for meditation very often?

We are those of Q'uo, and are aware of your query, my brother. In general the tendency of the use of the crystal for meditation is positive. We would make two conditions upon that totally positive effect. The first is that energy bodies, just as people in their physical form, vary tremendously. What is meat and drink to one energy body will be poison to another. Consequently, there is no way to generalize when speaking of the use of crystals.

The proximity of the crystal to the person and the duration of that time in which the crystal and the person are in close connection vary in terms of the optimal use from person to person. Consequently, we would encourage each who uses crystals to be fully aware of the effects of that crystal and to monitor the self to be sure that there is not an overdose, shall we say, of proximity or longevity of connection to the crystal.

As an example we would offer this instrument. This instrument may tolerate a generally offered crystal such as the one in this particular room, which the one known as G and the one known as L gave to L/L Research, with no ill effects whatsoever. However, when this instrument received a so-called healing tree which was made of quartz, this instrument found it impossible to sleep in proximity to this crystal in spite of the fact that it was much smaller than the crystal in the living room offered for general use. The intention of the healing crystal was such that it was not easily tolerated by this entity and to this day it remains at a safe distance from this entity's sleeping quarters.

Do not assume that a crystal shall be helpful or unhelpful, but rather experiment with it and build your intelligence with personal experience.

The other consideration which might limit the usefulness of a quartz crystal in

meditation is its shape. Often such crystals are crafted into pyramids, and when crystals are in this particular shape they are more powerful because of the geometry of the energy field created by the shape. Such changes to the crystal create a more powerful crystal. At the same time that power can become toxic if kept within the energy field over what in your time would be 20 to 30 minutes.

With those two caveats, my brother, the use of the quartz crystal in meditation is encouraged. May we answer you further my brother?

D: That's very enlightening. Thank you

We thank you, my brother. It is a marvelous thing to be able to speak with you. May we ask if there is another query at this time? We are those of Q'uo.

R: I have a follow-up question, Q'uo, on the terminology used by Ra in the *Law of One*. When the expressions "space/time" and "time/space" are used they refers to third-density consciousness. Does the same reciprocal arrangement exist in fourth, fifth and sixth densities?

We are those of Q'uo, and are aware of your query, my brother. The terms of physical vs. metaphysical or space/time vs. time/space are indeed those that hold sway throughout the densities. It must be remembered however, my brother, that there is a quantum difference between each density. Light itself changes, becoming more dense, and consequently it is not a one-to-one ratio simply because apples are not oranges and third density light is not fourth density light and so forth.

However, with that understood we may answer in the affirmative. Yes, those distinctions hold sway throughout the densities until such time as time and space are no more, thought is no more, and all gifts are given, all harvests have been accepted, and the Creator sleeps once again in Its infinite mystery.

May we answer you further, my brother? We are those of Q'uo.

R: Yes, if the instrument still has enough energy for more questions.

We are those of Q'uo. This instrument is sufficiently energized to continue taking questions for some time yet, if there are indeed any questions in the group. We thank you for your infinite thoughtfulness towards this instrument and praise you for it. We would ask then if there is another query at this time. We are those of Q'uo.

R: I have a question about the expression of love/light vs. light/love. I thought that perhaps love/light might refer to beingness or energy that is potentiated but not yet expressed while the use of the term "light/love" would indicate doing-ness or action, energy that is expressed, light. Can you comment on whether this is accurate?

We are those of Q'uo. We can comment, my brother, but cannot say precisely

that you are accurate. Rather, we would say that you have something by the tail. You have the essence of it. There is, from the standpoint of the infinite Creator, as much action and essence in light/love as in love/light.

From the standpoint of third density, in space/time the light/love which is used to manifest all things in the creation is builded of light/love rather than love/light. However the activity of light/love is not the activity of the human. Rather, it is the activity of the light expressing its nature by creating rotations and gradations of rotation that develop the elements of your universe. The love/light is instinct with the one great original Thought. While this original Thought is the Creator of all that is, It remains Itself an essence full of love. And in that way, my brother, you had the gist of it in saying that the love/light was beingness and light/love was activity. But it is the activity of the Creator and the beingness of the Creator, as opposed to the activity and the beingness of a person living in third density or indeed of ourselves.

May we answer you further, my brother? We are those of Q'uo.

R: Actually, I thought about it in those terms but I didn't say it like that. So hearing you comment on it helps me to get the better grasp. I will, however, continue with one more question, which is about universes. It does not concern the terminology that you have described. But, as you were speaking of the densities reaching completion and the energy moving back into the Creator, I wanted to ask if the universes that exist beyond this one in which we are experiencing our dance of the creation and the beings in those universes interact or are aware of each other in some way. I ask this question because I am aware that in the information that came through the Pleiadian contact with the one known as Billy Meier, the fourth-density entities that contacted him were describing another universe with which they were able to interact. My thought was, is it possible, from that philosophical standpoint, that one universe can interact with another while it is in progress, before it collapses back to the Creator?

We are those of Q'uo, and are aware of your query, my brother. We may say that there is a problem in terminology betwixt the information from the one known as Billy and the information which we offer, in that to our understanding there is one universe at a time and space, if we may use a pun.

The universe as a whole moves through the densities and lives and then is completed as one universe. There are certainly many of what you would call distant experiences to yours within this universe. The energies of one part of the universe do indeed interact with others and there has been discussion of the possibility of those from the next octave being able to move back into this octave from one reason or another. Of that we can say nothing for sure.

May we answer you further, my brother? We are those of Q'uo.

R: Then if I understand you correctly, consciousness moves through one octave

and then moves into the following octave but the interaction between those two is that about which you cannot really speak. Is that accurate?

We are those of Q'uo, and my brother, you have it. Is there a final query at this time? We are those of Q'uo.

R: Not from me Q'uo, thank you

G: Q'uo, I have a query. Often my experience takes on the quality of a dream, where reality loses its hard and linear edges and I sense a funny and joyful weirdness about the contents of the moment. I look at myself, my environment, and I'm just baffled sometimes, in a positive way, that any of it exists at all. I was wondering if this is symptomatic of awakening within the third-density illusion in general, or is this more specific to the experience of living on the cusp of the density change, or am I just losing my mind?

We are those of Q'uo, and are aware of your query, my brother. Of those three alternatives, pleasant as each may be to contemplate, we find that your first supposition is correct. The universe and yourself within the universe are far, far different and far less concrete than meets the waking eye or the unthinking mind. Truly, each entity is held in place not by gravity, but by his own set of parameters, self-administered and self-perpetuating.

We are not saying that the physical laws of the physical universe do not exist, for they do, my brother, and to your great benefit. They create a stable illusion within which you may experience the progress of a lifetime of experience and collect and consider your experiences.

However, the inner life, the life of the spirit within, is held in place at first by the tacit acceptance of what each other entity in the surrounding milieu accepts, and then by the perpetuation of that acceptance. This instrument uses the phrase "thinking outside the box." Within the inner life you begin with a box which consists of all the suppositions you have accepted as true. Within this box are many systems and subsystems, all with their perpetuating energy. As you begin to loosen yourself from the suppositions with which you began your inner life, you gently and sometimes abruptly step outside the box. You are then free to the extent you are able to take advantage of this increased awareness to alter the way energy works within your particular inner world. Then the limitations of your environment are those chosen by you.

The difference between one who is unconsciously limited in the inner life and one who is consciously limited in the inner life is that the seeker who has begun to penetrate the outer illusion and who knows that he creates his reality is far more able to take advantage of those times which seem so dislocating and dreamlike, by molding that dream to match his hopes, his desires, and his intentions.

May we answer you further, my brother? We are those of Q'uo.

G: I'll try to be very brief. You said that the seeker, when experiencing these

dreamlike moments, could take advantage of them by using the moment, molding the moment to his hopes, desires and intentions. I take it then that this can be effected simply by stating, by affirming, by requesting that which one seeks.

We are those of Q'uo, and are aware of your query, my brother. This is basically correct. There is an element at such times of resting within the dream, and appreciating the difference in the way life feels. The energies of such moments is that which is indeed to be appreciated and it is not necessary to use these moments. It is sufficient in some cases to enjoy and be present within them. However, these are those moments of increased liquidity, where the maturing seeker may begin to loosen the fetters which he has experienced binding him, yet loosening them in a way that is consonant with his ideas, his hopes, and dreams.

May we answer you further, my brother? We are those of Q'uo.

G: No, we'll let the instrument recoup and conclude, and we all thank you, Q'uo.

We are those of Q'uo, and my brother, we thank you. Indeed we thank each who came with questions this evening. And we thank all of those within this circle for the heady opportunity to share our humble thoughts. It has been a privilege and a pleasure, as we said before, and we relish these times together. We thank you for allowing us to be of service in the way we have chosen. And we assure you that your beauty is astounding. We thank you for being those who have set aside time and space, or space and time, to pursue the truth, to behold beauty, and to dwell in the precincts of love unconditional.

We are those known to you as the principle of Q'uo. We leave you, as we found you, in the love and the light of the one infinite Creator. Adonai. Adonai vasu.

[1] The use of forward slashes instead of hyphens stems from our familiarity with the forward slashes as used in the Reciprocal System of Physics created by Dewey B. Larson. In his system $velocity = space/time$ or $time/space$.

[2] Since early 2009, Carla has talked on www.bring4th's Live Chat from 3:00 to 5:00 p.m. with anyone who wishes to ask her questions, from the second Saturday in September through the last Saturday in May.

[3] To see an introductory video on Larson's reciprocal System, go to <http://rsttheory.org/video/rs-101>. To read about it, go to http://en.wikipedia.org/wiki/Reciprocal_System.

[4] To read more about this school of painters, whose chief proponent was Georges-Pierre Seurat (1859 - 1891), go to <http://en.wikipedia.org/wiki/Pointillism>.

Saturday Meditation

March 14, 2009

Jim: The question this evening, from D, has to do with and how, when we talk with other people about spiritual principles, we can keep from invading or infringing upon theirs. Could Q'uo speak to any guidelines that we could follow that would ensure that we not infringe upon anybody's? And if we should infringe on someone's, does that affect our karma? If so, how?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. We thank you for creating this sacred space in your life for seeking the truth and for coming together in a circle of seeking. It is our privilege and our blessing that you have called us to your circle and we are happy to speak to you concerning the issue and of karma.

However, as always, we would preface our remarks by asking each of you to use your discernment and your discrimination when listening to or reading these words. For our remarks cannot hit the mark for everyone at all times.

Consequently, take those remarks of ours which have resonance for you and follow them if they help you, leaving the rest behind. We thank you for this consideration, for it enables us to speak freely without being concerned that we might infringe upon you or disturb the natural pace of your seeking.

You will notice that we spoke of our concern for infringing upon you when we asked that you follow the path of resonance when choosing what to remember about our humble remarks this evening. Free will is the first distortion of the Law of One. It is central to the way your environment works. We come from elsewhere than this planet. We are not your neighbors. We are not your friends. We do not have the right to give you good advice in such a way that you would be forced to listen to us.

We are a service-to-others principle and our polarity would be disturbed were we to indicate in any way that we were authorities who must be trusted. It is our pleasure to work within those limitations. We would not wish to have greater power than we claim. And the power that we claim is only the ability to speak through this instrument concerning the one original Thought of unconditional love in its many distortions of which free will is a primal one.

Among your peoples, free will is a prime mover; on a spiritual level, absolutely. On the level of the physical, mental and emotional, there is no absolute, for you are each other's neighbors and friends. You do have the right to offer your opinion to each other when asked. You have the right to influence each other when you are using your power in ways that are appropriate, within the bounds of

your relationships and that which has been requested of you. You do not have to be as concerned as we in the normal run of your life and in your interactions with those in your environment. It is acceptable and within the bounds of free will to express your opinion when asked, and even to discuss that opinion again when it is asked of you.

There are many ways in which free will needs to be abridged within your third-density environment. When you have a child, that child must have his free will abridged many times. He must follow the rules of the family and learn the limitations of his power. It is not an infringement upon free will, in the sense of there being any karmic damage, to keep a child from harming himself on a hot stove, walking off the side of a porch, or otherwise hurting himself.

As parents and teachers train their charges and show them and explain to them how to be good people, these seeming infringements upon free will are appropriate and needed. When one is asked to be a mentor or teacher, it is not only acceptable but also desirable for you to express yourself to the very best of your ability, for guidance has been requested.

And when you are asked questions, whether of a physical, emotional or spiritual nature, it is entirely appropriate to offer your opinion, again using your own sense of rightness and goodness to shape your replies.

However, it is indeed possible within third density for people to infringe upon each others' free will in ways that do involve karma. Take for instance the institution that you call marriage. A marriage of equal partners may involve many spirited discussions, but if one of the mates reserves the right to give orders to the other, there has been an infringement upon the free will of that individual whose liberties have been limited without his or her consent.

In a work situation it is entirely acceptable for the leader to give orders to the employee as long as they do not shame him or abase him or disrespect him as a human being. When one entity uses a weapon to coerce or force another to do his bidding, whether it is in criminal acts or acts of war, this, too, goes beyond the bounds of acceptable usage and constitutes an infringement upon the free will of the one who is limited.

There is no question but that in all of those three circumstances and more there is much infringement upon free will among your people. To those who feel that there is a question as to whether they are acting appropriately or whether they are moving beyond the bounds of acceptable influence and infringing upon another's free will, we might suggest that, in your mind, you turn the tables and see the situation as happening the opposite way, not from you to another but from another to you. If, in that turnaround, you see the goodness of your actions, you are most likely behaving appropriately and maintaining unity between yourself and the other self. If, when you turn the tables, you realize you would resent such a thing were it to happen to you, then you know that you have infringed upon the rights, the peace, and the liberty of another.

In general, you may trust that you are acting well when you are responding to another's request by offering information or continuing a discussion.

We understand that when you have been awakened and excited and impassioned for the good, the true, and the beautiful by truths that have been revealed to you that seem fair and worthy of being shared, it is a great temptation to share these wonderful truths with others as a way of relating to them. However, we would suggest that you refrain from doing so, relating to entities not by what you think but by who you are; giving yourself to the relationship with them, not your ideas. When relating self-to-self you may encourage and support the good that you see in another in any way that comes to you, but rest from sharing your opinions except insofar as they seem to spring up in conversation of their own accord.

As we have said before through this instrument, it is perfectly fine to share a thought and let that thought drop like a seed on the ground of another's consciousness. But, like Johnny Appleseed, do not look back when you have dropped that seed. Move on. It is not a concern of yours whether the seed takes root or whether it withers and dies.

You have asked concerning karma. In response, we would contemplate the power of words. If you bind another with ropes, it is obvious that you have infringed upon their free will. If you bind another with words, it is not at all obvious that free will has been abridged. And yet, especially when the one to whom you speak is one with whom you are in close relationship, the power of your words is great, perhaps greater than you realize.

When you are listening, you can do no wrong. Supportive listening is a blessing to all and you can err in no way as you listen. Words of encouragement are always welcome. They shall never infringe upon the free will of another. Encouragement and support create confidence between yourself and another and give that entity to whom you speak gifts to take with him.

Yet, how easy it is, when you know somebody very well, to be careless with your words. You know the other's weaknesses. You know the other's suffering. You know those points that are painful to contemplate. You know those memories, the reminder of which shall cause another pain. And when there is anger or resentment because of catalyst that has not yet been processed, how easy it is to push a button, to evoke a sad memory, or otherwise to cause pain by your words.

If you start a sentence, "This is what's wrong with you," think before you finish the sentence. If you must criticize, wait until your heart is full of love and compassion so that that which must justly be shared is shared in unity, in harmony, and in support.

It is especially difficult to remember to be gentle with your words when others are ungentle with you. It is understandable and human to wish to defend yourself,

and we encourage those words of defense that express your belief in yourself and in your worth.

Be aware, however, of the temptation to give hurt for hurt, slight for slight, insult for insult. That entity which has insulted you, slighted you, or offended you in some way has given you a gift. You are blessed. There is always a blessing and a gift that accompanies being misunderstood, resented or otherwise hurt. That gift is the gift of self-knowledge.

Self-knowledge then leads you to a greater awareness of yourself. All things that are challenging to you are those things which promote spiritual maturity in those who are willing to work with the catalyst that has been given. It is against the ways of your culture to give thanks for the challenges of insult and injury through words. It is the way of your culture to respond in words of anger.

And my friends, we are aware of the rightness of the emotions that flood through you at those times. We do not discourage you from experiencing those emotions. We only encourage you to be aware of the power of your own words.

Do the work that anger offers you, that resentment offers you, that suffering offers you, within yourself. Give yourself time to work through difficult emotions. But insofar as you are able, refrain from sharing those difficulties with those about you. Realize that it is a delicate thing to determine what is a just communication and what is a bullying or a manipulative conversation.

We realize that you must play with these judgments endlessly as you strive for the most open and clear communication that you can find. We do not discourage the speaking of truth. We only note that there are many ways to approach truth. Further, there are the accompanying unspoken languages of tone, posture, facial expression and other points of body language which go into the communication that you are attempting to share with another.

The attention and the honest attempt to avoid hurtful and abusive language with another carries with it a high probability that no matter how imperfect your actual actions, you shall not retain karma.

All of you have considered at one time or another some situation where an entity had killed another and consequently had adhering karma from that act. There are many ways to acquire adhering karma. There is only one way to relieve karma and that is to forgive. If you feel that you have injured or harmed another, then we would encourage you to go to that person and ask for forgiveness. Then we would encourage you to go to yourself and ask for your forgiveness of yourself.

By far, the most adhering of karma is that which is self-judged. Do not fall into the trap of forgiving another but failing to forgive the self. For in a karmic transaction there are two. And the entire transaction must be forgiven before the wheel of karma can stop turning.

How can you forgive yourself? It is indeed a quandary! For you, in your creation,

are the judge. That which you forgive is forgiven. That which you do not forgive is unforgiven.

Shall you be harsh or shall you be merciful? Have you the courage to forgive completely and start over? Can you die to old memory and awaken anew, an unblemished person? We ask that you give yourself permission to do so. In that way your life shall be sweet and there shall be no karma but only newness and the opportunity to bloom.

We are those of Q'uo, and would ask at this time if there is a follow-up to that query, my brother?

D: Thank you, Q'uo. I think a lot of people would thank you for bringing light to that topic.

I would ask if you could make the distinction between an awakened one speaking of truths, which you recommended against, and the giving of thoughts much like Johnny Appleseed and then moving on.

We are those of Q'uo, and believe we understand your query, my brother.

The distinction between bending someone's ear, as this instrument would say, and the dropping of thoughts is that in the dropping of thoughts, the one for whom the thought is dropped has no awareness that his ear is being bent. That subject which you feel is a beautiful opening for something that you would like to share has come up in conversation, and so you share it and you move on.

The line that is drawn here is between taking advantage of a conversation that happens to go in a direction in which you have something to share and in creating a conversation that gives you the opportunity to share.

On the one hand, you are simply communicating back and forth and in a spontaneous way you have found a nugget that you'd like to share and so you do.

If you create the conversation by bringing up the topic you wish to discuss, then in a subtle way you are herding or bullying this entity and hoping to have a certain effect upon him.

Do not create the opportunity to share spiritual truths but only respond to openings in which such a truth is relevant and apt.

We are those of Q'uo, and would ask if we can answer you further, my brother?

D: That's great. Thank you.

Is there another query at this time? We are those of Q'uo.

T: Yes, Q'uo. This is T, and I am trying to write about one of the biggest catalysts here in third density, which is money. I would like whatever advice you have to

say about this catalyst which would be good, or bad, in a positive, service-to-others way.

We are aware of your query, my sister, and we are glad to speak to you concerning that which is called money.

The virtue of money, or as this instrument would call it more generally, supply, is that it creates a way to fill the needs of the self and those who are dependent upon that self. Without money, the body has no way to be sheltered. There is no way to clothe a person without money. Money is a great blessing.

There were times upon your planet when the barter system, as this instrument would call it, by and large replaced the need for coinage. In this system there was the give and take between peoples that respected all of the value of all of the various kinds of labor for which entities have gifts. There was an equal appreciation of hard work, such as labor in the land, artistry of various kinds, craftsmanship of various kinds and the services which entities could offer each other. In this environment supply was easier to see as that which flowed between entities as a kind of nutrient. Perhaps it is well to think of wealth, or money, or supply as nutrient, a way of feeding the self the things that it needs.

Money or supply, in and of itself, is innocent. It is rightly said in your holy works that the love of money is the root of all evil. [1]

When entities see money as a kind of energy that flows through their lives and extends out into others' lives, then we feel that that money is given its appropriate value. It is a blessing to be able to pay the bills, as this instrument would say, to feed the belly, to clothe and shelter the body, to gain those things of which one finds need.

When that which may be called greed and acquisitiveness enters the thoughts concerning money, so that money is amassed and put aside for its own sake, it begins to be toxic. The values of such an entity no longer visualize money as a nutrient that flows ceaselessly through the culture, enriching it as it goes. Rather, it holds it and amasses it and stops the flow of it. There is a forgetfulness involved in such greed and that forgetfulness is the forgetting of the needs of other selves.

Interestingly enough, it is to the one who is most generous with that nutrient of money and who makes sure that that which is received is passed on to whom abundance comes most easily. It is not to the one who holds, but to the one who opens the hand that more and more shall be given.

May we answer you further, my sister? We are those of Q'uo.

T: Only briefly. I guess I want some clarification on amassing wealth. Most people tend to amass it and save it in another place, whether [in] businesses or corporation [stocks] or bonds, governments or municipals, or [other] things that go to keep the system going. Is that the same thing you're talking about? Most

people that amass wealth tend to put it to work somewhere.

We are those of Q'uo, and are aware of your query, my sister. When one examines the thoughts behind conserving wealth, one shall see either a prudent plan for assuring the security of the family and so forth, or one shall see an unreasoning greed, a desire for money for its own sake.

When there is a reasonable and just plan at work in the conserving of the work of your hands and the labors that are translated into salary and money and supply, there is no greed involved but only prudence.

We think, for instance, of the story from your holy work, of the rich man who was owed money by another. This man begged the rich man, saying he had no way to pay him and could he please forgive him the debt. The rich man relented and forgave him the debt. Then, that man turned around and demanded money that he was owed by another.

(Side one of tape ends.)

(Carla channeling)

And that man said, "Oh, but please forgive me for I have not the money to pay you." But that man did not forgive the third man and demanded his money and when he could not pay, he threw that man into prison. [2]

The rich man, when faced with need, was generous. He was not greedy and he was not at fault, for he did not love money for its own sake, but only appreciated what it could do. On the other hand, the second man who, having been forgiven, could not forgive another, was an entity who loved money in a greedy way.

Does that make it clearer, by sister, or may we answer you further? We are those of Q'uo.

T: Thank you. That cleared it up.

May we ask if there is another query at this time? We are those of Q'uo.

D: Yes, Q'uo. I have another one. Could you speak on the relationship between psychic greeting and polarity, or how psychic greeting affects polarity?

We are those of Q'uo, and are aware of your query, my brother. We would say, my brother, that there is no necessary connection between psychic greeting and polarity. If one experiences a psychic greeting, the experience may be difficult, to say the least. Yet, if the entity retains the self and allows the self to experience the psychic greeting without judgment, that entity's true self has been allowed to maintain its integrity. It is often very difficult to refrain from responding to psychic greeting with vividly negative emotions. Yet, in those circumstances, the ability to retain the memory of who the self is and what the polarity of the self is and to continue to affirm those truths about the self eliminates the likelihood that there will be a change in polarity.

It is certainly possible to become greatly discouraged in the face of a psychic greeting, yet this does not necessarily change the polarity of the entity, if that person continues to affirm who he is and why he is here.

May we answer you further, my brother? We are those of Q'uo.

D: Let me just see if I can get you straight. You say that if a positive entity can maintain a loving attitude throughout, no matter how bad the psychic greeting is, he will maintain his polarity?

We are those of Q'uo, and believe we understand your query. That is correct, my brother. The ability to remember who one is is powerful, even in the face of very discouraging catalyst. If one is immobilized and unable to act, yet still, one is who one is, and if one clings to one's true nature and remembers it in the face of discouraging catalyst, then that true self continues singing its song, vibrating as it vibrates, even as the emotions are ragged and torn.

There is tremendous power in maintaining [that] memory and there is great help to those who strive to remain positive in the face of negative catalyst. There are many, many entities within the inner planes who respond in support and encouragement to those who call upon the principles they wish to confirm: goodness, love, beauty, those things that remain when all illusion is washed away.

May we answer you further, my brother?

D: That's all. Thank you.

We thank you, my brother. We are those of Q'uo, and would ask if there is a final query at this time?

T: I have a brief one, just to continue on his thoughts. Does an entity's polarity right now affect how strong the psychic greeting is—the stronger [the entity is in] service to others, the stronger [the] service to self [psychic greeting]?

We are those of Q'uo, and are aware of your query, my sister. The phenomenon of psychic greeting is a large subject. There are basically two kinds of psychic greeting. By far the most common is the greeting of the integrated personality by those parts of the personality that are not yet integrated and that perhaps have split apart from the integrated personality, so that parts of the self attack the self as if the self were another. The other type of psychic greeting involves an actual entity other than the self.

In the case of the greeting of the self by the self, the momentary vibration that is occurring at the time may well have something to do with why that greeting occurred. However, if the psychic greeting is coming from an entity outside the self, the momentary polarity of the entity will have almost nothing to do with the greeting. Rather, the greeting will have to do with how closely that entity is standing to the light.

When an entity is standing close to the light, attempting to serve in some way that is above the ordinary, healing, teaching or in some way serving others, that light reveals any small defect of character and shows to an outer entity the most likely place for a temptation or an incursion into the energy body. Consequently, those who are serving in such a way will find psychic greeting inevitable.

May we answer you further, my sister? We are those of Q'uo.

T: If you can. In this situation, being close to the light doesn't necessarily mean having an overall vibration of a strong service to others. It could be a situational "close to the light"?

We are those of Q'uo. My sister, we believe we understand your query. The type of psychic greeting of which we were speaking involves those who intend to stand close to the light. Those who merely brush against it situationally do not create enough of a persistent image to attract attention.

May we answer you further, my sister?

T: No. Thank you.

We thank you, my sister. We find that this instrument's energy begins to wane and so we would, with great gratitude and thanks, take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are those known to you as the principle of Q'uo. Adonai.

[1] *Holy Bible*, I Timothy 6:9-11: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

[2] *Holy Bible*, Matthew 18: 23-35: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their

lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

Saturday Meditation

March 28, 2009

Jim: The question this evening is, “What suggestions would Q’uo have for someone who wants to polarize service to others as much as possible?”

(Carla channeling)

We are the principle known to you as Q’uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a great privilege to be called to your circle of seeking and we are very happy to speak with you on the subject of how best to increase the service-to-others polarity of your life and seeking.

However, as always, we would ask a favor of you. That is to use your discernment and your discrimination as we speak, looking for resonance and retaining only those thoughts of ours which are resonant to you. Please let the rest go away and not be thought of, for those thoughts that do not resonate, no matter how true they may be, are not helpful for you at this time. We greatly appreciate your cooperation with this, for it will enable us to be able to speak freely without being concerned that we may infringe upon your free will or disturb the rhythm of your process.

As is often the case, we find that in order to respond to the good question of the one known as D, we need to take a step back and somewhat prepare the ground for those remarks we would like to share.

In your conversation before this session began, you were speaking about the fact that in the sixth density, the density of unity, the two paths of service to self and service to others converge and become one. This is indeed true. And yet as the one known as Carla said, there is great virtue in the polarities within the present density, your Density of Choice.

We see each of you as powerful beings, sparks of the Godhead principle. Were you to do nothing but live your lives, reincarnate and live that life and reincarnate and live that life, and so forth, you would advance, for the pressure of evolution is inexorable. However, if you wish you are also quite capable of accelerating the pace of spiritual evolution for yourself, and we are most pleased to be able to expatiate upon this theme.

For there is virtue to the acceleration of the seeking process. The environment of third-density physical existence is in many ways a harsh environment, spiritually speaking, for it is heavily veiled. The overarching truths that “all is well” and that “all is love” are not visible within the depths of third-density living. Indeed, it is as though you are in a dark environment, that “valley of the shadow of death,” as this instrument has been known to call it after the Psalmist. [1]

However, just as even one candle can be seen for half a mile, so spiritual light

can never be quenched, and that light shines through for all, even in the darkest night and in the thickest of illusions. And that light which cannot be quenched lies within each and every heart of each and every human that dwells upon Planet Earth.

There are many ways, however, to hide that light “under a bushel” as the phrase is from your holy book the *Bible* [2], and so our remarks are along the lines of how not to hide your light, how to be fearless with the power that lies within you and how to harness it and direct it.

The nature of polarity is such that it echoes to the very fabric of your third-density illusion. Each of you is able to name many dynamic opposites: light and dark, good and evil, warm and cold, wet and dry, and so forth. The very fabric of your existence has the overarching glyph of the Star of David, that figure which is made up of the up-thrusting male principle in its delta form and the downward-pointing pyramid of the female principle. As they come together and merge, so [they form] the Star of David.

There are ways to look at the male and female of the illusion, the attributes given to the female side and the attributes given to the male side of the so-called Tree of Life, and then those androgynous energies which are in the middle of that figure, lending coherence and relationship to the whole. [3] And you are creatures of the Star of David and the Tree of Life. You are walking matrices which are able to juxtapose and merge the physical and the metaphysical, the outer and the inner, the temporal and the eternal. Each of you is a walking gateway between two worlds.

By calling upon the spiritual or metaphysical aspect of yourself, you awaken within yourself a great array of resources and these resources may be used as you choose. Primary among these resources, in terms of increasing your rate of positive polarization, is your awareness of yourself as a person whose will is powerful.

When you set your intention to do something, you change things for yourself in terms of your energy body and in terms of that connection that you have with the metaphysical world. And so, the first thing we would suggest to those who would wish to increase their rate of polarization is to set your intention.

There are various ways of doing this, the most simple of which is to say, “I set my intention to be one who wishes to polarize as quickly as I possibly can and still be able to integrate my learning.” However, it is efficacious to put more time in on the creation of this statement to yourself [and your faculty] of will. You may wish to write it out or have a ceremony or ritual whereby you, in conjunction with your guidance, set this intention.

It is often true in the physical world that intentions vanish like smoke. However, within the metaphysical world where thoughts are objects, the setting of an intention is a powerful resource. Naturally, once this intention has been set, it is

well to revisit that intention and confirm it whenever there seems to be a situation which calls for a polarized response.

The quality of memory is very important in sustaining an intention. If you can create a vivid enough memory of this complex of feelings, will and passion that you have disciplined and shaped into an intention, then you are able to access it when you need to remember the intensity of this intention.

In the daily life that supports such an effort, it is well to place daily opportunities for entering the silence and resting in your own open heart where the Creator abides in fullness. We do not feel the need to govern your choices of how to enter the silence. For some there is a green cathedral and the Creator is felt most fully in nature. For others there is a totally interior experience which can be had anywhere. For others, there is a practice that calls to them, whether it be one kind of meditation, such as Vipassana, or another, such as Transcendental Meditation.

Entering the silence is a very personal thing, even an intimate thing, and we would not feel comfortable recommending one way over another of doing so. However, in general, we may say that it is only when there is a sustained practice of entering the silence that the catalyst of daily life begins to be vulnerable to being seen as the illusion that it is. If there is not a steady practice of meditation of one kind or another there is a far less firm place where the observer-self may look upon the challenges of a busy life and see through them to the peace and the power that lie within faith, that faith that all is well. That simple statement, "All is well," is a good mantra for any discipline, for it is at the heart of faith.

Often entities among your people speak of faith as though it were a matter of believing this or that, yet faith has no content. Faith is simply an attitude, a knowing that all is well and that all will be well. This knowledge may give you peace during challenging times.

Those situations in life which are rich in opportunities for those who wish to polarize always have to do with choosing love over fear. As we have said before through this instrument, it is well to ask the self when faced with a challenge, "Where is the love in this moment?"

When that question is asked, there are times that you can see no love in the situation. This creates the opportunity for you to open your heart and allow the Creator's love to move through you, so that the love in this situation has come through you. It is not a discipline in which you must express what you know as much as it is a discipline in which you allow yourself to become a lighthouse, cleaning the lenses of your lantern so that there is no hate or jealousy that is clinging to you, so that you have become transparent in your personality. For you cannot love the world of your own self. You shall surely run out of love quickly, for the love of the mind and the human heart is finite. Yet the love of the one infinite Creator is, itself, infinite.

Thusly, polarizing towards the positive is, in some part, a matter of gently moving yourself out of the way of the light that flows through you. It is a great collaboration, my brother, for it is not unimportant that you yourself, in your humanness, love. This love that you have colors the light of the infinite One in beautiful colors made of your personality, your choices, your quirks, your uniqueness. As you bless the light that flows through you, you bless the world and in your way you are lightening the consciousness of Planet Earth. It is, indeed, the greatest service that any can offer, that service of allowing the light to shine through the personal self and out into the world.

Can you claim some credit for doing this? Not at all. It is your personal, intimate and secret gift, offered from the mystery and the depth of your own open heart. And yet, once offered, it shall color your whole life and make of it a great adventure.

When the next time of decision comes to you, my brother, slow yourself down. Move into your open heart and allow the full riches of the catalyst involved to flow through you. Positive polarity is not a matter of ignoring anything. It is not a matter of choosing to let the shadow side slide and focusing on the positive. It is a matter of asking for a viewpoint that sees the wider and more comprehensive picture of the situation.

As this instrument would say, it asks you to dolly back, [4] to pull the camera of your attention backwards to a place of observation which calls upon the highest and best within you. It calls upon your guidance. It calls upon your awareness of who you are and why you are here. And it calls upon the memory of which we spoke earlier, invoking that decision that you made at the outset to serve the one infinite Creator by polarizing towards service to others.

Lastly, in order to accelerate the pace of evolution we would encourage that which is called a "sense of humor" among your people, and what we may call a sense of proportion. Remember, as this instrument would say, "You are but dust and to dust you shall return." [5] Remember that the glory that moves through you asks you not to be glorious but only to be an instrument. Let the Creator play you. Your job is to stay in tune. Therefore, tune yourself with memory, with affirmation, with mantra, with all of the tools and resources that you find helpful.

And, my brother, when you fail to remember all these things and feel that you have "crashed and burned" in service-to-self-ness, let the dust settle. Take yourself up. And know that it shall be a new day as soon as you forgive yourself for being human. There is never an ending and never a failure to one who is on the path of positive polarity, because every morning is a new life. You may hit the reset button as often as you need to do so.

As always, my brother, those of the Confederation of Planets are happy to rest with you in your meditation and offer a carrier wave that will stabilize your own vibrations as they flicker a bit. We do not attempt to communicate at those times but merely to be with you and to bathe you with our love.

May we ask, my brother, if there is a follow-up to this query? We are those of Q'uo.

D: That's all, thank you Q'uo.

We are those of Q'uo, and we thank you, my brother. May we ask if there is another query at this time? We are those of Q'uo.

Questioner: I was wondering why ancient people are recorded in our holy books as seeing God descending down from a cloud and whether this has to do with what we call a "Merkaba" [6] physically manifesting?

We are those of Q'uo, and are aware of your query, my brother. We find it beyond our capacity to explain to you precisely what prompted writers of such works to describe various aspects of the one infinite Creator as descending from the clouds. However, we may say that beyond all anthropomorphic imaginings of writers there is our understanding that each of you has a Merkaba body, the energy body. This vehicle is not a physical vehicle, it is an energy vehicle. Nonetheless it is perfectly capable of sustaining you within various environments, which do not include third-density, physical Earth.

However, this energy body, or Merkaba, is more real than your physical body. The physical body is a nested set of energy forms with their integrity held by the thought of that particular form, whereas the energy body is closer to the one infinite Creator in that its thought is more coherent.

Those who learn to project themselves and have astral experiences are using their Merkaba body or their energy body in which to move around and experience. And before and after your physical death, that is the body which you are using to experience life. You will find after you move through the gateway of physical death into larger life that you have been in this body all along and simply did not have the conscious awareness, for the most part, that you had this energy body.

However, my brother, you can feel the integrity of this body if you sit in meditation and simply ask to see it. The various emotions that are often scorned by humans are the very stuff of the energy body in their refined and purified form, and each of the chakras within that energy body has its own characteristics and its own complex of emotional sets, as it were, which together create an elegant and highly efficient vehicle for that infinite and eternal entity which is you.

May we answer you further, my brother? We are those of Q'uo.

Questioner: Please, Q'uo, I would really appreciate it if you could recommend a meditation where I could learn to change my focus from this consciousness to enter my Merkaba body at will, as staying here and being of service would be so much easier for me if I knew I could leave at any time.

We are those of Q'uo and are aware of your query, my brother. We would

suggest in this wise, my brother, that you continue in your study of the energy body as you find it discussed within the works channeled through this research group. There are various sources of this material within what this instrument calls *The Ra Material* and also within the other Confederation channelings that reside in the archives of this group's online Library.

As you begin to feel that you have a greater and greater understanding of this energy body, the direction of a effective and skillful meditation for you, then, would be the entering into of each of the chakras, opening them, enjoying them, and seeing how the energy moves up into the open heart and therefrom to do work in consciousness in the higher chakras. We feel that a repetition of this visitation by you of your own energies will begin to make this body more real to you so that you are more and more able to use it. May we answer you further, my brother? We are those of Q'uo.

Questioner: Thank you, I can understand what you're saying and I appreciate it.

We thank you, my brother. May we ask if there is another query at this time? We are those of Q'uo.

Questioner: I've got one. Q'uo. I'm curious about the paradox between free will and the fact that from a time/space perspective the future doesn't exist so that, for example, in a previous recording in which you answered the question about the role of personality, you explained that all future entities who listen to tonight's recording on the radio or read the transcript are actually present right here in this moment. To me that seems to contradict free will, because I understood that free will means that there are probabilities of what entities will do in the future but not certainties. So I'm sure you understand my query at this point.

We are those of Q'uo, and are aware of your query, my brother. The intellectual mind has a tremendous problem with the paradoxes and mysteries of the metaphysical. Yet it is paradox and mystery that let one know that one is on fruitful spiritual ground. There is total free will in that. Entities may always choose to attend or not to attend to anything. They may also choose how to respond to it. It is in the responses that one's personal creation is made, not in the circumstances themselves.

As to the seeming paradox, an entity in your linear future reading or hearing this material and realizing that he has touched into the energy vortex which created the material is not the same thing as the entity being forced into a place in space and time in the literal sense. Rather there is the convergence of energies, in a metaphysical sense, with the vibration of love and light upon which this channeling has been carried, it being the matrix for all of those who would touch into that web that is this circle of seeking.

This circle of seeking exists in time, in the sense of space/time, and it exists timelessly in the sense of metaphysical patterns of attraction. In just such a way, the one known as William [7] wrote many plays and sonnets in the seventeenth

century and in his brief life certainly did not touch a great many people. Yet, century after century since then, when school children meet the question of “to be or not to be,” [8] they have entered into that moment where there was the creation of that soliloquy and therefore, of that universe.

Thusly, it is aptly said that some works are timeless and in their classic goodness exceed all ages, speaking to those of any age, any century, whose minds are shaped at that moment to perceive and to work with those concepts. It is not something special that those who read the material generated this evening converge upon a place in time/space, for this occurs whenever entities come together with an idea that is greater than themselves and takes them out of themselves.

In this wise, it might also be noted that those who study a body of inspired material, whether it be the *Bible*, the *Kabbalah*, the *Koran*, the *Upanishads*, or Lao Tzu’s writings, are entering into the awareness of material of which many others have been aware. Consequently, when one is resting in the contemplation of this inspired material, one is in the company of many, many entities from the inner planes who, when they were incarnate, studied this same material.

May we answer you further, my brother? We are those of Q’uo.

Questioner: No, thank you.

We thank you, my brother. May we ask if there is another query at this time? We are those of Q’uo.

G: S, from Canada, has a question. S says, “There are a lot of people taking hallucinatory drugs. Many of them report that it helped them to open their mind in new ways. Others get very frightened and never do them again. Please explain what is happening to a person when they are under the influence of one of these drugs and if it is harmless and/or beneficial. If you could speak specifically about LSD, mushrooms and *salvia divinorum* [9] I would appreciate it.”

We are those of Q’uo, and we are aware of the query of the one known as S. My brother, the question of the use of hallucinatory substances is not so much a spiritual question as it is a physical question. Further, it is not possible to offer one answer, for everyone who would take a given dosage of LSD, mushrooms or salvia shall experience that dosage in a unique way based upon his body type, his sensitivity and the many aspects of personality and energy, in terms of vital energy, physical energy, emotional energy and so forth, that come together to create that moment when the dosage is taken.

In general, my brother, such substances remove obstacles to the seeing of a fuller reality. How this will work for one person is impossible to predict and whether that dosage exceeds that entity’s ability to integrate the experience is also impossible to predict. Thus it is that “experimenting with drugs” is called such accurately. It is indeed an experiment.

We would never deny that it is often such enhanced experiences that give a new seeker the impetus towards awakening and seeking outside the limits of his birth and culture. We would also not deny that there are many whose experiences have not been positive ones, and when this occurs, it is because, as we said, the power of the experience is too great for the circuitry, speaking in a metaphysical sense, of that entity at that time.

There are some entities whose circuitry is already perfectly adjusted to finer realities and when such entities receive a dose of this enhancement it has a tendency not to affect them at all. There are others who have naturally sturdy energy bodies who are able to accept a great deal of enhanced light moving through the energy body without its creating any problems with their internal wiring, shall we say.

Then there are those who have been working with a reasonably good wattage, but a low amperage, so that as long as experience flows in a non-enhanced manner, all is well, but when the high-amp light moves through the energy body, as the result of the chemical reactions of the physical body to the substances, there is an overactivation of the wiring and it breaks.

When a fuse blows in an energy system for your house, for instance, it is simply a matter of taking out the bad fuse and putting in a new fuse and restarting the electrical system. However, it is not possible to do that with the energy body. When there is a hole blown in the wiring, it is often a matter of some years before the energy body is able to knit back together the circuitry involved.

This circumstance is often described by this instrument as "having a hole blown in your aura." When this occurs, naturally it is considered to be a very unfortunate thing and in some cases there have been situations where there was never the possibility in that incarnation and on the level of that circuitry of mending that circuitry entirely.

Consequently, we would not presume either to encourage or discourage your desires for experience, but we would simply wish you to be aware that there is no way to judge a safe dosage or a proper dosage of such enhancing chemicals. There is only your estimate as to the condition of your wiring internally, metaphysically speaking, and the circumstances which surround your use of these substances.

We apologize for not being able to speak concerning specific drugs and their actions upon you. However, from our point of view it is impossible because of the fact that not only are you unique but you are not the same entity today that you will be tomorrow. There are many cycles of energy that are moving through you at all times and the combinations are nearly infinite. Consequently, were we able to become utterly familiar with your wiring and so forth, we still could not speak to the specific effects of a specific chemical upon your system.

May we answer you further, my brother? We are those of Q'uo.

Thank you, Q'uo. I'm sure S will enjoy your answer.

D: I have a quick follow-up to that, if it's okay.

We are those of Q'uo, and would welcome your query, my brother.

D: Would it be possible for you to say if these chemicals generally make one more vulnerable to psychic greetings?

We are those of Q'uo, and are aware of your query, my brother. To those who are ignorant, there is much less challenge or resistance, shall we say, than to those who have received light. With each honor comes a duty. When you have asked to learn more and have taken substances which are designed to increase the amount of light that you have seen, then you are responsible for the light that you have seen.

As you glow more brightly, you shall attract more attention from those whose delight is in putting out the light that they perceive, or at least putting it to use for their purposes. Therefore, my brother, in general, the answer is yes.

May we answer you further, my brother? We are those of Q'uo.

D: That's great.

We thank you. We would at this time ask for a final query before we leave this instrument. Is there a final query at this time? We are those of Q'uo.

Questioner: Yes, I have a question. I would like to know if there is a vibrating vortex at the center of what we perceive to be a particle?

We are those of Q'uo, and are aware of your query, my brother. To respond to your query directly is almost impossible, for to us there is no particle involved. From our point of view we would say that the energies of space and time are mismatched in a certain way which causes the oscillation of which you have been speaking and creates the visible worlds or the manifested worlds. When the mismatch between space and time is won by time, then the inner planes or the unseen realms are created by this incredibly quick oscillation.

However, my brother, to the best of our understanding there is no particle involved, no mass, but simply dynamic tension betwixt space and time as components of velocity.

May we answer you further, my brother? We are those of Q'uo.

Questioner: No, I think that will do. Thank you very much.

We are those of Q'uo and we thank you my brother. Indeed, we thank all of those who have formed this sacred circle. It has been truly a pleasure to meditate with you, to behold the beauty of your individual vibrations and to see the sacred space that you have created together. Truly, it towers far above your dwelling

and is an honestation [10] to the Creator.

We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai, my friends. Adonai.

[1] *Holy Bible*, Psalms, 23:4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

[2] *Holy Bible*, Matthew 5:15: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

[3] A clear image of the Tree of Life, the central glyph of the Kabbalah, can be found at this link on the internet:
www.wyldwytch.com/weavings/articles/pagan_path/pages/tol.htm.

[4] In film work, a dolly is a small truck which rolls along specially made tracks carrying the camera, some of the camera crew and occasionally the director. To dolly back is to pull back the camera so that it takes a longer shot.

[5] *Holy Bible*, Genesis 3:19: "Dust thou art, and unto dust shalt thou return."

[6] There are varying definitions for Merkaba. The meaning which the Q'uo group is using resembles most closely that word as used by Drunvalo Melchizadek. In his teachings the MerKaBa is a body of light. One tunes to unconditional love, sets an intention for the work and then moves into this body of light during meditation. To familiarize yourself further with this concept, read *The Flower of Life* or visit the Flower of Life web site (www.floweroflife.org/index.htm) to sign up for a workshop on the MerKaBa meditation.

[7] Q'uo refers to William Shakespeare.

[8] William Shakespeare, *Hamlet*, Act 3, Scene 1, "To be, or not to be—that is the question: Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune or to take arms against a sea of troubles and by opposing end them."

[9] Wikipedia states that "Salvia divinorum, also known as Diviner's Sage, Sage of the Seers, or colloquially by its genus name Salvia, is a psychoactive herb which can induce strong dissociative effects. It is a herbaceous perennial in the Lamiaceae (mint) family. The specific name, Salvia divinorum, was given because of its traditional use in divination and healing. It literally translates to 'diviner's sage' or 'seer's sage.'"

[10] honestation: a grace or an adornment.

Saturday Meditation

April 11, 2009

Jim: The question this evening, Q'uo, has to do with why is it men throughout history and up to the present day are so afraid of women, or the feminine principle? All the way back, each religion seems to have some way of subjugating women so that they are not able to partake in the priesthood, in officiating, giving the rites of the various services to the congregation. I was wondering what it is about the feminine principle that is so threatening to the male. Could you give us some information in that area please?

(Carla channeling)

We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. We thank each in this circle of seeking for setting aside the time and the energy to form this circle and to seek the truth. It is our privilege and our pleasure to be called to your circle and to share some thoughts that we may have upon the subject of the male and the female principles and their difficulties in sharing third-density existence within your culture.

However, as always, we would preface our remarks by requesting that each of you use your discrimination and your discernment as you listen to or read these words. It would aid us in being able to speak our minds to know that each of you has taken responsibility for what you shall follow and what you shall let go.

Truly we cannot hit the mark each time we speak and it helps us to know that you will follow resonance and meaning. And if our remarks do not resonate to you or seem to have much relevance to your process, please let them go without a second thought. We greatly appreciate your kindness in this regard.

We would begin by making some observations about the difference between biological femininity and masculinity and archetypal femininity and masculinity, for the feminine principle and the masculine principle are elements within each entity, whether he is biologically male or biologically female.

In general, the male/female dynamic is a very powerful part of the polarized environment of your third-density earth-world. It is the Density of Choice, and in this Density of Choice the environment is stocked with dynamic opposites: male and female, hot and cold, wet and dry, good and evil, light and dark, radiant and magnetic.

Further it is to be noted that male and female are not precisely opposites. They are complements. Their energies complement each other as they create new life

by coming together, as they create their own world, the home, for themselves and their children. The partnership between male and female is that pairing of complementary energies that brings in those energies that lie between male and female.

One of the guiding glyphs for third density is that glyph known in the Kabbalah as the Tree of Life [1]. That tree is an image which is created of a tree whose roots are in heaven or above the plane of earth and whose branches reach down into the earth-world. This tree grows then earthward from heaven, to use the vernacular of the religion in which it originates. It has three pillars. It has the branches to the left hand, with all the attributes of the feminine principle. It has branches which go down to the right hand, with all of the male attributes. In the middle pillar, or the trunk, lie those attributes which exist as a function of the dynamic between the female and the male principles.

At this time we do not need to go into those characteristics which are supposedly male and supposedly female. Rather, we would turn to the basic concept that the male energy is that which reaches, the feminine energy is that which awaits the reaching. The male energy is that which seeks to know, the feminine energy is that which, by direct insight and intuition, already knows.

It is as if the male principle hungers and thirsts for the direct awareness of the one infinite Creator, yet with all his heart, with all of his energy and strength, with every priestly attribute, the male principle is denied the Book of Life.

The feminine principle, on the other hand, dwells in a state of rest, aware in a direct way of the energies of infinity and eternity. The moon sings through the blood of the woman. The cycle of the seasons echo in her and to the biological feminine is given intimate awareness of the ocean of life as she conceives and carries new life within her.

The male principle, for all of his energy and dominant strength, can only come next to this ocean of life, sit upon the shore and wonder at the mystery which femininity encompasses. The basis of those cultural prejudices of which the one known as Jim have spoken lies in the inability of men, biological men and archetypal masculine principle, to reach his goal, which is to know.

The energies of masculinity have their place, as do the feminine energies. Yet the energy of reaching and controlling are fundamentally unskillful for perceiving a spiritual path. The male conceit is that if he seeks with enough vigor and persistence he shall come to know the truth. Yet the Book of Life is a book of unknowing.

True spiritual truth lies beyond words and logic. It is full of mystery and paradox. That does not mean that it is not the truth. There is the truth that lies beyond illusion, yet that truth must eventually simply be lived, so that the seeker becomes that which he seeks and allows the truth to flow through him, as the woman allows the rivers of eternity and infinity to flow through her.

If you will study those cultures upon your planet which are the most close to the earth and the least sophisticated in terms of learning the culture of more civilized societies, you shall find that very often, male and female together are called to be shamans. Indeed, in some indigenous tribes, it is the woman that is the leader, and in those cultures where this is true, there is that concept of cooperation and partnership.

The more that it is acknowledged that the female energy has a leading role, the more it will be found in that culture that issues are discussed and actions are taken by a circle of consenting members working in partnership, cooperating and collaborating to further the solution of whatever issue is before them.

Consequently, as we turn to the meat of your question, you see that we are not actually speaking of the male principle and the feminine principle as we are speaking of the manifestation of male and female within physical bodies. No matter whether the culture is one of aboriginal simplicity or urban complexity, certain things hold sway.

When man and woman come together to create a family, it is the woman who shall bear and rear the progeny which are created between the two. It is the woman, physically usually smaller and less strong, whose hands bind the wounds of childhood, cook the food that will nourish the family, and open her heart to the endless concerns and worries of all those within the family.

While she is doing these things there is a tendency for these activities to be supported by the male, who finds ways to bring in the food and the shelter and the clothing that are necessary for the family.

One cannot blame male or female for this arrangement, for it is the biological necessity of the woman to take time away from whatever else she may do in order to bear children. And it is this central and pivotal fact that tends to create what looks to be a non-equal partnership between male and female.

In reality, of course, the traditional male/female roles—a woman “not working,” a male “working”—seem to be unequal. One effort brings in money, the other effort does not, and more and more, your cultures have judged the worth of activity by the money which that activity earns.

We would note that in many of your more highly civilized cultures, these traditional roles have tended towards disappearing. Women and men alike must work to pay the bills. Men and women alike therefore leave the home and go forth to do what is necessary in order to take care of the family and to see to its needs. Yet, this does not stop the thinking of both male and female from harking back to that central difference between the sexes, that difference being that it is only to women that the miracle of manifesting new life is given. That fact, in all of its glory and all of its implications remains simple.

Let us look now at the way the biological male feels, realizing his part in creating and sustaining a family. Whereas in a simpler society it is simply assumed that

this mating and this creation of a family will take place, as a culture becomes more complex and sophisticated, the options available to men and women alike multiply almost endlessly. The energies of instinct fade and entities more and more hark to the desires of the moment.

Whereas in a simpler society it is not considered that there is anything that is unimportant or without sacredness in the life, in the more complex society many things are seen as not having anything to do with the sacred, the holy, and the divine.

In an aboriginal society fatherhood is sacred, motherhood is sacred, trees are sacred, animals are sacred, the water that is carried from the river is sacred, the tree that is carved into an implement or used for firewood is sacred and the fire is sacred. These simple things, all being holy, create an environment in which there is no boredom, but a dance, a dance of the seen and the unseen, a dance with nature, the elements, the seasons, the day and the night, all of the factors that go into living a life. It is a life that is seen as a whole and that entire, whole life is sacred.

We ask you, my friends, to think of your lives. Do you see all that you do as sacred? For truly, in our humble opinion, it is. The water comes from a tap now and not from a bucket that is hauled, yet it is sacred still. The sun that warms is not as fearsome for there is shelter with conditioned air, and yet that sunshine and that warmth remain sacred. Yet you are removed from the direct contact with that holiness.

All of the elements, the forest, wildlife, fire and water, the great wind that blows, all of these energies impact an aboriginal very directly. In many relatively undeveloped countries, there are places where there is no electricity, there is no water, there are no pieces of that infrastructure that you, in the sophisticated society in which you live, take for granted.

In that environment it is easier to see the rightness of the division between male and female, to see that this division is not a matter of opposites but a matter of complements. It is far easier to see the goodness of all people.

We would agree with you, my brother, when you note the long, long history of the subjugation of women. In the Jewish religion, in the Christian religion, and in the religion of Islam, together, there is that prejudice that to the male is allocated the capacity for priesthood but not to the female.

Think of the figure in the Tarot image of the Potentiator of the Mind [2], shielding the Book of Life within her veil and we believe that you have the essence of why this prejudice exists. The truth is, it is to the female principle that spiritual knowledge is given, not as one who tells, but as one who carries. It is not that the biological female is more knowledgeable of spiritual things than the male. It is that the very essence of femininity, the archetypical nature, contains knowledge in a direct sense of the truth for which the male grasps endlessly, but which he

can never completely uncover, for it resides in the mystery with which women are comfortable and men are not.

The easiest and most direct way towards reversing this situation which is unconsciously felt by men is to dominate the women who contain the key to the mystery of life. It is not a logical movement. It is not a rational decision. It is based in fear, as the one known as Jim has said. Yet it is not a fear of any one woman. It is that fear that they shall never be granted the truth, but shall always be dependent upon women who contain that truth.

Consequently, there is that energy to enshrine and worship the ideal woman who contains the truth, and also to take womanhood away from the pedestal and under the heel. Therefore, there develops within societies, ancient and modern, a set of rationalizations for prejudice. In extreme cases, as you may see in your Middle Eastern cultures, there is a long-standing belief that women are biologically inferior, weak, and without the ability to take care of themselves.

Thusly, you see subverted that energy of cooperation and collaboration that was intended by the one infinite Creator and instead, there is a lack of equality and an even deeper lack of belief in the possibility of true equality.

May we ask, my brother, if there is a follow-up query to this question or anything further that you would wish us to speak to in this regard? We are those of Q'uo.

Jim: No, thank you, Q'uo, that was very good.

May we ask if there is another query at this time? We are those of Q'uo.

Jim: D says he is experiencing a dimming of all of his chakras. He feels as though there is a psychic greeting from a negatively-oriented entity that is causing this. He'd like to know the spiritual principles involved in thinking about this question. Please offer any information that you may have without infringing upon his free will. What is the nature of this energy and what is the best defense against it?

We are those of Q'uo, and are aware of your query, my brother. We thank you for asking us concerning this issue in your life at this time.

As you know, my brother, there are many things that we cannot discuss in this regard because of the fact that this is a situation which is front and center in your spiritual process at this time as well as being an issue in your personal life altogether, regardless of spiritual activities.

We would speak upon the concept of psychic greeting and how that works. Whether the origin of the psychic greeting lies within one's own personality or whether it lies in an outer entity which is not the entity experiencing the psychic greeting, it is true that psychic greeting functions by seeking chinks in one's personality, if you will, or one's spiritual nature. Different entities have different areas of weakness, whether they be physical, emotional or spiritual.

In this instrument, for example, the weaknesses are largely in the physical and consequently, if this entity experiences psychic greeting, it is likely to manifest as an enhancement or cranking up, if you will, of physical discomfort so that a little pain becomes a big pain.

If the weaknesses are emotional, the small trouble becomes the big trouble.

If there are weaknesses within the mental area, the concern may become the obsession, or the fear becomes the paranoia.

For the one known as D, the chinks happen to be largely within the physical vehicle and consequently, it is to that part of the mind, the body, and the spirit which together make up a person that this entity shall experience the enhancement or the ratcheting up of the distortions.

There are two avenues at which we may look in speaking to this situation. Firstly, we would invoke the spiritual principle of unity in pointing out that very often the solution to psychic greeting is not to run away from or to try to fix the greeting, but to embrace the energy of the seeming attack.

When there is a physical greeting such as the one known as D is experiencing, this principle of unity would lead one to embrace the situation where there is some dimming of the chakras and to ask, not how to stop it from happening, but what the gift of such a dimming of the chakras might be. What gift does this inconvenience or this discomfort hold within its folds? It is well to ponder this and to unwrap that gift as much as one can in contemplation.

There are, of course, steps which one may take in order to work with a psychic greeting which consist largely in aligning oneself with the highest and best principle of which one is aware and then challenging the energy of that psychic greeting according to that principle.

(Side one of tape ends.)

(Carla channeling)

The other tack [3] which one might take, my brother, in thinking about this question, is to look at the chinks in the physical vehicle that are being enhanced by the psychic greeting and to work with those healers within your society and that healing information which one may read that may give more enlightenment concerning the distortions of body that are vulnerable to being enhanced in this way.

For instance, when this instrument discovered that there were weaknesses within her digestive system, she found, after many years of trying different diets, those foods which would best nurture her particular physical vehicle. That kind of thinking, working with the body since that is what is being distorted and is therefore vulnerable to psychic greeting, may be an avenue which offers possibilities.

Again, as in all seeking, work with this, my brother, as a spiritual discipline rather than as an earthly or physical discipline. Being sensitive to the path of resonance for yourself and in all things, my brother, it is always well to seek the guidance that is yours by nature.

Ask your guidance system to speak with you in dreams or in conversation if you wish to journal, writing down questions that you would ask and then writing down the next thought which comes into your mind as you sit with your computer or your paper and your pencil. Open those pathways which lie between you and your guides, your angels, your higher self, however, you wish to think about this guidance system, for truly you have one, my brother, as all do, and it is ever ready to help. Yet it must be asked. There must be that opening within you of the willingness to hear.

And lastly, my brother, as in all things, we recommend periods of entering the silence so that you may hear the still, small voice of guidance and so that you may rest from the endless considerations of the rational mind and give yourself over to the experience of direct company with the one infinite Creator. For the Creator awaits you in the silence of the tabernacle of your heart.

We would ask at this time if there is a final query. We are those of Q'uo.

Jim: Not for me.

We are those of Q'uo, and are aware that we have exhausted the questions in this group for tonight. In a way, we are sorry to see that happen, for we greatly enjoy our conversation. Yet the energies of this channel and of this group are waning and it is time to take our leave. May we say again how much we enjoyed being with you this evening, how grateful we are to have been asked to join your group, and how beautiful we find each of you, with the beautiful colors of your energy bodies joining together to create the sacred space within which you seek to know the truth.

We are known to you as the principle of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai vasu.

[1] An image of this glyph may be seen at www.wyldwytch.com/weavings/articles/pagan_path/pages/tol.htm. William E. Butler's works contain excellent discussions of this glyph. Since the glyph is important to three distinct traditions—Christian mysticism, Jewish mysticism and Wiccan mysticism—reading in this area needs to be approached carefully. Butler's work is of the Christian mystical tradition used in White Western ritual magic. Butler's discussion of this glyph is more nearly compatible with the Q'uo group's use of it than the other two strains of study of this glyph.

[2] The Potentiator of the Mind is the Ra group's title for the second court card of the Tarot, The Empress. It contains a figure of a woman half-hiding the Book of

Life beneath her veil.

[3] A tack is a direction, in sailing, specifically a way of pointing the boat in relation to the wind. In this instance, “the other tack” is synonymous to “another angle.”

“Get Ready for 2012” Gathering

April 19, 2009

Jim: Q’uo, we would like to know something about what we, as seekers of truth and those who are desirous of being of service to others, might do in these coming days to aid in the transition to the year 2012. Is there anything we can do now? And will this opportunity to serve change as times goes on and we get closer to 2012, or even after 2012?

(Carla channeling)

We are those known to you as the principle of Q’uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this day. It is a privilege and a pleasure to be called to your circle of seeking and we are glad to speak with you concerning your queries concerning the great shift of consciousness that heralds in fourth density upon Planet Earth.

As always, however, we would first ask each of you to employ your discernment and your discrimination in listening to what we have to say. We cannot hit the mark for all people all of the time. Consequently it is well to listen for the path of resonance within our words. When a thought resonates to you, please use it as you wish. If a thought does not resonate to you, please do not use it but move on, for that which you need shall come and it shall resonate for you, whether it is from this particular conversation or another. Therefore, listen for that resonance, take what you like, and leave the rest behind.

We thank you for this consideration, for it enables us to be confident that we shall not infringe upon your free will or interrupt the organic process of your evolution.

Like so many concepts upon the spiritual path, the concept of a great shift in consciousness, from this present environment in which you experience [life] upon Planet Earth to an environment which is enhanced, offering love, light, peace and power, and above all, the clarity which lies beyond the veil of illusion which you experience in third density, has long been upon the heart of those who seek the truth upon Planet Earth.

There is that confidence that there is a better place than the present environment, which seems of so torn and ragged a nature. There is that sense that there is a way to live and a way to be that rings truer and goes deeper and finds more of the true self within it than the way of being and doing that is taught by your culture.

And these concepts are ever stronger as your planet and its population approach the end of third density on Planet Earth, and the beginning of fourth density as the major activated density that is upon the planet at this time. Indeed, fourth density has been born. Its rays are ever stronger, interpenetrating the third-density rays with great intensity at this time.

You dwell in the “valley of the shadow of death.” [1] This is the environment of the Density of Choice. One is born into incarnation with a physical body, with bones and skin and hair, blood running through and air pushing in and out, so that each of you is powered by a chemical distillery, a physical vehicle that runs chemically. And that physical vehicle shall surely die. It is a death sentence created in the womb by the very nature of physical incarnation.

In any period of third density there would be the desire to use the time well. And there exists within each of you, as part of the birthright of your nature, that spirit within that cannot be stilled. It can be distracted. It can be beaten down and repressed. But the simple fact is that it is part of being human to desire to know the Creator that made him and to desire to serve that Creator according to Its nature. Every culture and tribe of your planet has its spiritual stories, its way of relating to the infinite One. You are inescapably and irretrievably spiritual beings. And the work of third density has been to awaken to that nature, to resolve to become of a more refined nature than the great ape which you were born to be.

Yes, in any age, these thoughts and hopes would be upon your heart. Yet for those who have become aware of their nature, and who have also become aware of the imminent arrival of that year of 2012, there is a more deeply poignant and pointed desire. And that is to be ready when the train pulls into the station, that you may get on board and say, “Hallelujah! Let’s go.” [2]

Dear ones, as you sit in the circle, in the sacred space that you have created with your hearts and your love, you are ready. In the deepest sense there is nothing that you need to do to become more ready to get on board. Your very being is the heart of your mission, the core of your purpose on Planet Earth at this time. You cannot fail in your mission, because you must be. Letting your true nature shine through the circumstances and shifts of everyday life is your deepest purpose. Finding ways that are ever more authentic to be yourself is the most effective and efficient way that you may serve your planet as it approaches that year that has been so discussed, 2012.

Each of you is aware of those things in your environment which promote beingness and those things which delimit and distort your beingness. Each has an unique situation with unique challenges and gifts. The two are a set: you have the gifts that you have to meet the challenges that you meet. You have chosen your gifts as carefully as you have chosen your challenges. Therefore, do not downplay your gifts simply because they are not other people’s gifts.

And do not wonder why you may have too many gifts. For every gift that you have shall come into play, on one level or another, as you meet the challenges you have given yourself in order to refine the ore of your beingness, to uncover from the soil of self the gems within and humbly to hold them up to the light that they may refract and make the most intense and true colors as they flash in the light of the one infinite Creator so that you become not only a lighthouse to many, but a certain kind of lighthouse. For your colors shall color the infinite light and love of the one Creator. And those about you shall be bathed with infinitely

beautiful [light], as the colors enhance the sunlight in a stained glass window.

Therefore, in your beingness, be aware that you are allowing the light to shine through you. You are holding up to that light any gifts that you may perceive that you have and asking that the light may shine through them, that your personality may be transparent to that light so that there is no soil of self obstructing your gifts. This is your gift to the world as well as your gift to yourself. At the level of work in consciousness, the two are congruent. If you have created less distortion in your own balance, you have created less distortion in the planetary balance. If you have found ways to get out of your own way and become an instrument tuned to the wind of spirit, you have tuned the planet to the wind of spirit and it shall sing a cleaner and clearer more beautiful song because of your work.

As you have experienced the last few days of companionship with those who have gathered together at this conference on 2012, each of you has been aware that the people in this circle of seeking have caused you to vibrate differently, have touched chords within you that you did not know were there until the chance came to exchange energy with just that person. And so each person in this hall of mirrors has given strength and support to each other person, pulling from them, in that exchange of energies between the two, that combined love, light, power and peace that is a new thing, born of the collaboration of two spirits together.

When entities who seek alike to serve the one infinite Creator find ways to harmonize and collaborate, the lighthouse grows in intensity and strength. As entity is added to entity in the group, the lighthouse's light becomes more powerful. And so each of you is encouraged to find ways to collaborate with those of like mind in order to serve, by allowing light to shine through you, not shaping the light but only shaping your expression of yourself as you offer yourself as an instrument.

This instrument frequently repeats the prayer of St. Francis, and we would repeat it through this instrument at this time to give you a keener and keener sense that you truly are an instrument which spirit can play:

Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is discord, unity; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Divine Master, teach me to seek not so much to be loved as to love, to be understood as to understand, to be consoled as to console, for it is in pardoning that we are pardoned, it is in giving that we receive, and it is in dying that we rise to eternal life. [3]

“Make me an instrument of thy peace.” These are words by which you may live confidently, knowing that your service is on target and that you are on task according to your service, that which you came into incarnation to do.

You have asked concerning the possible evolution of service between now and

2012. We would respond by indicating that your evolution is not bound by time; that there is no goal to keep to; there is no deadline on service or on the way to service. It is well to relax into the moment, and as your present moments develop before you, to allow the succeeding present moments in turn to entrance and enchant you. Remain without anything to pull you away from the present and from your awareness of yourself as an instrument which the Creator may choose to play in any way, at any time, in order to sing Planet Earth into a readiness for a graduation that is of the utmost beauty and deepest truth.

As you continually offer yourselves as instruments of the Creator's love and peace, you shall find great aid in several things. Firstly, you shall find enormous help in entering the silence. The tremendous learnings and new awarenesses with which this time is so rich, to those who have ears to hear and hearts to understand, offer you many gifts. Indeed, too many gifts for you to assimilate without moving into the silence and letting these new learnings and awarenesses be seated and integrated into your deep mind and into the basic balances of your energy body.

Just as sleep offers rest to the physical body that it may reset its systems, cleanse toxins from the body, and restore the body to the balance which is its best balance for continued life and growth, just so entering the silence gives your metaphysical body, the energy body, the time of rest and recuperation that it needs from the hustle and bustle of incoming catalyst and hard-won victories. It allows new learnings to be seated in the subconscious mind. It allows new balances to be confirmed and implemented. It cleanses the toxins of fear, self-doubt, and low self-worth from the system. And it resets the system at its best tuning.

You may think of yourself in this wise as a spiritual athlete—one who is in training. Entering the silence is the equivalent of exercise. Some are so fit by nature for this task that they are drawn to the silence irresistibly and for those we have few words, for your hunger and your thirst shall bring you into the silence again and again.

For others, there is not the personality that must seek silence. There is rather the sturdiness within physical life which enables the energy body to flow from good work to good work, from doing to doing to doing again, without a conscious awareness that there is a need to let it all go, to empty the hands that may be grasping the highest of ideals but perhaps holding them too tightly. And to those we would encourage blind faith and the movement into silence regardless of the feeling of rightness.

Silence is a habit like any other. If you have not previously been, to your self-perceived awareness successful at entering the silence, we would ask you to try again, not from the standpoint of doing something well, but from the standpoint of doing it at all. Do not be attached to an outcome. Simply stop talking, stop thinking, set your intention to listen to the still, small voice of the one infinite Creator, whose thunder speaks in silence.

It is not important, dear ones, that you are good at this process. It is perfectly acceptable as part of entering the silence that your brain continues to generate those thoughts and concerns about which it is focused at the present time. Let them arise; let them fall away. While you are in the silence, they have no significance. You may watch them as you watch a movie, but do not become involved in the plot. Stay in the silence. Remain an observer who waits in stillness for the voice of the Beloved.

We assure you that by this discipline of entering the silence upon a daily basis, even if for very short periods of time, you shall give yourself the rest that you need, spiritually speaking, so that you do not “burn out;” you do not become exhausted spiritually; you do not have to go to the side of the path and sit to get your breath.

Another great ally in becoming transparent to the light and love of the infinite One is a sense of humor and the knowledge that you may take all things lightly, except your love of the infinite One.

There is nothing necessarily sober or serious or ponderous about spiritual seeking. You may walk the King’s Highway with a merry heart and a song upon your lips. When you are having fun, as shallow as that concept may sound, you are flowing with the dance of life in which every flower and tree, every lion and bear, every turtle, every speck of the ocean, every mote of dust, is involved. The dance of life includes you, not as awkward stumblers, no matter what you may think, but as wonderful, coordinated dancers. Let the rhythm of your days delight you. And see every task and every chore that you perform as a kind of dance. Each sacred concern, no matter how shallow it may seem, has its rhythm, its tempo and its steps.

As you allow your vision to be one which gives life to everything you see, you shall allow yourself more and more to dance with the water with which you do the dishes or clean the toilet or cleanse a baby. You shall see every plate as that surface which smiles at you when you have washed it and says, “Thank you! I love to be clean.” Share the delight of that dish and give it a smile.

Let everything within your ken become real to you as one with whom you dance, knowing that there is nothing too humble to be sacred, nothing too high to bow before. For you are a dancer, and so is the highest and so is the lowest of all that you know, of all that you see, all with whom you dance. Let the rhythms of love overtake you wherever you are, and when you feel that you have somehow lost that rhythm and are jerky and awkward in your spirituality, ask for help.

That is the third thing that is of great aid as a resource for those who wish to be instruments for the Creator’s love and light. There are sources of help all around you which operate on the rule of free will. Those of positive polarity shall not force themselves upon you but shall await your request. It is said in your holy work, “Ask and you shall receive; knock and it shall be opened unto you.” [4] Know, with a deep knowing, that this is the true nature of things. Do not expect

your guidance to come and speak in your ear without your request.

You have angels about you at all times. They, too, are forbidden to interfere until you ask for their help. Ask them and thank them.

Lastly, as we inferred earlier, a great resource of a spiritual instrument is the company of other spiritually awakened instruments. When any of you gather together with spirit in the midst, there will come opportunities for creativity and expression which would not have occurred without that group energy that empowers and strengthens all within the group to become more than they would be by themselves.

And in this, as in all things, we ask you not to be moved by logical or sentimental reasons, but only by that knowing from deep inside that says, "This is right for me, this is where I need to be."

We are those of Q'uo, and would ask if there is a follow-up to this query before we move on to other queries which may be held within this group. Is there a query at this time that follows through with this first main question? We are those of Q'uo.

G: No, there's not a follow-up to the main question, Q'uo.

We thank you, my brother, and consequently we will ask if there is another query at this time? We are those of Q'uo.

N: Can you tell us more about the sacred sites around the world, especially in India, and if they have a role to play in bringing the energies of ascension and 2012 forward?

We are those of Q'uo. Thank you, my brother, for your query, which we believe we grasp. Planet Earth, as all entities, has centers of energy, or nodes, if you will, which are a kind of umbilical or belly button, a place where energy has come into the world and a place which is capable of expressing the concentrated version of the stepped-up energy of its area.

There are some sacred places which have to do with third density. There are some sacred places which have to do with the density to come. And within both of those categories there are those which have to do with the male energy that is plugged down into the Earth with roots of iron, as well as [those which have to do] with feminine energies which float upon the surface without descending into the Earth.

Each of these places of collected power is unique, yet each has in common with the others a vulnerability to being enhanced dramatically by the set intention of those governed by free will, such as yourself, to encourage, support and radiate the light and the love existing in enhanced degree within these nodes.

Even one entity, meditating in harmony with a sacred place, may help that place

to clarify and enhance or boost its outflow of love and light. As always, with this kind of work, when one becomes two and two becomes four and four becomes sixty-four, however many entities of like mind are able to join in setting the intention to strengthen and help to radiate such sacred places, these nodes respond in proportion to the combined energy of the group. This energy is exponential. Each entity that is added to such a group doubles its strength and that doubling effect very quickly creates a powerful resource for good.

It is not in a vacuum that pilgrims over millennia upon your planet have made pilgrimages to the sacred places that exist everywhere upon your globe. Some are shrines that are thousands of years old. Some have been recognized more recently. Some have yet to be fully discovered. And some exist simply because of the shape of an environment.

Natural cones—teepees, pyramids and caves—are collectors of love and light. Therefore, you can never go wrong by meditating upon a mountaintop or in a cave, or anyplace that feels to you as though it were a resonating chamber for love and light. Therefore, do not restrict yourself to those places that are well known, but let yourself be moved by your intuition in choosing those places where you would wish to rest and offer your encouragement and support to the forces of nature.

May we answer you further, my brother? We are those of Q'uo.

N: Can you talk about some specific places and specific properties that they bring to the Planet Earth at this time or that have the potential to bring specific energies to Planet Earth at this time?

We are those of Q'uo, and are aware of your query, my brother. We find that this concern is part of your active process at this time. Consequently, we shall leave this interesting search for meaning to you, with our apologies for not wishing to overstep the bounds of the Law of Confusion. [5]

May we ask if there is another query at this time?

C: Dear Q'uo, I have a question. Earlier, during my meditations, I have asked some of the entities of the Confederation to give me a sign of their presence. And while asking, I have heard a sound in my right ear. Could you tell me of those spiritual principles that I could think of in investigating this, without infringing my free will?

We are those of Q'uo. We believe we grasp your query, my brother. We spoke earlier of a great resource in aiding the progress of spiritual seeking. That was the principle of asking. "Ask and he shall receive." You have asked, you have received, and consequently you can rest easier knowing that you have been heard; that your request has been confirmed by a simple sign of presence. When such requests are made with purity of intention, not to gain power or to become smarter, but only to discover whether or not there is companionship upon the unseen level, those forces of spirit that have been alerted are quick to respond.

There is far more to the presence of those who wish to help you than the simple awareness of their reality. Further than that simple awareness of help, there is the development of a conversation between the self and the unseen concerning anything and everything which is involved in your process at this time.

It is not that such sound in the ear has some kind of meaning that can be interpreted in words. It is that it is well to be aware that this presence in your life is ready to offer you the gifts of silence that flow into your deep self at a level below consciousness and that then percolate up through your dreams and your visions and your random thoughts in such a way as to strengthen your seeking, to stabilize your intentions, or [to work] in any other wise that is needed by you as an instrument to become better and better tuned.

Thusly, as you are reminded of the presence of help and companionship, offer gratitude and ask for that help in any way which is congruent with your desire and the nature of that help, not telling that helper what you need, but instead sharing your dreams and your hopes and your vision, and asking for the dreams, the hopes, and the visions of spirit to refine and further shape your gifts and your contribution of self.

May we answer you further, my brother? We are those of Q'uo.

C: I have one question. During this meditation, I heard a sound in my left ear. And when I challenged the entity or the sound, it left immediately after. Would you confirm if that was a negatively polarized entity who tried to give a sign of their presence to my left ear?

We are those of Q'uo, and we are aware of your query, my brother. We find that due to your certainty within that this is so; we can indeed confirm that you have occasionally been touched, as your seeking intensifies, and as your standing closer to the light becomes a more settled thing, that you have been greeted by those who would wish to use your power for themselves.

We commend your celerity [6] in challenging such entities and would encourage you to challenge all perceived spirits in the name of that principle that you hold the highest and the dearest, that principle for which you live and that principle for which, if necessary, you would die. That is your metaphysical ground and when you take your stand upon it, you cannot be moved.

May we answer you further, my brother?

C: No, thank you, Q'uo.

We thank you, my brother. Is there another query at this time? We are those of Q'uo.

T: Yes, Q'uo, I have a question. Could you speak about creating a spiritual connection between mother and child and the spiritual principles involved? And specifically, could you talk about any spiritual practices I can use as a mother to

prepare for the soul's entrance, during the development in the womb?

We are those of Q'uo, and are aware of your query, my sister. My sister, when a new body is conceived in the womb, it is an opportunity. And into that opportunity comes one with whom agreements have been made before the birth of the mother.

There are times when such opportunities are not taken up by one who has waited long for the opportunity to come into relationship with the mother. There are other times, especially when the mother has awakened and is on a spiritual path, that the entity and she have great plans together for learning and for service. Generally speaking, such an entity, coming into the body of the fetus, shall come in earlier in the pregnancy in direct relationship with the intensity of the desire of mother and child to work together. In those cases where a child has been dearly desired for a long time, it is overwhelmingly likely that this is the case. And instead of a fetus that does not [yet] contain the soul, the fetus is ensouled very soon after conception, or, in some cases, at conception.

Consequently, it is well to assume that the child within is a living spirit who desperately, joyfully, wishes to be in relationship with you. There are dreams that you share. There are lessons that you have planned together, and there are gifts that you have come to teach each other how to use.

Therefore, we would encourage such new mothers to have long and happy conversations with the child within. It can be a matter of humor to some who are not aware of this possibility that a mother to be would speak with the child who has not yet been fully formed. Yet, we assure you that the soul within, as it ensouls itself into the fetus and connects by the silver cord, is fully aware. The physical child that is born shall not be able to speak for many months. It shall not be able to walk. It shall not be able to know its own mind. The spirit within talks, moves, knows its own mind, and is a fully formed spirit. Consequently, your conversations are those of equal to equal.

May we answer you further, my sister? We are those of Q'uo.

T: No, thank you, Q'uo.

We thank you, my sister. Is there a final query at this time? We are those of Q'uo.

D: Yes, I have one. I read about astral travel and they talk about forming an astral vehicle from your solar-plexus chakra. I was wondering, is one also able to form an astral vehicle from the heart chakra?

We are those of Q'uo, my brother, and we are aware of your query. The suggestion which we would make is neither of those which others have suggested. We bow before the wisdom of each. However, our suggestion would be that you become aware that your energy body as a whole is able to travel as you become able to access the gateway to intelligent infinity.

This model of the whole self, the integrated energies of all parts of the self, being the torus, or vehicle for travel, is, we feel, one that has more stability and is a model which shall serve the astral traveler in good stead. We recommend, further, that this energy body be groomed and tuned, just as one would groom the self for a visit to new places, just as one would tune the self before meeting with those with whom he wishes to present his truest and deepest self, so that the travel may be unhindered by unwanted energies and visitors and so that you may have a safe return, carried on the energy of your knowledge of who you are and why you travel.

Lastly, we would recommend that there be the viewing of such energy expenditure as a sacred activity and one which is enhanced greatly by having a specific intention and vector of travel before such efforts are made.

May we answer you further, my brother?

D: That's great. Thank you.

We thank you, my brother. We find that the energy of this instrument and to some extent the energy of this group wanes. We would leave this instrument and this group with great thanks for asking us to be part of your circle of seeking. It has been a great privilege to be able to share our humble thoughts with you during this working. And it has been our profound pleasure to view the beauty of your energy bodies, not only by themselves, but in harmony with each other as you have blended your auras around this sacred circle of seeking. Thank you.

We are those known to you as the principle of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai vasu borragus.

[1] *Holy Bible*, Psalm 23: 1 and 4: "The Lord is my shepherd; I shall not want. ... Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

[2] It is likely that this sentiment takes after the song by Rod Stewart and Jeff Beck, ©1985, all rights reserved. The opening lyrics are, "People get ready, there's a train a-coming. You don't need no baggage, you just get on board. All you need is faith to hear the diesels humming. Don't need no ticket, you just thank the Lord."

[3] This version is translated freely from the original French version written down in the periodical, *La Clochette*, in 1912. Although traditionally attributed to St. Francis, evidence indicates that it may well be anonymous.

[4] *Holy Bible*, Matthew 7: 7-8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

[5] The Law of Confusion is a term which means respecting and not infringing upon the free will of a person.

[6] "Celerity" means quickness or speed.

Saturday Meditation

April 25, 2009

Group question: (*Asked by Jim.*) The question this evening, Q'uo, is concerning humility. We'd like to know if humility is an automatic manifestation of evolution into higher states of consciousness, or if it is a quality which must be consciously cultivated as one progresses along a spiritual path. Also, in order to enter higher states of consciousness, is humility a necessary prerequisite?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a great privilege to be called to your circle of seeking and we are delighted to share our humble thoughts with you concerning the interesting subject of humility.

As always, however, we would preface our remarks by requesting that each of you who listens to or reads these words use your native discernment and discrimination, taking those ideas that appeal to you and working with them as you wish and leaving the rest behind. We are grateful to you for observing this, for it will enable us to share our thoughts without being concerned that we shall infringe upon your free will.

We would remark to the one known as R that although those of Latwii are speaking this evening, those of Hatonn are especially close to the one known as R and are glad to reassure the one known as R with their presence and their love. This is also true of all of the others within this circle of seeking. However, it is at the call of the one known as R that there is special care given to enhance and energize the expression of love within the energies of those of Hatonn.

We find that among your people the word "humility" has undergone the same kind of spoilage from overuse that the word "love" has undergone, so that we may say the word humility and it is assumed that everyone knows that of which we speak. However, its meaning has become blunted and scattered by the assumptions which surround the quality of humility or humbleness.

The meaning of the word is "meekness or a lack of holding to the self a sense of entitlement or importance." [1] It has come to mean a quality of being low in self-worth or unable to stand up for the self and these are not meanings which we wish to be inferred when we use the word humility.

It is not necessary to be humble in order to advance spiritually. The quality of humility is a quality which is enhanced by the same energies which create of the spiritually mature seeker the awareness that he is the Creator. And while this seems a paradox, the two awarenesses are two sides of one coin.

If an entity is aware of the quality of Creator-ness or Creator-hood that he has

found at the very center of the depths of his heart, he is aware that this quality of Creator-ness or being part of the creative principle is specifically that which is not of the surface self. True to the task set before him to know the self and accept himself, he will necessarily and automatically have attained a genuine humility. For he has experienced the state of the small "I," the ego self, becoming transparent before the power of unconditional love as it flows through him.

We may say that the more deeply and completely the seeker knows himself, the more humble he becomes. While this is true, it does not infer that the humility comes as a result of seeing the worst of himself and feeling rueful that so many seemingly erroneous qualities exist within him. Rather, humility comes as one is aware more and more of the true worth of the self, for that true worth lies in becoming an ever more well-tuned instrument for the spirit to play.

Thusly, there is not a speck or iota of self-abnegation or low self-worth, as this instrument would say, within true humility. For humility is not a humbleness brought about by an awareness of being an infinitely error-prone entity. The humility is an artifact of becoming aware of the great worth of the self, as error-prone as that self is.

It is often thought that humility partakes in a low opinion of the self. However, we do not believe this to be so. If one gazes at the working of the personality shell or ego-self, one can see that if there is a low self-worth, there is also a tendency to respond to this feeling of the lacks of the self by defending against notice of these lacks, or even by creating a persona or mask which compensates for these feelings, thusly resulting in an appearance of egotism or pride.

We began this session of working by saying that we offered our humble opinion, but we do not say that our opinion is humble because we feel that our thoughts have no worth. Indeed, we have chosen to share our thoughts with groups such as this one precisely because we feel we have this gift to offer to those who are seeking ways of accelerating their pace of spiritual evolution. We could even say that we pride ourselves upon our ability to communicate.

Our thoughts are humble because we know that we are messengers. We are fully aware that the virtue of what we have to say is coming through us and through this instrument, into manifestation. We, as this instrument, are instruments through which the spirit can play. And our every desire is to tune ourselves so that we may be transparent before the love and the light of the thoughts and the energies that come through us as we hold the query that you have manifested and the unspoken energies of the group that support and swirl about this query within our consciousnesses.

There are times within the life of the seeker which are more apt to contain true humility than others. At the beginning of the seeking process, whether it occurs in youth or later in life, there is the need to grapple with transformative energies. This instrument would call the process "individuation." [2] And within the individuation, the quality of humility is less likely to be outstanding. There is the

need to move from where one has become comfortable, if not particularly content, into the unknown.

The energies that accompany this movement, shall we say, out of the cultural "box," out of the cultural milieu, into a place of honesty, integrity and personhood in the metaphysical sense, can be tumultuous and substantially uncomfortable. Consequently, it is often the case that for the younger seeker, if there is the feeling of humility, it may contain more of that unwanted and toxic inference of low self-worth.

Consequently, at that stage of the spiritual walk, it is not recommended by us that this energy be sought. Rather, it is recommended that there be a seeking of qualities such as persistence and patience, for tenacity alone moves the seeker through those times of transformation when nothing is known and the landscape is confusing.

Think of the dark night of the soul with all of the accompanying imagery of darkness and suffering. It is perhaps a time when the qualities of bloody-mindedness and determination are at the top of desirable configurations for mind as it navigates those dark mysteries of the unknown. It is to be remembered in this wise that spiritual seeking, unlike the popular conception of it in your culture, is a tough, rough and turbulent process which this instrument has often likened to boot camp.

To move from an environment in which there is much physical motion to an environment of the spiritual in which there is no physical motion or outer expenditure of energy at all, but rather the moving into the system of great caves and grottos in which there is complete darkness, in many cases, in order to find an entirely different kind of motion and movement that is metaphysical in nature, is to place the self within an environment which can seem to be one in which, when enlightenment comes, it comes almost brutally, explosively or suddenly.

It is not always the case that this process of knowing the self in a different way has these qualities. Certainly, for some entities there is a softer, more sedate, and gentle feeling to the opening within. Yet for most, these times of transformation seem less than comfortable, although the seeker is nevertheless endlessly drawn into that darkness in which the mystery that is sought can be experienced in ways too deep for words.

However, once the seeker is past this initial surge of energy which is needed to move into the environment for further spiritual work and away from the enchantment of the physical world, the dislocation becomes less. For there is now the experience that is behind one and the seeker, when it reaches another point of crooks [3] and shifting of the center of gravity, knows the dark night is upon him. And although there may be just as full an awareness of the discomfort of these times, there is the knowledge that he has outlasted the night and seen the dawn before, and so he shall again.

There is that level of trust in the self and in the process that is lacking the first time around. And for the maturing spiritual seeker there comes a time when, indeed, it is well to invoke humility. It is easy, as one begins to experience the delight of the spiritual path, to begin to feel that one has somehow done this all by himself. There arise energies of pride and feelings of entitlement.

This instrument has often heard the sentiment from spiritual seekers that goes something like this: "All I wish to do is the will of the Creator; consequently, I should be supported. For this is much more worthwhile than living the life of work and paying the bills."

When those thoughts flash through the mind, it is well to invoke humility. For there is no entitlement to walking a spiritual path. There is only the opportunity to make use of the time allotted. Previously, before the awakening occurs in a seeker, he has perhaps largely ignored the creation about him. Focusing upon those things that are meaningful to him, he has perhaps not seen that he is a part of nature or humanity or the creation. His moments have been spent with magnificent disregard for their rarity.

When a seeker begins to awaken, he begins to become aware of the opulent gift of time in incarnation. Each present moment becomes an opportunity to enter into his own awareness. And it is a heady thing to begin to take responsibility for those moments which the one known as Rick called the precious present. [4]

We have spoken through this instrument before of the doubling effect of making the choice of polarity and then repeating that choice. Each choice made doubles the strength of that first decision, so that soon you become a far more powerful and magical entity than you were before, through the simple process of being consistent in that choice.

Similarly, when one chooses to invest oneself with the responsibility of being aware of the present and for coming into that present moment fully as an entity of love and light seeking the one Creator, seeking to be of service in that moment, the consistency with which he is able to pay attention doubles and redoubles and redoubles the strength of his awareness, until very soon that seeker is a far more powerful, magical, grounded seeker than he was before.

When one is approaching the spiritual living of a life in this wise, there is no problem with becoming proud. However, it is not always the case that the seeker has this level of awareness and this dedication to taking responsibility for the present moment. It is easy to begin to drift, as the one known as R said, "to stay on the surface and skitter along the very top of the waters of consciousness," noting synchronicities, seeing the grand design of spiritual seeking, and having just enough understanding to move beyond the mystery and into a false sense of the world in which everything means something and there is an explanation for every coincidence.

We are not saying that the opposite is true. Rather, we are saying, as this

instrument said earlier today, that sometimes a coincidence is just a coincidence. When one begins to demand of every coincidence that it have a meaning, it is time to invoke humility. For it is not the object or the purpose of spiritual seeking to ascertain understanding or to become an entity who knows the answers. Rather, spiritual seeking is a process which deepens one's appreciation of the continuing and overwhelming mystery of the one infinite Creator. It is a process which deepens one's ability to enjoy, not merely tolerate, the many paradoxes one finds within spiritual seeking.

Thusly, since you are headed towards a great unknowing, that is, an awareness that nothing is known and that all exists by faith, there is the natural tendency to become more and more truly humble.

It is good to bend the knees before the Lord, as this instrument has said from time to time. Yet, that posture of humility is not the posture of one who feels unworthy. Rather, it is the posture of one who barely can fathom the infinite mystery of the one Creator.

When this instrument thinks of that posture, she has a tendency to think of the moment when the man in love bends his knees before the beloved and asks the privilege of becoming her partner in life. There is a reverence, even an awe, of the depth of the circumstance that fuels that bending of the knee before the beloved. And that is the same kind of energy that humility before the infinite One may bring to the seeker—not that the seeker is less, but that the joy and the wonder of being able to share the life with the beloved is an incredible privilege.

It would be our observation that there is no time within a seeker's life, within an incarnation within third density, where he is entirely safe from the ravages of pride and arrogance. These moments of temptation shall be offered as long as the incarnational lessons play themselves out throughout the incarnation. One cannot simply assume, therefore, that because one is for the most part truly humble, one is humble within this particular moment.

Thusly, it is always helpful to retain that awareness of self that sets a warning signal going when one is having a proud moment or when one has taken upon oneself the arrogance of knowing the answer for another.

Yet, we do feel that as the spiritual journey moves forward and the spirit within becomes a more mature one within a seeker, the danger of lack of humility does fade. It does not disappear, but it becomes clearer to one, as one goes forward, when one has gotten off that beam of love and light and service to others and has become involved within the self once again.

It is interesting how those who hear wise words hear more than the words. Thusly, it is part of improving one's service to others to police the self and to draw oneself back from arrogance and pride when one senses or sees that it has begun to encroach upon the service offered. For those to whom you speak shall hear not only the words but also the energy with which those words are offered.

(Side one of tape ends.)

(Carla channeling)

Those words, therefore, shall be greatly enhanced in their efficacy as resources for those to whom you are offering your service if the breath which carries them contains that clarity that comes from true humility and the knowledge that the service is coming through one and never from one.

As we so often do, we conclude discussion of this very interesting question by noting the advantages of a daily immersion in silence. That is part of being humble before the infinite One, that willingness to stop the surface process of living and take time to listen to the Beloved who speaks in that silence in thoughts too deep for words.

We are those of Q'uo, and would ask if there is a follow-up to this query.

G1: No, not to the main question, Q'uo.

We thank the one known as G1 and would then ask if there is another query at this time.

G1: Q'uo, in the *Law of One* series, Ra says that the positively-oriented entity will be "transmuting strong red-ray sexual energy into green-ray energy transfers." [5] Is this transmutation of red-ray energy into green-ray energy accomplished as a function of conscious intent or strong sub-conscious bias? If by conscious intent, how can the entity consciously intend to transmute sexual desire into unconditional love?

We are those of Q'uo, and believe we understand your query, my brother. The transmutation of red-ray sexual energy into green-ray energy transfer almost always contains elements of intention. The energy is not a gift given with a set of directions. There is no direction beyond nature's insertion of Tab A into Slot B.

In some personalities, the openness of the heart is such that that particular personality is almost incapable of expressing the self without the green-ray aspect. However, this is not the case for the majority of entities who engage in sexual congress. It is to be remembered that your present experience of sexuality has heavy cultural overlays which encourage the value of sexuality remaining firmly in the red ray.

Your mass media are full of advertisements of the glories of lust, the beauties of youth, and the shallowest possible conception of sexual energy exchange. Further, there are the inevitable conflicts that arise when one attempts to deepen a relationship which is sexual. The tendencies for an unevenness of affection are substantial. The tendencies for an unevenness of desire as far as how deep the relationship is desired to go are also those which tend towards an unevenness. It is rare that two entities want precisely the same thing in terms of how deep the relationship shall go, what commitments are made, one to the other, and so forth.

These things tend to be notably uneven and mismatched. Consequently, progress through red-ray, orange-ray, and yellow-ray expressions of sexuality to the open heart of green ray almost always involves a decision to set the intention to make that happen.

We are not saying that it is necessary to become equally committed or perfectly matched in order for the heart to open. We are saying that there are obstacle courses in which the obstacles lie thick on the ground that lie between the red-ray sexuality and green-ray sexual energy transfer. The need to possess and the need to be possessed must be balanced. The expectations one of another must go through that period of communication until there is an understanding.

These are not simple or brief processes. They take time, energy and a continuing desire to make of that which is earthly and seemingly without the Creator into that which is not only earthly, but also heavenly, not only of the body but also of the spirit and of the one infinite Creator.

There are times when there are brilliant shortcuts into green-ray sexual energy exchange; times when, for whatever combination of reasons, it is perfectly clear that sex is an energy shared between two hearts and all may lie open and undefended. It is in this fearless open heart that an exchange may take place. However, in the normal run of human experience, we would say that without the intention and without the work done to see the energies intervening between red ray and the open heart, the green-ray energy exchange shall not be a common occurrence. However, it is certainly an energy that is open to all regardless of their distortions or their fears.

May we answer you further, my brother? We are those of Q'uo.

G1: Not on that question, thank you, Q'uo.

We thank you, my brother. We would ask if there is another query at this time. We are those of Q'uo.

G1: Q'uo, here's a question from G2, who says: "I had such an emotional experience during the inauguration of Barack Obama! All the things that we desired for a new world seem to have been manifested—love, acceptance, etc. There was an unusual energy. I would like to hear from Q'uo what their experience was like from their vantage point. Was there a major shift, an acceleration of our spiritual progress? There was so much crying with joy and relief on my end."

We are those of Q'uo, and thank the one known as G2 for his query. My brother, the moment of that institution of the one known as Barack into the office of the presidency of your country was a moment in which the heart chakra of your planet opened. It was a powerful and very real moment of the awareness of infinite possibility.

We cannot say, my brother, that because of this moment there was a leap ahead

in the planetary level of vibration, for as you have noted, my brother, the energies which baffle and confuse the energies of unconditional love did not become healed and go away from your world scene. As this instrument would say, the world wagged on, regardless of that moment of planetary open-heartedness.

However, when such a moment occurs, involving the body of humankind as this moment did, that memory is retained. And that memory can be recalled and invoked by the self or by the body of humankind if that body so chooses. We know that, individually, many have been remembering and invoking that open-hearted moment again and again since inauguration day. We know that groups have invoked and remembered that moment as they sit in group meditation for the planet and its people. What we have not seen yet, but what is always possible to see, are further times when the planetary body of the tribe of humankind remembers and invokes that open-heartedness once again.

May we answer you further, my brother?

G1: No, that was all of G2's question, thank you.

We thank the one known as G2. We would then ask if there is a final query at this time. We are those of Q'uo.

A: I've got one. Q'uo, could you discuss the phenomenon that we call down here "global warming," from the perspective of the spiritual evolution of mankind, either in the time/space context of the next several decades or in any larger time/space context of centuries or longer that you feel we might be receptive to hear about.

We are those of Q'uo, and we are aware of your query, my brother. That which occurs upon the physical plane within a human body generally occurs because it has not been grasped, not seen fully, and certainly not taken into one's awareness to subject to the energies of solution within the mental and emotional part of the human. Therefore, when entities become ill it is often the end result of imbalances and distortions within the energy body that have been ignored or not recognized.

The same is true of the living body of your planet. The situation is not particularly simple, for your planet is populated by several planetary populations from elsewhere in which there was a toxic disregard for their home planets and a set of actions which, in total, created of their planets an uninhabitable environment for third-density work. Consequently, you have coming into the earth plane of your planet a great many entities who have been unable to grasp the need for inner peace and harmony with others. And you have instead solved perceived problems by invoking the energies of aggression and the destruction of other selves.

We speak not only of the obvious physical destruction of other-selves which exist in war, but the less obvious but nevertheless deadly energies which would pit entity against entity, power against power, judgment against judgment. There is,

in the concept of karma, embedded the concept of continuation, or the inevitable onward movement, of a thing which is inertia. That which is tends to continue on being that which is.

The energies that created destruction elsewhere remain, retained within the deepest parts of the roots of consciousness. And that solution which is aggressive and destructive seems once again to be a valid choice, even a necessary choice. Once again, it takes an answering energy to stop the energy of that karma and among your peoples that energy has often not been seen as a good thing.

Again and again, those answering energies of cooperation, harmonization and communication have begun to gain strength among your peoples only to be ground down under the heel of that thirst for empire that fuels nation-states' aggression against other nation-states and entities' aggression against other entities.

All this heat of aggression and destruction has been pushed down into the earth upon which your feet stand. And the earth has begun to express it, just as this instrument's body was recently covered with a rash as her body attempted to throw off the toxin of a substance to which she was allergic.

While there are certainly rational, scientific explanations for various aspects of global warming, spiritually speaking, the interesting and telling portion of this phenomenon is held within the energies of your people. Therefore, every attempt that is made by persons or groups of people to send love into the earth energy, to send peace into the earth energy and so forth, is an effort well made, and an efficacious one as well.

Just as the energies of heat have moved down into the planetary entity that is your Earth, also the energies of cooperation, love, unity, understanding and communication can aid greatly. We would also note in this wise that many of those who have achieved graduation from your third density at this time, within the last thirty of your years, have begun to return as those who have seen this pattern clearly and whose hearts have gone out to the planet itself. Many of those whom you call the "indigo children" are those who are focused perhaps more upon healing the Earth than upon bringing the population as a whole to graduation.

It is not that they feel that the Earth must be cleaned up before they can go on. It is that they see this karmic residue and wish to fulfill that karma with the balancing energies of love and affection for the planet that remove the self forever from the wheel of that particular karma.

May we answer you further, my brother? We are those of Q'uo.

A: I'm good, Q'uo.

We thank you, my brother. We are those of Q'uo, and, finding a waning of this

instrument's energy, we would at this time take our leave of this instrument and this group. It has been a pure pleasure to be part of your circle of seeking this evening. We thank you for the beauty of your auras and for the humility with which you have set aside time to seek the truth. We are known to you as the principle of Q'uo. We leave you in the love and in the light of the one infinite Creator, whose servants we are. Adonai, my friends. Adonai.

[1] That is fairly close to the www.dictionary.com definition, which is: "The quality or condition of being humble; a modest opinion or estimate of one's own importance, rank, etc."

[2] Individuation: the state of being individuated; individual existence; individuality. However, I believe the Q'uo group's use of the word has more in common with the word as used by Carl Jung: "The gradual integration and unification of the self through the resolution of successive layers of psychological conflict."

[3] In this context, a crook is a bend or turn in the road.

[4] Rick Pitino, in a motivational speech, said, "The Precious Present puts life in its simplest form. We should all follow its message and live life in the wonderful state the precious present awards each of us. I read it to all of my teams before we take the floor for the first day of practice." Pitino is quoting here from Spencer Johnson's book of that title.

[5] *The Law of One, Book II*, Session 54, May 29, 1981: "The negative will use the three lower centers for separation from and control over others by sexual means, by personal assertion, and by action in your societies. Contrary-wise, the positively oriented entity will be transmuting strong red-ray sexual energy into green-ray energy transfers and radiation in blue and indigo and will be similarly transmuting selfhood and place in society into energy transfer situations in which the entity may merge with and serve others and then, finally, radiate unto others without expecting any transfer in return."

Saturday Meditation

May 23, 2009

Group question: The question this evening has to do with what we would call mental imbalances or distortions. They seem to happen more frequently with wanderers. We have received information before concerning the difficulties wanderers and other-home-density vibrations have in blending with this one, but as time goes on it seems like more people here, of any origin, are having difficulty in mentally balancing the beginning change of the vibrations into the fourth density that approaches with the energies of our current culture. Could you give us information concerning why these imbalances occur? Do they occur more often with wanderers? And what are the spiritual principles behind such mental difficulties?

(Carla channeling)

We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. Thank you for calling us to join your circle of seeking. We are delighted to share with you our humble opinions on the subject of the increased mental distortions of this particular time in your planet's evolution.

Before we begin, we would, as always, request of you that you use your powers of discrimination as you listen to or read what we have to say. Take those elements that resonate to you and use them as you will. Please leave those things that do not resonate to you behind. In this way we will be sure of maintaining free will and not infringing upon the natural rhythms of your spiritual process.

Let us begin discussing this interesting subject by talking about the nature of the human animal, shall we say, that combination of mind, body and spirit that together makes up the human being.

Left to itself, your body would have a heedless, instinctual life. However, your body is not left to itself, nor is it intended to be left to itself. In your third density the body is a vehicle which carries mind and spirit in a way that is not seen in first or second density. Your present density is the Density of Choice and your mind, your body, and your spirit are coordinated to live in an environment which fosters the process of becoming able to identify the self as an ethically based being and to make ethically based choices that polarize the self towards the north pole of service to others or the south pole of service to self.

It is an environment designed to shake a complacent person out of his complacency and to challenge his presuppositions. The goal of this is not simply to give the seeking soul a degree of suffering, but to set the stage for that great choice of polarity upon which the next two and a half densities are based and which shall only be refined in fourth, fifth and sixth densities by further studies in

love, in wisdom, and in unity.

The work you do here in third density is profound and crucial to your future. This process of deciding who one is, what one believes, how one shall make his choices, and how one shall determine the reason for his being here and his hopes for accomplishment within third density are all those things which are very fruitful to contemplate and those things which we would encourage each of you to ponder, each in your own way.

As you wend your way through the days of third-density incarnation, you express yourself in a physical sense by what you say and what you do, by how you feel and how you experience life. On the metaphysical level, on the other hand, you express yourself in an ever-flowing and ever-changing way by virtue of the constant changes within your energy body, as various of your chakras react to those things you are thinking, feeling and doing.

Overall, your vibration may alter greatly from moment to moment and from day to day, depending upon the catalyst which you are experiencing and the amount of difficulty you may have in responding to that catalyst. However, against the surface of these constant changes within the energy body, there is a deeper vibration which, shall we say, takes the average of your vibratory range in each chakra and creates a basic vibration which is your signature in time/space. We have often noted through this instrument that we would never need to know your names, for we have your identity clearly offered in the vibrations and colorations of your energy body, which are as distinct to us as any fingerprint is to a criminologist.

In a way, it could well be said that spiritual evolution consists of reducing the difference between your basic vibration and the vibration of the one infinite Creator, whose nature and vibration is unconditional and absolute love. This journey is taken by each seeker through all of the densities of your octave as he walks, in his own peculiar way, as the one known as Kris said. [1]

The vibration of the one infinite Creator is the starting and the ending, not only for an entity within an incarnation but for the entity within the entire range of the octave of experience. Through the many densities, through all of the lessons of each density, and through the countless experiences which together create your personal biases and distortions, you seek endlessly to return to that vibration which is your home, your nature, your origin, and your ending. It is a thirst and a craving within the very depths of your nature, deeper than your thoughts, more intimate to you than all of the trappings of culture, language and learning that ripple the surface of your waters as you move through the ocean of life.

This one original Thought is a touchstone which can be experienced in each density. However, the experience of this Logos comes up into conscious awareness from the roots of consciousness that are placed within the environment of your density in such a way as to enable you to represent and identify love and the vibration of that unconditionally compassionate Logos.

When an entity has wandered into third density from another density because it wishes to serve at the time of harvest, as so many among your people have chosen to do, echoes and shadows of the home density are retained within the third-density incarnational self. An example of how this works would be that an entity from one environment who has many adventures moves to a completely foreign environment and has amnesia. Over a period of years that person becomes used to the new environment and even creates for herself a feeling of belonging, a feeling of rightness. Yet there is retained within unconscious parts of the self a hidden but stubborn awareness that there is a different way, an alternate way to be and to conceive of life.

In a way, moving into third-density incarnation is a type of amnesia, in that the veil of forgetting drops, so that one is veiled from his memories of who he is and why he came here to this interesting but somewhat difficult place called Planet Earth in third density. This overlay of memory can indeed create within the incarnation of the wanderer a heightened tendency towards an inability to cope well with the surrounding environment of Planet Earth.

In some cases there is even a conscious awareness that “This is not my home; this is not the place from which I sprung.” And that feeling of being isolated in a strange land can create a lot of fear and contraction. The self becomes defended in order to survive. Adjustments are made which enable the entity to survive, to some extent, within the surrounding milieu of earthly life. And yet, in order to survive, the focus has been narrowed, the defenses have thickened and hardened, and there is that tendency to create a self-generated reality within which the entity can actually survive, or feels that he can survive.

This increase in distortion sometimes means that for the wanderer there is a heightened difficulty in remaining undefended and keeping the energy body open and flowing. This is a self-perpetuating distortion in that the more the energy body is contracted in fear and defended against the feelings of things not being right, the less energy is able to move through [the lower chakras of the energy body] into the heart, and the less able the entity is to cope with these feelings. So, as life moves forward and the incarnation ripens, there is a natural tendency for this self to become more rather than less distorted, more rather than less defended, and less rather than more able to make use of the environment of this Density of Choice.

Our hope in speaking concerning wanderers and their difficulties is not to excuse wanderers or to justify difficulties which wanderers experience. Rather, our hope is to bring wanderers to a state of remembrance. The key to becoming unafraid and undefended is the memory of why the decision was made, in good faith and with a happy heart, to come among those of third density at this time. The decision was made in an atmosphere of absolute compassion and the high-minded and altogether whole-hearted determination to be part of the good of that third density for those approaching harvest at this time. There was in fact competition for opportunities to incarnate and each of those who considers himself to be a wanderer can be sure that his was no idle decision but the result

of deep thought and absolute surety.

We would not know what specific words might trigger that initial memory, for it too is behind the veil. Yet there is always a moment of crystalline awareness, a time of lucidity that comes to those who ask to become more aware of their deeper thoughts and their deeper nature. And we do encourage those of you who perceive themselves in these words to turn in faith and trust to their deeper selves and to their guidance and to set the intention to become more fully aware of the guiding motivation which moved you into service in this particular way at this particular time.

When one is dealing with a great deal of catalyst and finds difficulties dealing with the environment surrounding him, it is extremely helpful to find this key awareness, this centerpiece of surety. When your experience is that of suffering, it is very helpful to be able to set that suffering in the context of a life of service. And although it does not substantially affect your overall vibration to experience these difficulties, it does tremendously alter the surface experience within your day-to-day life, so that you are far more able to smile and give thanks for the challenges of your incarnation as well as the perceived blessings.

In this wise also, it is to be noted that when you are as close to the onset of your planet's fourth-density activation as you are, there is an increasing amount of a kind of catalyst that is the reverse of the difficulties one has as a wanderer. And we feel that this increasing interpenetration of third-density light by fourth-density light has created for all of those upon Planet Earth, natives and wanderers alike, an ever-increasing sensitivity to issues of truth and clarity.

The progress for each seeker is, in a way, the progress of one who knows himself better and better. Within third-density life as it has been experienced upon your planet for many millennia there has been third-density light that shone, both physically and metaphysically, and helped you to work towards making your choice of polarity and then maintaining that polarity and increasing that polarity. Ever since perhaps forty of your years ago that situation has gradually changed and it has made things more difficult for third-density entities upon your planet. Your planet comes closer and closer to that time when fourth density shall be the active density and third-density light shall be exhausted.

We are not saying that the sunshine will go away. This instrument was speaking earlier today with those who thought that perhaps on the winter solstice in 2012 the third-density experience would blink out and there would no longer be a third density. We, however, do not suggest that this is the case. We would suggest that the case is that the light that created the spiritual or metaphysical atmosphere of third density in such and such a way shall be exhausted and that the light that is striking your third-density energy bodies shall be a light of fourth density which you, as a third-density entity, are not wired to be able to grasp without significant distortion.

As this instrument has experienced this change, it has been a matter of being

completely unable to avoid looking at each and every part of the universal personality which this instrument has which has not yet been integrated into the heart, the mind, and the basic beingness of the surface personality.

It is not unusual that there would be aspects of the shadow side of a personality which have evaded notice. The reason is simple. For most of those focused upon the positive path of polarity there is no desire to investigate carefully or deeply the aspects of the personality that are the robber, the murderer, the adulterer, the envier, the one eaten with greed for what he does not have, the debaser, the one who wishes only to destroy. These are all aspects of the universal self. Each entity has them and the mark of a truly spiritually mature entity within incarnation is that he has faced his shadow side, has embraced it, has forgiven it and has asked it to work toward the good. We would suggest that each entity has found it less and less possible to avoid facing those issues in life with which he has hitherto not had to deal.

The problem, one may say, or the challenge of the situation is that these awarenesses come in ways that cannot be absorbed straightaway by the energy body. Rather, there is a sensation of harshness, as if these new awarenesses were too harsh to bear. There is a lack of ability with third-density wiring, shall we say, to experience fourth density in an entirely comfortable way. Consequently, there is this sensation of abruptness, of a lack of grace about these new awarenesses. They seem to offer to the self hard knowledge that seems almost impossible to bear.

For this reason there are no entities now being born into your Earth world that are equipped only with third-density wiring. Those who are moving into incarnation upon your planet at this time have the dual wiring of third density and fourth density. And so they have the roots of consciousness and all of the delivery systems of deep awareness coming into conscious awareness that are native to both densities. And therefore those younger entities among you are able to use the light in a far more efficient fashion. And yet, because of the increased clarity of fourth-density light and its increased ability to hold information, these same younger entities often express themselves as those who indeed do have difficulty in connecting with third-density's common reality.

In short, we may say that this is a very challenging, although a very fruitful, time for those of you now incarnate upon Planet Earth. You have an unique opportunity at this time of cusp for the planet itself to offer within your very being a location and a place that is love.

We ask you to be compassionate, both upon yourself and upon those about you, at this time. Spiritually speaking, this is not a time that offers the easy, the comfortable, the pretty ways of experiencing your sacred nature.

Those times may indeed come. For that world in which you find yourself, that gift of first and second density, overflows with beauty and comfort. And all within the natural world is in a state of love for you, just as the very bones of your body, in

their instinctual life, have an answering and overwhelming love for the environment without it and like nothing better than to dance in rhythm with all of creation. Indeed, the world which is more than human lies all about you as a vast and largely untapped resource for those who wish to regain their balance and to lessen their distortions. We greatly recommend immersion in this world of nature.

Another resource for those who wish to increase their stability within this challenging psychic atmosphere is the help and consolation of the guidance system that you have about you. You have your higher self, in whatever way you wish to conceive of that entity, which is your highest and best self and to which you have access simply by asking. You have angelic help. And for wanderers, there is also the aid of the social memory complex from which you came. All of these loving and caring allies are as close to you as your next thought. And it is the wise seeker who disciplines himself to turn in thought to thanksgiving for this help and to the asking of it, for it is truly said that it is to those who ask that response is given. Therefore, enter the silence, my friends, and ask.

Beyond all that we have said, however, we return to that of which we spoke at the beginning of this discourse. The spiritual journey is one in which you seek to lessen the differences between your vibration and the vibration of unconditional love. Beyond the “wheres” and “whys” there is love. And truly you do understand what love is. Therefore, seek love. Open yourself to love. Let yourself be loved. And in the end, allow yourself to drop away those things which are not expressing love, not asking for changes but allowing change when it happens.

My friends, as you go deeper into your natures do not be afraid of what you shall find. All of those artifacts of the human personality are merely the surface flower of that seed which is unconditional love. As you move toward that seed, move fearlessly. For you shall not be appalled when you penetrate that which the one known as Jim called the meniscus [2] of life. The deeper you go into your personality, the less personal it shall become, and the more loving.

We would at this time ask if there is a follow-up to this query. We are those of Q’uo.

(Side one of tape ends.)

G: I don’t think there is a follow-up to the main question. I’ll ask quickly if it would disturb the energies if I walk just to the printer to retrieve the questions that I have printed up from readers abroad?

(Carla channeling)

We are those of Q’uo. My brother, it is gracious of you to ask and we shall swirl about you as you make your journey. We are those of Q’uo.

(Pause)

We are those of Q’uo, and would ask if there is another query at this time.

G: J from California asks, “Does it serve the highest good for a service-to-others entity to pray for a successful harvest for the service-to-self population?”

We are those of Q’uo, and are aware of your query, my sister. The heart of prayer is the setting of desire into a formulated intention, and my sister, if this is your desire and it is that which you feel moved to do, then we encourage you to pray as you feel. In effect, to make the prayer universal it would not be necessary to specify the polarity as being service-to-others or service-to-self, but simply to pray that for the well of indifference there be substituted the ability to find one’s heart’s desire and to polarize towards it. Whether that is service to self or service to others, it would increase the harvest.

May we ask if there is another query at this time? We are those of Q’uo.

G: M writes, “It is understood that the veil of forgetting is necessary in order to make the free will choice to polarize to the positive. Yet as a wanderer who has made this choice in the past, I observe that the veil persists within myself. According to my reading of your words, the veil persists within myself because if it were to be removed, it may infringe upon the free will of others who have not yet polarized. Yet I do not understand why this is the case. It would seem to me that it is possible for me to be fully conscious of both third density and fourth density simultaneously without infringing upon the will of others who choose to remain unconscious of fourth density. Please explain why the removal of the veil in one who is polarized would infringe upon the free will of one who is not yet polarized.”

We are those of Q’uo, and are aware of your query, my brother. My brother, it would not infringe upon the free will of another self for you to become fully aware of both third-density awareness and the lack of the veil which is characteristic of fourth-density awareness. Rather, it would infringe upon the free will of yourself.

You are a certain creature, my brother. It is an excellent creature. You chose to come into third density with its veil of forgetting, specifically because in matters of metaphysical and ethical choice it would throw you completely upon your own assets of faith, hope and charity. You did not come into third density in order to overcome third density. You came into third density to dwell within this illusion and to serve the one infinite Creator.

Have you had to claw your way into an increased awareness of what lies beyond the veil? We think not. We believe that the moments in which you have penetrated the veil are many and they are to be appreciated. Nevertheless, my brother, were you to dwell without effort beyond the veil of forgetting within third density, you would immediately obviate the advantages of living by faith alone. When you choose within this veil of forgetting to turn towards love, to live love, and to be love, you have done so against resistance. And in meeting and working with this resistance, you have tempered your soul and have done the work which you came to do.

Thusly, my brother, we would say that it is not a matter of infringing upon the free will of another that keeps you from being able to dwell in third and fourth densities simultaneously. Rather it is the nature of third density that it takes an effort of will, of memory, of desire and of spiritual maturity to live by fourth-density values and to act as if there was no veil.

Each time that you act in faith to enlarge love and to be its witness and its messenger, you lighten the consciousness of the planet as a whole. And it was for this that you came, my brother. We thank the one known as M for this query and appreciate the energies which provoked the question.

May we ask if there is a final query at this time? We are those of Q'uo.

G: There is one from C who says, "I am engaged in creating biodegradable coffins to give people the natural alternative for burial. I would like to know if this work that I am doing is helpful to the overall effort of our collective spiritual evolution. Please offer any thoughts which do not infringe on my free will and discuss any spiritual principles that may help me to think about this."

We are those of Q'uo, and are aware of your query, my sister. When actions are accomplished within your Earth world, they have their surface aspects and those more subtle aspects which are involved in your motivations for and hopes for acting in such and such a way. While the surface aspects of your query do not lend themselves to spiritual import, since it is a matter of a physical vehicle moving towards the dust from which it came, regardless of how it is housed, nevertheless there are substantial benefits which have to do with the motivations for making this product available.

The motivation, we feel, was the desire to express the unity of all things and no more central spiritual principle can be involved in a decision to act upon your planet. The creation of biodegradable houses for the dead creates the inference that it is well to return to the dust in a complete and utter way, not defended against the natural processes of disintegration of the body, but embracing them. Consequently, this action, as this product is made available, is one which invokes the awareness that all is one and that all is love.

We, therefore, praise this motivation and the spiritual principles underlying the decision to create this product, my sister, and feel that your creativity in bringing a sacredness to those aspects of life which are not seen to be sacred in the common run is an excellent way of showing love to the world about you and expressing your awareness of the unity of all.

This energy of this group wanes and it is time to take our leave of you. We would thank you with all of our hearts for creating this moment of silence and seeking of the truth. It has been a privilege for us to exercise our service by sharing our thoughts with you and we thank you for this opportunity. We leave this instrument and this group rejoicing and giving thanks. We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo.

Adonai, my friends. Adonai vasu, borragus.

[1] Kris Kristofferson, This Old Road, CD, ©2008, all rights reserved, "Pilgrim's Progress." This song was played during the group's tuning process before the session began. The part of the lyrics to which Q'uo refers is this chorus:

Am I young enough to believe in revolution?
Am I strong enough to get down on my knees and pray?
Am I high enough on the chain of evolution
To respect myself, and my brother and my sister
And perfect myself in my own peculiar way?

[2] In the sense in which Jim used it, the meniscus is defined by www.dictionary.com as "the convex or concave upper surface of a column of liquid, the curvature of which is caused by surface tension." This surface tension means that there is a slight resistance when one tries to penetrate the surface of the liquid.

Channeling Intensive 5 - Session 1 - Channeling Circle 17

May 29, 2009

Group question: Laitos, we would like to know how to balance low self-worth. We would appreciate your talking about the mirroring effect and about how we can balance and stabilize ourselves as channels without having the distortion of low self-worth affect our channeling.

(Carla channeling)

(Carla acts as senior channel for this Channeling Circle session.)

We are those known to you as Laitos. We greet you in the love and in the light of the one infinite Creator. We are the servants of the one infinite Creator, messengers of love, light and unity, and we thank you for calling us to join your circle of seeking this morning.

We are glad to speak with you concerning low self-worth and its balancing and look forward to working with each of those within the channeling circle as the session of working continues. We ask each to remain open to the adjustments that will make our contact with you more smooth and easy as this session moves forward.

As always, we would ask of each who listens to or reads these words that you use your discrimination in choosing what thoughts of ours to use as your sources and what thoughts to leave behind. Please follow the path of resonance, leaving behind all thoughts that do not resonate to you, for though they may be true, they are not helpful to you at this time. We feel that those who trust their discrimination shall never be disappointed. We thank you for this consideration for it enables us to speak freely without being concerned that we may interrupt your spiritual process or be a stumbling block before you in any way.

We found your conversation prior to this channeling session very interesting. As we watched the play of ideas and the thoughts we could see the harmonization of each within the group with the others and applaud those within the group for maintaining utter unity while moving up against the knotty tangle of distortions of the mind that seem to separate one conceptual framework from another.

It is a point of rejoicing to us that to each the unity of the group was far more important than the attempt to be what this instrument would call "right." In spiritual seeking, my friends, there is not the right or wrong idea as much as there is the path through the maze, that maze being different for each seeker. What distortions there are within each mind/body/spirit [complex] at the level of the personality shell and the intellectual mind create the differences from maze to maze. Therefore, those thought processes, those paths through the maze to the center of the keys to unknowing, shall be unique for each.

We find that the concept of low self-worth is a valuable one to consider. As the

one known as S has suggested, there is no entity within this circle, or indeed within the population of most of your planet, which arrives at the age of physical adulthood without retaining feelings of low self-worth. The reasons for this are many, but in the majority of cases, they center around those voices that come not from the self but from parents, teachers and other authority figures in early childhood and indeed, in some cases, later childhood as well, that tell the young soul within incarnation that he is not worthy. What should the child believe but that voice that is the voice of the beloved, the voice of mother and father and beloved teacher? Consequently, the undefended and vulnerable young soul takes into itself this concept that the self is somehow not worthy.

We would at this time pass this contact on to the one known as S. We are those of Laitos.

(S channeling)

I am Laitos, and we are with this instrument. We would begin by thanking this instrument for its severity, shall we say, of challenging. This is a particularly important function for new channels to become comfortable with, for it is all too easy in the experience of channeling to become fascinated with the subject matter to the exclusion of and appreciation of the nature or quality of the source which we would say is something which rests in being, [in] a condition of being.

As it happens, this too is an important consideration in relation to the question with which you are now engaged. For if one begins by inquiring into the nature of the self which may or may not be felt to be worthy, it is with the concept of being [which] one must begin.

One is. The self is something which, before it can do, must first be. And in its beingness resides its inalienable worthiness. Now this seems to be a rather obvious point. It is a point which is registered in your grammar. Before there can be a doing, must there not be that which performs the action? And yet the truth is that in your actual experience, one's attention generally moves past the being to the doing. And there can be a certain confusion that arises very early on to the extent that one takes oneself to be something that one has done or performed, not something that enjoys the native virtue of its own beingness. Therefore, the first self one can often take oneself to be is the self which has performed, has accomplished, has created, has done.

Now with respect to any doing, one learns that there is that which is done better and that which is done worse. It is easy to see that, when measured by a standard of other possible doings, one's first attempts at being a self will fall short and will be held to be unworthy.

There is a deeper sense, however, in which if one measures the self that has something accomplished, achieved, performed, done, against the self which is being, the self which has accomplished will always fall short and will inevitably be unworthy. Thus, to the extent to which one moves one's attention from that self

which is inalienable, which is grounded in beingness itself to a self which has been built, which is one's own creation, however accomplished that creation might be, one will have a lingering sense of dissatisfaction, shall we say, with the product. And this is part and parcel of the nature of creating a self, as each here has had to learn to do.

Accordingly, it is quite a natural part of the process of spiritual growth to learn, over the course of time, to re-assimilate that self which has done something to the self which is rooted in beingness.

At this time we would transfer the contact to the one known as G. We are those of Laitos.

(G channeling)

We are those of Laitos, and we are now with the instrument known as G. Two important elements in recovery from feelings of low self-worth are forgiveness and gratitude.

Let us speak for a moment about forgiveness. There are two elements of forgiveness; one is forgiveness of others and, more importantly, [the other is] forgiveness of self.

Now in the case, for instance, of a child who has been horribly physically abused, you may wonder where the forgiveness of self comes in. The forgiveness of self has to do with forgiveness for having had, shall we say, a belief in being deserving of the abuse.

When working with forgiveness, whether it is forgiveness of others or forgiveness of self, forgiveness has to do with the understanding of how this could come about and the deeper meaning of this, and also, in the case about which we just spoke, a knowingness that it was undeserved by the child.

You may wonder how one knows when one has truly forgiven and not just said the words or thought the words left unspoken. When the situation can enter one's mind, a memory perhaps of what happened, and there is no emotional charge to the memory, one knows that true forgiveness at a very deep level has taken place.

Gratitude is just as important as forgiveness. It is important to keep one's mind focused on those things for which one is grateful. Fill your mind with gratitude. You can all be so grateful for so many things, just by your conditions. You can be grateful for the rain that falls, for without rain you know that there would be no food for people on your planet. You can be grateful for the soft breeze that caresses your cheeks while you are walking. You can be grateful for the ability to walk.

When doing a task, you can be grateful for what you have accomplished, whether it is a small amount or whether it is a large amount. If there are things

left undone that you thought you should have done, you can focus on what was accomplished and not what was undone or the quality of the work that was done.

I will leave you with these words from a song that was very popular on your planet in days past, and that was, “Accentuate the positive, latch on to the affirmative, and don’t mess with Mr. In-Between.” [1]

I now pass the contact to L. We are those of Laitos.

(L channeling)

We are those of Laitos, and are pleased to have our concepts spoken with the voice of this instrument. The question is regarding balancing the orange ray. [2] Balancing suggests there is a possibility of imbalance. What are the two facets that we are balancing, or the many facets that we are balancing upon a fulcrum, that need to come into [alignment] in order to be balanced?

In the orange ray there is the concept of low self-esteem of which we have spoken. On the other end of this fulcrum is the concept of over self-esteem—haughtiness, pride. We’ve spoken in the past about methods for balancing. When you notice an inharmonious aspect of yourself you amplify the inharmonious aspect to engage it, explore it, peel apart its layers like the skin of an onion to know it through and through, to taste it, respect it and love it and then to consider its opposite.

In this way one might consider this an aspect of mirroring. To take the low self-esteem, set it in front of the mirror and see its opposite in the other world beyond the mirror where there is the opposite of lack of self-esteem, the pride.

In your society, you are blessed with the ability to experience many, many personalities as you go through your life and encounter those things that you see in yourself and those things that you do not think that you see in yourself.

When you have worked on something in yourself and cannot see it as being worked on any further, it is then helpful to see this aspect of yourself in another person, to identify with that aspect in another person and then to peel apart the layers of their onion in your mind to work on their problems as though they are your own.

This would be similar to self-mirroring. But in balancing, you might also find that which you find to be the opposite of your issue in another person. So if you are working on an issue of lack of self-esteem and in your daily life you come across someone who seems to have the opposite of lack of self-esteem—to be very proud, to have an overly inflated sense of self-worth—this can be used as a helpful means for your balancing of the orange-ray chakra of which we are speaking in this session. For even though [that person’s pride] seems like the complete opposite [of your own lack of self-worth] and not a part of your spiritual workings, it is of the same chakra. It is a manifestation of the same issue.

In this way, if you identify with someone who has an overly inflated sense of self-worth and peel back the layers of that onion, take on the concepts of that person as though they are your own and work through them fully, it helps you to understand your own problem.

Mirroring, as the one known as S has tried to illustrate in this session regarding the balancing of the lever upon which the heart chakra is the fulcrum, is a valid and yet still incomplete perspective. One always works on the chakras alone and one always works on the chakras with others.

We believe we have come into a concept here at this time which we would like to explore more fully through the instrument known as Carla. Therefore, we would like to use her voice to express our concepts. We are those of Laitos.

(Carla channeling)

We are those of Laitos, and are now with this instrument, greeting each in love and light through this instrument. The seeking soul working with orange ray uses the mirroring of the low self-worth and the over-weaning pride in balancing the distortion of low self-worth according to the unique characteristics and needs of his particular self.

Some there are whose sense of self is such that the pride of others is not penetrated as a distortion but is seen as good, without question. For those entities, there will be no mirroring effect, for there is no disturbance in the consciousness when an entity demonstrates pride.

For others whose personality shell contains the response to the original low self-worth of becoming more and more defended and defensive and thus creating within the self a false pride as a mask to cover the face of low self-worth, such mirroring, when pride is seen in another, is helpful.

Whatever the reasons that cause an entity to find itself triggered by the pangs of low self-worth, the mirroring effect is most helpful in bringing the grist to the mill of spiritual work.

It is not those things which escape notice or which are accepted without question within the daily life which are helpful in the process of balancing distortion or lessening distortion. It is those things which trigger emotion, either positive or negative, within the daily experience that become the grist which may be considered by the mill that grinds slowly and well, that mill of the process of spiritual evolution which each is attempting to accelerate by means of leaning into and using their life experiences in order to become more and more aware of the self in as undistorted a way as possible.

This instrument was stating earlier that her opinion was that there was the possibility of mirroring self to self within the orange ray, where the low self-worth originates, in terms of its vibration. It is not that the orange ray of an energy body goes out in search of elements of low self-worth to claim them. Rather it is that

the emotion of inadequacy and feelings of low self-worth resonate in such a way that they appear within the province and providence of the orange ray.

Consequently, we cannot say this instrument was incorrect, but we can point out that although the orange ray of a yellow-ray energy body is incapable of the human capacity for self awareness, it is not informed with the spirit of unconditional and absolute acceptance, compassion and love with which the open heart of green ray, in its mature aspect, is equipped.

Consequently, though self can mirror to self without reference to higher chakras within the human, it is a distorted mirroring, for there is no calling to a higher truth or an absolute truth, or a wider perspective. Rather there is the mirroring of a distorted self by a somewhat less distorted self, both of those selves limited by the distortions inherent in an awareness of a self uninformed by the self's true nature. It is, therefore, a conversation between two aspects of self, neither of which is able adequately to balance between self and self in order to eliminate or successfully lessen the distortion of low self-worth or its opposite, the pride which is invoked as a defense against the feelings of inadequacy.

Therefore, to stay within orange ray in the attempt to balance the self and lessen distortion is a failed mission. The balancing process needs to take place within a part of the energy body which is informed with a wider perspective and a larger point of view and this environment is that of the open heart.

We would at this time transfer this contact to the one known as S. We are those of Laitos.

(S channeling)

I am Laitos, and am again with this instrument. We would preface our continuation of our remarks by pointing out that this instrument has requested that we give a correction and contradiction to its opinion, its point of view, as earlier expressed in order that it may find its way to a more eloquent understanding of the issue of self-worth.

We ordinarily do not prefer to have such a condition, shall we say, placed on our communication, but in this case, the request was made with such earnestness that we will address our remarks in such a way that this matter can be attended to, although the manner of our address is, even as we speak, surprising this instrument.

We give this instrument the concept of true or genuine humility, which we find to be very closely associated with true or genuine self-worth. It is a very common experience in your planetary configuration and indeed, in the planetary configurations of third densities [in general] to find oneself humiliated by the way in which interactions with other selves have gone.

(Side one of tape ends.)

(S channeling)

This experience of humiliation is a very trying one—it brings one to a condition of abjection. It brings one to a condition of affective dysfunction, to a sense of utter lowness, of having no meaningful resources upon which one can draw.

When one attempts to recover from this humiliation, the first impulse is to find a means to cancel or reject or overcome those conditions under which the humiliation was effected. And so one has, therefore, at work a kind of energy of denial.

This energy of denial can be mobilized into a kind of compensation, if you will, a kind of recuperation of a self that is achieved in a reactive manner which can only succeed if it triumphs over the conditions under which it has experienced its humiliation. To reject those facets of one's experience that have brought one into a low condition, however, is to cement the lowness of this feeling as a permanent part of the personality structure which then is raised as a means of escaping that sense of lowness.

It is our experience that in order to heal in this area, it is necessary to return to that feeling of lowness and to embrace it, to accept it, to love it, and to allow it to be a part of the self and its beingness that is indeed not separate from others, not separate from the one infinite Creator.

One therefore has the possibility of a kind of humility that has nothing to prove, nothing to overcome, nothing to establish in relation to others so that one can be worthy or bright or can demand respect, obedience or esteem.

In this experience of true humility there is a sense in which the self in its status as fledgling is sent into a proportional relation with the self that has already the crown upon its head. And so, quite properly speaking, there is a relation of self to self that may be registered in this first act of self-worth that is paradoxically given the name of humility.

At this time we would transfer the contact to the one known as G.

(G channeling)

We are those of Laitos, and we are with the instrument known as G. At this point, it is important to note that for the alleviation of any undesirable condition, whether it is low self-worth or something else, we shall mention the importance of prayer.

In the not too distant past on your planet, there have been scientific experiments regarding prayer in which two plants of exactly the same kind and the same size were placed in the same soil, in the same kind of containers, positioned in a window where they receive the same light, and watered exactly in the same manner. The only difference in the care of the plants was that one was prayed for and the other was not. Every time this experiment was repeated, the plant that was prayed for grew larger and seemed healthier than the one that was not. And

we are sure that you all are aware of healings that have occurred that have solely been attributed to prayer.

This instrument has used very simple prayers for the alleviation of various conditions and situations and it has the effect of improving or raising her self-worth. First the desired condition is stated. In this situation, an appropriate statement would be, "I know that I am a child of God, equal to Jesus the Christ," or "I know that I show Christ Consciousness." The prayer follows, "God is, I am, I know that I am, I am grateful for my knowing and I release these words into the universe."

We now pass this contact on to L. We are those of Laitos.

(L channeling)

We are those of Laitos, and use this instrument to speak our concepts. Intention and prayer have a powerful affect on the body and the mind. In your spiritual workings, while the instruments in this room set their intention to channeling, that intention stays with them throughout the channeling. The intention this instrument's teacher uses, [for instance], states that she would like to channel in a conscious and steady state the highest and best contact possible [of the vibration of Jesus the Christ.]

There is also intention in the tuning processes that you employ, such as raising your energy level and stabilizing your chakras. When one goes through this intention and this prayer, asking for the stabilization of these chakras, it is done for the purpose of serving to be a channel. These intentions can be used outside of the tuning process for being a channel in your everyday lives, such as we expressed to the one known as G.

This is a helpful method for balancing your orange-ray chakra. It is a helpful method for balancing all of your chakras, each one in turn and all together, [so that they may] function harmoniously. The chakras are bumped and bruised and affected along the way of your activities and is important to realign them, resetting your intentions regularly. It is important to do this sort of intention and prayer in everyday life.

When this intention is applied during the tuning process, a crystallization method is applied so that your chakras are harmoniously balanced, including the orange-ray chakra about which we are speaking. Your energy is [then] freely flowing and the outside effects are limited because you are limiting your exposure to them, going straight from tuning into the channeling circle. After channeling, when you come out of these energies and go about your daily life, these chakras are again bumped and bruised by your activities.

The necessity of doing work on your chakras and having some be a little out of alignment or even quite a bit out of alignment and skewed in your everyday activities does not necessitate your abandonment of channeling. When you go through your tuning process and you set your intention and crystallize these

chakras, they will abide harmoniously and stay in place, giving [you] your desire to allow the free flow of the light through them during your channeling.

There are buffers in place [during the channeling] because of this intention that keep them from being misaligned as easily. This state of alignment does not persist much beyond the channeling. It is possible in theory for everyone on this planet to be in a constant state of alignment, using their intention to align their chakras, then going about their lives and staying in complete harmony and balance. This does not remain so in practice for the general population.

When you set your intention to channel your highest and best, to speak only the words that are given to you and none of your own, the natural impurities of your chakras have much less effect on your channeling and your message easily remains as pure as possible. When you are no longer in the channeling sphere it is then that you can work on these chakras again as they become misaligned through your daily activities.

We will now have [this instrument] pass this channel on to her teacher to carry the words of our message. We are those of Laitos.

(Carla channeling)

We are those of Laitos, and are with this instrument. To sum up, my friends, the feelings of low self-worth are nearly universal among humans. This is due to the human condition, which is a function of the very fabric of the illusion created in third density that veils from entities their true self, their true nature. All that there is in any aspect whatsoever in the end becomes the unity of all that there is, that one great original Thought which is the infinite Creator, a Being of unconditional love.

Lost within the illusion of third density, it is impossible to ignore the fact that the self is error-prone. Consequently, if one attempts, as a spiritual seeker, to find a sense of true worth by denying the statements of teachers and parents, this will not be adequate. For there is in every entity within third density that element of human error. Thusly, all justly have a sense of low self-worth, from this subjective limited point of view.

Moving into the open heart, however, one is, for the first time, bathed in an atmosphere that is wider, an environment that is more informed, and in that environment one is for the first time able to identify the self with the one infinite Creator, with unconditional love, with being. While resting in this beingness of love, one is then able to work with higher chakras, with that compassionate truth given to energies within the blue ray and with the beingness of indigo ray. One is able to open the gateway to intelligent infinity as one has the energy, the desire, the will and the intention and to retrieve through that gateway inspiration and information which more and more inform the self that is not limited to the human condition.

Thusly, one may see the excellent qualities of forgiveness and gratitude in

clearing the way into the open heart. One is able to access that true humility which is the function of seeing the self as a child of love and a child of the Creator, for the hands of the world must be emptied before one enters the open heart. Resting in this open heart, the work of restoring to the self that balance of awareness that is true worth can take place.

And when one is preparing for work as a channel, this process simply is recapitulated and then crystallized for the duration of the session of working. It is a process that must be done and redone each day, for the energy body is always in motion and always there is grist for the mill. There will be disturbances; there will be work to do. Yet moving into the open heart again and again, there is the safe and protected environment to do that work of becoming, of being.

We would at this time thank this instrument and this group for its desire to seek the truth and for its desire to serve the infinite Creator in this way. It is greatly appreciated, my friends. We thank you for your beauty and your courage as we leave you in the love and in the light of the one infinite Creator. We are those of Laitos. Adonai.

[1] The chorus of this song, which is © Johnny Mercer 1945, all rights reserved, goes like this:

You've got to accentuate the positive,
Eliminate the negative
And latch on to the affirmative.
Don't mess with Mister In-Between.

[2] In the Confederation philosophy, self-esteem or lack thereof is seen to be a part of the range of issues with which the orange-ray energy center is concerned, since that is the chakra concerned with personal relationships, whether of the self with the self or the self with other-selves.

Channeling Intensive 5 - Session 2 - Channeling Circle 18

May 29, 2009

Group question: The question with which we go into this session is this: please tell us what spiritual principles are involved in being a battery for channels in a channeling circle. That is, when we are not channeling, how may we serve the circle best by the way we think and the way we are? Are there some visualizations that are helpful, in your opinion, in helping us to become better batteries?

(L channeling)

(L acts as senior channel for this Channeling Circle session.)

We are those of Laitos. We greet you in the light and in the love of the one infinite Creator. We are here to share our messages at this time through the voice of this instrument. As this instrument's as well as our own concepts are not entirely infallible, we ask you to use your own discernment when using our messages in your spiritual evolution. Pit them against your own senses and your own higher self. Use that which resonates with you and leave behind that which does not.

The question to which your group has asked us to apply our energies at this channeling circle involves being dormant in the circle; that is, between the times that you are acting as a vocal channel or during those times that you have chosen to sit within the circle without actively being a vocal channel. For at all times, you are still a channel. You are simply not opening your mouth and vibrating the vocal cords at all times.

There is never a time in your incarnation that you are not a channel. There are simply gradients of channeling and methods of channeling. You are living beings on this planet and your chakras are functioning and you breathe in the life force of the Creator and communicate the life of the Creator. [Therefore] you are channeling. Even the darkest soul on your planet, even the person with the tiniest life force in a coma or a babe newly born, struggling to stay alive, is a channel of our energy and a channel of our light. When we say "our" we are speaking of the universal light that is within all creation.

Those that are unaware of themselves and their spiritual nature, who are, it has been said, still asleep, are not aware of the energies flowing through them. These energies at times for some can be very intense. They can achieve great things with the energies that flow through them, with the love and the light that come from the universe into their being and are then transmuted into action.

More often than not though, the love and the light energies are constricted in those that are not aware of themselves as spiritual beings and not aware of their evolution on this planet in the spiritual sense. Their activity as channels is minimal. As one grows in spiritual awareness and becomes more attuned to

those energies, one can open up the pathways in the spirit body and the mental and emotional bodies, clearing the pathways that this light utilizes and become a greater and greater conduit, larger, allowing more to flow through in a greater capacity.

This love and light are used in as infinite a number of ways as there are people on your planet. The members in this group have chosen a particular use for this energy and that is to take the pure white light that we ourselves channel from where we are down to you where you are and out through your voice, cloaked in the words you choose to describe these energy impressions.

All of you are capable of doing such an act. Every one on the planet is capable of this. However, only a few of you here now have achieved a small level of mastery with this in order to perform the actions that you call vocal channeling.

The one known as R has attempted this vocal channeling and has found within himself difficulties cloaking these impressions. Yet the energies still flow freely through the one known as R, just as much as they flow through every other member of this channeling circle. You are all equally batteries, whether you are speaking or not.

What does it mean to be a battery in the channeling circle? It means that you have lent yourself in service to the light. You have said, "I am here, use me." You have prepared yourself and prepared a pathway for the light to travel so that the light coming in from the universe freely travels through your being and back out into the universe and is exchanged between the members of this group.

You each lend your energy to the others. Within the practice of sacred sexuality, this energy is exchanged between two people. In a group setting this energy is commingled and exchanged between more than two people. The energies of the vocal channel are being exchanged through the blue-ray chakra and also the green-ray chakra, as you are doing a service of what you would call love and so green-ray energy is being exchanged in the group.

The one known as R, though not utilizing the blue ray in his service to the one infinite Creator, is exchanging his energy with the rest of the group and a great deal of this energy is coming through his green-ray chakra. It is not necessary to visualize this energy exchange in order for it to happen. Simply by saying, "I am here to serve," and allowing the energies to flow, are they flowing.

The instrument through we are speaking is feeling a sensation that we feel it is important in this particular conversation to express. It is a feeling of lack of distance, as it were, to where even though her physical body is not touching any of the other physical bodies, the energy between each of the bodies is so dense that it feels as though there is no distance between her body and the other bodies. This is a knitting of the energies that you pass on from one to the other as they are absorbed from the universe and brought through your conduit into use in this activity, the activity of this channeling circle.

If another member were brought into this channeling circle, so that your number became one more, the energies would flow the same as long as the other person were also giving himself in service in the same way that you are each giving yourselves in service, but the battery that this person adds would make the energy that much stronger, making the entity that you create denser, as it were.

We would like to continue this concept through the next channel in this circle and so we would like our energies to be spoken through the instrument known as Carla. We are those of Laitos.

(Carla channeling)

We are those of Laitos, and greet you through this instrument in love and in light. Each of you within this circle has come into the circle from an unique point of view and an unique tuning. Each of you has prepared for this circle by tuning your instrument mentally, physically, and spiritually as best you can to your own personal highest best.

If each of you in the circle were a note, the combined song of the circle would be a chord, a chord of harmony and beauty that flowed and vibrated together in such a way that it creates a place in time and space that is a sacred space in which the seeking of truth shall be pursued.

The activity of those listening in a group is not passive, whether there is one channel and many listeners or whether almost all or [all of] the entire group participates in the channeling at the time of working. If there is, within your mind, the concept of listeners as those who simply take in the information, we assure you that this is a mistaken concept. This is not due to your will or the will of those around you. Rather, it is due to your intrinsic nature. You cannot help being a participating part of a non-physical or energy-oriented circle. By your very being you are vibrating at a certain frequency. That frequency pours into the group frequency to help create it. Therefore, every group is unique, even if it has the same members as another group meeting at another time, for each of you has an ongoing flow of events that alters your vibration from hour to hour and from day to day. Consequently, realize that you are indeed a part of the equation simply by who you are and the way that you have tuned for this session.

It is also good to realize that the nature of the aid of a battery is that of the lover, the protector, the guardian. It is effective therefore simply to project your love and your thanksgiving for that entity which is channeling, to dwell on thoughts of the perfection of that entity's service, to give thanks for all of the unseen help that sees to the protection of a circle and to give thanks to the circle itself, for it is a group being of its own. All of these ways of expressing love for the channel, the circle, the source that is speaking through the channel and the event itself are very helpful. These are not so much visualization as a direct opening of the heart in love and appreciation and thanksgiving and praise. Therefore, rather than visualization, this way of being a battery is a way of being a living prayer.

We would at this time transfer this contact to the one known as G. We are those of Laitos.

(G channeling)

We are those of Laitos, and we are speaking through the instrument known as G. We cannot emphasize too much what our sister Carla has just said about vibration, particularly the vibration of consciousness. Everyone vibrates at some level and to be a battery for a channeling group it is important for your vibration of consciousness to be at [one with] the consciousness of the divine Creator, inasmuch as you are able to do that.

You have in your culture the role model of Jesus the Christ, whose consciousness was that of the divine, infinite Creator. We can look to his life to determine what activities and practices he did and what attitudes he had in his life that allowed him to have a consciousness that aligned so well with that of the infinite Creator.

One thing that he did which helped with this alignment is study. You may read in the Scriptures that when he was twelve years old he was teaching the Rabbis. Another practice he had was at times going apart from others and spending quiet time in contemplation. That is something that is available to all of you. Another thing that he did was to do good works. You have all read the teachings that he taught through the parables. You have read about the miracles he did such as the feeding of the thousands. You have read about the healings that he did. And he said to his disciples, when they commented upon his activities, "Greater things than these shall you do." [1]

He also spent time in prayer. Prayer was very important to him. When he went through his Dark Night of the Soul in the Garden of Gethsemane he prayed. So you can look to him as a role model for how to elevate your vibration so that you can be a good battery for a channeling group such as this.

To be a battery for a channeling group is not something you can [do by] saying to yourselves, "I am going to be a battery for the channel group and therefore I will do this and such," as one might say, "I'm going to invite my friends over to a spaghetti dinner tonight and therefore I know I will go shopping and I will call them up and I will prepare the food and serve the meal and clean up afterwards." To be a battery for a channeling group is something that comes out of your own personal desire for evolution, the evolution of your soul.

We also would like to speak through this instrument about a visualization that would be helpful for persons in preparation for taking part in this sort of group. We are sure that each person here has someone in mind, some being that they consider to be a highly evolved spiritual being. It could be someone in this group. It could be someone such as Jesus the Christ, or Buddha, or Mahatma Gandhi, or someone else that you know personally or have read about or whose works you have studied.

We recommend that you identify such a person and spend five minutes each day sitting in meditation, imagining that that being is with you in meditation. And then, after you have, shall I say, identified with that being and imagined that you are sitting with them in meditation, imagine that the two of you go together to the channeling group. Focus on how it would feel to have that being or person with you, lending their consciousness to the group as you are lending yours and helping you to articulate appropriately when it is your turn to channel.

We believe that this would be very helpful. We now pass the contact to the person on my left, known as S. We are those of Laitos.

(S channeling)

I am Laitos. We are with this instrument. If we are to sum up, then, what we have said so far, it would be to suggest that the single most important contribution of one who functions as a member of a group is to offer is a quality of beingness that we may call love. And all who participate, whether they speak or not, do so function.

Love is not something one simply feels, but is rather a palpable energy which one channels. Thus, it is true that the channeling function at its most basic possible level is one shared by speakers and non-speakers alike. Indeed, this is a sharing with which all in this circle are familiar, for upon those occasions in which there is a gathering for purposes of common meditation, prayer, and thanksgiving, there are often no words spoken, and yet there arises within the group a sense of presence and a unifying mutuality which expresses the combined capacities to channel love. The entire group reaches to a level of expressive beingness heard in the far reaches of the heavens.

Even such a small group as this can be so powerful, and we can assure you that as listeners in this aforementioned heaven we ourselves feel greatly called to respond, even if this response is only one of silently blending our harmonious intentions with those of the group.

Now the question at hand is, what is the specific function of a battery in a channeling group. [You have] created a distinction between the concept of one who speaks and one who does not. We want to assure you that in the greatest sense, to us this is a very, very small distinction, one vanishing into non-importance. For what are words but the rustling of the winds? They are soon gone. And what is left, if there has been work done in a session, is something of immeasurably greater importance.

[There is] a convergence of the whole sense of self with others, such that the importance of that little self in which each dwells in the daily life is vastly diminished and the appreciation of the greater sense of the possibility of selfhood is greatly enhanced. Indeed, this larger selfhood is already at work in all that you say and do. We could hazard a metaphor by saying there is a sense in which each here, for the duration of this life that seems so utterly palpable to you, is but

a fleeting figment in the imagination of the much richer, fuller and more embracing self which, in a deeper sense, you still are.

That potency of selfhood is a gift to all who participate in the circle and it is not to be underestimated. It is what makes the possibility of this event what it is. And yet we come back again to this small distinction which, given the fact that this is an experience which finds its focus in words, cannot be eliminated altogether. There are those that speak and there are those that do not. For those that do speak there is the moment of speaking and the moment in which one is silent. So how does the function of speaking find its way? How does it take its start? How does it seek this measure?

My friends, we would assure you that to speak, one must first be able to hearken, to hear, for the attunement which is the signature event of your experience at this time is a function of allowing what is to be spoken to come to you, not as if it is yours, but as if it was a gift given to you. That is what we are calling the hearkening.

Now, there are two conditions that must be met in order for this hearkening to be fully functional and enabled. The first, given the nature of our being and the choice we have made in the course of our spiritual evolution, and which we feel converges with your own, is that the heart must be open. We are those who do not choose to work in highly metaphysically charged circumstances such as this with those who are not committed to evolving on the path of those who serve others. And for us that means an open and loving heart.

To this first condition we would add that, in the unique circumstances of the channeling experience, the special attributes of the hearkening characteristic of the adept may be invoked in some measure and, in fact, in a measure which will increase with the increasing experience of this group. That energy center which you call your indigo ray is involved in this hearkening, yet has a capacity to produce a higher energy in a form in which it may be recognized by one who seeks as exhibiting a certain configuration of meaning and those who have then done the work requisite in opening the speaking center, that being the blue ray, may set about the process of rendering these configurations of meaning or concepts into language, into that intelligible form which is more broadly recognized in your culture as communication.

(Side one of tape ends.)

(S channeling)

Now as you can see, moving from green to indigo and back to blue-ray work presents a configuration that is somewhat complex and there are particular excellences involved in every step. One could have achieved excellence in maintaining openness of the green-ray heart center and, additionally, excellence in that form of intensified seeking which we have called hearkening characteristic of the indigo ray center, and yet find that there is still further work to be done in

the area of blue-ray communication.

Meanwhile, while this work continues, there remains a great deal that can be contributed to the group by one of strong green-ray capacity and strong indigo-ray capacity. The particular work associated with blue ray is something which is largely, we find, a question of confidence. Each here has done work to open its [blue-ray energy] center. Each here finds it possible to communicate honestly with others. If the blue-ray work does not come along at an easy or ready pace to us that is of very small consequence.

We are those of Laitos, and would at this time conclude our session by transferring the contact to the one known as L. I am Laitos.

(L channeling)

We are those of Laitos, and we are with this instrument. We wish to make sure that our points have been received in clarity and therefore, would like to check with each of you to see if there is a matter that we can address. Does anybody have a query about what we have covered? We are those of Laitos.

(Pause)

We find that this concept is well settled within the minds of those present. You resonate well with our concepts and we are delighted to be sitting in the circle with you as a battery on our own as well.

R: I have a question, Laitos, about the concept you described earlier of choosing an entity as a symbol that personifies the concept of universal love energy and then imagining bringing that person with you into the channeling circle. Could you speak some more on the concepts involved? Is it injecting your own idea of the highest and best service into the circle and therefore giving the circle and the group a unique flavor that is the best of you?

(L channeling)

We are those of Laitos, and are aware of your query. We recommended using a figure either in history or somebody who was incarnate as a means [securing] a solid connection to one who has attained spiritual mastery; someone with whom you yourself have a resonance of spiritual mastery; someone that you revere and would look up to as a teacher.

We were suggesting this process to you as an aid. In your incarnation in this illusion, it is less cumbersome if this teacher of reference is one who was a solid figure in the illusion rather than a construct that you would create as a representation of your higher self or a manifestation of an archetype. We felt that might confuse the issue and add a level of complication that is not necessary to one who is seeking this aid. However, if you are comfortable doing such a thing, that is entirely appropriate.

We would suggest keeping it simple and taking the direct approach, using someone who is close to your heart. A person who has existed may be more readily available to your mind and may be closer to your heart and therefore easier for you to conceive of and use in this practice.

May we clarify this point further for you, my brother?

R: No, that was helpful. I actually find it easier to use a particular figure rather than an abstract concept such as Ra or archetypical figure. Thank you.

You are welcome, my brother. Is there another point which we may clarify in this group?

S: Yes, there is. I wonder if it would be true that when one is engaged in the listening function to the extent that one is achieving the course of the meditation a more and more clear and focused sense of the query and the process of its answer, that that very activity of focused listening would help focus the speaker's capacity to bring that through clearly. I'm not sure if that question comes through clearly, but if it does, I wonder if you could take a stab at answer it.

We are those of Laitos, and will take our stab at answering. If we do not clarify the point, we encourage you to re-query. Our answer to this would be that engagement in your fullest capacity is always helpful to the process. The energies that are lent to the circle exist, or have a capacity for existing, regardless of the interaction or the awareness of each person.

For example, if one member of the group were deaf and could not hear the conversation and yet sat in the group in meditation, the energies would still be lent. However, because you are not a supremely masterful, pure being emanating nothing but the love and the light of the Creator, complications arise when you are not participating in the group to the fullest extent of those who are paying attention or can hear the words being spoken.

Each of you is slightly muddying your contact simply by being students on this Earth and by being human beings still in the evolutionary process. Paying attention and focusing on the words being spoken and consciously participating to your fullest helps to clarify the energies so that they do flow in a more harmonious fashion.

May we clarify our point further, my brother?

S: No, I think that was the right direction, thank you very much.

You are welcome, my brother. Is there another query in this group?

(No further queries.)

We are those of Laitos, and thank you for calling on us in this session. We look forward to lending our energies to you in the future and having your energies lent to us as well, as this is a two-way street.

We leave you now in the love and the light of the one Creator. Go forth and rejoice in this beautiful day. Adonai, my friends. Adonai.

[1] *Holy Bible*, John 14:12, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.”

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May 30, 2009

Group question: The question, Quo, is, “How do we determine what it is that we are to do in our life? How do we find the confidence to do it? And when it doesn’t work out very well, what do we do then?”

(S channeling)

(S acts as senior channel for this Channeling Circle.)

I am Laitos. We greet you in the love and light of your one infinite Creator. We are grateful to be called to your circle this evening, for it is a kind of service that is still somewhat rare. It is an opportunity for us both to further our path of service and to learn from those that we serve.

We ask that you exercise your own discernment in the process of assimilating what we have to say, for our path is not unlike your own. It begins and it ends in mystery, and we may shine our light, so to speak, upon certain portions of that path without necessarily having a complete view of the whole. Therefore, any particular truth which we may have to offer may be a truth more for us than for you, or more for another than for you. So we would suggest that if any offering that we might suggest is of less than perfect value to you that you lay it aside.

We were asked to address a question this morning of interest not simply to those who are on a path of third-density experience, but one which reaches into all densities as far as we ourselves understand them, which is to say that one has experiences that mount one upon another and one attempts to find a cogency within these experiences that suggests the integrity of a way forward, a direction, a purpose.

The purpose itself is something for which all who seek must in some way reach, and it is well that one has a sense of that purpose. It is well that one dedicates oneself to that purpose. And yet, as life itself is a process of unceasing discovery, it will happen time and again that the purpose will need to be reconceived or reshaped. Sometimes, this re-conception is of a major sort and involves the abandonment of plan after plan. Sometimes it will be more of the nature of a refinement to a plan which is yet found to be sustainable.

But in almost every case, there will be some degree of confusion or frustration when a plan that has been laid out and tested with regard to its resonance with respect to the overall life pattern begins to show itself as unsustainable. For when one reflects upon the reason for this unsustainability, it redounds [1] to the entire question of the life pattern, and one can then find oneself in a state of considerable confusion with regard to even the simplest question of who one is and what one desires in this life.

Now, it is frequently a temptation under circumstances such as this to offer

oneself a somewhat rigid, shall we say, or more hardened concept of a goal which contains within itself a judgment, often functioning in a way that is not fully conscious or overt, but which suggests that there is something which one ought to be doing. It is all too easy under conditions of this sort to gaze back upon the realities of the life as it was lived on an everyday basis and to see a shortcoming, a failure, a lack.

In reality, this approach merely compounds the difficulty, for one has then not only the lack, the failure to contend with [the situation adequately], but also the guilt associated with that lack, and one begins to develop an image of the self in which the self is the bearer of these very deficiencies which one encounters. These judgments, we find not to be salubrious in the process of spiritual development. So the question inevitably arises how one might go about pursuing a life path in such a way that the judgments do not arise to present a stumbling block in relation to one's projected course.

At this time, we would pass the contact to the one known as R. We are those of Laitos.

(R channeling)

We are those of Laitos, and we greet thee through this instrument. We find that this instrument has found more confidence in speaking the words that come to the mind even though it still stumbles to translate our concepts into words at times. This connection is tenuous. This instrument wishes to be exact and right and creates stumbling blocks for itself again and again. We are Laitos and we pass the contact to the one known as M.

(M channeling)

We are Laitos. To the words already spoken in answering the questions for this morning, we may add through this instrument a few more notes and comments. This instrument is receiving, almost in a chant-like form at this moment, the phrase, over and over again, "Being is more important than doing. Being is more important than doing." And so she's repeating what she's hearing in her head relying on that canon that said that it is all in the intention. Most important, hierarchically speaking, is the intention and what manifests is secondary, not completely unimportant, but of decidedly secondary importance. We now pass this contact to L.

(L channeling)

We are those of Laitos, and we are with this instrument. To continue the thoughts that we spoke through the instrument known as M, we would like to touch back on the beginnings of this question. When it was discussed in the circle, the one known as G said that she has prepared for an event, something in her past, and yet that which she was making preparations for did not materialize.

But as the one known as M said, the outcome is not what is relevant, but the

being. In preparing your being, you're doing a set of tasks that was relevant to your past. Regardless of whether the outcome was as you expected, these tasks were important to your spiritual evolution. There is a merging in this case of "being" and "doing" being sort of the same thing. You're "doing" when you perform these tasks; you're doing these tasks. Yet [you] remain in the beingness of having them done without expectation of continuing on toward a goal.

When that which you were expecting to occur did not happen, you moved back into beingness and stopped trying to accomplish. That which you were able to accomplish in the preliminary tasks will serve you at another time.

Each moment that you are being, you are achieving your goal because you have done things in the past that have brought you to where you are now. Every moment is your goal. Again, one can see the parallel of doing in being and being in doing. These concepts are not new—they have been spoken by us many times. Yet here is another application of this that you can use in your life to see more clearly what we mean by doing in being and being in doing.

(Long pause.)

Are you being now, or are you waiting for this instrument to speak?

This instrument sat in anticipation saying, "Where should I go? Should I pass, should I wait?" And then it occurred to her the message that we just spoke. "Just be." And suddenly she understood that our message was silence. She, at the same time as doing the channeling, was simply being receptive. It is a wonderful thing to do for the Creator. Through you, the Creator acts to know Itself. And yet, in all of the doing that the Creator does, the Creator is. The Creator simply allows the doing to be its own process. It exists in being at all times, while facets of Itself go about being busy.

Each of you desires to attach importance and significance to each of your actions. "I am doing this because of some previous action or result, and I am doing this now in order to attain another result and action." Let every action that you are doing be its own end result. Allow yourselves to be as the Creator, to do, to act, to go about your day. It is perfectly well to be busy, and you are also being in your busy-ness.

And while you are sitting still, perhaps in confusion because you do not know what your next action should be, or some creative action has left you stymied and you sit bewildered [asking] "Where is my path? What is my destiny? Why am I here? What should I be doing now? How come this does not work out as I expected?" [you] sit in your beingness. And in sitting there in your beingness, you are doing the action of waiting silently, patiently. At these times, it is well to let your mind rest.

Do not think that when you are sitting still and resting, you are not accomplishing something, that whatever goal is that you had set for yourself is not being worked upon. Work is always being done. In those times of laziness or stagnation or

feeling stuck out of hopelessness, you are perpetually doing. Work is always being done. Your best is always being accomplished. While we wait for you to prepare and we sit apart from you waiting to be called, are we not also doing? We are actively being passive, as it were, waiting, as a lover might sit by the phone patiently, waiting for her partner to call. She is doing, although she is still impatient and waiting.

We feel that it is time now to allow another voice to speak, as we feel that this topic in its small facet has been exhausted, and so we would like to have another perspective upon this query that the group had. We are those of Laitos.

(Carla channeling)

We are those of Laitos, and are now with this instrument. We greet you through this instrument in love and in light. We would take up the topic of joy. When one considers a path or a service, one often hears, "Do what makes you happy." It is not inappropriate advice, and yet we feel it misses the mark. We would offer two examples—one from this instrument's life, and one from the life of the one known as Jim.

When this instrument was a young woman, her joy was in promising to serve another in the bonds of marriage, and she found joy in keeping that promise. When the bonds of that marriage dissolved through the request of the other-self, it could be said that the joy ran out. Yet that is not so, for the promise had been kept. The promise, now dissolved, allowed the beloved to be free.

This instrument has continued to make promises and to find joy in the keeping of those. And somehow, incidentally almost, the path of service has opened for this instrument and has continued to blossom and develop through decades of service. The joy that this instrument found in keeping promises was far deeper than those feelings of happiness which came in certain situations and not in others.

Again, we gaze at the lifetime of the one known as Jim, who was as happy as a man can be dwelling in a house made by his own hands, eating food prepared by his hands, harvested by those hands—canned, preserved, baked, created by his own hands. His own company made him happy. His thoughts, faithfully recorded, fulfilled him. And yet, he turned from happiness because his joy was in service, and to pursue that service he felt that he must go deeper and collaborate with those whom he felt to be comrades in service.

Does it make this entity happy now to be a gardener instead of a homesteader, alone with his thoughts? Happiness comes and goes, and yet this entity's joy is complete, for he has found a service with the instrument and with others which pursues a purpose greater than any that he had conceived before.

Therefore, we suggest to each not to discount happiness, but to look for and cherish joy when found. Joy. What gives you joy? Where there is joy, there is service already. For in that experience of joy, there is service to the one infinite

Creator in the fulfilling of your deepest being.

Upon another tack we would point out the richness and redundancy of your path. The path is not a straight line for most, but rather, as the one known as Paul said, it is a long and winding road. [2] Yet it faithfully, inevitably leads to the door of that which is for you.

In this regard, we would offer the example within this instrument's mind of a violinist. The one known as David. [3] He was a violinist of such excellence that even as a young man, he soared upwards within the ranks of the orchestra which employed him to the coveted honor of first-chair [violin]. He delighted in playing the violin, and yet his body began to break down. He became less and less able to practice, and more and more filled with pain as his wrists and arms sickened under the discipline of his art.

He was in despair when he came to this instrument to inquire what to do. This instrument, having been steeped for many years in the consideration of being versus doing, the consideration of the path of service and how it takes many turns and had [done so] in her own life, suggested to the one known as David that he look for the opportunity that was hidden within the folds of this seeming failure.

This advice struck the one known as David as sound, and he was able to lift away from worry and concern, and to seek in prayer, for that was his chosen way of meditation, the will of the one infinite Creator. Within ten days he received an invitation to become a teacher at a highly admired and regarded conservatory of music. He accepted this employment and has found a life's service that gives him deep joy. This service he still pursues.

When a seeming failure occurs within one who wishes to serve, it is well always to lift away from the worry and the question of why. It does not matter in a spiritual sense why a path ends in a cul-de-sac. There is no information on the blank wall at the end of a blind alley. Peacefully then, when things go not as you wish, turn around. Release that desire that has failed and find again your deepest desire, which is simply to serve. Let that intention set itself upon the wind, that it may draw to you by the law of attraction the next path that shall move you from being to doing.

It is never a good assumption to make that your path of service consists primarily in doing, for you may well have chosen before incarnation a path of service that is fundamentally that of holding the light, and that is a service offered in essence and beingness. We would at this time transfer this contact to the one known as G. We are those of Laitos.

(G channeling)

We are those of Laitos, and we are now with the instrument known as G. In your culture there is a book of spiritual writing known as *A Course in Miracles*. [4] One verse in this book speaks quite appropriately to the question under discussion

and that is, “He who thinks only of the destination misses the pleasure of the journey.”

And so it is. When one has a destination in mind and puts all of one’s focus on arriving, then one does indeed miss the pleasure of the journey, the scenery along the way, the importance of the people one meets, the beauty of the relationships with those with whom one is traveling.

This instrument had a bus trip from Indianapolis to Montana many years ago in which, in the middle of the night, there was much heart-to-heart conversation among the strangers sitting near one another on the bus, and the singing of “This Land is Your Land” to the accompaniment of a harmonica that was played by a traveler from Germany was a spiritual experience. And had this instrument been asleep, she would have missed it all. So be awake to all the pleasure that is there for you as you travel toward the destination.

In your culture—and we speak of the culture of the Planet Earth, not the local culture—all who are there are limited by the five physical senses. It is difficult to see the big picture. By the big picture, we mean the picture of the soul from incarnation to incarnation to incarnation. Many people go through an entire incarnation and never know anything about what has happened before and have no inkling as to what is to come later. It is as though they step on a stage, play their part in the play, and then step off. And while they are playing their part in the play, that is all of which they are aware.

All of you here in this room will have more knowledge of what has preceded you and what may be ahead of you when you step off the stage of this incarnation. However, there are many moments through the day when you tend not to be focused there, but to be focused on your part in the play.

Any preparation for any endeavor that you make while you are in the incarnational life is never lost. You may not see the fruition of the preparation that you have done until you are off the stage and in another experience, but you can rest assured that fruition will always come.

We recommend that in your prayer each day that you ask for the highest good for your life, not knowing what the highest good is. You may think that you know what the highest good is, but it is difficult to know what the highest good is at the soul level. Rest assured that what you ask for you shall receive.

(Side one of tape ends.)

(G channeling)

Each of you in this room has an array of helpers in the spirit world who are there to support you in your soul journey.

Let me speak also about situations in which you are not specifically making any deliberate preparation. There may be situations in your life having to do with

relationships with other people for which you will need to use the skills for which you have prepared for a destination other than this relationship. [Yet it] can be brought to bear on the other situation or situations.

For instance, this instrument had the experience, in her career as a social worker, in working with a woman who had been with her husband through a very long illness. Had she not had the spiritual awareness that she did, she might not have been able to have done it, because it was very trying for her.

So do not ever think that anything, any preparation that you make, is lost or is useless, because there will always be lessons that you have learned and hills that you have attained that are transferable to other situations in life.

It has been our very great pleasure to speak through this instrument, and now we pass the contact along to S.

(S channeling)

I am Laitos, and I am with this instrument. At this time we would ask if there are questions still remaining on the minds of those present concerning this very interesting issue to which we have been addressing ourselves, or any other related matter. Are there questions?

R: Well, I have one. Laitos, could you speak to my channeling, because when it came around, I did not expect it, and yet I was able to say a few words that I felt like dragonflies flitting on the water. I did not see any visual cues that I have seen before, so I actually wonder if I picked up some of the contact because it's my words, mostly. Can you comment on the process? I'd appreciate it.

We are those of Laitos, and believe that we have understood your query, my brother. We have been asked to address that experience of the unexpected course of events, and the way the seeker may come to an easy and workable relationship with the events which do not unfold in an anticipated way.

We have suggested that it is often the case that such experiences give [one] the opportunity to examine the function of anticipation itself as one continues on the path of discovery. In the case in question, the new instrument had anticipated serving, perhaps, in one capacity in this session of seeking, and found that expectation baffled when the contact was passed to the new instrument. And we would say that it is our sense that this unexpected turn of events was received with some considerable degree of grace. We're very pleased by the ease with which the instrument uttered the words, which were only in part those of the instrument himself.

We would suggest that the process be allowed to continue for some measure of your time, for there are indeed gifts which this instrument has to offer which are unique and which add a depth and a perspective to that seeking which is of the group as a whole. Therefore, we would commend this instrument to its tasks and say that from our point of view there is much more progress, shall we say, than

may seem visible to those who look only at the superficial result.

May we answer further, my brother?

R: No. Thank you for your comments and your support.

I am Laitos, and we thank you, my brother. Are there further queries at this time?

Questioner: I have a question. You used a word that I have heard used in other channelings, and I'm not sure that I know what it means, really. I would not ask you for an entire discourse on the word "grace," but how is it used as applied to the metaphysical?

I am Laitos, and we believe we grasp your query, my sister. This term "grace" is a rather large subject of inquiry and deserves space of its own, shall we say. But we could say very briefly that, in the context in question, it means simply a willingness to be open and a beauty in addressing oneself to an unexpected circumstance that could easily have been seen to be of a very challenging nature with a kind of ease and comfort. The metaphysical dimensions of this sort of experience do, as you suspect, my sister, go very deep and they are connected with such concepts as faith.

May we answer you further, my sister?

Questioner: At another time we shall have a discourse about grace. Thank you for offering as brief an answer as you can at this time.

We are those of Laitos, and we thank you, my sister. Is there another query at this time?

(No further queries.)

We are Laitos, and we feel that we have exhausted the energies and curiosities of those in the group at this time, and so we shall take our leave. We leave you glorying in the love and in the light and in the everlasting joy of the one infinite Creator. Adonai, my friends. Adonai.

[1] In the sense in which the word is used here, according to www.dictionary.com, to redound is to "come back or reflect upon a person as to honor or disgrace."

[2] Paul McCartney, "The Long and Winding Road," © Lennon-McCartney, all rights reserved. The chorus goes like this:

The long and winding road
That leads to your door
Will never disappear.
I've seen that road before.

It always leads me here,
Leads me to your door.

[3] David is the husband of an old friend of Carla's and the story is quite true.

[4] *A Course in Miracles*: Glen Ellen, CA, Foundation for Inner Peace, c1992.

Channeling Intensive 5 - Session 4 - Channeling Circle 20

May 30, 2009

(M channeling)

(M acts as senior channel for this Channeling Circle session.)

M: We are Laitos, reaching in love and light. We are joining with you this evening to share our classifications and perceptions on the subject of grace.

Grace is a ubiquitous word in the language. In your language it has many different shades and connotations, different kinds of meanings. But all share a fundamental essence, which we will try to tease out as we go around the circle this evening.

The facet of grace that this instrument will struggle with is the image or feel of dynamic beauty. Oftentimes if someone speaks the word, beauty, there is intensity but static images come to one's mind. Grace is a dynamic expression of beauty. It is an expression or manifestation of one who is serving or being in an acutely or particularly balanced manner. It is a sign that one is talking or serving in a very balanced and efficacious manner. We now pass this contact to the one known as L.

L: We are those of Laitos, and we are with this instrument. Grace is holy. All things on your planet are holy. All things on your planet are beautiful in their own way. Grace is an expression of the beauty in holiness as one moves about one's daily activities in the dynamic fashion of which we spoke. It incorporates into those dynamic activities the knowledge of the truths in the heart that say, "This is holy." One then moves from a simple activity into grace in that activity. It is a merging of one's self with that of the Creator.

It is almost, we would say, a channeling of doing. When one moves with the will of the Creator, one finds holiness in his or her actions. One has moved into grace, a beauty of the Creator, a beauty of Oneness, of aligning one's will with the will of the Creator.

When the question was raised as to the use of grace, the context referred to the channeling of the one known as R. [1] The term was used because he released himself unto the powers of the Creator instead of rationalizing in his own mind, "What should I do, what should I say? I don't know if I can do this." He was given no preparation to become anxious. He had simply to act and in that act he relied on the faith to know he was serving. And in serving in faith he aligned himself with the will of the Creator, and in that will of the Creator he moved into grace. He moved into beauty.

We will now have our concepts perceived and spoken by the one known as Jim. We are Laitos.

Jim: I am Laitos, and I greet you in the name of this instrument. We have spoken of grace in various ways thus far. We now focus upon the quality of grace which smoothes the path of the troubled seeker. As one moves upon the journey of

seeking the truth, one finds there are places upon the path that are more difficult, should we say, to traverse, because of one feature or another contained not just upon the trail but perhaps within the seeker, so that the seeker reacts to certain challenges, stimuli, catalysts in ways that are unique to that seeker, in ways that seem to hinder for the moment the seeker's progress upon the path.

When the seeker has found that there is resistance to further movement, that there is this difficulty in the experiences, the confusion is in the mind. The wise seeker retires within, to the "room" that is used for meditation. It attempts to sort and shuffle, shall we say, the confusions of the moment on the place we call the path, to find a way that will allow progress, movement.

This is most efficaciously achieved when the seeker, shall we say, gives up desiring the personality of the ego and lays it upon the ground and gives the self over to the Creator preferring the higher source to the self, and places the self within this higher source's protection. When this is done with a sincere heart, the seeker most often is filled with this quality of grace that somehow guides it beyond difficulty, takes its hand and places its feet and moves its being in a way that is safe, secure and steady. And thusly, the difficulties are not so much overcome as overshadowed, and the seeker finds within its heart a peacefulness, a grace, finds within its feet a rhythmic grace, and there is further movement along the trail. At this time we shall pass this on to the one known as Carla. We are Laitos.

Carla: We are those of Laitos, and greet each in love and light through this instrument. The very core of grace, as the word has been used for centuries among your people, is as a gratuity, as a gift that is serving you.

Grace has come, in Christian theology, to be used to indicate the undeserved and complete love of the one infinite Creator. It is a concept central to the Creator's [being] seen to be a Creator of love.

We have offered this concept in many ways. We have said that the Creator loves each of you absolutely and utterly, with a love infinite, and without let. This love cannot be deserved. It cannot be earned. It is each of yours, as it is each of ours, by grace alone. This knowledge of being loved without judgment and without limitation is the basis for that feeling of freedom that comes to those who are loved and who therefore come to know what love truly is.

You do not have to make up love or compassion. You have only to move within to that room of prayer, that inner room where meditation, worship and thanksgiving take place. To go through that door into the presence of the one infinite Creator is to know, to experience, to rest within that love, that grace of the Creator.

It is often tempting for entities such as you in the world of third density to consider that everything must be earned, that nothing comes for free. Many of you have had parents whose love you had to earn, chore by chore, compliment by compliment or concession by concession. That love was then precarious, and those who demand proof of their love shall never be completely satisfied. Nor

shall those [of whom proof is demanded] ever feel at rest within that love. Whereas love is conditional, there is always another condition. There is ever an end to that love which is measured.

Yet the love of the Logos is unmeasured. It is infinite and it is eternal. And you are knit of the same fabric of love as is the one infinite Creator, whose creature you are. Thusly, you are the creature of the one Creator, His face, His voice, His hands and feet in the world around you. You always have the opportunity to express this unconditional love, so that those whom you love are free, free from the fear of your judgment, free from the fear of their loss of your love, free to be the creatures they are. Thusly does grace spin its light and its love from the infinite Creator through you and out into a world that hungers for that love. We would at this time transfer this contact to the one known as G. We are those of Laitos.

G: We are Laitos, and are now with this instrument. Everyone in this room has heard the words to the hymn “Amazing Grace,” an apt description of grace. [This hymn was] composed by a Mr. Newton and some of you may know the story of how it came about. For many years he was a slave trader. He brought many thousands of captured people from the continent of Africa to the United States and sold them. At some point in his life he had a heart opening and saw the error of his ways, hence the song, “Amazing Grace.” [2]

Grace is a real quality that exists in the universe. When a heart opens even a tiny bit the Law of Attraction kicks in and grace enables the person which had the heart opening to be transformed.

Grace is the cooking oil of the spiritual world. When cooking oil is spread on the bottom of the pan and the batter is placed in the pan and the pan is placed in the oven, the cooking oil enables and facilitates the transformative process that keeps the cake from sticking to the pan. Grace is the axle grease of the spiritual world. When placed on the axle it allows the wheel to turn freely without becoming hung up. Grace is the oil that is squirted on the squeaky hinge. It allows things to move freely in the spiritual world and to be transformed. As the instrument that spoke formerly said, it is a gift. It is a gift from the infinite Creator. I now pass the contact to S. We are those of Laitos.

S: I am Laitos, and speak now through this instrument. Grace is therefore an amazing quality, gratuitous, free. It is the very elixir of the spiritual life. It is something which none will ever forget. There is a feeling experienced. It is something indeed to which one may aspire. And yet as someone said it can only come as the gentle dew rests upon the land. It cannot be forced. It cannot be earned or hard-won by right effort.

There are some people who mock the experience of grace for the extent of a period [of time]. There are others for whom the experience is offered but seldom and [for them it] is of very short duration, and then they again find themselves

suffering through the troubles of the day and enduring the dark night of the soul. In times like this, grace is but a memory, but a memory that can sustain that effort continually to work upon that vessel which each here is.

For it is true that, while one cannot earn grace, there is much that one can do to block access to it, and a good deal of the experience of spiritual endeavor is devoted to a removal of these blockages. And so the perspective that we would have to offer with regard to this most cherished and holy quality of grace is to suggest that it is a resource to you. It is a hope, a promise to you even in those dark times when it seems hardly available and those moments of harsh catalyst, those tribulations of the soul which naught can escape. In this light [hard times may] be seen not simply as events negative to the bone but also as opportunities to prepare a vessel so that it might be more fit or more able to block less of the love and the light of the Infinite Creator. That is the very substance of grace. The other side of this coin is that when one is experiencing those moments of grace and everything seems to come light and easy with no encumbrances, it is well to move back half a step to remind oneself this too is a temporary condition. This too shall pass. And that very knowledge can be of aid not only to the self but also to those others who may linger in doubt and despair.

For when you cast an eye from on high to those who suffer, when you cast a look to those lesser individuals unable to participate in the grace to which you may come so readily, you do nothing for them unless you are able to reach out and perhaps feel a little of their burden, perhaps allow a little of that love and light which is so freely gathered about you to be conveyed to them.

There may even come a time when the question will occur to you as to whether a continuation of your own experience of grace and gratitude shall be sacrificed in service to others we seek. As such was the way of Jesus the Christ, who gave freely of himself and subjected himself to great pain and trouble, even to the point where at the end he was led to declare, "Father, why has Thou forsaken me?" All was done for love of other selves, and to serve.

Grace that we would count most highly is not that which one could hold to oneself, but one which one may feel is shared amongst a common humanity, amongst a common universe of seeking souls among which we would number ourselves. Grace is an experience, a very, very great experience. It is a condition, an exalted condition. But the very hope or intention to dwell there interminably is self-defeating for one who seeks in the humblest reaches of the heart to serve.

We would at this time conclude our session of seeking by transferring the contact to the one known as M. I am Laitos.

M: We are Laitos. We express great pleasure at the effort each has made around the circle in translating our thoughts and concepts in such a gracious manner.

We now ask if there are any questions the circle may have upon grace or any other subject.

S: I feel one welling up. Let me see if I can put it into words here. It seems to me that grace is never a condition one would refuse if offered, and yet it could be a little self-centered to bask in it. I wonder if having a condition of grace or being in the condition of grace is always by its nature a service to others, or are there times when one must be in the aspect of sacrifice?

M: We thank you for your question, my brother. If this instrument understands the question correctly, it is that complete or continual basking in grace would be a service-to-others expression. Is that correct?

S: Yes.

M: This instrument's perception of what is being transferred is that it is not necessarily the case. The word "grace" encompasses also the tool of connecting with the Creator, which is available to both service-to-self and service-to-others [polarized people]. It's not of one polarity or the other to bask continually in grace as one goes about its service path in beingness of evolution.

And in fact this is a choice that [one who is] connecting can take, [which one is] bound to accept, the grace of the moment that grace graces. In this point of time-space you have the choice to do or be as you are doing or being and your gracious manner is always there. We just need to recognize and reach for the option to get there it [and to] accept it.
Can we answer you further?

S: No thank you, that is helpful. Thank you very much.

M: Are there any other questions?
(No further queries.)

We are Laitos. We will now leave this group to enjoy the visit and the attractions tremendously. We will leave you in the love and light of the infinite Creator.
Adonai.

[1] In this session of working, R asked not to be a channel, but to attend as a battery only. However, during the course of the session, S transferred the contact to him anyway. R did his best to channel what he received, although it was a total surprise to him. S told him after the session that his action had been full of grace. R asked what that meant. Hence, the topic of this Channeling Circle session was created.

[2] Those who would like to read further about the story of John Newton and his hymn are directed to this web site: www.anointedlinks.com/amazing_grace.html.

Channeling Intensive 5 - Session 4 - Channeling Circle 20

May 30, 2009

(M channeling)

(M acts as senior channel for this Channeling Circle session.)

M: We are Laitos, reaching in love and light. We are joining with you this evening to share our classifications and perceptions on the subject of grace.

Grace is a ubiquitous word in the language. In your language it has many different shades and connotations, different kinds of meanings. But all share a fundamental essence, which we will try to tease out as we go around the circle this evening.

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L: We are those of Laitos, and we are with this instrument. Grace is holy. All things on your planet are holy. All things on your planet are beautiful in their own way. Grace is an expression of the beauty in holiness as one moves about one's daily activities in the dynamic fashion of which we spoke. It incorporates into those dynamic activities the knowledge of the truths in the heart that say, "This is holy." One then moves from a simple activity into grace in that activity. It is a merging of one's self with that of the Creator.

It is almost, we would say, a channeling of doing. When one moves with the will of the Creator, one finds holiness in his or her actions. One has moved into grace, a beauty of the Creator, a beauty of Oneness, of aligning one's will with the will of the Creator.

When the question was raised as to the use of grace, the context referred to the channeling of the one known as R. [1] The term was used because he released himself unto the powers of the Creator instead of rationalizing in his own mind, "What should I do, what should I say? I don't know if I can do this." He was given no preparation to become anxious. He had simply to act and in that act he relied on the faith to know he was serving. And in serving in faith he aligned himself with the will of the Creator, and in that will of the Creator he moved into grace. He moved into beauty.

We will now have our concepts perceived and spoken by the one known as Jim. We are Laitos.

Jim: I am Laitos, and I greet you in the name of this instrument. We have spoken of grace in various ways thus far. We now focus upon the quality of grace which smoothes the path of the troubled seeker. As one moves upon the journey of seeking the truth, one finds there are places upon the path that are more difficult, should we say, to traverse, because of one feature or another contained not just upon the trail but perhaps within the seeker, so that the seeker reacts to certain challenges, stimuli, catalysts in ways that are unique to that seeker, in ways that seem to hinder for the moment the seeker's progress upon the path.

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infinite Creator is to know, to experience, to rest within that love, that grace of the Creator.

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Yet the love of the Logos is unmeasured. It is infinite and it is eternal. And you are knit of the same fabric of love as is the one infinite Creator, whose creature you are. Thusly, you are the creature of the one Creator, His face, His voice, His hands and feet in the world around you. You always have the opportunity to express this unconditional love, so that those whom you love are free, free from the fear of your judgment, free from the fear of their loss of your love, free to be the creatures they are. Thusly does grace spin its light and its love from the infinite Creator through you and out into a world that hungers for that love. We would at this time transfer this contact to the one known as G. We are those of Laitos.

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something indeed to which one may aspire. And yet as someone said it can only come as the gentle dew rests upon the land. It cannot be forced. It cannot be earned or hard-won by right effort.

There are some people who mock the experience of grace for the extent of a period [of time]. There are others for whom the experience is offered but seldom and [for them it] is of very short duration, and then they again find themselves suffering through the troubles of the day and enduring the dark night of the soul. In times like this, grace is but a memory, but a memory that can sustain that effort continually to work upon that vessel which each here is.

For it is true that, while one cannot earn grace, there is much that one can do to block access to it, and a good deal of the experience of spiritual endeavor is devoted to a removal of these blockages. And so the perspective that we would have to offer with regard to this most cherished and holy quality of grace is to suggest that it is a resource to you. It is a hope, a promise to you even in those dark times when it seems hardly available and those moments of harsh catalyst, those tribulations of the soul which naught can escape. In this light [hard times may] be seen not simply as events negative to the bone but also as opportunities to prepare a vessel so that it might be more fit or more able to block less of the love and the light of the Infinite Creator. That is the very substance of grace.

The other side of this coin is that when one is experiencing those moments of grace and everything seems to come light and easy with no encumbrances, it is well to move back half a step to remind oneself this too is a temporary condition. This too shall pass. And that very knowledge can be of aid not only to the self but also to those others who may linger in doubt and despair.

For when you cast an eye from on high to those who suffer, when you cast a look to those lesser individuals unable to participate in the grace to which you may come so readily, you do nothing for them unless you are able to reach out and perhaps feel a little of their burden, perhaps allow a little of that love and light which is so freely gathered about you to be conveyed to them.

There may even come a time when the question will occur to you as to whether a continuation of your own experience of grace and gratitude shall be sacrificed in service to others we seek. As such was the way of Jesus the Christ, who gave freely of himself and subjected himself to great pain and trouble, even to the point where at the end he was led to declare, "Father, why has Thou forsaken me?" All was done for love of other selves, and to serve.

Grace that we would count most highly is not that which one could hold to oneself, but one which one may feel is shared amongst a common humanity, amongst a common universe of seeking souls among which we would number ourselves. Grace is an experience, a very, very great experience. It is a condition, an exalted condition. But the very hope or intention to dwell there interminably is self-defeating for one who seeks in the humblest reaches of the heart to serve.

We would at this time conclude our session of seeking by transferring the contact to the one known as M. I am Laitos.

M: We are Laitos. We express great pleasure at the effort each has made around the circle in translating our thoughts and concepts in such a gracious manner. We now ask if there are any questions the circle may have upon grace or any other subject.

S: I feel one welling up. Let me see if I can put it into words here. It seems to me that grace is never a condition one would refuse if offered, and yet it could be a little self-centered to bask in it. I wonder if having a condition of grace or being in the condition of grace is always by its nature a service to others, or are there times when one must be in the aspect of sacrifice?

M: We thank you for your question, my brother. If this instrument understands the question correctly, it is that complete or continual basking in grace would be a service-to-others expression. Is that correct?

S: Yes.

M: This instrument's perception of what is being transferred is that it is not necessarily the case. The word "grace" encompasses also the tool of connecting with the Creator, which is available to both service-to-self and service-to-others [polarized people]. It's not of one polarity or the other to bask continually in grace as one goes about its service path in beingness of evolution.

And in fact this is a choice that [one who is] connecting can take, [which one is] bound to accept, the grace of the moment that grace graces. In this point of time-space you have the choice to do or be as you are doing or being and your gracious manner is always there. We just need to recognize and reach for the option to get there it [and to] accept it.

Can we answer you further?

S: No thank you, that is helpful. Thank you very much.

M: Are there any other questions?

(No further queries.)

We are Laitos. We will now leave this group to enjoy the visit and the attractions tremendously. We will leave you in the love and light of the infinite Creator. Adonai.

[1] In this session of working, R asked not to be a channel, but to attend as a battery only. However, during the course of the session, S transferred the contact to him anyway. R did his best to channel what he received, although it was a total surprise to him. S told him after the session that his action had been full of grace.

R asked what that meant. Hence, the topic of this Channeling Circle session was created.

[2] Those who would like to read further about the story of John Newton and his hymn are directed to this web site: www.anointedlinks.com/amazing_grace.html.

Special Meditation

August 4, 2009

Jim: The question this evening, Q'uo, has to do with *Living the Law of One – 102: The Outer Work*, the book on which Carla is about to begin working. She would like to ask if there are any suggestions that you might have to make concerning the outer work, the outer catalyst that each of us goes through as we go through our lives, our daily round of activities, and the various types of experiences that we have that provide us catalyst that hopefully we process into experience.

Could you give her any spiritual principles to consider along these lines that would help her begin and continue with *Living the Law of One*, Book 2?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is, as always, a great privilege to be called to your group and we hope that we may offer some thoughts to the one known as Carla on *The Outer Work* that may prove to be a good resource.

Before we begin, we would request that each of those who listens to or reads these words invoke his faculty of discrimination, taking from what we have to say those things that seem resonant and leaving the rest behind. This will enable us to offer our service without the possibility of infringing upon your free will or disturbing the rhythm of your process. We thank you for this consideration.

We appreciate this instrument's fastidiousness in setting the intention that all concepts within this session of working come from us and not from the instrument. Further, we appreciate the fact that this instrument has not attempted to guess what we shall say. Both of these factors aid us in being able to address this subject at all, given that the instrument is also the questioner. There is more of a possibility of the channeling being tainted when such is the situation. In this case, however, we feel that that which we can say, we can say freely. We thank the instrument for these ways of taking care that the process of channeling remains pure and undiluted by human opinion.

This instrument has expressed several times to the one known as Mick [1] her feeling that she will need to move more deeply into the contemplation of the outer catalyst of life before she is capable of offering good information. This is due to the fact that for this instrument, there is a lifelong habit of attending first to the metaphysical aspects of any situation and only secondarily to the actual situation, that which is the incoming catalyst, as it were.

This way of thinking is very helpful for one who wishes to maintain a constant and stable metaphysical tuning and who wishes to be a reliable and trustworthy instrument for peace, love, joy, thanksgiving and compassion.

However, that which works for this particular instrument has little to do with the situation as this instrument would say “on the ground,” and the volume which this instrument proposes to write is all about that which occurs on the ground, in the thick of incoming catalyst.

We might even say that for this instrument there has been a tendency not to respect or to give full sway to the physical events and circumstances that seem to occur in the outer world. This is due to the instrument’s overwhelming tendency automatically to reconfigure that which is coming into the five senses in patterns that have to do with spiritual principles, such as loving, listening and so forth.

Again, these values are excellent things of which to speak if the instrument is writing about the inner work. However, the attempt here is to write about the nitty-gritty experiences of life such as marriages, children, parents and the dilemmas of relationships.

We encourage this instrument to let go of her preconceptions concerning outer catalyst, to cease being a person whose faculty of observation overwhelms the immediate and keen instantaneous reactions to catalyst as it comes into the field of awareness. It is not an easy thing to step outside of one’s personal biases. Yet in order to compensate for the heavily metaphysical aura that overlays all physical catalyst for this instrument, it shall be necessary to do just that: step aside.

And enter in, with creativity and imagination, to the intense feelings, the acute suffering, and the helplessness of one who is overwhelmed by outer catalyst. Those entities who wish to read a book concerning things like marriage, children, parents, work and so forth have deep and unanswered questions. They feel out of control and helpless before the onslaught of catalyst and for the most part, my sister, they do not have your gift, which is so deeply ingrained in you that you may not even be aware of it, of pulling the details of physical catalyst into a pattern which highlights the metaphysical aspects which are pointed up by a particular pattern of outer catalyst.

This instrument was writing earlier today concerning healthy soil. She was reporting on a book written by the one known as Penny, called *From the Soil to the Stomach*, [2] and she was saying that when one gets down close to the ground, one sees all manner of life that one does not see from the position of one standing up and walking across a meadow.

When one puts one's hands in the soil to weed a planting, one sees worms, beetles, slugs, all manner of tiny crawling creatures, some of them quite exotic in their looks, and there are so many of them crawling upon the ground that this instrument wrote that it's as if they were having a party. It is a very busy, a very active environment, and it is those beetles and slugs and microorganisms that create the good, healthy soil that enables seeds to grow into good, healthy plants and offer fruits that are of good nutrition.

In just this way it is necessary in writing about the outer catalyst to lose your altitude and get close to the ground. For only when you have knelt down to the very level of the heaviest and most shadowy emotions that are possible to feel can you begin to create access to and understanding of the experience of receiving outer catalyst.

The temptation, my sister, will be to solve each bit of catalyst as you go, yet that is putting the cart before the horse. Enter into the suffering of one who is dealing with a relationship or a difficulty with work or any of the number of subjects you hope to discuss. It is central to the integrity of the work that you have moved from the observer to the experience and have allowed these catalysts to come into you with the kind of force and power that is common among those upon your planet.

My sister, that principle which we offer to you at this time is oneness with the body, oneness with the earth, oneness with the heavy catalyst that is not diluted or ameliorated by wisdom, a sense of perspective, or the wider point of view. My sister, you have suffered in each of the ways in which you need to discuss catalyst. You have, indeed, had the full and intense experiences of these catalysts in your own life. But, my sister, it is difficult for you to access the uncut, raw emotions of these experiences because as we've said, your inborn and inherent gift is that of moving to higher ground with every fiber of your intention and your being.

The advantages of this turn of mind are obvious. The disadvantages are not so obvious, for in recreating outer catalyst so quickly into that which is observed by a spiritual seeker, there is a cutting away from that bright intensity of unthinking, emotional reaction.

Such emotions feel to you as though you were in a closed place that makes you feel claustrophobic. And so you break free of the closeness of the agony of direct experience. As we said, this bias on your part has many advantages. It has allowed you to move through your incarnation in ways that are productive of service to others. Yet there is a loss involved and we would ask you to investigate that loss.

Those who function from the level of what the one known as G called "presence of mind" in the discussion preceding this session have gained immeasurably in

being able to use physical incarnation fully. Yet to one who does this creation of presence of mind almost before the experience has occurred, there is a loss of a sense of reality, shall we say. It is as though by your constant metaphysical stance you have created of your awareness of life the quality of a dream.

We are not saying that you are without your integrity. We are saying that you cannot write about the catalyst that hits a physical being in a physical world with that distance and be able to make contact with those entities who are seeking help in dealing with these outer catalysts.

My sister, you have asked of yourself that which is not in your comfort zone to do. Your comfort zone is in writing about the solutions that come to one who sees life as a waking dream, an illusion. There is a slight feeling of distaste in the mere thought of plunging into that experience suffered by one who is suicidal or angry or desperate or helpless or hopeless.

Thusly, we would ask you to investigate those raw and untamed feelings, although it will make you uncomfortable. Only from that personal experience can you open the gifts of the spirit and of your own native abilities in such a way as to connect with those who suffer.

You like to think of the one known as Jesus as he teaches or as he is lifted up into the clouds and ascending. You are not fond of thinking of him sweating blood in the Garden of Gethsemane. Spend time in that garden as you prepare.

As always, my sister, we would greatly encourage you to pray and ask for help each and every time you prepare to write. Tune yourself as though for channeling, set your intention and dedicate yourself wholly and completely to the service that you hope to offer. And then, when you have prepared, go forward with the faith that one foot, put in front of the other, shall surely bring you to your goal.

My sister, we would also recommend that during the writing of this book you attempt to move outside into the world of nature, even if it is just to sit on your front porch and feel the breeze. It is important to sense into the earth of your nature. It is good to feel your connection to the womb of the Earth and to feel yourself as fully incarnated. This too shall aid you in entering into the human condition.

The help is there. The gifts are there, yet there is hard work for you in making available to yourself an authentic voice for those who suffer.

We will at this time turn from this subject to any queries that may be on the minds of those who are present. Is there another query at this time? We are those of Q'uo.

G: Q'uo, I have a query. As the conscious attention is brought into the higher energy centers, as states of consciousness which are more stable and focused and quiet and subtle are entered, how are the breathing patterns of the body affected?

We are those of Q'uo, and are aware of your query, my brother. We would say, my brother, that the tendency of one who has found access to higher states of consciousness is for the breathing to originate lower and lower in the body, so that as one becomes more fully conscious, one is breathing, not simply through the top of the lungs or even the lungs, but deep down from the red-ray chakra up, so that upon the outbreath the stomach may even move. The more serene the state of mind, the deeper the breathing.

It is, however, not something that is necessarily a goal to achieve, although there is value in deepening the breathing and feeling the breath coming all the way down into the belly and exhaling all the way from the belly, in that there is a subtle interplay of the physical and the metaphysical. Just as when you smile you change the chemistry of your body, so when you deepen your breathing you change the feeling-tone of your physical vehicle.

May we answer you further? We are those of Q'uo.

G: Thank you very much, Q'uo. In the event that the frequency of the cycle of breathing decreases, perhaps even resulting in cessation of breathing, what might that indicate?

We are those of Q'uo, and are aware of your query, my brother. That moment of cessation, when the breath is expelled and there is no immediate need to take another breath, is a vacation from being physical. It is an entry into timelessness, infinity and eternity. It is not complete, in that the heart remains beating and the pulse is flowing through the body. But when it occurs, whether naturally or through yogic exercise, it is an opportunity for the experience of the timeless. There is a tremendous peace and release when it is unnecessary to breathe in or breathe out, and even if it occurs for an instant, it is a precious and helpful resource to the serious seeker to experience that cessation of the breath.

As much as breathing is a glory, for life is in the breath, yet also there is a splendor in the consciousness that is suspended between breaths.

May we answer you further my brother? We are those of Q'uo.

G: No thank you, Q'uo.

May we ask if there is another query at this time?

(No further queries.)

We are those of Q'uo, and are again with this instrument. As it seems that we have exhausted the queries in this group for the moment, we offer our thanks once again for the pleasure of being called to this session of working. We thank you for your beauty and the genuineness of your desire to serve. It is an honor to speak with you. We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu borragus.

[1] Mick is Carla's nickname for Jim McCarty, her husband.

[2] Penny Kelly, N.D., *From the Soil to the Stomach; Understanding the Connection between the Earth and Your Health*: Lawton, MI, Lily Hill Publishing, c2001.

Special Meditation

August 11, 2009

Question from G: In Session 52 of *The Law of One* series, Ra says there is great danger in the use of the will as the personality becomes stronger, for it may be used even subconsciously in a way reducing the polarity of the entity. [1]

Q'uo, it seems that the will is a primal moving energy that is accessed, invoked and, like physical muscles, made stronger through repeated use. Is Ra saying that the will, this motion, can operate outside the purview of the conscious mind? Is Ra saying that desires of which one is unaware may take hold of the faculty of will and utilize the will for purposes which ultimately lead to a reduction of polarity? Is it safe to say that will alone has no purpose without desire to guide it? Also, how may we avoid such a scenario? Please elaborate further.

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a great pleasure to be called to your circle of seeking and we thank you for the privilege of being able to share with you our humble thoughts on the subject of the will.

As always, before we begin, we would ask you a favor. As you listen to what we have to say, please listen with discrimination, taking those thoughts that are helpful to you and leaving the rest behind. We thank you for this consideration, for it shall enable us to offer our thoughts without being concerned that we may infringe upon your free will.

The query that the one known as G has asked is a very interesting one, for the first distortion of the Law of One is free will. This distortion of free will is indeed [as] that which the one known as G described, a moving, primal force that is available to the use of those who would be co-creators. Therefore, let us look at who the Creator is.

Perhaps one might say that there are three basic levels of will. The first level of will is the will that has not been accessed by any entity. It is the wind on the water. It is the movement of that water as it moves from the rain to the aquifer to the sea to the air again. That free will that is the first distortion has no subject. It has no object. It is pure verb.

There is a second level of will which could be called the personal will. That is the will which creates and then enjoys maintaining preferences. One's personal will comes into play as one meets the many, many questions of the day. What shall you have for breakfast? What book would you prefer to read? What movie would you like to see? What song would you like to hear? What style of clothing do you

wish to wear? Where do you wish to live? All of these matters that matter only to you are matters of your personal will.

When there is a relationship between yourself and another, that person's personal will comes into play and you quickly discover that often your will and the other-self's will are not the same will. This is not a particular problem when it comes to what you shall have for breakfast or what it is that you shall read, but when it comes to questions such as, "Where do I wish to live?" the clash of the personal will of the self and the other self can be acute and create catalyst.

Such a clash of the wills is presently being experienced by the one known as R, and this entity can testify with tears and a breaking heart that there are times when the clash of personal wills can be excruciating and constitute a genuine challenge for the evolving spirit, placing the self in the fiery furnace that tempers souls.

The third layer of the will is that aspect of the disciplined personality whose watchword is, "Not my will, but thine be done."^[2] Therefore, the goal of that entity who wishes to work with the magical personality is to come into a clearer and clearer awareness of just what the will of the Creator is.

The practice of such a seeker is first to determine to his or her complete satisfaction what that will is and then, and only then, to set the intention to access that will of the Creator and marry it to the desire of the heart.

This is a tremendously subtle enterprise. It is a subtle thing, firstly to determine the will of the Creator for you, secondly to access that will in such a way as to marry it to your desire, and thirdly to create within the self the environment within which intention and desire become manifest in action.

The ways of the intellect are complex and deep. It is possible to rationalize almost any line of thought, given a length of time in which to find the rationale for such a line of thought. How many times have you heard the conversation of a born salesman and become enthusiastic over something which, upon reflection, is not what it seems at all.

As he seeks to know himself, each entity fools himself many times. The sifting and shifting through masks, personas and rationalizations can feel like an unending maze out of which there is no escape.

Indeed, the seeker who attempts to determine the will of the infinite One with his mind is doomed to confusion and folly, for the mind is not geared towards truth in a spiritual sense. The mind is geared towards the organization of elements that affect that mind and the body which goes with it so that that mind and body, that person, may be comfortable, safe and happy.

Even if that mind wishes to think upon spiritual things, that mind will be sensing into the masks and the personae that equal spiritual behavior or spiritual

attitudes. The mind of man is not a tool which is created to engage in that truth that goes beyond fact and enters into essence.

Therefore, the seeker who wishes to engage the will at the level of spirituality is well served by a daily practice which removes the self from the kingdom of the mind and brings the self into the kingdom of the heart.

Thusly, it is to the heart the seeker shall most beneficially turn, walking through the outer courtyard of the heart and gathering all of his humanity in order that he may lay it down in the inner sanctum of the heart in which he may tabernacle with the infinite One. There is surcease there from the ways of the world. There is release from the tyranny of the mind. There is acceptance of all of the imperfect-seeming self by a love so great that it has called you and the creation into being.

Let us look now at the magical personality. The earthly personality is created by you with the help of your culture, your parents, your teachers, and those peers whom you wish to emulate. You try it on as a young child: "Am I this? Am I that?" You discover some things about your earthly personality. You discover your gifts. You discover those things at which you are not gifted. And then you fill in the blanks with [the ways of your] culture and those choices that you have made of whom you would like to resemble, whom you would like to emulate.

If a mask does not suit, you can discard it and pick up another. "I used to be like this, but now I am like that." You can remake yourself endlessly—to a point. For there are things within your incarnational self, that you call the personality or the ego, which are deep-set, which are you to the bone, even to the marrow of the bone. Who knows what those characteristics are! But there are some givens in every entity's life. And as you become more aware of yourself as an entity, you either fight them or cooperate with them. Blessed is the entity who decides to cooperate with his deep-set personality traits! For becoming more spiritual is not a matter of dropping the earthly persona. Rather, it is a matter of becoming able to call upon a faculty within the self which is impersonal.

Saying that this faculty is impersonal is not the same as saying that this faculty is not firmly and inextricably attached to the earthly personality. It is simply saying that in order to claim one's magical personality it is necessary to know the self well enough to be able to control that earthly personality and to lay it aside for a time for the purpose of service to others.

Everything that the magician does is oriented towards expressing devotion toward the Creator and devotion to all other selves in such a way that there is a change in the consciousness of the magician. The magician realizes the scattering and distracting nature of the earthly personality upon spiritual intention and therefore, carefully creates a system of qualities and spiritual essences in a carefully laid pattern that will reach down into those parts of the self that are too deep to see, down into the archetypal and subconscious parts of the self, in order to evoke those powerful, deep essences that tune the mind and the heart so that

the self as a whole rings and resonates with infinite value at the level that shall never change.

The desire of an entity is like a firefly—it flits here and there, fixing on things small and large and infinite with bewildering speed. The same entity can desire a certain flavor of ice cream, peace on earth for all mankind, and that parking place that just became available, with bewildering speed. And all desires are true and real in their way. It is at those times when one is tabernacling in silence with the infinite One that the firefly of desire lands just for a moment, just for a spell of time, infinitely short and infinitely precious, and comes to rest at a still point that opens up into all of infinity and eternity.

It is from those timeless moments out of time that one can bring back a growing ability to know one's desires for what they are and can begin to separate the ice cream and the parking place from the hope of peace.

There is a hunger which comes to one who finally understands that he knows nothing; there is a hunger for the presence of the living Creator. It is a hunger that can never be slaked in the world of ten thousand things. It is a precious hunger. It is a hunger more precious than the fullness of all desires being realized in the world. It is a hunger that calls forth devotion, that lives on faith, that knows beyond all knowing, that has awareness with no content.

It is that hunger, that desire, that fuels the work of the magician. And, my brother, as you work with the will, as you seek to use the will in a way consonant with your spiritual aspirations, you are seeking that grail which is the most real thing in the world of illusion. As you move beyond the desires of the body and the desires of the mind into that emptiness filled with devotion which comes to you in that inner room, you are preparing yourself to be a powerful person. It is when you have become this powerful person that you must be exceedingly careful with the use of the will.

An entity who is living in the world does not have power. It is very rare that an undisciplined personality can muster his will and have force behind it. But it is the most common thing in spiritual seeking for an entity who has become aware of his power to find himself lost in the maze of the self he does not yet know, those portions of selfhood that have so far escaped his awareness.

This instrument is currently working to discover one of these shadow areas she has found within herself. Knowing herself to be a powerful entity, she is concerned that unbeknownst to her, aspects of this unintegrated self may rain judgment down on innocence and cause harm to another which was not intended.

In the end, all effort must be laid aside and faith must be invoked, for there is no end to the subtlety and the complexity of the human mystery. You are inevitably going to be surprising yourself with who you are for the duration of your lifetime.

Every living entity is a Creator and contains all things. Every living entity creates his own universe and makes the laws that rule that universe.

As you work with your perceptions of yourself, your will and your desire, you shall wander down twice as many false streets as true ones. Therefore, rely most of all on faith—faith in your good intentions, faith in the process itself, and faith in the Creator that gave you all that you need to do the work that you came to do.

We would ask if there is a follow up to this query. We are those of Q'uo.

G: Not to the main question Q'uo. Thank you.

We thank you, my brother. Is there another query at this time? We are those of Q'uo.

G: There is a query from the Bring4th forums. "I would ask Q'uo to address the attitude of fear. Our society is permeated with contrived, fearful scenarios of what might happen that seem to keep even the most spiritually adept individual off balance and looking for either cover or succor. The news media shows escalated discord and even panic as people are polarized around various issues. Can you give us some suggestions as to how to find a balance between being reasonably informed, yet not contributing to the creation of a negative reality? Is it even advisable to stay informed of world events at all? Or would you recommend an 'ignorance is bliss' approach and just avoid any mention of negativity and fear? Can you give us some reassurance that the STS entities won't succeed in taking away our freedoms?"

We are those of Q'uo, and are aware of your query and we thank you for it. It is indeed so that the workings of service-to-self polarized entities depend heavily on fear, for fear and love cannot coexist. Either one or the other shall engage your attention.

Answering the latter part of your query first, we would assure you that the time of the dragon is short. There are always hopes of repetition of those who would rule by empire and enslave others for the use of the self. Yet you have seen empires rise and fall in all of your recorded history and even within the memory of those within this circle there have been the sound of falling idols as one dictator or another is brought to dust or at least into retirement from his evil.

Tyranny has not won, nor can it win, the mind and heart of mankind. What it can do and what it enjoys doing is ruling nations and creating within those nations climates of fear as you noted in your query.

What does this fear do to the spiritual seeker? On the physical level those who rebel against dictators and tyrants can die, or be made very uncomfortable. They can be put in jail. They can be tortured. Their hearts cannot be changed, nor can their minds. And in general, the real day-to-day activities of humankind move below the radar of these governmental tyrants.

Consequently, we would suggest that it is entirely up to an entity as to whether or not he stays abreast of the news of the day. Some entities do not have a great curiosity about it, and it certainly is not needful for a spiritually healthy and fulfilling life. There are many, however, whose personalities are such that they do wish to stay abreast of what is happening and we find that there is no harm whatsoever in learning all that you wish to learn about the affairs of the day as long as you remember that you are not here to judge, but to love that which you see. All that you see is love in some distortion or another and you are here to reflect love back into that which you see.

Therefore, gaze deeply within as you see the news of the day, asking for insight as to the patterns of service to self and service to others so that you may see beyond the details into the grand patterns that are moving energetically within the global web of energy that is the Earth. And as you come into realizations concerning how the two polarities work and how they complement each other, open your heart to love what you see, to send love into the situations that disturb you, to rejoice with those things that you see that speak to the primacy and the victory of love, for that you shall see beyond all of those implements of fear that so abound in your outer world.

May we ask if there is a final query at this time? We are those of Q'uo.

G: That was a beautiful response, Q'uo. A final question comes from K, from India, and he says, "I am a Hindu by religious upbringing. My distortion of the One is largely experienced through the legendary divine Hindu figure of Sri Krishna. I have always been intrigued by this character through whom I have offered devotion and brickbats [3] to the One. I remembered that there were some questions in the Ra series in terms of unraveling the identity of the one whom we know as the Christ. I am similarly possessed with a quest to know who the true Krishna was.

"My question for Q'uo is this: Who was the legendary character of Sri Krishna, who is now a much-revered Hindu deity? What are his origins? And if he was real, what was his purpose with respect to the Law of One?"

We are those of Q'uo, and are aware of your query, my brother. That entity which you call Krishna was, as was Jesus the Christ, an historical entity. However, your stories are older by far than the stories of those of the Middle East that created the many Christs of which Jesus the Christ was one.

Shall you go back 9,000 years to find Krishna, the entity? Or shall you accept that like Jesus, the Christ, he became Christ by taking on a cloak of Christhood?

Further, can you find Krishna in your clothing? Have you taken on the cloak of Krishna-hood? We do not speak to you in near riddles without reason. There is much for you to discover within yourself and we would not take this learning from you, my dear friend.

We thank you for this query and we rest with you in constant meditation, which you may call on at any time that you wish to rest and feel loved. For all entities need that sensation of being loved and being supported.

It is an honor to offer this to you.

We find that the energy of this group and this instrument has begun to wane, so at this time we would leave this instrument and this group rejoicing in your beauty, thanking you again for inviting us to join your session of working and leaving you in the love and in the light of the one infinite Creator. Adonai. Adonai vasu.

[1] Here is that quote in context: “Ra: Acceptance of self, forgiveness of self, and the direction of the will; this is the path towards the disciplined personality. Your faculty of will is that which is powerful within you as co-Creator. You cannot ascribe to this faculty too much importance. Thus it must be carefully used and directed in service to others for those upon the positively oriented path.

“There is great danger in the use of the will as the personality becomes stronger, for it may be used even subconsciously in ways reducing the polarity of the entity.”

[2] This quotation is a paraphrase of Jesus Christ’s words in the Garden of Gethsemane, the night before He was crucified. The reference is, *Holy Bible*, Mark 14:36, “And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”

[3] When consulted for his interpretation of this “brickbat,” K wrote, “A brickbat is a very blunt criticism, a meaning derived from the analogy of using bricks as weapons. To be candid, I give the infinite Creator a lot of verbal abuse, apart from praise and worship.”

Special Meditation

September 6, 2009

L/L Research Homecoming 2009

Jim: The question today concerns how we can keep this positive energy that we've generated here this weekend going after each of us returns to our homes. How can we stay positive and share our love and light with those about us?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this day. We thank you for calling us to your circle of seeking. We are most delighted to share our humble opinions with you on ways to retain and remember the tuning which you have achieved during your Gathering in these last few days. [1]

As always, we would ask that each of you who hears or reads these words use your discrimination in choosing which of our thoughts to pursue. We would ask you to use as resources those thoughts that have resonance to you and to leave the remainder of our opinions behind. We thank you for this consideration. It will enable us to feel free to share our thoughts without being concerned that we shall interrupt your process or infringe upon your free will.

This instrument is aware of a song which is called "Let the Good Times Roll." [2] Such a gathering as you have experienced this weekend offers to each of you who seek the One the opportunity to seek in conjunction and cooperation with the others in this particular circle. The energy of each has been blended with the energy of all those in the circle, as each of you blended your auras with each other in conversation and physical proximity.

The energy spiked a great deal because of the fact that many of you do not have the opportunity to share your thoughts and opinions freely with those about you in your home milieu. For some of you more than others, then, it will feel as though, when you leave here and go back to your home, you are actually leaving your home and going back to a place where you are a stranger in a strange land.

As you leave here you will leave the physical place which this instrument calls Camelot and you shall be leaving the people who are in attendance here who have supported and encouraged you, and in some cases challenged you, creating for you positive catalyst, sharpness of vision, and acuity of insight. And you shall be returning, in many cases, to places that do not offer similar resources to you. The question of how to retain and preserve this tuning that you

now feel, in which you are aware in an enhanced way of the mystery which you seek, is a good one.

Firstly, let us consider proximity. What is physical proximity? Obviously, it is the nearness of one physical body to another. Yet each of you knows within your heart of hearts that you are fully capable of maintaining proximity and even intimacy in an energetic fashion and on an energetic level regardless of physical proximity.

There have been experiments done by your scientists using your second-density plants. [3] The scientists would take a plant that had bonded with and shared physical proximity with one of the members of the experiment. They would then remove the plant from the physical proximity of the—this instrument would say “owner” of the plant; we would say the companion of the plant—and then that companion would think certain thoughts while instruments were hooked up to the skin of the leaves of the plant, recording galvanic response.

It was demonstrated over and over again that it did not matter what distance away the plant was from its companion. It responded instantaneously to thoughts, both positive and negative, which were thought by the companion.

You have, within your second-density physical bodies, that same ability to sense, in an energetic fashion, the thoughts of those whom you love and with whom you have been in physical proximity. You can, by the simple process of asking yourself to become aware of those entities with whom you wish to stay in contact, maintain that source of support, encouragement and unconditional love that you have experienced here.

The one known as M asked that each bring soil to this circle. That soil was blended and then [a portion of it was] given back to each. This, indeed, could be retained as a “tell,” [4] a reminder or a trigger for focusing upon and bringing up that remembrance of this moment when you were supported, loved and encouraged by those about you, cradled in cherishing.

It is indeed a wonderful thing, my friends, to be cradled and rocked with the vibrations of unconditional love that each has offered during this gathering. Even your laughter and your conversations which sometimes seemed stringent and confrontive, were the earnest reaching across the potentiated space of those who listen and those who seek together to find the truth, the insight, the doorway into mystery and unknowing which each entity offers to those about him. This is perhaps the most direct and logical way to keep the good times rolling, to remember and retain the sweet imprint of this gathering upon your consciousness.

However, if you step back from logic and from physicality, even energetic physicality, you are in an expanded environment. You have expanded into the present moment. You have become a link between physicality and infinity, [between] space/time and time/space, [between] specificity—one body, one name and so forth—and the mystery of oneness of which you are ineluctably [5] a part.

In this present moment you are linked, not only to those within your present environment who have physical bodies, hearts that beat and lungs that breathe, but also to your guidance system. Your guidance system consists in all cases of that which we would call your higher self and which this instrument would call the Holy Spirit. You are welcome to use either term. The entity involved is the same.

All things being one, all that exists is a part of you and you are a part of all that is. However, your higher self is quite literally yourself, but it is a self which is given to your third-density, present-moment [self] as a resource by yourself in mid-sixth density, at the point at which you as an entity realize that you have experienced all things desired and that you now wish to turn towards the one infinite Creator and begin that journey back to the infinite One, dropping your personality and all those things so dear to you in incarnation in third density.

As your sixth-density self apprehends this moment of turning away from the past forever and changing the type of seeking from looking at the answers that might come from questions to releasing all questions and all answers and everything whatsoever, at that moment your self shall be maximally informed and will constitute your highest and best self.

This is the gift you are given that is the basis of your guidance system. This entity is available to you at all times and constitutes a comforter and a companion of the highest caliber. It also constitutes a wonderful source to which to turn when you have questions, confusions and difficulties.

In addition to this anchor of your guidance system, many of you have the oversoul, shall we say, or the group soul, of the group of entities with which you came to this planet when you decided as a group to come in as wanderers, incarnate into the veil of forgetting, become mortal in third density, and join the human race in order to serve the light. This also is an entity that is powerful to aid.

Further, if you wish to ask angels into your life, they are always waiting to be asked to join those who are seeking the love and the light of the one infinite Creator.

As you see, you are beginning to amass a complex and helpful guidance system and one that is yours for the asking, always there, always full of love, and always ready to help in any way that is possible.

We have banded together with the angelic forces of your planet and of the planets of all of those planetary entities that form the Confederation of Angels and Planets in the Service of the One Infinite Creator. You can also call upon us. We are always ready to offer you a carrier wave for your meditations. We are always ready to envelop you in love so that you need never feel unloved or alone. Mentally call upon us at any time and we shall be there.

We see in this instrument's mind a story of an entity who called upon several entities of the Confederation and felt a tremendous response and then he was confused. He did not know which of the Confederation entities that he called had responded. Therefore, we would suggest that you call upon that entity of the Confederation with whom you feel the most rapport. These helpers can help you to retain the frame of mind which you have achieved with each other at this gathering.

What is necessary for you to do in order to access this guidance system is to lay down your burdens of mind and body for a time long enough to become able to contact your heart, and to open it and to ask for help. Entering the silence, even for thirty seconds or a minute, can be enough for you to achieve the result you desire, which is that pulse of energy which carries the joy, the peace, and the power that you are experiencing at this moment.

Lastly, we would remind you that you have the power at all times to turn within, and by whatever means you desire, to tune yourself to this level of awareness. It is easier to do this when you are in a group and the group energy is enhancing your own energies. It is also easier to maintain high vibrations with the help of your guidance system than without it.

However, at this point we would focus upon you, naked, unadorned with helpers, armed only with yourself. You are adequate. You are enough. You are all that there is. Joy dances in your heart. The answers that you seek are like seeds sprouting in that heart of hearts. Through the years you plow the furrows that receive these seeds of inspiration and as you open your hearts in faith that all is well, you allow them sunshine and water to grow.

You have good soil within you. These seeds can grow, thrive, prosper and bear fruit. Therefore, let each seed, each moment, each experience, fall into your heart. And give it a chance to ripen.

We would ask each of you at this moment to widen your awareness to include all of those within this circle and to feel the connections of your blended auras, one

upon one upon one. Feel, if you will, the power of those connections and allow impressions to form of the colorations of that energy stream that is as a circuit of electricity that has been opened between all of you. As it circuits about in a clockwise fashion, we would ask you, “What colors do you see in this circuit? What energies do you feel?”

Etch this moment into your memory with the wealth of feelings that you feel just now and give yourself one word by which to access this nugget of awareness. It could be “love.” It could be “Camelot.” Choose your word and visualize this word triggering this nugget of crystallized memory. Breathe it into your heart and know that it shall remain there, quite available upon your desire.

Thusly, each time you go into meditation, even for a moment, if you wish you shall be able to recall this cluster of memories, this smell of the new-fallen rain on the grass, the subtle perfumes of each other’s bodies, the rustle of the wind, the souging of it through the leaves. and the little noises of animals and people on the periphery of your awareness.

It is a moment that extends infinitely and you have wrapped it in a tissue of your awareness and tucked it away. Unwrap it as often as you like. It shall never grow stale.

We thank the one known as E for asking this question and would ask the one known as E if there is a follow-up to it at this time. We are those of Q’uo.

E: No. I’m grateful for the answer.

We are those of Q’uo, and, my brother, we are most grateful for the question. We would ask at this time if there is another query. We are those of Q’uo.

T: Yes, Q’uo, I’ve got a question. In this third dimension how may we best awaken and facilitate the seeking in the third-dimensional mind by the excited, new, but very old souls that are coming in? What spiritual principles would you advise to offer to those children?

We are those of Q’uo, and are aware of your question, my sister. My sister, your child is already awake within you and communicating with you as you know. [6] Within any human personality, my sister, there are many, many things which occupy the mind—for a fleeting instant or for a long time. There are many, many levels of thought. The child within you will take its cue from you and from the one she calls father as well.

However, in this time of pregnancy it is you to whom this new soul shall look for guidance. There are many ways to influence for the better the child in the womb.

The most intimate and direct way is to tune your thoughts so that the child within experiences an environment of peace, contentment, thanksgiving and joy.

There are inevitably many things that move you from this pleasant, poised position in the center of your own integrity. Your child will feel you assessing and responding to those moments of catalyst that pull you away from the tuning you would prefer and she will experience you as you discipline your personality to lift off of irritation and anger, disappointment and other negative emotions, and settle again upon an awareness that all is well.

We speak now of simple faith, faith that cannot be explained or justified, for faith is not faith in anything. It is simply faith. When you know that all is well and that everything you receive is a gift from the infinite Creator, then you can focus on how to unwrap that gift, whatever it is and however negative it may seem. When you are absorbed in unwrapping that gift, your irritation turns to thoughtfulness. Your anger turns to contemplation. And you transform your little world as you respond to this catalyst. Your child will feel all of that and this process will continually underscore her feeling of safety and security.

Since the child in the womb and the infant alike are completely helpless and completely out of control, this feeling of safety and security is very important. Obviously, my sister, your love for this child swaddles her and reassures her, but more than that, your ability to discipline your personality to become ever more stable and steady in your faith will also greatly reassure your baby.

It is possible, my sister, if this appeals to you, that you read aloud to your unborn child as you would to your child as you put her to bed, choosing those messages that mean love and light to you. You are then creating a group of two who together are worshipping the one infinite Creator in your own way. How sweet those moments shall feel to you and to the soul within, and this will continue to be true, my sister, once your child has breathed the oxygen of your Planet Earth and has begun her incarnation outside the womb.

It may seem a bit quixotic [7] to read philosophy or inspired words that a child cannot possibly understand to that child. And yet the feelings that stream from you as you share words that you love are unmistakable to the child and will similarly deepen that feeling of safety and security and love.

Attempt [to remember] at all times, my sister, that it is not simply what you say to your child that enters into its heart, it is also how you feel. It may make you feel less than secure to know how important you are to your child, [to realize] how sensitive your child is to your very nature, how every heartbeat of yours is important to your child. However, this is the nature of the bond between mother and child and also between father and child, but to a lesser extent. Therefore, if you find yourself giving less than what you think of as your best, do not be

concerned. Use the moment of awareness to lift away from that setting and choose another one.

Do you hear the wind rising? So the spirit rises within your heart when you call upon the one infinite Creator. Knock and you shall be received. Ask and you shall be answered. Do not feel in moments of inadequacy that you are without help. You have but to ask and angels shall surround you and lift you up.

May we answer you further, my sister? We are those of Q'uo.

T: No, thank you very much.

We thank you, my sister. Is there another query at this time?

A: What about the possibilities for us in this group working together for any concrete projects and product for the future?

We are those of Q'uo, and are aware of your question, my sister. The possibility/probability vortices of collaboration in a specific manner within this group for common goals are multiple. It is unknown to us which connections between those within this group that have been made within this gathering shall be followed with the setting of intentions so to do. As we said, there are multiple possibilities that are clear to us, looking at the web of connections between each of you. It is entirely up to those within this gathering to choose whether or not to move forward in collaboration with another or others within this circle.

It is a matter of all entities involved setting their intentions and working towards that goal in thought and in deed. We encourage each of you to search your hearts and to discuss with one another those thoughts you may have of collaboration. You are already collaborating within the inner realms. The question you ask is, "Is there the possibility of manifesting these energies in a helpful way?" And we say to you that the possibilities are there. But as always the choice is yours. What you pursue in your creation you shall manifest. What you shall release in your creation shall be released.

May we answer you further, my sister?

A: Thank you so much.

We thank you, my sister. Is there another query at this time? We are those of Q'uo.

N: I have a question, Q'uo. This is about the fifth-density negative entity that was mentioned in *The Ra Material*. I would like to know the status of that entity. Also, why do I feel the strength of defense against that enemy?

We are those of Q'uo, and are aware of this query, my brother. This entity has been with this group again for a period of time. This entity, as before, has been unable to change one iota the tuning of this group and its purity of desire to seek the truth and to serve the light. Consequently, this entity is close, once again, to a period of crisis in which it shall need either to succeed in distracting this group from its purpose or to drop back into resting mode and regain its polarity.

The one known as N has great sensitivity to and love for the service that this group has provided and has a great desire to aid in removing this psychic greeting from the members of this group and in particular the one known as this instrument.

We thank the one known as N for this concern. It is certainly one that is shared by those of us who are able to speak through this instrument as well as all of those within this circle.

However, the nature of psychic greeting is such that it falls to this entity and the one known as Jim, and to a lesser extent all of those who support the work of this group, to remain steadfast in the intention to serve the one infinite Creator. Given that this desire remains pure, there is nothing which the fifth-density entity of which you speak can do to accomplish that which it wishes.

And although it is unknown at what point this period of greeting shall cease, it is of a very high probability/possibility that it shall cease as this entity becomes unable to maintain its polarity.

We thank the one known as N for this query and would ask if there is a follow-up. We are those of Q'uo.

N: Are there any spiritual principles that I need to look into in this interaction?

We are those of Q'uo, and are aware of your query, my brother. The spiritual principle involved, my brother, is that all is one. This fifth-density negative entity is a part of you, as it is a part of the one known as Jim and the one known as Carla and all of those within this circle. It is not an enemy. It is a shadow. You may see it in the mirror of self. You may find it within yourself as the one who wished someone else's toy as a little two-year-old boy or the one who wished to speak when you were in school to the same attractive girl as did your best friend.

That shadow self that wants to take and hold, whether or not another wishes to be taken and held, is part of the shadow side of all who breathe the air on Planet Earth. Find it within yourself. Love it, hug it, embrace it with all of your heart and say, "Thank you! Now that I see you and I love you I would ask you if you would like to join me in service to the light." As you bring that shadow into your full

awareness of self you are, in your own way, easing the pressure of greeting upon those of this group.

May we ask if there is a final query at this time. We are those of Q'uo.

Questioner: What can you tell us about the meaning of crop circles?

We are those of Q'uo, and are aware of your query, my sister. As several in this group have predicted, there are ways in which we are kept from responding to you fully, for the crop circle is that which is intended to cause those of your people who are asleep to awaken to the possibility that there is more to life and the universe than exists within a finite "box" of material reality in which those who sleep occupy.

However, we may say this. The Confederation of Angels and Planets has detailed some of its guardians, that is, those who are guardians of your particular planet, in the creation of those glyphs which reach down into the subconscious and offer triggers that are hidden from the conscious mind but available to the subconscious mind. Therefore, if you wish to harness the transformative power of such a glyph then we would advise you to meditate holding that crop-circle glyph which resonates to you personally.

We find that this instrument's energy begins to wane, and that of the group's as well, and therefore, we would leave you, as we found you, in the love, the light, the power, and the peace of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai vasu borragus.

[1] This channeling session was the closing official event of L/L Research's Homecoming Gathering for 2009, which was held at Camelot, in Louisville, Kentucky, on September 4-7, 2009.

[2] There are lots of versions of this song! The one intended the instrument knows is the version by Ray Charles. The lines, in part are:

Hey everybody, let's have some fun!
You only live but once and when you're dead you're done,
So let the good times roll.

[3] The data concerning these experiments is found in a book by Peter Tompkins and Christopher Bird, *The Secret Life of Plants*: New York, Harper and Row, [1973].

[4] In a poker game “tells” pertain to quirks or readable aspects of a player’s actions, verbal behavior, or body language that give away information about what cards they are holding.

[5] Something that is ineluctable is inescapable or impossible to avoid.

[6] T is with child and shall welcome her new daughter at Christmastide, 2009.

[7] If something is quixotic, it is extravagantly chivalrous or romantic, visionary, impractical, or fanciful.

Saturday Meditation

September 12, 2009

Group question: The question this evening is: In offering wisdom or love or attempting to be of service to others, we understand that it is possible to infringe upon another's free will if they're not ready to receive this kind of information. We are interested in knowing if this creates a fifth-chakra imbalance and if so, how does one balance this?

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. We thank this group for calling us to your circle of seeking. It is our privilege and our pleasure to respond to your call. We are glad to share with you our humble thoughts on the subject of service to others.

Before we begin, however, we would offer two thoughts. Firstly, we are, as this instrument said before the meditation began, those of Hatonn actually speaking this evening rather than our brothers and sisters of Latwii. This is due to the energy of your circle, which is heavily biased in favor of love. In order to support and encourage that vibration those of Hatonn, of the density of love, are very pleased to be chosen this evening to be the appropriate voice of those of Q'uo as a whole.

Secondly, as always, my friends, we would ask you to listen to or to read these words with discrimination and discernment, not swallowing our thoughts without thinking about it but rather listening for that echo of truth that appeals to you personally. For it is certain thoughts, not all thoughts, that will inevitably touch each of you. Therefore, it will free us from being concerned about interfering with your free will if you will take responsibility for laying aside those thoughts of ours which you do not find helpful. We thank you for this consideration.

The concept of service to others is at the very heart of the polarization that is the primary objective of each of you as seekers attempting to learn the ways of love. Because of the fact that it is so primary a concept, it is well to spend time contemplating service to others, as those of the study group offered by the one known as C and the one known as D has done and the one known as R also. We thank each of you for collaborating on this query this evening.

There are times when the roles that seekers play cause them to feel the need to infringe upon the free will of others. As we say this we are thinking of children and parents. It is definitely an infringement on an infant's free will to direct that infant in the ways of planetary custom. And yet it must be done. Just as a colt

must be broken to bridle before it can be ridden, so the physical body of a young seeker must be broken to bridle in another way. Manners must be learned, principles of social conduct must be inculcated and the child must be trained to know how to be a functioning and effective part of the tribe of humankind.

There is no doubt that each parent agonizes over the need for impressing his or her will on a child. And yet, what choice does a parent have when it is concerned with preparing the child for being an independent adult that is able to make his way in society? Indeed, parents draw back from that need to interfere with the free will of the child only to that child's detriment. For if a child does not have all of the tools he needs to fit, to a minimal extent, into the culture in which he lives, he shall have difficulty in creating for himself a way to pay his bills and to make relationships and so forth.

Yet, it is undeniable that in this case the role that the parent plays ends up placing this parent in what would seem to be a service-to-self series of actions as the parent trains the child in how to behave and how to think of others.

Unless the parent enjoys impressing his will upon a child, so that instead of helping the child the intent is to bully the child and make the child feel small, there is no karmic debt or imbalance in the chakras resulting from the benign, beneficial and kind training a parent must give to a child.

Likewise, when one is in charge of a group, as a teacher or professor must be, he is again playing a role in which he must ask the students to learn certain things. Again, there is no karmic imbalance because of this role-playing as long as the teacher does not use his authority to abase or shame one of his students or to make that student feel stupid or small.

One may perhaps think of other roles which entities play in which the responsibility of the role which they play creates the seeming impression of one's will upon another. In all cases of this type, what is critical is not what is done but rather what the intentions are of the entity who is imposing his will upon another. If the teacher's intention, for instance, is to share knowledge and to create the opportunity for his students to think about new ideas, the fact that he must ask the students to learn certain facts and repeat them back to him on a test is a benign and beneficial thing.

One looks always to the intention when one is gauging the success of being of service to another. One looks to the intention when judging a service-to-others act because the metaphysical world and the physical world are equally involved in service to others upon your planet.

Your body is in space/time in the physical illusion. Your consciousness is in time/space, the realm of your energy body. Time/space is also an illusion but it is a different kind of illusion in which thoughts are things.

Consequently, if one balances the intention with the manifestation that is achieved of that intention, a space/time judgment would be entirely favoring the manifestation. Yet, from the time/space or metaphysical perspective, the shape and quality of the intention to serve would far outweigh the manifestation. This should be of comfort to many who attempt again and again to be of service and find themselves lacking one way or another, according to their own judgment, in the manifestation of that attempt to be of service. From the metaphysical perspective, my friends, you are succeeding brilliantly if your intentions are pure.

Let others worry about whether a manifestation is perfect or imperfect. That is not your concern. Your concern is only to attempt, in the present moment, to move according to the intention of service to others that you have set for yourself. This and only this should be your concern as a seeker.

Certainly it is satisfying when a service is appreciated and thanks are expressed. However, that entity that you are in your heart, the "I" that is the central, deep "I" of you, is an "I" that cares only about making the maximum effort to set a pure intention and then to express it in the physical world. Therefore, focus not upon whether or not you come over well when you attempt to be of service, but only upon the purity of your intention.

Part of your question, my friends, had to do with the situation in which you are attempting to share ideas and philosophy that you feel are very helpful. There is a concern that, as you attempt to share this information with others, you may be infringing upon their free will, since they have not perhaps asked for this specific service. You are concerned that there may be a blockage in the energy body.

Now, we cannot give a general answer because of the fact that every entity seeking to share what he loves dearly goes about it in a unique way. Therefore, we can only say what tends to be true. It tends to be true that if information has not been requested, the compassionate course is to refrain from offering it. It is very difficult to feel so isolated when you have such treasure to offer people. And when you are on fire with the excitement of finding this new information that has helped you, you simply want to give everyone around you the same good experience that you have had. It can come as a crushing blow to discover that virtually no one in your circle of family and friends is presently interested in sharing what it is that you know.

If you persist in, as this instrument would say "buttonholing people" and giving them your information, then you are definitely involved in service to self rather than service to others. This is because of the primal nature of free will.

However, if you are moving, not from the level of person-to-person but from the level of soul-to-soul and you have an opportunity to share a key idea or principle that you find useful, you are free of imbalance if you offer this information without concern or attachment for the outcome of this offering.

In the one case, when you are buttonholing someone, you are pushing that entity and you are indeed creating a blockage at the yellow ray. You are not creating a blockage at blue ray. If there is blockage, blue ray will not function. When you are blocked, you are always blocked in the first three chakras, or possibly the first four. And when you are impressing your will upon another, that is a yellow-ray blockage.

However, if you simply see an opportunity to drop a seed of thought and you have no interest in whether or not it is received well or not, then it is appropriate. Then there is no ripple in the calmness of the energy body, no balance is disturbed, and all is well.

This instrument has often said she likes to function as a snooze alarm. She realizes it is incumbent upon her in the role she plays as speaker to offer her shining truth with all the passion and skill that she has at her command. She is eager to aid in awakening those entities of your planet that are sleeping very lightly and are ready to wake up. However, once she has been able to catch their ear, once her snooze alarm has jolted them awake for a moment, she carefully refrains from being concerned as to whether or not they roll over and go back to sleep or whether they sit up and say, "Now that's something I'd like to think about!"

When there is no concern for the outcome, the ego-self is not involved. Yellow ray is undisturbed and there is no imbalance in sharing truth. Therefore, it is well to achieve a sense of equanimity when it comes to sharing the philosophy that excites you or when it comes to helping another person in any way. Staying at the soul level, what you are looking for is to aid entities in achieving what they desire. If your energies can link with the energies of one who is desirous of an outcome, and if you can help this entity come closer to his goal, you have served.

If you answer a question that another has asked, you have served.

If you respond to a request for time, the use of your talents or your money and you respond, you have served.

Again and again, entities become concerned because, after they have served, they see that what they have given has not been taken as it was offered. Yet we say to you, that is not your concern. As a servant of the light what you are interested in doing is seeing entities as they truly are, as creatures made of love, as the Creator Itself looking back at you from another pair of eyes. When you

respond soul to soul, enlarging the love in the moment and reflecting love given by love received, you are polarizing to the best of your ability and you are accelerating the pace of your own spiritual evolution in so doing.

When you wish to help and you wish to help in a certain way, it is well, therefore, to take counsel with yourself and with your guidance system. Seek out and come to understand any impurities in your desire to serve others.

Earlier this day this instrument was engaged in a “Live Chat” for the Bring4th spiritual community online [1] and she was asked about serving others and serving the self. For when you serve others you are almost inevitably serving yourself, since to serve others is to serve the self, since all is one and all is the Creator.

The instrument responded by saying that, again, it has to do with intention. For instance, if someone comes to you and offers you a cup of tea because he wants you to think of him as service-to-others oriented, he is not actually being of service to others. Rather, he is manipulating you so that you will think well of him and it is a failed attempt to serve others.

However, if an entity looks at that same person and thinks, “Oh, that person may need a drink. Let me offer him one,” and spontaneously goes up to the entity and says, “May I offer you a cup of tea?” the intention is pure, the service is genuine, and that entity has polarized [in service to others]. It does not matter that service to others inevitably results, in a universe of balance, in service received from others. That is, as your *Bible* calls it, “Bread cast on the water. It shall return ten-fold and a hundred-fold.” [2]

We encourage you to move into the paradox where service to others becomes service to self with the sure knowledge that it is only a paradox to the logical mind which does not have the view of all things as being one and of the universe as you now see it on Planet Earth as a system of infinite mirrors, so that everything about you speaks to you and you in turn offer yourself as a mirror reflecting others to themselves as well.

The one known as R added a rider to the query during the conversation and we would address that rider. That part of the query which did not make it on to your opening question on your audiocassette tape had to do with how an entity who is attempting to be of service and who has seemingly failed can feel that everything is perfect and everything is all right. Certainly that is not the feeling that is manifested within the energy body and within the emotions at a time when every attempt to be of service has been rejected.

From our point of view, that situation, as all situations, is perfect, for it is giving you, as the one known as Ram Dass has said, “grist for your mill.” [3]

There is a spiritual process going on within the life of each of you. It is infinitely complex, intricate and subtle. The outer catalyst comes into your energy field and impinges upon it according to your biases, giving you feelings of discomfort, grief, anger and other seemingly negative emotions.

To the worldly part of your thinking, these emotions seem unfortunate and distasteful. To the seeker within you, however, we would say that such emotions are gifts; they are gifts of a certain type. They are gifts that show you where your pain lies and, more than that, they show you what the pain is hiding. So you take those surface emotions and sit with them and allow them to ripen in your meditation time, continuing to regard those feelings with respect and with gratitude.

You do well to let them mature, for even the harshest surface emotion, as it is refined by the ripening process, shall begin to deepen your nature and hollow you out so that you may carry more love, just as a chalice carries wine. Suffering of all kinds hollows out the earthly personality if you let it. It does not have to embitter you or make you cynical.

If you respect your own emotions and regard them with affection and a lack of judgment, and if you persist in allowing yourself to feel those emotions and to let them move ever deeper, you shall find that the gift begins to bear fruit as you feel yourself becoming more spacious within, more responsive to the deeper emotions. You will find that you are an alchemist turning disharmony into harmony, fear into love, darkness into light. It is a natural process and it begins with the disharmony, with the darkness. Such are the ways of spirit.

And that is why we say that things are perfect at all times, although they may be uncomfortable. Do not cringe away from your suffering, but rather cradle yourself as you endure through the natural process of the alchemy of the transforming energy, of the love in your open heart.

Before we leave this subject we would note that it is very helpful in work of this kind to devote some of your precious time to sitting in silence or to entering the silence in some way. It is easy for the conscious mind to think all manner of things, some of them contradictory. It is easy to become confused as to what you wish to do. It is easy to become confused even as to who you really are.

When you enter the silence, you enter the realm of the one infinite Creator. You enter eternity and infinity. And, most of all, you enter the present moment which intersects at all times with the metaphysical universe. You are a heartbeat away at all times from the gateway of intelligent infinity. You simply need to release the self from the strictures of the intellect and logic and enter the silence. This is a helpful adjunct to the practice of attempting to serve others and we would encourage it.

We have no feelings as to how you wish to enter the silence. Every person's choice will be unique and that is as it should be. We can only urge you to it, for we feel that it is inevitable that you will find it a helpful practice in your seeking.

May we ask if there is a follow-up to this query? We are those of Q'uo.

Jim: No, not for me, Q'uo.

We are those of Q'uo, and as there is no follow-up requested, we would ask if there is another query in the group at this time. We are those of Q'uo.

R: I do not have another query, but want to say that the words offered by Hatonn were inspirational—at least to me they were. I really appreciate the opportunity to listen to a different perspective than I have. Thank you.

We are those of Q'uo, and we thank you, my brother. It is a privilege to be able to share energy with you at this time.

Since there are no more queries in this group, we would at this time—reluctantly, we must admit, because we greatly enjoy being with you and seeing the beauty of your auras as they blend—say, “Adieu” for tonight. We are those of Q'uo. We leave you, as we found you, in the love and in the light of the one infinite Creator. Adonai. Adonai vasu.

[1] Currently, Live Chat sessions with Carla L. Rueckert are offered, during September through May, on Saturdays from 3:00 p.m. to 5:00 p.m. (Eastern Time) on www.bring4th.org. Check with the site's announcements to be sure Live Chat is being held on any given Saturday, since occasionally there is a conflict and no Live Chat is held.

[2] *Holy Bible*, Ecclesiastes 11:1, “Cast thy bread upon the waters: for thou shalt find it after many days.”

[3] This phrase is similar to the title of a book by Baba Ram Dass and Stephen Levine, *Grist for the Mill: The Mellow Drama, Dying: An Opportunity for Awakening, Freeing the Mind, Karmuppance, God & Beyond* (Santa Cruz, CA, Unity Press, 1977).

Special Meditation

September 22, 2009

Jim: The question this evening from J is, “How can I enter into contact with my higher self and get daily guidance from it with such clarity that I would be able to clearly identify that I am receiving guidance from my higher self and not from my imagination or from any other sources? What spiritual principles may I use to aid me in receiving guidance?”

(Carla channeling)

We are those known to you as Q’uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a privilege and a pleasure to be called to your circle of seeking. We are delighted to share with you our humble thoughts concerning the subject of receiving information from your guidance system.

However, before we begin, as always we would ask all of those who listen to or read these words to use their discrimination and discernment in choosing which of the thoughts that we share to retain. Follow the resonance in that which is said. If thoughts are resonant to you, keep them by all means and work with them as is useful to you. If they do not resonate to you, we ask that you leave them behind. In this way we can be sure that we have not infringed upon your free will or the sanctity of your spiritual process. We thank you for this consideration.

The subject of receiving good information from one’s guidance is a good subject upon which to ponder and to seek because the quality of that which is given you from your own guidance is very high. It is the gift to the self from the self to have this guidance system. Each entity exists both in third density, as a creature of flesh and blood, and as that energy body which is the self within time/space [within mid-sixth density. These two are] inexorably linked. This energy entity is a citizen of eternity and dwells in infinite time.

The foundation of each seeker’s guidance system is his own higher self, that self who, in mid-sixth density, has experienced all that is desired. When that entity realizes fully that he shall no longer desire or seek to fulfill desires, but instead turn towards the call of the infinite Creator to rejoin It fully, it turns one last time to what you would see as the past and creates a thought form that contains all of the harvest of that which he has learned throughout all of his incarnations in all densities through the sixth.

This thought form he leaves with the developing entity wherever it is, in whatever incarnation it is experiencing, so that at any time he may call upon his highest and best self and ask how to evaluate things and whatever other advice he deems needed.

This higher self is joined by at least three angelic entities. This instrument calls [two of] these angelic entities the Holy Spirit in his male and female aspect. Others consider the angelic entities to be gurus or literally angels. Some entities who are seeking to serve the light collect about them as many as a dozen angelic presences or more, all of whom wish to support and encourage that service to the light which the seeker has undertaken within incarnation.

This service is not necessarily an outer service. Many are those who create that portal within themselves which holds a space wherein light may come through from those realms of pure love into third density. This is a great service in itself and may be offered by a seeker in any condition of life whatever.

The spiritual principle involved in seeking one's guidance is that which can be called faith. Faith is often misunderstood among your peoples for they confuse faith with belief. Belief is always belief in something; perhaps a creed or a system of tenets that form a dogmatic system. A believer believes specific points or speaks to a specific creed.

Faith, on the other hand, has no content. It contains no knowledge. It is an attitude. It is the attitude that knows beyond doubt, regardless of the circumstances, that all is well. And the entity who is living a life in faith cannot be daunted by circumstance. Faith is an attitude which assumes that the infinite Creator, the higher self, and that self which planned this incarnation before taking flesh have provided ample opportunities for learning and for service.

Sometimes involved in learning is suffering. Sometimes there is sorrow and pain. Yet one living a life in faith knows that that which is happening is perfect. It is precisely what is needed to advance spiritually and to be of service. Consequently, such an entity cooperates and harmonizes with circumstance and allows creativity and imagination to play a part in the flowing forward of events.

Faith does not recognize closed doors. Faith abides, patiently, trustingly and with infinite attention. For there shall come those hints, inklings and information from spirit that shall illuminate the situation within the present moment. And this faith is that which shall serve you well, my brother, as you learn to listen to and communicate with your guidance system.

There is no such thing as being able, without any doubt whatsoever, to know that you are communicating with your guidance. There is a reason for this unknowing. Each entity within third density is given complete free will to choose those things

which he desires. And that which he desires shall be given unto him. In this atmosphere of free will, it is not desirable from the standpoint of spiritual growth that there be some way to test and prove spiritual events or influences.

Instead of such objective means of determining the validity of metaphysical experiences, the seeker is given, instead, the ability to set intentions, such as speaking with one's guidance. Once this intention has been carefully and profoundly set in such a way that the self hears the self on a deep level, it is necessary only to proceed to have a conversation on a continuing basis with your guidance.

This instrument communicates with its higher self using a computer. She types in her questions and then allows her mind to be filled with a thought. That thought comes and she types it into the computer. If she desires to communicate further, she types in another question and then again waits for a thought. When it comes she types it without questioning it, judging it, or in any way analyzing it.

It is a simple procedure, my brother, and it is a protective one in that your guidance system dwells within your protected aura. This communication cannot be disrupted by psychic greeting. Its very simplicity however, frustrates and baffles the intellectual mind. If the intellectual mind is allowed to work it shall immediately begin asking, "How do I know that this thought is not my thought? How do I know that I am receiving guidance from a legitimate guidance system?"

My brother, you shall never know in that objective way of proof until the day comes when your scientists are able to create instrumentation to track vibration of this subtle kind. By the time this is done, my brother, you shall be either in fourth density or your home density, having concluded your service and your learning upon Planet Earth.

Therefore, your objective needs to be to continue and persevere, having conversations, if possible, daily, keeping a record, either on the computer or writing by hand. Gradually, you shall build up a sufficient amount of material in order to have the ability to look back upon the collected experiences of this conversation as it continues. The longer that you continue with this discipline, the more dense shall be the patterns of congruency and harmonization that you shall begin to see. Gradually you shall begin to gain confidence in this source of intelligence, not because of objective proof but because of an increasing amount of synchronicity and coincidence of a spiritually interesting nature that shall begin to grow up around this conversation.

Eventually you shall come to trust in this source of inspiration and information because it has stood you in good stead over a period of time and because there has come to be a certain energy which you can associate with this conversation which comes at no other time.

We sympathize with the frustration that you feel at not being able to be certain in an intellectual way of the validity of this method of receiving guidance. However, it is not spiritually helpful to experience that model where you purchase guidance as though it were a product that you can buy at a store. It is far more helpful to you to dwell within your humanity in unknowing while pursuing a life in faith.

You dwell as a human being in third density in a world of facts and figures and weights and measures, and often, my brother, they do not speak the truth even though they are facts. Conversely, in the world of spirit you dwell in a land of mystery and paradox, yet that information which you are able to bring through in your protected, sacred conversation grows into that substantial reality which to you becomes more real than the facts and figures, weights and measures of third-density, space/time reality.

We applaud you, my brother, for seeking your guidance in this way. We know that you shall launch yourself into midair as is the way of faith and that you shall find firm footing in that midair as you allow yourself to remain empty so that you may be filled with those gifts of the spirit which are yours.

My brother, a life in faith is supported best by entering the silence on a daily basis in whatever way that you should wish. Within that silence is all of the information you need. However, it is not offered in words, or even concepts. It flows, rather, in the currents of silence into your deepest heart, there to lodge securely and to bubble up into the daily life in dreams and visions and those feelings that are typical of a gnostic knowledge rather than an intellectual one. [1]

May we ask if there is a follow-up to this query before we take other questions? We are those of Q'uo.

Jim: *(On the telephone.)* Would you like to ask one of your other follow-up questions?

J: The follow-up question is, "I started a few months ago to write every morning and every evening all the things I'm grateful for. How do you see this? Is it useful? Is there any way to improve it? What spiritual principles would help me think about the situation?"

We are those of Q'uo, and are aware of your query, my brother. Gratitude is indeed a spiritual principle, my brother. The energy of gratitude contains a world of wisdom and compassion. For one is gratified not only because of the good things, so called, not only the sunny days, but the rainy days, the stormy days, the tsunami. All weathers whatsoever, all, are occasions for gratitude. Therefore, this practice is of a very high order of excellence and we commend you, my brother, for working with this principle in humility and in joy.

There is simplicity to the spiritual walk that baffles the intellectual mind. All that occurs is that which comes before the self in order that the self may practice responding with vibrations as close as humanly possible to the vibration of the one infinite Creator, which is unconditional love. Consequently, the response of one that is vibrating at his highest and best shall always be love.

Garnering to oneself the energies of thanksgiving and gratitude create for the self a tuning of the instrument that is his deepest nature, so that he may more and more be able to sound the melodies of spirit that flow through his wind instrument as he breathes, as he speaks, as he thinks, and as he acts. This attitude of thanksgiving and gratitude creates an ever uplifting energy that brings the seeker more and more into the realms of truth, that truth which cannot be spoken but which can be felt.

We would not know how to advise you, my brother, of how to improve upon this practice. However, as you have already initiated a practice of recording those things for which you are thankful, and as you are seeking diligently to begin and continue a conversation with your guidance system, we feel that if there are refinements or additions to such a practice, it shall organically well up within you, in quietness and in confidence, as to how you shall alter your practice.

You are like the tree that is planted by the water. As your roots drink the infinite love and light of the one infinite Creator, and as the sun of your turning to spirit allows you to thrive, so shall you bloom, first with the bud, then the blossom, then the leaf and finally the fruit. Who knows when your seasons turn or how you shall experience them? What is certain is that in establishing these practices, you are opening yourself up maximally to those resources that shall offer you the way forward, step by step, never reaching, never avoiding, but always walking in faith.

It is said in your holy works, "In quietness and confidence is your strength." [2] So, my brother, is the way of those whose feet are set upon the King's Highway. [3]

May we ask if there is another query at this time? We are those of Q'uo.

Jim: *(On the telephone.)* Would you like to go onto the visualization question?

J: The next question is, "What is the purpose of dreaming and the benefit of lucid dreaming?"

We are those of Q'uo, and are aware of your query, my brother. The energies of love and light that we have discussed previously that are so richly filled in silence are those energies of a very deep nature, communicating with the roots of consciousness within you, that consciousness that you share with all that is. Within this consciousness lie energies that are as rivers, lakes and oceans. You

tap into them with your emotions thusly. As you go through your day, if there is little emotion felt then you do not impress or call these deep-flowing waters upward into the conscious mind.

However, my brother, it is rare that there is a day in which there are not those emotional responses to catalyst that do reach an intensity that calls to those archetypal waters in the roots of mind. The response to those emotions and events felt and seen in your day build up until, within your sleeping time, there is that response from deep within you which is called a dream.

[Dreams] are gifts of spirit. When one's emotions are muddied, the dreams may well also be muddied and shallow. However, when one is on a spiritual path and has developed practices such as you have developed, the events of each day have a tendency to become more lucid and to reach down with a refined emotional energy so that the messages within dreams can bubble up in a clearer and more lucid fashion into your conscious mind.

Oftentimes there is the attempt within dreams of the self to come more into balance with that which is distorted either for joy or for sorrow. Images seen within dreams often give one clues as to the true nature of perceived experience or the deeper nature of that experience which has many layers, some of which you may not have seen.

The keeping of a dream journal, then, is a way of receiving intelligence concerning those issues which are grist for your mill as a spiritual seeker. Such a practice constitutes a genuine resource for the seeker.

The virtue of lucid dreaming, where one becomes aware that one is dreaming, is the same virtue of one who becomes aware within the dream of waking life that he is a true witness and that he has the capacity to form his own responses. When one is able to, say, move an arm within the dream character that represents himself, or is in some way able to enter into the dream as though it were a waking vision, that lucidity sharpens the ability to grasp and retain the infinite details of the concepts which are couched within the dream.

There is a priestly responsibility that goes along with lucid dreaming. That which one is able to comprehend, one is then responsible for using. As this instrument would say, it is more important in lucid dreaming to "walk the talk" of the dream.

We thank the one known as J for this query, for we do feel that focusing upon dreams and giving them honor and respect shall inevitably offer the improvement of this activity as a spiritual resource.

We are those of Q'uo, and would ask if there is another query at this time.

Jim: *(On the telephone.)* Which one would you like to go to now?

J: The next one is, "Could you give me advice on out-of-body experiences and how to have one, and are they safe?"

(Side one of tape ends.)

(Carla channeling)

We are those of Q'uo, and are aware of your query, my brother. For each entity, the answer to the question of, "Are out-of-body experiences safe," is different. Indeed, for one entity in incarnation the answer would be variable. To be conservative, we would respond by saying that the moving out of body is safe only when it is a learned experience and that learning takes place in a group wherein there are senior entities who are experienced at collaboration with those who are traveling out-of-body and who are aware of ways to surround such activities with protection.

It may be said that we are conservative when offering this opinion, for in many cases there is an innocence to moving out of the body. Yet in some cases, that innocence can be rudely interrupted, for it is a crowded universe, my brother, and when one is seeking the light with all of one's heart and soul and mind and strength, one stands close to the light. And when one stands close to the light because of one's intention to serve and seek the light, that light causes the entity to cast a shadow that is seen by service-to-self entities who are fond of distracting and even destroying entities who are out of body.

It is as though one were taking a walk in a neighborhood that was high in crime and violence, or in a war zone. Perhaps you should be able to move into the farthest reaches that you wish and come home to your body without incident. However, it is also possible that you might be set upon and then you should find it difficult to move back into your physical body. Consequently, we would suggest that you pursue this interest by contacting a trusted source of knowledge and experience, such as the Monroe Institute. [4] We take this information from this instrument's memory.

Again, we feel that such interests should be pursued with that organic feeling of resonance. If this is an activity that is resonant for you then we encourage you to follow it, but not by yourself.

May we ask if there is a final query at this time?

Jim: *(On the telephone.)* Do you have a final query?

J: The final query is, “How can visualization help create things in my life and do you have any recommendations to improve this activity?”

We are the principle of Q’uo, and are aware of your query. This question on visualization is a delicate one, my brother, in that it is possible to visualize and desire many things. And it is a legitimate thing to desire anything whatsoever and to visualize it in order to bring it into your experience. And it shall work if you wish to use the power of visualization in this way. You have only to identify precisely that which you wish and then spend time gazing lovingly at that object of desire.

However, it is possible to desire the things of Earth which can be spoken of and listed in number. It is also possible to desire those things which are of the heaven-world, shall we say, such as desiring to do the will of the one infinite Creator, desiring to see the love in each moment, desiring to see the Creator in the eyes of all whom you meet, and desiring to dedicate your life to service in the love and the light of the one Creator.

The desiring of these things and the visualization of them is likewise powerful, yet it attracts to you not this or that; rather, it attracts to you that resonance within which you may associate with the one infinite Creator ...

We must pause while this instrument becomes able again to enter its original tuning, for the telephone device and the headset which this instrument was using ceased working. [5] This instrument has now found another instrument, as it were, with which she may continue to relay the thoughts that we wish to share. And as we speak through this instrument we are restoring the tuning, that we may continue to answer this query on visualization.

My brother, we would recommend that you be careful and cautious in visualizing anything that is an object. Rather, we would encourage you to create visualizations concerning your highest and deepest desires to serve, asking simply that you be an instrument that the Creator may play according to Its will, so that you may be truly inspired and a creature who vibrates with the love and the light of the one infinite Creator.

If you desire and visualize this, then that which you need for your learning and for your service shall come to you without reaching, without worry or concern, and you shall find that your life develops in a way that is far more rewarding and, as this instrument would say, awesome, than any visualization which you may choose.

We would, however, say that there are visualizations for the good of humankind, such as peace on Earth, peace in the hearts of humankind, love in the hearts of humankind, and such concerns as this, that are the proper concern of those who

would do work in consciousness. These visualization on behalf of the tribe of humankind are blessed indeed.

We find that this instrument and this group's energies begin to wane, and so at this time, reluctantly we must admit, we shall take our leave of this instrument and of this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu.

[1] Gnostic knowledge comes through direct apprehension of truth and one's intuition whereas intellectual knowledge comes through learning facts and arranging them in logical order.

[2] *Holy Bible*, Isaiah 30:15: "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

[3] This phrase is seen in several currently popular songs, but the one to which the instrument refers is the hymn written by E. A. Cummins in 1922. The first verse of this hymn is, "I know not where the road will lead I follow day by day, or where it ends, I only know I walk the King's Highway."

[4] The Monroe Institute's web site is www.monroeinstitute.org.

[5] The instrument's headset telephone, which makes it possible for a person to attend a session by telephone and hear what is channeled, chose this session as its time to die. The instrument fiddled with the phone to get it to work but failed. Jim then handed her another portable telephone, which she held by hand for the remainder of the session. She regained her tuning quickly.

Saturday Meditation

September 26, 2009

Jim: The question from G this evening, Q'uo, is: "We believe it is a common experience among seekers to dramatize and to frame the choices they face in terms of temptation. Does the self create temptations in order to promote and test its growth? If so, does the temptation operate as a means of crystallizing previous learning and moving the entity forward into new learning, the temptation repeating, if not successfully met? Or is temptation simply a means of removing the focus from the heart of the path?"

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is our privilege to be called to your circle of seeking and we are delighted to share with you our humble thoughts on the subject of temptation.

First, as always, we would make the request that all those that listen to or read these words use his discrimination and discernment, watching for resonance with those things that we say. If our ideas resonate with you then please feel free to use them. If they do not, please leave them behind.

We greatly appreciate your care in guarding the portals of your spiritual seeking. Let only those thoughts and concepts which resonate to you with the ring of personal truth be those materials with which you pursue truth, for truth is always a subjective matter. Your needs are unique and not to be confused with anyone else's. Your taking this responsibility will enable us to offer our thoughts without being concerned for infringing upon your free will. We thank you for this consideration.

The word "temptation" is a word in your language that carries connotations of judgment. This instrument and many members of your culture are deeply inculcated to feel that there are temptations that would pull a seeker astray. That is the concept as it is offered within that distortion which you call the Christian faith. Thusly, the perceived temptations of an entity's life are seen in a pejorative way, as something evil.

We are aware that from a certain point of view it is helpful to view such pieces of catalyst that occur and challenge an entity to make a response as being tinged with evil, and we do not wish to put down or denigrate the faith of those who follow the one known as Jesus the Christ. However, from our point of view, we would rather describe these occurrences of challenge as catalyst. "Catalyst" is a

neutral term meaning that which, being present in a chemical process, affects change in other elements of an experiment without itself being altered.

Shall the workings of a mill that is fed grain be given a moral tinge? We do not think so. There is the grain, the berry, shall we say, offered to the grinding stone in order that the wheat berry may become ground and useful for making food. In much the same way, on a metaphysical level, catalyst is offered on a continuous basis in certain rhythmic and repeating cycles to each seeker. The grinding stone of the seeker is its engaged emotions. The processed berries of catalyst become that which the entity, as a spiritual being, uses in order to nourish the spiritual process. That being said, we may look at the mechanism by which catalyst is attracted into the awareness of the seeker.

It may be said that the self creates its own catalyst or temptations, but only in the larger sense, a sense not within the present incarnation but rather the self before incarnation in the metaphysical realm, planning the incarnation along with the Creator and the higher self. The coming incarnation is seen by the self between incarnations as an opportunity for learning and for service. There is a review of the status, shall we say, of that seeker's soul and one or more incarnational themes are chosen as themes for learning. Thusly, you will find that the incarnational lesson revolves and comes around again as long as you are within incarnation.

This is not a process where you learn a lesson and then you are finished with a lesson. Rather, it is our understanding that there will always be a rotation into the themed catalyst, as if you were receiving a pop quiz as a student in a school. For your incarnation is indeed a term in a kind of school. It is a school of souls. It is a refinery for souls. You are hoping to grapple with this catalyst or, to put it another way, to grapple with these temptations. You know that this catalyst or these temptations shall be your meat and drink as a student in the school of life.

Of course, once you have incarnated into your earthly life, the veil of forgetting drops between your waking self and that whole self which, knowing so much more and being aware of so much more than you are within incarnation, saw fit to create this incarnational plan. Many times the catalyst seems highly inconvenient, and yet, were you not to be inconvenienced, were you not offered opportunities for being challenged for suffering, for undergoing testings, shall we say, or temptations, you would not evolve nearly as quickly as if you actively appreciate and move towards each opportunity to take on the challenge of a difficult situation or a relationship that is troublesome in some way.

It is these very challenges that are the gifts for which you took incarnation to receive.

You asked whether a temptation was that which would repeat until you learned that lesson or whether it was a distraction from the path. Let us take those two thoughts, one at a time.

Firstly, we would look at the thought concerning the repeating temptation that is offered until it is overcome. We would suggest that it is unwise to see temptation as that which is to be overcome. The reason for this is the ways of energy expenditure. Perhaps you have experienced the dynamic between yourself and another. We will use as an example this instrument and the one known as Pickwick, a small cat. This small cat strives with every fiber of its being to climb into this instrument's lap while this instrument is occupied otherwise and finds it inconvenient to have a cat on her lap.

Consequently, she holds her hand out to keep the small animal from entering her lap and is always surprised at how much pressure such a small being can exert in its dedication to the proposition that getting onto the instrument's lap will be a good thing. When she releases the effort to hold the cat back, often the cat will actually fall over because it no longer has the point of resistance against which it has been pushing. The more one strives to resist a temptation, the stronger the temptation becomes.

There is another way to perceive such temptations. Say that there is the temptation to eat a piece of chocolate candy when one is on a diet. No matter how many times one rejects the thought of having chocolate, the chocolate remains the same pristine temptation. It cannot be touched by resistance. It is what it is.

The dieter who is able to rest with the temptation, acknowledging its power and choosing, at this particular moment, not to act upon that impulse to eat candy, is not resisting the temptation. It is honoring and respecting the temptation and allowing those thoughts and feelings to flow through its being with no judgment but only with the determination to continue dieting. With the resistance removed, the temptation is not nearly so strong. And when it is no longer needed by the spiritual seeker, that temptation will fall away.

Naturally, it takes a great deal more presence of mind to sustain the awareness of a temptation and to allow it its sway and its presence than it does either to eat the chocolate or to banish all thought of chocolate. Yet, the resulting spiritual process shall be cleaner and clearer by far than if there was the, to use the Questioner's word, "dramatization" of the temptation.

Such temptations or such catalyst, if it is that which is part of the incarnational lesson, is not something that is learned and then, with full realization gained, put away forever. Rather, there will be the revolution of the seasons of the process so that once again, on one level or another, you shall meet this incarnationally themed catalyst again and again.

You may ask, "Why the repetition?" And we assure you that you are not repeating. For you are not going in a circle. You are not in a rut. You are in a spiral. Each time that you meet this catalyst or temptation, you meet it at a different level. And each time that you meet it and use it, your process advances. Therefore, it is just as desirable to meet that catalyst on the last day of your incarnation as it was when you first met that particular incarnationally themed catalyst of temptation as a young person, a child, maybe even a toddler. Thusly, do not stop appreciating catalyst simply because it repeats. It is only seeming to repeat. It is only seemingly the same. Each time it appears on the horizon of your life, it is meeting you where you are and it is ready to help you move forward.

The second thought was that perhaps temptation is simply that which distracts one from the path of spiritual seeking. There is virtue in this thought in one way, not in another. Firstly, the virtue of the thought is that that which you would call evil or negative in your life, that shadow self or that experience of psychic greeting outside yourself, has, as one of its goals, the distraction of the seeking self from the path. Consequently, when there is the feeling of being psychically greeted, whether it is a greeting from within your shadow personality, that part of yourself that is as yet unintegrated with your whole self, or whether it is a greeting from an entity who wishes to distract you from the path of seeking and to take your light out of the equation of Planet Earth's consciousness, that energy to distract is definitely there.

To take out a bright light, it is not necessary to remove the physical body. It is only necessary to distract the attention of the seeker from its normal balance in a sufficient intensity to remove the seeker's ability to channel or allow the light and love of the one infinite Creator to flow through it and out into the world. So it is in this wise that we would agree that temptations function as distractions from the path.

However, in another sense, it is almost antithetically the case that temptations are not distractions from the path. Temptations are the path. There is virtue in becoming eager to meet catalyst or to greet temptation because it is in those moments that you are able to do the work of learning that you came to do. It is in those moments of challenge that you are able to declare yourself as an entity of service to others, an entity that wishes to serve the light and that wishes to be an instrument for love and peace. Without the catalyst, without the temptations, those fine moments would not come and you would not gain a sense of yourself nearly as quickly within incarnation.

Therefore, we encourage each to develop an appetite for catalyst and temptation, not because it is fun to go through the tempering of the personality so that the personality becomes a magical one, but because this is the way in which you, as a seeker, are able to advance and accelerate the pace of your spiritual evolution.

We encourage each to remain sweet-tempered while dealing with perceived catalyst. The energy that it takes to feel self-pity or to feel sorry for oneself because of a difficult situation is toxic energy and is not helpful spiritually.

This instrument was speaking earlier, during the round-robin discussion that preceded this meditation, about times when she realized that she would not be able to focus enough to work because of a level of physical discomfort that was too high. This instrument shared that she has learned to move into a mode of being rather than doing and to see that work as valuable, just as she sees her creative work or editing work.

This is an attitude that we encourage. This is an attitude that retains balance so that you may be present and offer your full attention to that which is occurring within you. You do not wish to force your mind, your thoughts or your emotions into a mold. You wish rather to experience yourself authentically on as deep a level as possible. In order to do this, it is necessary that the self be collected. Thusly, when the self becomes distracted and distraught, it is well to focus not upon that which is outer but upon that which is inner, and to allow the self to be collected once more before efforts are made to function within the outer world.

We realize that the demands of a job are such that there are many times when one must do that for which one was employed, even though one has only half a heart on the task. In the best of all possible worlds, however, my friends, you would be able to collect yourselves before functioning in the outer world. As it is, the recognition of the fact that you are functioning at less than peak efficiency, shall we say, is helpful to you as a soul. For if you are aware that it is desirable to collect the self and to tune the self so that one offers a labor of true love when one works, then even if one is unable fully to accomplish the manifestation of this, metaphysically speaking, setting the intention to do that labor of love is very, very important, far more important than the degree to which you are able actually to manifest this.

As we say so often, my friends, the greatest help you can receive in meeting the catalysts and temptations of your life is the silence within. It awaits you at all times. It can work its magic in a few seconds if you shall truly seek the silence. As you seek the silence, find ways to focus your attention, as the one known as G was describing during the round-robin that preceded this meditation. This entity was reporting on following his breath, counting his breaths. That provided a focus that enabled his mind to remain silent for the most part.

Finding some focus such as this is very helpful in entering the silence and maintaining that silence within so that you may receive the information that is richly given in the silence. In that silence is the one infinite Creator. And as you are one with the infinite Creator, you know all that the Creator knows. You understand all that the Creator understands. Of course, this occurs far below the conscious mind's awareness. Nevertheless, as you take in that information-laden

silence and lay it upon your heart, it will bubble up into your daylight consciousness and you shall be changed by the wisdom and compassion of that silence. We encourage your tasting of it on a daily basis, if you possibly can.

At this time, we would ask if there is a follow-up to this query. We are those of Q'uo.

G: Thank you, Q'uo, there's no follow-up to that question.

We are those of Q'uo, and we thank you, my brother. May we ask if there is another question at this time? We are those of Q'uo.

G: Q'uo, I had collected and printed questions from readers abroad as they have come in through e-mail and I find that list is not sitting next to me as it should have been. Is it permissible to walk to the office or the kitchen to retrieve that paper? If not, no biggie.

We are those of Q'uo. My brother, we shall engage with you to stretch the circle while you do that. We are those of Q'uo.

(A pause while G retrieves the list of questions from the office.)

G: Daniel writes, "Could Q'uo confirm that both my wife and I are wanderers? Also, would Q'uo be able to say from which density we come?"

We are those of Q'uo, and are aware of your query, my brother. We are certainly able to confirm that which you already know, my brother, but we feel that it is beyond the pale of infringement to offer you information which is yours to gain as to the density from which you come. We encourage you to realize yourselves as those who have come on a mission, on a task, to hold the light in accordance with your particular and unique vibratory capacities and characteristics. Therefore, we would suggest that your concern be not for your antecedents, which concern functions as kind of a distraction from your purpose, but rather that your focus be upon the present moment and the love in it, so that you may cooperate more and more fully with the energies of light, grace, beauty and power, holding consciousness within you in your highest and best fashion and thereby aiding your planet of choice, Planet Earth, of which you are now natives.

We thank you, my brother, for this query and do not mean to be harsh but only to encourage you to focus on the mission itself rather than on the details of your former existence. Truly, the present is your arena now. It is your chance, your opportunity for service, and we encourage and support you in that service.

May we ask if there is another query at this time? We are those of Q'uo.

G: K writes in from Luxembourg asking, “What are the spiritual principles I should think of, and what are the spiritual principles which would help me to spread the word about the difference between positively-oriented information, such as that information provided by the Confederation of Planets, and negatively-oriented information that is found in abundance on the internet? I ask because it seems that many people confuse negatively-oriented sources of information with positively-oriented sources, mistaking STS philosophy for STO philosophy.”

We are those of Q’uo, and are aware of your query, my brother. We would confirm your supposition that many, many are the entities which are taken in by the glibness and the sophistry of service-to-self sources which are able to sound as though they were service-to-others except for generating a continuous and ever-increasing amount of fear.

My brother, the spiritual principle involved in helping people become aware of the difference between service-to-others information and service-to-self information is that principle known as the Law of Confusion or free will.

The first distortion [1] is all-important when one is attempting to be of service to others. If entities have not asked for your service, then we would ask you, as one who wishes to serve, if there is an overriding reason why other entities’ sleep must be disturbed.

If there were only this lifetime and only this graduation, then perhaps we might agree that everyone should be shaken by the throat and told to wake up. However, there is all the time in the creation for entities to progress. While it is true that you now are at a time of graduation, a time of harvest, we would suggest that there shall be other harvests; there shall be other graduations. If a seeker needs to repeat third density, needs to repeat third grade, shall we say, in the school of souls, that is not a tragedy nor is it anything of which to be ashamed. Each entity shall progress. Each entity shall one day have accomplished every lesson, have satisfied every desire, and shall return to the one infinite Creator.

(Side one of tape ends.)

(Carla channeling)

The principle of free will means that each entity gets to choose his rate of progress. When an entity such as yourself, who is so eager to progress and so diligent in seeking, comes across misunderstanding and misapprehended principles, it is a great temptation, or catalyst, shall we say, to set people right according to the way you think. And we do not say that the way you think is incorrect. We only say that the overriding principle here is free will.

We would suggest two things. Firstly, if an entity asks for your opinion, we encourage you to make maximal use of the opportunity to share the love and the light of the one Creator in ways that seem good to you.

Secondly, when entities are not asking you for your opinion or for your help, yet are engaging you in conversation, we would encourage you, as we often have before through this instrument, to be a Johnny Appleseed of spiritual thought. When you see an opening, toss some seeds of thought upon the ground of their attention. Perhaps they shall take root. Perhaps not. But you are doing your best for your brothers and sisters when you create opportunities to drop seeds.

We only encourage you then to have no attachment to the outcome. Do not look behind you to see if the seeds have taken root or if the wind has blown them away. That is not your concern. Your concern is to stay in the present moment with an open heart and a readiness to console, encourage, support and love all brothers and sisters in the tribe of humankind, seeing them at the soul level and affirming that they too are the Creator as you are.

May we ask if there is a final query at this time? We are those of Q'uo.

G: Yes, Q'uo. First I would say that I know all of these questioners will be very grateful for your responses. Thank you on their behalf.

B has a two-part question and it seems that the focus of his question lies in the second part of it. B asks, "Could Q'uo comment on the nature of the near-death experience phenomenon in general? It seems that in recent years more and more humans are returned back to life after sometimes a lengthy period of clinical death. There are cases where the individual is sent back to the physical plane voluntarily or involuntarily, seemingly despite their desire to stay 'over there.' How does the law of free will factor into this situation?"

We are those of Q'uo, and are aware of your query, my brother. Without attempting to describe or explain the dynamics of proper location, we may say that there are times when the proper location of an entity is not yet "over there." Consequently, no matter how much they might wish to be "over there," their proper location remains on Planet Earth in their physical bodies, continuing with the present incarnation.

The near-death experience is just that: an experience that an entity has when he is at the border between space/time physicality and Planet Earth life, and time/space, non-substantial spiritual, or inner realms. It is not that the time to go on is written down aforesaid, but rather that each incarnation develops certain patterns of energies that need to be fulfilled before the proper location of an entity shifts.

The varying types of descriptions that entities have of this experience are a function of the individual capacities of each spiritual seeker to apprehend that which is occurring to him.

We would, at this time take our leave of this instrument and this group, thanking each for the beauty of your blended auras and your determination to set aside time to seek the truth. We are humbled before your courage and your seeking and we thank you for this opportunity to offer our humble service.

We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu borragus.

[1] The first distortion of the Law of One, according to Confederation philosophy, is free will or the Law of Confusion. The second distortion is the Logos or the original Thought of unconditional love. The third distortion is light, with which love creates all that there is, including us. After that, the distortions are equal and created by us as we live our lives.

First Saturday Channeling Circle - Channeling Circle 1

October 3, 2009

Jim: *(Reading L's question.)* The question tonight is about the dynamic between actually being of service to others and being able to perceive that we are being in service to others. The example that L gives is of people coming up to her on the street when she has no money to give. She doesn't know how to be generous when she has no money. She could give them a ring, but they could not take the ring and get what they want, which is a drink. And it disturbs her that she is somehow not being generous. We would like to have any spiritual principles that you could give us to think about in considering the true desire to be completely of service to people and where the rubber hits the road on how you behave in a service to others.

(Carla channeling)

(Carla acts as senior channel for this session.)

We are those known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. That entity amongst the three of us which is speaking this evening is that society of Brothers and Sisters of Sorrow known to you as Hatonn. Though we identify ourselves, as always, as Q'uo, we wish to make a note of those times when Hatonn speaks, because usually that society of the Brothers and Sisters of Sorrow known to you as Latwii speaks.

We feel confident that the newer channels shall be able to receive our signal with no discomfort and with ease. However, if there is any discomfort on the part of either of the newer channels, we would ask that they let us know in a mental manner of the difficulty and we will immediately move to alleviate any discomfort which comes from the difference between those of Latwii and those of Q'uo in terms of the signal.

We wish to thank this circle of seeking for calling us to offer our thoughts to you at this time. We feel most humble and privileged to be asked to join you and we are delighted to share our thoughts on the paradoxes and mysteries of service to others as a polarity. However, first, as always, we would request most sincerely that each who listens to or reads these words employ his own discrimination and discernment so that each chooses that material which he will take away from this procession of our thoughts. Please retain only those thoughts which resonate to you and leave the rest behind. This will enable us to maintain a condition of absolute non-infringement of free will. We have no attachment to the outcome of our words. We give them freely. We ask you not to take them blindly but to

choose carefully that which you allow into the temple of your spiritual process. We thank you for this consideration, for it enables us to do our service.

You ask this evening concerning one of the more subtle points of practicing a service-to-others polarity. You ask concerning the dynamic betwixt the most sincere and wholehearted intention of being of service and the manifestation or demonstration of the qualities of being in service, such as generosity.

The reason that it is a subtle point is that in that attempting to be of service of others you are attempting to express unconditional love in an illusion which is filled with conditions. Were we to be speaking with a fourth-density or fifth-density group of seekers, there would be no distance between the intention to be of service to others and the manifestation or demonstration acted it out in everyday life. Within a higher density you as a student of love and wisdom and unity would have free access to the desires of yourself and all those about you. There would be a path of service desired that would be congruent with the path of service possible and the path of service which you then would find easy and indeed effortless to manifest.

The incredible convenience of being able to see the patterns of energy transfer between yourself and others is a great benefit, certainly. Yet the serving of others, because of its ease, does not polarize you as a student to the extent that it polarizes you as a third-density student of love, wisdom and unity. For you can see dimly into the nuances of your intention to be of service and you can hear the requests made of you to be of service to others which others offer you. Yet you cannot see into the hearts and the spiritual intentions of those who ask for your service. You cannot know if that which is requested is that which is honestly desired. You are working by faith alone to know yourself and to give of yourself in a way that will be of true service to another.

The discrepancy betwixt what you desire to offer and what is possible to offer of that which the other actually needs or desires is variable. Perhaps what you see is what you get. Perhaps the request is genuine, heartfelt and transparent. However, it is just as likely that a request for service comes from an entity who does not know himself or accept himself and who is not aware of that which he actually desires in a spiritual sense. The waters therefore are muddied. The goal is almost impossible to see. And like the old philosophical conundrum, an arrow of intent goes half the way to its target, and half the remaining distance, then half the remaining distance and so forth, approaching the target but perhaps never hitting it. There is no satisfying concussion of contact as the arrow hits the mark. And so, no matter how diligently you set your intention to be of service there is always that feeling of having somehow missed the mark.

We would at this time transfer this contact to the one known as S. We are those know as Q'uo.

(S channeling)

I am Q'uo, and I am with this instrument. We have been speaking to that condition in third-density experience which is conditioned by the effect of the veiling. We have pointed out that the veiling is certainly a factor in the experience of desire on the part of the one who requests the service. We would now suggest that the veil is also a factor on the part of one who seeks to provide a service. We speak here to a group in which we feel confident that all members seek service to others. And yet it is true that as one seeks refinement upon the path of service to others, one is again and again thrown back upon the self. Again and again one is put in a situation in which one seeks to achieve a certain fastidiousness in one's intent, so that one's service may be more earnestly, clearly and effectively offered. One seeks in short to become better in service to others.

Now, this condition of being better is a quality to which one aspires, which one would like to apply to the self. "I seek," one says to oneself, "to become a better servant. I seek to become better." It would seem in the trajectory of that effort of seeking that the goal is oneself. One wishes to make of oneself what one would wish to be. This seeming paradox, that is to say that one proposes to serve others and in that proposal to make of oneself the exquisitely effective servant of others, creates a host of circumstances in which the most terrible confusions are possible.

It is all too easy to lose one's way when a gesture which one feels is intended to exhibit the uttermost generosity is thrown back in one's face. And in the sting of the rejection one finds oneself utterly thrown back upon oneself, questioning both the value of the recipient and the nature and worth of one's own intent. One is lost in the middle of a conundrum. One is without a sense of anchorage, even so much as to be able to frame the proper point of attack from which the problem could be analyzed and brought to clarity.

So effective is the veil that not only are the desires and intentions of others shrouded in impenetrable mystery but so, for the most part, are those of the self. Even one's clearest desires to be of service can come packaged in with those affective qualities which go in a quite a different direction which expresses one's own need, one's own structure of aspiration, and one's own sense of one's frailties or failings. Little does it occur to one, when offering a generous gesture, that one is asking of the proposed recipient the grace of receiving this gesture in such a way that the true nature of the intent behind the gesture might come to light. Little is one aware that one is so utterly vulnerable in a situation which on the face of it seems so one-sidedly an attempt to be of service to another.

There is little to do in situations in which confusions of this nature, or many others which we could name, arise but to recharge the batteries, so to speak, and to make an attempt anew, reinvesting the intention with another intention as pure as one can make it, as clear as one can make it, even with the realization that every

new attempt will bring with it new possible sources of obscurity, new possible sources of difficulty.

My brothers and sisters in third density, it is not for you to know. It is for you to love without knowing. It is not for you to succeed. It is for you to attempt and attempt again, fully realizing there is no available measure of success that can be infallibly applied. What there is for you is the open-hearted appeal to those others around you to accept in the spirit in which it is intended your most earnest effort to be alike a source of inspiration and a mirror to others.

At this time we would pass the contact to the one know as L. We are those of Q'uo.

(L channeling)

We are those of Q'uo. The attempt that a servant of the light makes to be of service allows that servant to discover things about him or herself. It allows that being to come across those dirty fingerprints on the window that cast shadows when the sun tries pass through them. Each of those dirty fingerprints has to be attended to. And it is only by placing yourself in the light and desiring to have the light come through you that those flecks of dirt and fingerprints and grime can be discerned. It is a gift to the self when one wishes to be of service, thus fulfilling the paradox spoken of earlier.

Let us speak about the fingerprint on the window that is called fear. In effect each fingerprint could be labeled fear because fear is the opposite of love. When this instrument, in the example spoken of in the question posed in this group, chose to give the possession of her ring to whichever homeless person or beggar in her city asked of her for the value of money, she discovered that place of fear within her: that fear of being approached, of looking into the eyes of another self and being asked for something that she could not give or did not feel that she had the right to give. [1] When she carried that ring with her with the intention of giving it away, the fear lifted. And in that lifting of the fear a connection of love which was made because she could look in the eye of everyone that passed her, knowing that she could be of service when service was asked of her.

When the fear is no longer there between two selves, there does the light flow between Creator and Creator. There is no longer a holding that traps energy. The energy flows more freely through the chakras, specifically orange and yellow, those chakras that deal with society and the interactions with another self. In giving of things of which the self has possession, one gives of the self and allows those blockages to be released, because there is no longer a blockage between Creator and Creator.

Although the act of generosity was not performed by giving this ring, the desire to give and be of service was what helped this seeker find a blockage and release it, which is the only purpose that was necessary, the act of giving being much less relevant than the gift of love that was created and the discovery of a blockage to that love.

It has been said by this instrument's teacher and those of the Confederation to look for love in all situations. In working with the self in these subtle arts, it is just as helpful to look for the fear. Why are you afraid? Why is the love seemingly absent? What are the remedies for the self for making this fear or blocking this love?

Society as a whole can be seen as an entity of sorts and there can be a societal block of love. And a seeker who wishes to serve is pressed against that social blockage. In this way one can see where the catalyst of interacting with a society rather than a person comes in to play. There are social norms to service. We as a society see some things to be of a service and some things not to be of a service. Some things your society sees as being a greater service than others. Many of the seekers in this particular group, organization, affiliation, do their best to arrange family life around what they consider to be of service, positing that what they are already doing is not of service and that they need to make room in order to be of service. They juggle family lives and free up time so that may "go do service."

Consider that in your attempt to be of your highest and best self, regardless of what you are already doing, you are already of service at every moment of your life. Going to your facilities and emptying your bowels is of service because if you did not do so you would not be a very effective seeker in your life. You need to sustain this body with water and nutrients. You need to sleep. You need to have social time, play time. This is not at the sake of doing service. This, too, is service.

One may consider, instead of seeking to do service, to give gratitude to the service one already does. One may say, "Thank you, Mother Earth, for giving me this plate of rice that will nourish this instrument so that I may have the energy and patience to be a loving spouse or mother or father or friend." One might say, "Thank you for this good night's rest, that I may wake up refreshed in the morning to be at my highest and best self." For that desire alone is a great service.

The acting out of service or what your society conceives of as service, we propose to you, is much less important. For one works on the self. One always works on the self. And when one works on the self, the inner self, the outer situations take care of themselves. We propose to this group to put less energy into worrying about performing those acts you each consider to be of service and put those energies of worry into being thankful for the service you each now already perform.

Your society holds up as models those people whom you each consider to have been model servants of the light. Mohandas [2], the one known as Jesus, and the one known as Martin [3] gave tremendously of themselves, to the point of giving their own lives. Many peoples of your planet have in the past worn bracelets or some such reminder with the inscription "WWJD," asking of themselves, "What would Jesus do in this or that situation?" Each of these people did not say to themselves, "What should I do?" "What is the thing that is of service?" They just did the service.

How is this possible? How does one know what the right service is? We say to you that this is an unskilled question. The skilled question is to find the love and the service will follow. When the heart is open to the extent it was open in the three individuals mentioned, there are no questions of what is of service. There is merely service. The heart leads the way. The faithful servant follows. And the love appears. The light shines through.

When you ask what would be of service you are removing faith, [and instead] you are using the intellect to replace your faith. You are not moving love but trying to emulate love. One can try to cultivate love, but we would suggest in the way we see it that this is a temporary result, perhaps an inspiring model but not the end result, not a permanent objective. Love cannot be cultivated by will or logic. Love is cultivated by allowing it to accumulate naturally as the seeker continues to seek, continues to give thanks, and continues to point his or herself ever toward the light.

In this way love arises naturally. And when love arises naturally and fills the heart, and the mind lets go of its judgments and turns itself over to faith and true service is performed, this is not easy. It is not something one can achieve by practicing this or that skill, but that which will come as it will; come with patience and dedication to the task of being a servant of the light.

At this time we will now pass the contact to the one known as Carla. We are those known as Q'uo.

(Carla channeling)

We are those of Q'uo, and are again with this instrument. We greet each once again in love and in light. Dear brothers and sisters, gaze within and gaze at the Creator. Gaze into the eyes of another and gaze at the Creator. Gaze at the trees, at the sky, the water, the winds that blow, and gaze at the Creator.

Within third-density entities such as yourselves you are, spiritually speaking, experiencing in your incarnation a series of energy expenditures. These expenditures of energy must be polarized in order to gain power and to do work, spiritually speaking. The nature of polarity is the nature of opposites. To do work

in a polarized fashion you may polarize in a positive sense by allowing energy expenditures to occur with the intention of serving those with whom you exchange energy.

You gain power in a polarized negative fashion by setting the intention of exchanging energy with others by manipulating them in accordance with your desire.

Each of those to whom we speak of at this time wishes to exchange energy with the intention of seeing the Creator; honoring, loving, respecting and being one with the Creator in those whom you meet. The essence of being of service to others is the fundamental realization that all are one. In serving another you are serving the one infinite Creator. Consequently, service to others, stripped of content in an outer sense, is the meeting of Creator to Creator, with no separation, no evasion, no fear, and no distance. When you gaze into another's eyes, no matter what that entity has asked of you, and you are aware of no distance between you but only the reflection of love in love, you are being of service to that other-self to the full extent of your ability to do so.

You may have no money. You may have no time. You may have only this one moment to exchange energy in service to that other entity. Yet when you gaze fearlessly into his eyes and love him and allow the love of the infinite Creator to pour through you as if you were a stained glass window and let it illumine the expenditure of your energy, you have satisfied the work of polarity in that moment.

We thank the one known as L for posing this query and we would at this time ask if there would be any other questions on the minds of those present? We are those Q'uo.

L: I have one question and that is for Carla actually. Carla has been working on this book and you have advised Carla basically to write this book outside. Carla has been experiencing some problems. Could you please clarify what you really meant by "working outside" or if you have any additional comments about this. Carla would really appreciate this.

We are those of Q'uo, and we are aware of your query. We believe that the one known as Carla has received our suggestions in a positive and creative way. We are aware that this instrument is asking itself to be less comfortable than is her natural habit. However, this instrument, when asking us for advice, asked us how she could write the best book that she could about suffering and emotion. We therefore gave this instrument the suggestion that would indeed place her in a state of temporary suffering in order that she might touch into the human condition in a way that is not her natural habit.

We believe that this instrument understands that there are limits to such strategy and that this instrument is not being given instructions to become a martyr. Naturally, if there is a possibility of permanent damage to this instrument's physical vehicle we immediately encourage this instrument to refrain from moving out into the natural environment to work. However, we remain sure that this strategy, as artificial and staged as it is, is a very effective way of putting this instrument more in touch with the content that she wishes to convey than any other less visceral strategy.

As this instrument said in a discussion proceeding this meditation, when the initial writing concerning the emotions has been accomplished to this instrument's satisfaction—and this instrument is not easily satisfied as a creative artist—there will no longer be a reason for this strategy to continue. Consequently, it is a suggestion that has natural limits. If we are incorrect in feeling that is a effective strategy and if this instrument finds it is ineffective, again we would immediately withdraw our suggestion.

Nevertheless, we would assure the one known as Carla that we very literally meant what we offered. We would append to this observation another: that it is to this instrument's credit that she soldiers on, putting into practice what she has heard from a source she trusts. Many are those who ask for our suggestions. Few are those who faithfully, systematically and persistently put the suggestions into practice.

May I ask if there is a final query at this time? We are those of Q'uo.

L: I would like to know what the metaphysical purposes are behind not divulging certain spiritual practices in which one is engaging to other people in order to make them more effective. What I mean by this is not discussing them with other people because somehow that limits their spiritual effectiveness. Please comment on this.

We are those Q'uo. We believe we understand your query, my sister. If not please ask again when we finish that what we have to say.

There is that within any seeker that wishes to be transparently and fully honest at all times, to the full extent of revealing any and all things that one's doing. However, we would observe that such entities are not generally as concerned with service to others as they are concerned with the outpouring of their personal myth. The energy is not, "How may I serve you?" but, "How may I reveal myself and make myself feel good?"

There are natural boundaries that become apparent to one who truly wishes to serve others between the self as it is to its full extent and content and the self which is understandable by and acceptable to another. The cause of this natural

boundary when a lack of congruency exists between the self and another is obvious to the self. That entity who wishes to serve another will focus not on revealing the self but on supporting, encouraging and respecting the other-self. It becomes unimportant to be understood, to be accepted, to be consoled. It becomes important only to accept, to love, and to console the other.

Thusly, it is not that the self denigrates the self or seeks to be dishonest but rather that when one lifts up from attention to the self and puts the substantial focus of its attention and regard upon the other side, thusly the service-to-others entity may listen without the need to bring the self into the equation. And if the self is brought into the equation there is a natural process which goes on, in which those things about the self which are true and shall not be a stumbling block to the other are shared, and those things which are true but would constitute a stumbling block to the other are not shared. And both transactions are done in love.

May I answer you further, my sister? We are those of Q'uo.

L: I think you understood my question, but I don't think I understood your answer. Are you saying that revealing your particular practice to another is not so much harming the metaphysical consequences of your practice to yourself but might be a stumbling block to another self because you are putting your own biases to them? Or revealing your own ego and saying, "I am so great"?

We believe we understand your confusion, my sister. When there is another whom you feel is able to grasp without distortion the content of your spiritual practice, it is quite satisfying and very loving to share that practice in full. However, many of those who have a spiritual practice have gained a great deal of power. There is a tremendous amount behind the simple discussion of spiritual practice. It is power that often is not congruent with the basic setting of one who asks concerning your spiritual practice. Consequently, it is not helpful or even understandable to that entity to take that entity through a full discussion of your practice.

In those situations we were suggesting that when you are aware of when there is a lack of congruency betwixt the self and the other and that query is put to you, you step into the possibility of the energy exchange between the self and the other and that you limit your discussion to those points which shall be understandable and not a challenge to that other entity.

Further, we were suggesting at such times when there is a lack of congruency betwixt the two of you in a fundamental energy sense, that is, when one is operating at a much higher amperage, shall we say, of power than the other, be very thoughtful to use that considerable amperage or intensity, if you will, in order to focus upon that other-self and find ways to support and encourage the other's questioning process of spiritual practice or any other element that you truly have

in common with that other entity, thereby giving that entity the full strength of your energy in a way that is comfortable and helpful to that entity.

May we ask if you have further queries, my sister?

L: I understood that much better this time. I do not have any further queries, Q'uo. Thank you.

We thank you too, my sister. It is such a joy to be with all of you! And we thank the one known as L. It has been a great privilege and pleasure to be part of your meditation and to be a modest part of that beautiful, sacred edifice that you have created. That energy dome that you have created reaches to the heavens and is most beautiful.

We leave you now, as we found you, in the love and in the light of the one infinite Creator. And I, Hatonn, give thanks for being the voice of Q'uo. Adonai.

[1] L is a stay-at-home Mom. She felt that she did not have the right to give her husband's hard-earned money away.

[2] Mahatma Gandhi, whose first name is Mohandas.

[3] Martin Luther King, Jr.

Special Meditation

October 13, 2009

Jim: The question tonight is, "Work has been a source of great catalyst to me for the last few years. It seems that since I've been at this job, person after person has tried to get me fired. In addition, right after I'd had a big heart-chakra opening last November or December the level of catalyst rose hugely. How much of this is caused by external forces versus self-catalyst and karma? What spiritual principles may I think about in considering this issue?"

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to this circle this evening. It is a privilege and a pleasure to be called to your circle of seeking. We thank you for the honor and we are glad to speak to the one known as D.

However, as always, we would ask that all of those who listen to or read these words exercise discernment, choosing from those opinions which we share the thoughts that resonate and that seem helpful, leaving the rest behind without a single thought. For in this way, you shall safeguard the processes of your own evolution. And we shall feel that comfort that comes from knowing that we shall not be infringing upon your free will in any way. We thank you for this consideration.

My brother, in the spiritual life there is often a season of fullness and harvest that is followed in its course by other seasons.

We would speak in general for some time about the way we see your energy body and the way that we understand the energy body to function. It is a body just as is the physical body, interpenetrating your physical body all along your spine to the top of your head. It is in a constant state of flux, just as is your physical body. We emphasize this particular aspect of the energy body because of your query which concerns events which occurred after you experienced a great sense of the opening of your heart.

When one learns to ride a bike, one never really forgets how, but one can become very rusty. In the same way, once one has experienced the joy and the peace of the open heart, one has been able to see all that there is as interconnected. It is not to be forgotten. And yet, neither is it to be held or kept in one open setting. Rather, the energy body is intensely sensitive to incoming catalyst. This is why, so often, one experiences a wonderful opening of the heart, which is unaccountably followed by a series of events that tend to close the heart. Nor is this the action of circumstance or accident.

When one has a profound realization such as you have had, my brother, there is the responsibility which is undertaken as a result of that burst of light, that harvesting of the fruits of seeking. There is an automatic rhythm which comes upon the heels of such a marked experience of the light. It is as if, in this refinery of souls that is the School of Life, you have learned a great deal. And that energy within which dances with your spiritual evolution shall, in the course of time, give you the equivalent of a short quiz. Catalyst shall come into your energy body that will have the tendency to close the heart, to constrict and narrow the path of energy through the energy body. It is as though the Creator, or those energies of spirit that are part of the Godhead principle, were offering you the opportunity to examine for yourself if you truly grasped the content of that realization of oneness.

The function of this, as this instrument would say, "pop quiz," is not to cause you distress, but to aid you in refining, burnishing and honing your ability to maintain the eyes of love which were the gift of the realization. It is said in the holy work that this instrument holds dear, that it is easy to love the loveable, a challenge always is to love the unlovable and to be able to continue in the face of incoming catalyst from an entity, to see that entity as the Creator, as your brother or your sister, indeed, as your very self. [1] It is often a shock to discover what a fragile hold you have on that realization of oneness and love that at the moment seemed robust and powerful and permanent.

My brother, in a way it is all of those things. You have lost nothing except the apparent comfort of feeling the fullness of love. Were you not in this third-density chemical body with its heavy energy and its veil of forgetting, were you instead not in third density, but between incarnations, you would know, beyond a shadow of a doubt, all of the ramifications of your catalyst and the truth of the love that is within your truly open heart. Yet, knowing beyond a shadow of a doubt these things because there would be no veil were you not in incarnation, the knowledge would be worth little in terms of polarizing you towards service to others.

Therefore, you chose to come into incarnation. You chose for the veil to drop. You chose to lose sight of that sure knowledge of the way things are beyond this illusion. You wanted to put yourself into an arena where knowledge only came by faith and where your choices were completely free.

My brother, we may say that when one is in incarnation, one feels very alone and isolated within his flesh and bones. It is our opinion that the actual spiritual truth is that you are never alone. Rather you are in a world of mirrors. Everyone whom you meet mirrors back to you yourself in one aspect or another. How inconvenient to see aspects of yourself that are unattractive! And yet it is helpful to realize that even the most disturbing or difficult relationship offers you a chance to see a part of yourself that you have not looked at, at least not in that way.

When something triggers you or catches you, that is a part of yourself that is as yet unhealed and that is the source of the triggering. Consequently, your co-workers, as you explained in your query, who have sought to do you harm, have actually given you gifts. They have let you see, as in a mirror, a part of yourself that you need to find. And sometimes that is the hardest thing, for one does not wish to have such unattractive traits within one's personality. Your opportunity here is to look straight into that mirror and say, "Thank you. I will seek after that shadow part of myself, that self that looks like this, and I will love it and I will accept it and I will hold it to me in my heart until it has been redeemed by my love."

You see, the catalyst is not so much about anyone else as it is about you. The work that you do spiritually is not so much about others as it is about yourself. When you become able to gaze into such catalyst with gratitude and thanksgiving, you are free of the fear and the anger and other negative emotions that will close your heart. And as you love that shadow in yourself, you find that you can gaze for the first time at such an entity that is attempting to harm you, and you are then able to see past the mirroring effect to the unity betwixt you and the other self and the Creator.

You ask what spiritual principles you might use to work upon this particular issue and we call upon the principle of unity and the principle of polarization.

It is often the case, when entities speak of living the life of the open heart, that they may be perceived as being idealistic, naïve, and perhaps foolish. And from certain points of view which, shall we say, are worldly and cynical, there is truth in that statement. But from the standpoint of one who is working in consciousness, the opening of the heart is for those who are courageous and ready to be patient and to persevere beyond all roadblocks and stumbling blocks. For you are seeking to be a "tough cookie," as this instrument would say. You are seeking to be a dependable, flexible, attentive entity who is witnessing, moment by moment, the love and the light of the infinite One as it eddies and swirls and creates the dance of life. And all of those who come into your purview dance with you in one way or another.

We would almost characterize this as the dance of the spiritual athlete, for there are times, such as your ordeal in your workplace, where not just once, but again and again, the waves strike you and seek to tumble you and put you off balance. And you seek not to stand your ground so much as to cooperate with the waves, to roll and dive and jump and dance with this energy, losing all fear, worrying not whether your heart is even open, but simply paying attention, moment by moment by moment. For the Creator is in that moment and in you and in those with whom you dance.

Therefore, judge not yourself, test not yourself, and do not be concerned that it does not seem that your heart has been so open for a while. My brother,

sometimes in the dance the movements are so fast! And you are still sometimes learning the steps. And consequently it shall seem as though you have lost that realization. We can assure you that you have not. Even now, as we speak to you, feel the opening of your heart. Feel the love in the moment. It flows through you. You are not responsible for producing it. You are only responsible for patiently, again and again, when you sense your contraction around a trigger, around pain, around suffering, beginning to do that work of remembrance that releases fear so that you remember who you are and why you are here. You are a child of the one infinite Creator and you came here to create a space through which light may flow in order that you may help in lightening the consciousness of Planet Earth.

We thank you for your service and we assure you that momentary lapses and the infinite flowing of catalyst and response do not keep you from your work. You are on mission and on task and you may have faith in yourself. There shall come another full tide and your heart shall once again be awash in utter love. And then once again, there shall come those seasons of testing and even those dark nights of the soul. And all of this is part of the process of tempering, honing and making more flexible the spirit within.

Each time that you dismantle a trigger and instead gaze at the Creator within one who is blessing you by attempting to do you harm, you become calmer and stronger and more able to see the truth beyond the illusions of the mirrors that are so distorted and so shadowed.

We are those of Q'uo, and would ask at this time, my brother, if there is a follow-up to that query before we move forward.

Jim: (*D is relaying his questions over the telephone.*) The follow-up is, "Would it be possible to provide a progression of spiritual milestones starting with the initial awakening?"

We are those of Q'uo, and believe we are aware of your query, my brother. As we have already intimated, it is not precisely possible to express a simple recipe or agenda of the spiritual life. We would say that you may expect it to be cyclic. The self before incarnation, together with the higher self, plans the basic themes of an incarnation according to the clear sight one has beyond the veil. One tends to be looking for balance. Especially with those who are wanderers, there is often the seeking to balance love and wisdom. Perhaps the heart is too open and you seek wisdom to balance it. Or perhaps, and this is often true of fifth-density wanderers, there is great wisdom and yet there is the request of the self that the open heart be more in balance with that great wisdom, so that that wisdom becomes compassion. There is also the dynamic of power and its right use. Each entity is unique. No two entities are looking for precisely the same balance. What they have in common before coming into incarnation is that themes are planned. Incarnational lessons are planned so that they cycle again and again into your life.

We do not know and cannot say if this challenge to your open heart is part of the incarnational lesson of keeping the heart open while balancing it with your great wisdom. We can only suggest that there is something of this nature, this level of profundity, which shall bring such catalyst to you again and again throughout your life.

For you see the life before incarnation as a term in school, "Yes, I shall learn this, I shall read this subject, I shall study this topic." And you know that, even though there is that feeling of being in boot camp when one actually is in incarnation and dealing with these incarnational lessons, that progress that you make within the veil is thousands of times the amount of change that you can affect within your deep soul when you are not in third-density incarnation. It truly is the refining fire.

Consequently, you cannot, unfortunately for the peace of your life and your mind, open first the red-ray chakra, then the orange-ray, then the yellow-ray, then the green-ray, then work with the throat chakra and work on communication and then move into work in consciousness. That would be, in general, the direction of your spiritual life. However, always, every day, you must look back to the red-ray chakra and begin all over again, because it is likely that within the compass of the day you have had triggers in those first three chakras.

When there is a concern with work the energy that is triggered is generally coming from the yellow-ray chakra. Yet one cannot assume that either. One must sweep the entire body, from red to indigo, each day and clear and clear and clear it out.

We can, however, assure you that as you become more used to viewing your experiences from a certain point of view in which you are almost, as this instrument would say, playing the Game of Life, you will find that your witnessing self becomes ever stronger, and your keen appetite to take on such experiences as the co-worker being cruel to you becomes so strong that you find yourself with the Balm of Gilead at your hand, and you are not caught up in the negative feelings that surround that cruel action that has been done to you, but rather you're dancing with the energies that would keep your heart open and would see him, even though it seems almost impossible, as the Creator; as part of you, and you part of him or part of her.

There may come a time within incarnation when you balance at the gateway to intelligent infinity, seeing your life as a whole thing, one integrated entirety, and as part of the Godhead principle it may well come to you to say, "And this is good." Hold those moments dear and remember them because they are the truth. And then you shall plunge back again into cycles.

We wish we could give you the good news that one's work is hard and yet finally it is done. Yet within incarnation, your agenda shall always be to attend to the present moment and dance with it with love.

We are those of Q'uo, and would ask if there is a follow-up to that query or whether you would wish to go forward?

Jim: "I've had dreams regarding the eighth chakra, the one above the crown chakra. My most recent dream told me that the eighth chakra is about aligning my will with the will of the Creator, that with the opening of the eighth chakra we are better able to understand the will of the Creator and so we can more easily make clear choices that are aligned with the will of the Creator."

"From a dream last year it is my understanding that my eighth chakra will be getting activated when I visit the Rosslyn Chapel [2] in January. Is there any truth in this? What method could I utilize to be in better tune with the will of the Creator? Any information that does not infringe on my free will would be appreciated."

We are those of Q'uo, and believe we grasp your query. If we do not respond fully we would ask you to re-question, my brother.

Terminology is crucial and yet it is difficult to pin down equivalencies. We make this observation because, rather than calling that which we believe you mean "the eighth chakra," we would call it "the gateway to intelligent infinity."

This gateway is that point where you, as an individual within incarnation, are able to vibrate in harmony and sometimes in congruency with the energies of the one infinite Creator. It is through the gateway to intelligent infinity that you are able to access and bring into your awareness the inspiration and the information which you need. However, none of this energy has anything to do with the intellect. The information to which we refer is that kind of knowing which this instrument would call gnosis or direct apprehension.

When one is able to quiet the self and to get the energy of the energy body flowing at its maximum so that the heart is open, then one is able to do work in consciousness, moving through the blue ray of absolute honesty and the indigo ray of being. As one sits within that open energy body and places the intention with which you seek to enter the gateway to intelligent infinity, the gateway will open in such and such a way because of your intention.

Consequently, we would say to you, my brother, that as you approach these times of seeking in sacred places, that you set your intention specifically and with all your heart, all your mind, and all your strength so that the opening through that gateway is that which you would wish. The gifts of the gateway of intelligent infinity are many. There are those who open it in order to become channels for healing. There are those whose reason for opening it is to become channels for the love and the light of the one infinite Creator.

(Side one of tape ends.)

(Carla channeling)

There are those who wish to teach. There are those who wish to write or dance or to sing. Whatever your hope in working with this gateway, it is well to approach it with every fiber of your being tuned to your desire.

There are areas of your query which we cannot penetrate because of the possible infringement on your free will. And you may predict that we would say that rather than these instances being permanent, they are opportunities for the creation of a magical moment or event. You will not be able to hold this. You will be able only to experience this and then remember this.

There are those of the yogic and Hindu paths who believe that it is possible to attain realization, so that never again is there a single human thought that disturbs the tenor of your peace. There are those within the Christian church who have also created this picture or this vision of the way things are in the spiritual realm.

My brother, it may well be for one entity out of a million that there is a realization so profound that the rest of the lifetime is ineffably altered. Yet we would rather offer you our humble opinion that there shall be the waves of experience that offer you all that you wish in a moment and then that tide will go out. And there shall be a change in your vibratory level, for the simple reason that in your natural energies there is the ebb and flow of many emotions and the responses to many experiences that shall call you away from that moment.

It is our opinion, my brother, that this is a good thing. For while leaving you in less peace, it leaves you in an emptiness and a humility that opens you to the next experience, the next wave, the next time of harvest and the reaping of the fruits of your desire. We would rather encourage you to celebrate the many seasons of your spiritual life just as you celebrate your birthdays.

We are those of Q'uo, and would ask if there is a follow-up to this query or if there is a final query at this time.

Jim: "I've been working on making more consistent contact with extraterrestrial life forms. I've had some limited success. My method so far has been to quiet my mind into theta waves, attempt to keep a steady focus and frequency and to project out my consciousness in a call for contact. It is my perception that my lack of ability to maintain a steady focus and frequency hinder my success. Is this true? Regardless, what methods can I utilize in order to become more successful in my contact work?"

We are those of Q'uo, and are aware of your query, my brother. May we confirm those observations which you have made concerning your attempts to contact those from elsewhere. We would also confirm your judgment concerning the situation as regards the limitations of working alone when attempting to offer yourself to a universal contact.

Our response would be in two parts. Firstly, the safe and secure area of contact from the world of spirit is that contact with your higher self which is reliably possible and always achievable without any concern for your personality shell's integrity. In order to contact this higher self or this oversoul or as this instrument would call it, the "Holy Spirit," we would recommend the journaling method as being most productive and efficient.

In this method you simply sit at your computer or sit with a paper and pen and write your question, then immediately, at your next thought, write that thought down without asking whether it came from you or whether it did not.

The preparation for this journaling is, as you said, to calm your mind. We would not offer you the encouragement to find a specific state of consciousness, such as theta, but would rather encourage you to tune yourself as if you were an instrument. Whether that tuning that is effective to you would be in singing, chanting, praying or simply sitting in silent meditation, we do not know and cannot say. However, such tuning as you will find satisfaction in doing brings you to your highest and best self and clears the way for a good contact.

The second part of our response has to do with attempting to receive information or inspiration from beyond the gateway to intelligent infinity. It is our practice to teach those who would wish to be instruments for the Confederation in groups with a senior channel who has had enough experience to be able to, as this instrument would say, "watch the backs" of those in the circle.

For you see, my brother, there is the problem of there being a very crowded universe full of entities in the unseen realms, some mischievous, some positive, some angelic, and some who wish to distract you from the light, to deceive you and even to break up your earthly personality shell so that they may reap your suffering and pain. To work with universal contacts without a group is like attempting to light a flashlight with the wrong kind of battery, something that is too small, something that is not adequate. It can be done but it is not reliable nor is the information gained from such contact reliable.

Consequently, we would encourage you, if you would wish to pursue being an instrument for universal sources, to find that group which you trust, that senior channel which you trust, and to set yourself to the slow process of learning how to accept concepts. That which is universal is much like that which is in your roots of consciousness in your archetypal mind. It will not speak to you in words. It will offer you concepts. These concepts are infinite. They have to be translated

into words if you wish to use them in offering yourself as an instrument. So as an instrument you're basically asking to be a translator of concepts into the language that you use every day.

As this instrument has said many times, much is lost in the translation from infinite concept to finite language. There are many who prefer to retain concepts in their infinite form and to rest in that infinity without attempting to make the translation. And to those mystics, many flock who wish only to sit next to that energy which is holding those infinite concepts.

May we say how beautiful we feel your desire to seek and to serve the one infinite Creator is. We wish you every joy, every success, all that you wish, as you continue to seek.

This instrument's energy wanes, as does this group's, and so we begin to withdraw now, encouraging you as we do so to seek the silence on a regular basis, for in that silence, even though you are conscious, all of the information of the unconscious of the Creator itself lies. However you can come to that tabernacle of silence, we encourage the practice. For with meditation comes an awareness that cannot be expressed but can only be appreciated.

We are known to you as the principle of Q'uo. We leave you, as we found you, in the love and in the light of the one infinite Creator. Thank you for the privilege of sharing our thoughts. Adonai. Adonai vasu.

[1] This sentiment appears several times in the New Testament of the *Holy Bible*, but this version from Matthew's Gospel 5:43-48 is a good one: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

[2] The Rosslyn Chapel, near to Edinburgh, Scotland, was built by William St. Clair, third Prince of Orkney, in 1446. Its ties to Scottish Masonry go back to the sixteenth century. It is a stunningly beautiful sacred space which figured in the recent book of fiction, *The Da Vinci Code*. The Chapel is presently undergoing extensive restoration.

Saturday Meditation

October 17, 2009

Jim: The question this evening, Q'uo, concerns how we become more a part of the life in which we find ourselves. Ra suggested that for a seeker wishing to do this there were three things that were important. One was to know the self. The second was to accept the self. And the third was to become the Creator. [1] Could you briefly touch upon knowing ourselves and accepting ourselves in regards to how we then become the Creator? What does it mean to become the Creator?

(Carla channeling)

We are those of the principle of those known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. Thank you for calling us to your circle of seeking. It is a privilege and an honor to be called to your circle. We are glad to speak with you this evening about knowing the self, accepting the self, and becoming the Creator. And we thank the one known as Jim for that query.

As always, before we begin we would ask each of you who listens to or who reads these words to use your discernment and your discrimination, taking away from those opinions that we offer those thoughts that resonate within you and leaving other thoughts behind. For, my friends, how could we hit the mark every time for each of you? It is not possible. Therefore, please use your discrimination in that which you take away. Then we shall be able to put our minds at rest concerning the issue of free will, for we would not be a stumbling block in your way. We thank you for this consideration.

Your question this evening is in three parts and we shall attempt to touch upon each of those, focusing for the larger part upon becoming the Creator. The first of the three parts is knowing the self. Certainly, my friends, it takes years to know the self because of the fact that as a very young entity within incarnation, your parents and your teachers began explaining to you the way things were and slowly you became acculturated and full of the awareness of many things that many people had said, some of which never made any sense to you, but all of which you were expected to learn and to use as a means of oiling the social machinery of getting through life.

Each of you within the circle has noticed that many are those who go through life asleep, not thinking deeply about the self or the problems of society or anything except that which is involved in keeping the self fed and sheltered, paying the

bills, and enjoying leisure in the way that each person chooses. These things are enough for some, but for each within this circle they have not been enough, and you have come awake from a planetary dream.

In some ways it is very inconvenient to live life awake. It is not as comfortable as enjoying the planetary dream. However, once awake, you cannot go back to sleep. You know that the world is larger and other than you have been told and you sense that you yourself are larger and other than you have been told. And so you wonder who you are and why you are here. And that is the beginning of your spiritual quest.

At first, knowing the self is often largely a matter of finding out what you are not and allowing those things that you are not to fall away from you so that you can be yourself. As you rest within yourself and start to get to know yourself, perhaps the quickest way to discover who you are is to rest in meditation at the end of each day and to go over your day, experience by experience, emotion by emotion, catalyst by catalyst. And when you see that emotion that has pulled you off balance you look at that emotion and ask, "How did I come to feel that? What trigger is there under the surface that was triggered that caused this emotion to flare up?"

And as you look at these things that have troubled you, you discover that hidden beneath your emotional reactions have been crystals of pain that have been buried. And as you move these crystals of pain up into the daylight where you can look at them, in the process of seeing this origin of pain, usually from early childhood, you begin to see how you have been wounded. And as you release this wound and forgive it, you recover a part of your whole self.

As you continue in your examination, day after day and year after year, you become aware that there are things in your life that repeatedly have troubled you. And that gives you the hint as to why you are here. For each entity comes into incarnation with an incarnational plan. It is not a plan that is predestined. It is a very flexible, redundant plan.

Each of you, before incarnation, along with your guidance, got together to have a really good look at the soul stream that you are and you thought, "I would like to become more balanced. I would like the love in my heart to have more wisdom that balances it." Or perhaps you thought, "I have been so wise, but I would like my heart to open more. I would like that balance between love and wisdom." Or perhaps you gazed at yourself and saw that in many incarnations you had been a powerful person and you wanted to study the right use of that power. Whatever your incarnational lesson, you can be sure of two things: it is about balance and it is unique to you. You do not have your incarnational plan in common with others. It is unique.

As you find out more about the themes of your life, the lessons that you came here to learn in this school of life, as you may call third density on Planet Earth, you begin to get a sense of who you are, who you truly are when there is no company around and there is no one to impress, even yourself. And as you empty out all that smacks of pride or pretension or a story that doesn't fit you into which you have perhaps been trying to fit, you finally become aware of something underlying your personality. That is what we would call consciousness.

You see, my friends, you are both of this world and not of this world. You are in a physical body and your flesh and your bones attest to your being citizens of Planet Earth, made from the dust and expectant of returning to it at some point in the future. At the same time you are an infinite, eternal entity. You moved into life marrying your energy body with the physical body which you now enjoy. And when you drop this physical body at the end of your physical life you shall move onward into new experiences in your energy body once again. But for the span of this lifetime you have twinned these two bodies and they are inseparable, intertwined and working together to create the experience of you as a person and as a soul. It is not just the physical body that reacts to those things that occur to you, it is also the energy body which is in a constant flux, opening and closing according to the ability of the self to feel safe and secure.

When the self does not feel safe or secure there is the contraction of the energy body, which lessens or sometimes cuts off completely the infinite flow of love/light which is in supply from the Creator in tremendous generosity. Consequently, in terms of knowing who you are, it is very well to find for yourself a haven, a safe place within yourself if not outside of yourself, a place where you may rest and your energy body may flower and open and breathe in the love/light of the infinite Creator through the chakras, up through the heart, up through the higher chakras, and out again into the creation of the Father. The more you rest in this inner place of safety, the more you find out who you are.

And as you do this work within yourself, as inner work, you will find the outer life laying itself out before you somewhat differently. For the more secure and serene you are in terms of who you are, the less it matters to you as to what others think of you. The less tension there is concerning relationships with others and so forth, the more you are able to focus your attention on supporting and caring for those around you in any way that is possible. So, little by little, as you come to know yourself better, as you relax around who you are and why you are here, you can begin to enjoy the classroom in this school of souls.

Naturally, any class will have occasional tests. And those are the times when difficulties occur and you must undergo that feeling of chaos and isolation that comes when you know not what is happening or how to respond. Let those occasions teach you who you are, as you observe and cooperate with this chaos, this isolation, this dark night of the soul. Move into it as if it were a gift and give

thanks for it. For such gifts come to you with great blessings in their hands. Later, as you look back on moments in your life which have been full of chaos and transformation, you see the brilliance of the plan. You see how much you learned and how much you took away, how much you gained in the gifts of the spirit.

Therefore, we ask you [who are] in this process of getting to know yourself to trust the process. It is not always comfortable. You did not come here actually to be comfortable. You came here to improve the balance of your personality, to improve your sturdiness as a servant of the light. Beyond all things you came here to serve the light. And the way that you serve the light in this classroom of Planet Earth is to allow the light to flow through you. So you may think of your life, if you will, as that of an instrumentalist who is tuning her instrument so that it can be played in sweet tune and beautiful harmony.

Now what, you may ask, is the tuning? My friends, because this is the creation of the Logos, whose name is unconditional love, you are tuning to that Logos. You are tuning to be an instrument of love. You are unique, as we have said before, and each person takes the light as it flows through her and allows it to shine forth as through a stained-glass window. The colors of your windows are the colors of your emotions, your thoughts, your ideals, those things that you hold dear, those things that are most deeply you. And as you see yourself as an instrument and treat yourself with enormous respect and honor, you begin to feel that you are an instrument. As the one known as Francis [2] said, you are an instrument of His peace. You came to hold a space through which light may flow through you and out into the world to lighten the consciousness of Planet Earth at this time. For it is a very intense time, a time of harvest, a time of transformation for your planet.

You were very courageous [to choose] to be here now and hold the light now. But you did not know before incarnation just how difficult it would be. Please know that you are not alone. Your guidance is as close to you as your breathing. We can be called upon by mentally saying our name and we will offer to you an aid in stabilizing your meditations if you wish. And it's not that we have anything to say, we simply are with you to love you and give you a feeling of safety.

Knowing the self builds upon itself. When you first begin to know yourself, usually through the mirrors of other people and pondering what bothers you and what pleases you and taking all of those things into contemplation, you are disturbed by what you find. For you have a shadow side. We ask you to look fully into that shadow side, knowing that since all is one you are all things and you have a full range of selfhood.

Naturally, you have emphasized those parts of your personality which seem good to you. Yet those sides of the personality which seem dark are just as worthy, and just as worthy of respect, shall we say. They are a part of you and they need to be loved and honored. And this is where you come into accepting yourself. It often takes a long time to see yourself fully—the self that is the murderer, the

rapist, the thief, the liar, all of those things you would never be, you would never act out. Yet you see them coming to you through the eyes, the actions, the thoughts of other people. And you say, "That couldn't be me. That's very disturbing." And yet, my friends, you have those aspects within you. And they need to be acknowledged and loved and accepted. And then they need to be given orders from the daylight side, for they have their part to play in your service here.

If you take the thief and the rapist and the murderer and all of those anarchic elements, what they have in common is a kind of strength that sometimes is missing from the sweeter and more angelic side. And you need to have that grit, that perseverance, that ability to be bloody-minded for the good, to hold your ground, to hold the light and to remain yourself. Those shadow sides of personality are the elements that give you the depth of ability to stand your ground. They give teeth to your ideals. They give you a toughness that you would not otherwise have. And these are good things.

Consequently, we ask you as you look at yourself, as you get to know yourself, as you find these non-integrated portions of your shadow side, and to lift them up into your arms and to love them, to cradle them to you and to say, "Come work with me for the light. Come with me into the light."

Now we come to becoming the Creator. We said earlier that there are two parts of you, the earthly part and the eternal part. There are also two minds within you, your intellect and the consciousness which one could call the mind of the heart. Your intellect dwells in space/time, in physical reality. It is finite. It is a problem-solving computer. It does its job very well. It is unique to you and each intellect is its own beast, shall we say. It is part of you, the animal, that great ape that has stopped growing hair and started using tools.

Consciousness, on the other hand, dwells in infinity and eternity. And it is common to all of you because it is the energy, the consciousness, the beingness, of the one infinite Creator. As you walk into the woods on a summer's day, all the trappings of civilization fall apart and only the song of birds and the souging of the wind in the leaves speaks to you. You can sink from surface intellect into consciousness and you are one with the singing of the birds and the souging of the wind through the leaves. The intellect stills and falls away and you rest in the mind of the infinite One.

The song of the infinite One is a song of love. And you find that your breathing in is a breathing in of love, and your breathing out is the answering of love to love. And you are part of the dance of all that is. You may do this in your chair if you cannot walk in the woods. You may do this in a church or a temple or an ashram. You may do this, indeed, anywhere, for you are every bit as much consciousness as you are intellect. You are every bit as much the eternal soul as you are a child of dust.

Becoming the Creator is a process of allowing consciousness to supplant the intellect. You can be nothing else but the Creator. That is a given, although you cannot prove this. You can only know it by faith. Faith and unknowing alone will tell you that you are a spark of the Creator, a holograph, in a way, of the Godhead principle, shall we say. Your deepest self vibrates in unconditional love as part of the Creator. Consequently, becoming the Creator is a matter of allowing this impersonal, deeply loving consciousness to become a greater and greater part of your everyday beingness. The "I" of you will become more and more deeply and truly the "I" that is you as you enter more and more into the awareness of consciousness, where the "I" is an "I" that is one with Christ, one with unconditional love. It is not that you become unconditional love, for you were unconditional love the whole time. It is that you find ways, as you come to know yourself and accept yourself just the way you are, to allow consciousness in.

You see, there is a part of the intellect that fears extinction. And it fears that if the consciousness of love, which is impersonal, becomes more and more a part of your personality, you shall lose your individuality. My friends, nothing could be less true. It is only as you begin to become aware of the deepest part of yourself, that part that is a servant of the light, that you find yourself breathing more freely and being able to do those things that you do in the world with a fresh eagerness and an appetite for more. For life becomes sweet and beautiful and adventurous when you are that entity who awakens to a new day with the awareness of eternity as well as the world of finite things.

It is a long journey. It is a journey which will close as you close your earthly eyes for the last time. It is a long game, a game which has a simple strategy: know the self, accept the self, become the Creator. As you discover the deeper parts of yourself, the Creator-self, you will find that your eyes are opened to find the good and the love and the peace that is possible in all situations. You will find yourself becoming sturdier, more stable, more unfazed by the world of ten thousand things, as this instrument would say.

Settle in for that long walk. It is a beautiful walk, my friends. It is one with a good ending, and in reference to life as a game, it is a game that you can win. You have only to love and to allow yourself to be loved in return. For, my friends, the Creator loves you more than you can possibly imagine. You are surrounded with love. There is a web of love around you that is partially angelic and partially that of your guidance, which you could call your higher self, that highest and best self that is a gift to you from yourself in sixth density.

Rest in the web of love that surrounds you and be infinitely curious as you witness this life. You came here to create according to your desires that which you wished. Therefore, shape your desires to match your deepest self, and the deepest desires of which you are aware. And seek always to go deeper, to learn more and to become freed to be attentive to the present moment.

For the present moment is that marvelous point of connection between eternity and the physical illusion. It is in the very present moment, as you apprehend it, that awareness can expand, that the answers can be found, that the door can be opened when you knock. Thusly, attempt to stay, as the one known as B said, in the present. There is the paydirt. There is that which you seek. There is the service and there is the learning. And let your knowledge of yourself and your acceptance of yourself grow organically as does your path of service.

Now, some came to this place strictly to be, to be a space which was capable of transmuting infinite light into that energy which blesses your physical planet. Others came not only to serve as holders of the space through which light can flow but also to offer outer services. There is no difference in the value of inner service and outer service. Thusly, we wish to assure each of you that, whether or not you are presently involved in an outer service, you are serving as you came to serve. You are on task. You are on mission and all is well. Let yourself become. That is the secret. Do not reach, do not push, but set your intention to know and to serve every day and let that intention arrange for you that which you need for today in order to progress.

We would at this time ask if there is a follow-up to this query before we take other questions. We are those of Q'uo.

(Long pause.)

We are those of Q'uo, and the resounding silence would suggest to us that there is no follow-up to the main question this evening. Consequently, we would ask if there is another query in the circle at this time. We are those of Q'uo.

L: I have a question.

We are those of Q'uo, and would be glad to hear your question, my sister.

L: Am I suffering from demonic possession?

We are those of Q'uo, and have not heard a question precisely but perhaps you wish us to speak on this subject?

L: Yes.

We are those of Q'uo, and would be glad to do that, my sister. My sister, it is indeed a crowded universe, as you well know. Most entities have a natural protection against infringement by outside entities due to the fact that they are firmly and soundly asleep within the dream of earthly life and do not have the sensitivity to be aware of other entities.

When an entity is able to open his awareness and increases sensitivity in a slow and carefully controlled atmosphere it can be very helpful to some entities to make the acquaintance of entities which come from elsewhere, for they have had the opportunity to develop what this instrument would call the tuning in order to call to the self those entities which are congruent in vibration with the self.

There are instances when a [person's] energy body is overmastered by an energy which is more powerful than the system can bear. It is as if the energy body were an electrical system and a surge has come through the system and blown out one or another of the chakras.

(Side one of tape ends.)

(Carla channeling)

When this has occurred suddenly and traumatically, as with the ingestion of an overdose of a drug or as in instances that are not so easily explained, this creates a hole in the aura, an unintended and unasked-for portal through which entities have access to your energy body. We are simplifying and generalizing in order to speak upon the subject in a simple way.

However this has occurred, and wherever in the energy body it has occurred, there is no medicament in the pharmacopoeia of your doctors that will enable you to close that portal. Therefore, we would encourage one who is experiencing the phenomenon of unwanted entry through portals of entities which are unwelcome, to seek the aid of those healers who work with energy rather than the physical body.

The entity who has had such holes in the aura can do a great deal to mend that hole or holes by means of adopting that way of living which focuses upon that which is loved, that which is held dear, and setting the intention each and every day to be true to that which is good and beautiful and true. Such thoughts are like thread with which you are weaving, from side to side and from top to bottom, in this hole in the aura.

Thoughts in the world of the metaphysical are things. Thusly, in firm intention each day, visualize with angelic help that you are "darning the sock" of your energy body, as it were, darning that hole with a thread of gold, a thread of silver, all the precious things moving from side to side and weaving from top to bottom again and again affirming the good, the true, and the beautiful.

It may take time, my sister, but there is healing in thought and that is one thing over which you have control. Many injurious thoughts may rage against the good, the true, and the beautiful, but it does not stop them from being the good, the true, and the beautiful. Mud and stones can be thrown at sunshine but it does not

stop the sun from shining, nor does it stop the true from being true and the beautiful from being beautiful and the good from being good.

May we answer you further, my sister? We are those of Q'uo.

L: Thank you, thank you.

We thank you, my sister. May we ask if there is a final query at this time? We are those of Q'uo.

(Long pause.)

My friends, we find that the silence speaks for itself. We have exhausted the queries in this circle at this time, at least those that are upon your lips, not those upon your hearts, but we would not infringe upon those unasked questions which you carry with you.

It is such a privilege to have been with you tonight. We are in awe at the beauty of your shared vibrations and at the sacred space that you have built together, a temple of light far above this dwelling which to angelic eyes is most beautiful. Thank you for seeking the truth. Thank you for calling us to share our humble hearts with you. We leave you, as we found you, in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai, my friends, Adonai vasu.

[1] Ra, October 28, 1981, Session 74. In context, the quote is:

QUESTIONER: What I am trying to get at is how these disciplines affect the energy centers and the power of the white magician. Will you tell me how that works?

RA: I am Ra. The heart of the discipline of the personality is threefold. One, know your self. Two, accept your self. Three, become the Creator.

[2] St. Francis of Assisi. "Peace Prayer of St. Francis." The first stanza reads:

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love,
Where there is injury, pardon,
Where there is doubt, faith,
Where there is despair, hope,
Where there is darkness, light,
Where there is sadness, joy!

Special Meditation

October 20, 2009

Jim: M writes, "I was a Navy Seal for 24 years and now have been working as a security contractor for the last six years in Iraq, Afghanistan, Pakistan and other hot spots throughout the world. I had an experience where I had the overwhelming sensation to send out the thought of love while in a situation where I intuitively knew my group was going to be attacked by rocket. The attack was thwarted. After that moment, over the next several years, I began to use the thought energy of love in order to thwart many more attacks and keep the groups I was protecting safe. My question is, how can the information about using the thought energy of love be shared with others so that they can contribute to changing the paradigm of war?"

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. Thank you for calling us to your circle of seeking. It is a privilege to be called to your circle and we are happy to speak with the one known as M on the question of how to share with others the one great original Thought of love.

As always, before we begin we would request that all of those who listen to or read these words use their discrimination and their discernment in choosing those thoughts with which they would like to work. We ask that you trust your ear as it listens for resonance and that you leave behind any thought that does not resonate to you. We greatly appreciate your doing this, my friends, for it enables us to share our humble opinions without fearing that we may infringe upon your free will in some way or disturb the rhythm of your spiritual process. We thank you for this consideration.

To share that awareness which one has with other selves when that awareness moves so far from the paradigm used and assumed to be correct, by those with whom you would share your awareness, is a challenge, my brother.

The first thing that we would share with you is the awareness that there is a substantial distance between the paradigm of a warrior or protector that is enjoyed by those within your armed forces and the paradigm which has become crystal clear to you. The concept of both the entities who are on what they would call "our side" and those on the "other side" as being equally valuable, is perhaps at the center of the distance between the two paradigms.

At a level which is seldom said but often implied, theories of warfare undervalue, in a systematic way, the entities who are soldiers, or [who are members] in forces which are not part of the national armed forces but who maintain security, as this instrument would say. There is an unspoken acceptance of the fact that the lives of the souls within one's command are not as important as the accomplishment of the mission. When even the entities who are fighting with one are so brutally undervalued, the entire energy that fuels the desire and the intention to form a new paradigm of protection is substantial.

There is a second issue which also feeds into there being a challenge for one who wishes to share the awareness of the power of unconditional love. Those within third density on Planet Earth at this time are sometimes deeply asleep within the planetary dream. There is often in that sleep little hunger for or awareness of the nature of the mind of the one Creator. There is a comfortable numbness which has replaced whatever early yearnings there were for the truth. And in that numbness there is a lack of sensitivity to the need for a relationship with the one infinite Creator or the thoughts of the one infinite Creator.

Lacking a direct apprehension of the love and the light of the One, there is a characteristic dullness of spirit. At the soul level, my brother, each of your brothers and sisters, however deeply asleep they may be, is alike a part of the Godhead principle, a part of that one Thought of love. At heart each and every one of your brothers and sisters with whom you wish to share this awareness is a citizen of eternity.

At a level far below consciousness and waking awareness, each of these entities is fully aware that they are one with their brothers and one with the Creator. They are aware at that deep level that the nature of the mind of the Creator is that of love. At the conscious level many of your brothers and sisters have no belief or faith in the power of love. In itself this is not a tragedy, for all entities have control over their experience and are doing the will of the infinite One as they form desires of whatever kind and satisfy those desires. There is no time limit on spiritual evolution. Progress is inevitable. Those who do not awaken to the power of love and begin to desire to serve the infinite One during the present cycle, which now draws to its close, shall take flesh once again upon another third-density planet and experience another great cycle of learning in third density.

The challenge before not only you, my brother, but before all those who wish to serve the light at this time is to find oneself able to share in such a powerful way that there is the triggering of what this instrument often calls the "snooze alarm" function because of what is said by you, and more than that, because of that energy which you carry which flows through you and out into the world, which is as a lighthouse that others may recognize from afar and into which they may be drawn.

That being said, we shall now say that it is certainly not impossible for you to find techniques by which your ideas and the energy which you wish to share may be communicated successfully to those who are ready to be awakened. And there are many, my brother, who are sleeping lightly at this time. The uncertainty of the times creates additional incentives to awaken. Even those who are deeply asleep in their dream of Earth have heard the thunder of approaching storms and are uneasy in their slumber and vulnerable.

To one who wishes to share the love and the light of the one infinite Creator, we would speak of two levels of sharing at this time. The first is intellectual, using the tools of words. This instrument was just looking at a book which you have written [1]and this is a powerful tool, an instrument that can be handed to any soul, leaving it completely to the discrimination of the one who holds that book whether or not he shall open it; whether or not, if he reads it, he shall comprehend it, be persuaded by it, or find it to be a resource in his own awakening.

As you know, words can only go so far. No matter how beautifully sentences are wrought, no matter how powerfully stories are told, words, compared to that awareness which you have of love, are poor indeed. Nevertheless, many entities are at that tipping point right now where just the right word at the right time shall indeed create that change in consciousness that wakes one up, and, having awakened, entities will find that they cannot go back to sleep.

However, we are aware that you hope to create a situation in which, without infringing upon the free will of any, you are able to offer a direct apprehension of the power of unconditional love.

Gurus choose to retreat from words and sit in silence in order that those who follow them may sit in their train and share the energy of their meditation in which, in full conceptual form, knowledge of love lies. Shamans take their students into the wilderness and lead them close to death that they may lie in their graves, become fully aware of their death, and then rise to become fully aware for the first time of life. Both of these techniques are using essences rather than words to create changes in the consciousnesses of your students and have merit and may be considered for those resources that they may offer.

As you create your own strategy for aiding entities who wish to learn to become human, that which must be awakened is desire. That desire will be fueled by belief. The reality and the power of your own experience with the Archangel Michael operated beyond the boundaries of space/time. The challenge for you is to make accessible the full impact of your experience in time/space so that those who, of themselves, would not believe in the possibility of what you suggest, may become convinced in a subjective manner of the reality of your experience. For in order to aid entities in shifting a paradigm in a drastic and final sense, it is

necessary to create a hunger for that new paradigm, a genuine desire to investigate the possibility of creating that new paradigm.

The nature of your experience is that of becoming aware of the mind of the infinite Creator, which is unconditional love. When one says the word “love” in your culture, it is a flabby, weak word compared to the reality of love, for the love of which you became aware in your experience is the love that created all that there is.

The one known as Jesus the Christ, in his teaching often altered people’s awareness radically by healing those who were ill, helping the blind to see and the lame to walk. When faced with that which would seem miraculous, the dream of Earth falls away and all things become possible for that entity at that moment. The challenge therefore, my brother, is to create moments that strip away the torpor of careless unbelief. It can be done by you or by anyone with a keen enough desire. We would ask you to believe with no doubts or hesitations in the validity of that which you wish to do. And we would suggest to any soul who sets out to serve that there be a constant and unremitting request for aid.

That which you have set before you is a task that requires allowing the self to be empty in order that the chalice of flesh that is your earthly temple may be filled with the power of the living Creator each and every day. Let not your intention grow old or stale, but set it anew as each sun rises and as each sun sets. Speak, to the daytime and to the nighttime, your desire to serve. And know that the nature of your desire is that which this instrument would call “magical,” using the term as it is used by the white Western magical tradition known to this instrument as white magic.

The definition of a magician in this particular discipline is [one who develops] the art of creating changes in consciousness at will. This is what you hope to be able to teach, the changing of consciousness at will. Were you of a priestly nature, you might consider creating a ritual in which the mind of the Creator, that Logos of unconditional love, is invoked. However, the challenge there would be to find students who wished to discipline their earthly personalities as you have disciplined your own. It is not an insurmountable challenge, however, it is a substantial one.

Know that you do not start from zero. For within the culture in which many of those whom you would teach enjoy life there is the lip service of Christians, Jews and Muslims of their belief in one Creator who has created all that there is in love. Especially within the Christians among your students you will find an awareness of the ritual which is entirely magical in nature, of what this instrument would call “Holy Eucharist” or “Communion,” where the infinite Creator in the shape of the Christ is poured forth into bread and wine and then into each of those who worships, thereby changing the entire vibration of each of the worshipers.

It is in many cases, or should we say, in many churches, a watered-down experience, literally and figuratively, yet even in its diluted form it has the shape of the invocation of love. Consequently, as one who attempts to aid others to become aware of the power of love, it is a help and a resource. It is for you to decide how to approach this facet of your quest.

As you continue asking for help, concepts shall come to you. We encourage you to trust them and to allow new ways and thoughts and strategies to roll around within your mind in a way that does not tag them and order them, but instead allows them to roll and to tumble together, for you are asking of yourself that which is illogical and paradoxical. These two elements almost guarantee that you are on the right track, spiritually speaking, but it does mean that you cannot apply the rigors of intellectual order to your creative process. Rather, let the concepts which arise play like puppies, tumbling and rolling and allow, rather than force, your strategy to unfold.

There is a great deal to be said for the power of suggestion and you will find when you gather a group together that there is a group energy that begins immediately to prevail. Since you have an intellectual property upon which you may base those strategies which you employ at a gathering of entities, that intellectual property, that book, those ideas, create a filter. Those who filter through the book to you to learn more are ready for a group experience that is a transcendent one. Know that at such gatherings you have a tremendous arsenal of resources in the unseen realms.

There is much power in your own guidance and in the guidance systems of those in a group. Further, there are oversoul energies connected with various entities in that group, depending upon what planetary influences from which they may have originated.

(Side one of tape ends.)

(Carla channeling)

Many of those who would be drawn to a gathering you offer shall already be aware of having angelic help. You may call not only Archangel Michael, but also all of the Archangels to such gatherings. All in all, my brother, not even mentioning those of the Confederation who would be honored to lend their love and their light to any such effort, you have a wonderful group of resources from the unseen realms. And we encourage you to be aware of it and to use it and to give thanks for it.

We say this even though it is obvious to you, my brother, having had this experience with the one known as Archangel Michael, because until angelic help is requested in space/time, it cannot be offered. Consequently, ask always and

thank always that great band of angels, who are, in their own way, warriors for the light.

We at this time would ask the one known as M if there is a follow-up to this query before we move on to other questions. We are those of Q'uo.

M: Can this love-energy information also help those with the post-traumatic stress syndrome?

We are those of Q'uo, and do not perceive a query, my brother, but would you wish us to speak upon the connection between this love energy and those with post traumatic stress syndrome?

M: Yes.

We are those of Q'uo, and are glad to do so, my brother. The nature of this syndrome is much like the nature of those who have taken a powerful hallucinogenic that has blown out their electrical system, or as this instrument would say, their energy bodies. As you know, the model of the energy body that we use with this instrument and with our discussions in general is that of a string of energy centers that together create a body that is interpenetrated with the physical body during incarnation. To speak generally, my brother, it is an electric system and it is prone to surges that blow out part of or all of the electrical system so that it becomes dysfunctional.

Because of the fact that this particular kind of energy is a time/space energy, it can only be healed by light. The medicaments of your allopathic [2] physicians and their vast panoply of techniques for discussing the laying to rest of experiences that were too horrible for words can ameliorate the energies of distress and chaos. However, they operate only upon the physical body and it is the energy body which has been damaged.

Further, there is an element of spiritual suffering that is not often seen in less traumatic situations. When a healer wishes to aid an entity with such distress, it might be well to have the image of the blown-out part of the energy body as a gap in the light so that one could imagine oneself sewing threads of light back and forth over the hole that has been caused by the trauma and then weaving light against those woven threads to form a darn in the [hole of the] sock, shall we say, of the energy body.

Those who work with energy, such as Reiki masters and those who have the gift of touch healing are often conduits for this light work. Angelic help may be invoked for angels are wonderful sewers of light and weavers of healing. When the intention is to offer this kind of healing, then there is the possibility of touch and visualization. The work, however, needs to be done in an atmosphere of

awareness that those who lay on hands, those that do the visualization, are not of themselves doing anything but offering a conduit, a channel if you will, through which light may come.

May we answer you further, my brother? We are those of Q'uo.

M: You've answered all my questions. Thank you very much.

We thank you, my brother. May we ask then if there is a final query before we leave this group? We are those of Q'uo.

R: Thank you, Q'uo.

We are those of Q'uo. My brother R, we thank you as well. Indeed, we thank all of those who have given their precious time and their energy in order to seek the truth this evening. It humbles us and gives us great pleasure to see the beauty of your auras as they blend together to create this sacred circle. The light of this group creates a cone far above the roof of your dwelling and it is glorious to behold. Thank you, my brothers and sister.

The energy of this instrument and this group begins to wane and so we would, at this time, take our leave of this group and this instrument, leaving each in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai vasu borragus.

[1] M has written a book on this subject that is available at www.michaeljaco.com.

[2] The term, allopathic, is used by homeopathic healers to characterize mainstream, traditional medical techniques, such as prescribing drugs, used by university-trained medical doctors.

Channeling Intensive 1 - Session 2 - Channeling Circle 1

October 25, 2009

(Carla channeling)

(Carla acts as senior channel for this session.)

We are those known to you as Laitos. We greet you in the love and in the light of the one infinite Creator. We thank you for calling us to your circle of seeking and we thank you for collaborating with us in service to the One. It is our pleasure to work with this group of new channels by exercising each as we go around the circle clockwise.

As always, before we begin we would ask of each of you that you use your discrimination when looking at the work that we have done together this afternoon. Take any ideas which appeal to you and resonate to you and use them, but please leave the rest behind. We thank you for this consideration for it will allow us to preserve free will for each of you.

Before we begin the story we will reflect a bit upon the practice of channeling, as we will be working with you to accomplish this this afternoon. We encourage you to relax and to follow your impressions. If there are no impressions this instrument will, after a period of time, simply pick up the thread of the story and move on. We shall hope in this session to move around the circle twice. Therefore, you can see that it is not necessary for you to enunciate a long series of sentences, but rather simply to allow us to exercise your instruments while we tell a small story.

We have found that storytelling is a good way to help new instruments recognize our contact. When channeling upon a subject, there may be fears that one would make a mistake. However, in telling a story there is no possibility of your making an error, since the story will bend as each entity adds to it and like the river which cannot go straight because of the needs of the water for depth and for the movement of the water so any twists or turns in the story function just as well as what we might have perhaps intended. Therefore, even were you to offer words that were somewhat other than what we intended, this means only that the story takes a slightly different shape.

Consequently, we ask you to be bold when your turn comes and speak that which comes into your mind without taking thought or evaluating that which is said. There is plenty of time after such a session to evaluate just exactly what happened for each of you and to help us to make adjustments in our contact with you.

Again, we reiterate that if at any time you find yourself experiencing heavy conditioning that you would prefer not to experience, you have only mentally to request that the conditioning be lightened and it shall be done.

We want to thank each entity within this circle. It is a privilege to work with each of you. And so we begin.

Once upon a time there was a family that lived near the road. There were many superstitions in the village about this road, for it was not a road to another town, nor was it a road that went to a lake or a mountaintop. Indeed, entities who took the road were often not seen again for many years. And when they returned from the road, they might come from any direction. And they were changed. The light in their eyes was different. The smile on their lips was deeper. They would not explain where the road had taken them although they would go so far as to say that it was a powerful and positive experience.

Energy seemed to thrum along the road, invisible but palpable, and the little boy, more and more, was drawn to the road. With the permission of his parents, he packed up his knapsack and started off on a magical journey.

We would at this time transfer this contact to the one known as L1. We are those of Laitos.

(L1 channeling)

We are those of Laitos. When the sun rose the boy moved up the road with no fear in his heart but a great curiosity and a longing. As he was drawn farther and farther from the home he had inhabited, he felt as if he was becoming more and more at home. And though he had not recognized the sights that his physical eyes beheld, he realized that all was familiar and all was seen through different eyes that were also his own eyes.

We would like to transfer this contact to the one known as L2.

(L2 channeling)

We are those of Laitos, and are with this instrument. The young boy was fascinated by the peculiar way that he was now seeing the world. It seemed that there was more of a dimension[ality] to the color of the trees and more of a depth to the sky. As he walked along he approached another house on the path and out of the house came a young girl about his age.

She was coming down the little path from her own home to the road and when he saw her he was drawn to greet her. This girl looked different from the people that were from his own home, his own household. Her hair was shorter, her skin was

darker, her face was rounder, and she also glowed with an intensity of color like the surroundings that he was seeing with his own eyes.

We now pass this contact on to the one known as A. We are those of Laitos.

(A channeling)

We are Laitos.

(Pause)

(Carla channeling)

We are those of Laitos, and are once again with this instrument, greeting each again in love and in light. We thank the one known as A and are most pleased to have been able to make contact with this instrument and to have this instrument recognize our vibration. We shall continue to work with the connection that we have with this instrument so that the energy is protected from small surges which effectively blank out the ability of the new instrument to stay in contact.

My friends, we would wish you to know that this is extremely common and it is a great step forward for the one known as A simply for us to be able to be recognizable to her.

We shall continue this session by transferring the contact to the one known as G.

(G channeling)

We are those of Laitos. The young boy bid his farewell. The road brightened to his left. All was shimmering in the glow of love. His knapsack shimmered with light. He traveled down the road further in hopes of seeing more to satisfy his curiosity. The feeling of love overwhelmed him as the road got brighter.

We are Laitos and we transfer the contact to the one named *(inaudible)*.

(Unknown channeling)

We are the ones known as Laitos. The young boy and his companion continued moving on their journey with complete faith in their hearts and with anticipation of the wonders that the journey would bring to them. And so they went on. Days followed days, months [followed months] *(inaudible)*.

We transfer this contact to J.

(J channeling)

We are Laitos. As the journey continued, the boy began to see the world through his eyes, no longer the eyes of his parents. In the evenings he would reflect upon what he saw and experienced during the day and would go to sleep with anticipation of what the next day would hold. And he ate less and drank less because he was alive and living off of the air and sun.

We pass to the one known as R.

(R channeling)

We are Laitos and we are with this instrument. The boy and the girl continued the journey which led them into a forest. The lights ...

This instrument cannot pick up the thread. We pass the contact to my left.

(Unknown channeling)

We are Laitos. Through the forest they went.

This instrument is having difficulty tuning and will pass the connection to his left.

(Carla channeling)

We are those of Laitos, and are once again with this instrument, greeting each in love and in the light. We shall work further with the one known as J and the one known as *(inaudible)*. We attempt to secure an easy and comfortable contact with each.

We will at this time transfer the contact to the one known as Jim.

(Jim channeling)

We are those of Laitos, and are with this instrument. As the boy and the girl continued on their journey through the forest it became dark and night was about to fall. They wondered whether they would find a place in which to spend the night. Around the bend in the trail, they found a small cave and set about to investigate this cave as a possible place in which to sleep and pass the night. As they were entering the cave, they discovered that there was within the cave a person of some age already resting there, an old man who seemed to have a smile on his face and a certain glow of light in his eyes. He greeted them and bade them to take a seat upon the ground where he was sitting, and so they did.

At this time we will transfer this contact to the one known as *(inaudible)*. We are Laitos.

(Unknown channeling)

We are those of Laitos, and we are with this instrument. The children looked upon the man and they found that he was telling them many things. And yet he was not speaking to them as they had known the act of speaking. They found that the more he told, the more they knew in their hearts that what he spoke was true, that what he spoke had been known to them forever and yet they were learning it, it seemed, for the first time.

We are Laitos. We pass this contact to the one known as L2.

(L2 channeling)

We are those of Laitos, and we are with this instrument. As the knowledge was conveyed from teacher to student, the heart started opening in the boy and the girl, and as it opened a connection was made between teacher and student and student and student, so that the boy and the girl felt that they recognized this old man, this supposed stranger sitting in front of them, and they recognized each other. No longer did they feel that they were strangers from different households, different backgrounds, different peoples, but they were friends, those that had known each other before their births.

As this realization came to them it felt as though the cave and the fire and the trees outside the cave seemed to break away and melt away, as though reality itself were re-contextualizing itself. What they supposed to be real and solid no longer seemed to be so real and solid, but pliable and knowable in a very profound way. And as this happened, the old man stood up and crooked his finger at his students, requesting them to follow him deeper into the cave, into the darkness.

We are those of Laitos, and we pass this contact on to the one known as A.

(A channeling)

(Pause)

(Carla channeling)

We are those of Laitos, and are again with this instrument. We thank the one known as A and assure her that we shall continue to exercise her instrument as we are able, and to create a better contact, a more comfortable and clearer contact than she is experiencing at this time.

We would transfer this contact to the one known as (*inaudible*). We are those of Laitos.

(Unknown channeling)

We are those of Laitos. The old man and the two children climbed a slippery slope deeper in the cave. It plateaued into a beautiful area that continued as a forest within the cave. The old man's beard was flowing, long and gray. The children danced and played games between the trees and indeed they were all joyful.

We are Laitos. We pass the connection to the one known as C.

(C channeling)

We are those known as Laitos, and we continue the story. They continued walking and walking. And as they continued their journey, it became clear in the minds of the children that they knew this forest, that it was not the first time they had been here. So they started to play a game where they anticipated what would come at the next turn of the path. As they walked they were able to divine more and more, with more detail and precision, of what was coming at the next turn in the path. It came naturally to them. They made a game of it. (*Inaudible.*)

We are known as Laitos. We will pass the contact to the one known as K1.

(K1 channeling)

We are Laitos. The boy began to look at where he had come from and where he was going next. He saw the cave as an analogy, a midpoint, of where he had come from and where he was going next, and he began to wonder what the path held for him, how long it would take and how the rest of the journey would continue.

We pass to the one known as R.

(R channeling)

We are those of Laitos, and we are with this instrument. The journey continued until ...

(Long pause.)

We are Laitos and we pass the contact to the instrument's left.

(Carla channeling)

We are those of Laitos, and are again with this instrument, greeting each in love and in light. We cannot tell you how pleased we are that each of you has experienced our contact, at least at the beginning stages. It is far more progress than one could hope for in a first channeling circle, as this instrument calls these sessions of seeking.

We would at this time attempt to exercise the instrument known as J. We are those of Laitos.

(J channeling)

(Long pause.)

(Carla channeling)

We are Laitos, and are again with this instrument. We thank the one known as J for availing herself to our contact and would now exercise the contact with the one known as K2. We are Laitos.

(K2 channeling)

We are Laitos. The boy continued his journey into his adult years. It would seem that moments became a lifetime of bliss and knowing. He walked for a longer time than he could have known. He wished to see the world through new eyes.

We are Laitos. We transfer this contact to the left.

(Carla channeling)

We are those of Laitos, and are once again with this instrument, greeting each in love and in light. We would at this time transfer our contact to the one known as Jim. We are those of Laitos.

(Jim channeling)

We are those of Laitos, and are with this instrument once again. As the boy and the girl moved upon this journey through what seemed to be many years, they eventually felt the desire to return to their homes and their families and their village to share what they had learned and what they had felt upon this journey.

The desire to return seemed to bring them almost immediately to a place that looked familiar. As they walked further upon the road they began to recognize

houses and places that were known to them from their youth, and as they moved into the village from whence they came, they looked upon those people with astonishment, for it seemed as though they recognized them, but dimly.

We shall transfer this contact to the one known as Carla.

(Carla channeling)

We are those of Laitos, and are now with this instrument. Questions came from all of those in both villages who welcomed home the two young people whose eyes now had a strange glow, whose smiles were rich in joy. "What did you see? Where did you go? What happened to you?" The questions came thick and fast, yet the boy and the girl had few words to answer, for they had experienced no desire to eat, no desire to sleep, but only the joy of moving from one to another to another place in this glowing world in which every rock formation and every tree seemed to have a special energy which, when entered, told its own story.

(Side one of tape ends.)

(Carla channeling)

There was great wisdom in this journey and great transformation. And yet it was as though these two entities had somehow left the road in a physical sense and mounted into a place of light. Therefore, they did not say much, but they smiled with smiles so full of joy and wisdom that many who were present thought to themselves, "Perhaps one day I too shall walk upon this road that goes to no town nor shore nor mountaintop and see what I can see."

We are those of Laitos, and wish to thank this circle of seeking. It has been a great pleasure and a privilege to work with each of you, to exercise your instruments. We thank you for the care you have taken with your tuning. We thank you for your desire to be of service and assure you that it is our desire also to be of service to those who seek the light. Without you, my brothers and sisters who are learning to be channels for the Confederation of Angels and Planets in the Service of the One Infinite Creator, we could not do the service that we have come to do, to share that with your world at this time which may bring each to look at the possibility that there is a paradigm of love that can supersede a paradigm of fear; a paradigm of unity that can supersede a paradigm of separation.

Normally we would have a question and answer session at this time. However, this instrument tells me that there are time constraints. And so, we would at this time thank each once again, and leave this beautiful circle of seeking in the love and in the light of the one infinite Creator. We are known to you as those of Laitos. Adonai, my friends. Adonai vasu.

Saturday Meditation

November 21, 2009

Jim: The question this evening (from S) is: "In our culture the acquisition and use of power by women is often discouraged from childhood onward. Would you please speak to us on the most appropriate use of one's power, in both the protection and defense of the self and in service to others in general, but more specifically as it applies to women who are seeking to live the Law of One?"

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. We have greatly enjoyed listening to your discussion this evening and are most happy and privileged to be asked to join your circle of seeking and to speak about power and especially the power of the feminine principle.

Before we address that subject, however, as always, we would ask of each of you who hears or reads these words that you employ your discrimination and your discernment, choosing those thoughts that we share that seem good to you and allowing the rest to fall away. In this way, we shall feel free to share our humble opinions without being concerned that we might infringe upon your free will in some way or interrupt the rhythm of your spiritual seeking. We thank you for this consideration.

To enter into the question of the right use of power it might be helpful to consider the concept of power itself. Within your physical lives there is the simple concept of physical power: strength in the arm, the ability to manipulate tools and to saw boards or hammer nails or lift heavy objects, simple muscular power.

In the metaphysical world, these connotations remain when speaking of power. However, the hammer is the hammer of focus. The sword is the sword of intention. The weight is the weight of desire, so that metaphysical power is that ability of the focused and disciplined personality to set and keep an intention and to do work in consciousness.

Between these two definitions or types of power, there is a kind of power that is emotional and that has to do with one's intention to be of service, either to the self or to others. This is not a pure or a clarified kind of power but is rather a reflection of the values which a particular society or culture finds persuasive.

Thusly, entities who wish to be movers and shakers on the world scene, as this instrument would say, cultivate personal power. They find ways to have influence over others. They find ways to manipulate others. They find ways to accomplish the goals that they have chosen. The metaphysical or ethical value of such goals is nearly always quite mixed and this is why we place this subjective type of power in a separate category.

By and large, when people think about power, they think neither of physical strength nor metaphysical strength, but about the somewhat sticky and quite complicated ways of political and economic power, power meaning influence, power meaning the ability to press one's will on others. Thusly, when we speak of the right use of power, we wish to be clear that we are not speaking of the worldly ability to wield influence in the halls of economic and political decision making. Were we to speak on that subject, we would not be able to bring metaphysical and spiritual principles to bear. Rather, we would be speaking of the virtues of the service-to-self polarity as opposed to service-to-others polarity.

There is a tangential bearing of this type of power on metaphysical power. However, as one presses into the deeper levels of what power truly is, metaphysically speaking, the discussion would fall apart since worldly power is so mixed in polarity.

Let us now, then, speak of third density, the Density of Choice, the density where the great apes who began third density with their instinctual ways have, through thousands of your years and hundreds of incarnations, attempted to become human. It may be said that there are many among your people who have never fully become human. They have rested with the second-density instinctual values of the great apes: the defense of the clan, the gathering of resources for the survival of the clan, and the protection of the clan from any perceived threat.

To be human is to become aware of who one is. It is to become self-aware and to behold within the self that ethically motivated being into whose fragile temporary home, the body and the mind, has been poured infinity and eternity so that each self-aware human being is a fully formed spark of the one infinite Creator.

When an entity becomes aware of the infinite reaches of the self and begins to perceive the surrounding milieu in terms of its possibilities for ethical choice, the creation of a fully functioning human being has begun. The citizen of eternity has awakened from the sleep of earth. Gradually that entity begins to become aware of the power within that great original Thought of unconditional love that has created all that there is, that Thought which is also yours to use, to create your universe, your way, your truth.

Metaphysical power is inherent in the awakened human. Even a small child begins to test the limits of his power, his power to say, "Mine," his power to say,

“No,” his power of choice. As the body within incarnation grows to maturity, it is the plan of the infinite One that the mind within also grows and becomes more self aware. It is hoped, and it is pressed upon each spark of the Creator by the very plan of his incarnation, that choice points shall come before that human’s eyes and heart and mind, giving each entity practice in being human, in making the choice of how to serve. For service is inevitable no matter how little a human being wishes to serve. The very nature of third density places each seeker in a series of points of choice and asks that seeker, “How shall you use your power to choose?”

Third density, then, is built upon dynamic opposites: male and female, light and dark, radiant and magnetic, positive and negative. It is such an obvious feature of third density that one of your society’s greatest clichés is, “There are two kinds of people ...” And then the person will say, “Those that do this and those that don’t do this,” or, “Those that do this and those that do that.” Those that are optimists, those that are pessimists; those that like to cook, and those that don’t. There is one after another after another way of looking at the state of humanhood and it inevitably involves the mind’s making a distinction between two ways of being.

Many are the creations of the Father that have played out their third density in an atmosphere in which there was far less freedom of choice, or to put it another way, far less confusion than in your particular sub-Logos’ version of third density. [In creations] where the veil does not drop entirely, the hints and inklings that give an ethically motivated seeker the ability to make choices clearly are enhanced. However, when there is less of a veil and less true freedom of will, the third-density experience takes quite a bit longer, for there is no intensity to take a test when one knows the answers.

It was this sub-Logos’ choice to create an extremely heavy veil and complete free will. Therefore, as humans attempt to become more fully human and to make ethical choices with clarity and precision, they have no proof that what they are thinking is correct, but only the faith within that believes, against all apparent adverse suggestion, that the universe is indeed a universe of love and that making choices that enhance love and enlarge compassion shall be the way in which power is developed to do work in consciousness.

Further complicating the picture is the genetic manipulation at the beginning of this master cycle of experience upon your Planet Earth of the great-ape bodies—which are the bodies intended to grow gradually into third density and gradually into humanhood—by one of the guardians of your planet. It was felt that it was worth an experiment to see if the physical and mental capabilities of the great ape could be enhanced, therefore giving those entering humans far more of an opportunity to make progress in a rapid manner.

Here, however, there was a signal lack of awareness of precisely what the enhanced bodies and minds of the humans of early third density would do in

reaction to these added enhancements. Imagine the dismay and the regret of that guardian whose name was Yahweh, when it was discovered that rather than seeking to become human, the entering entities of third density sought only to protect the clan, gather resources for the clan, and defend the clan against threat, the instinctual awareness of late second density.

What has ensued has been a ruinous, repetitive series of empires in which the male principle of aggression, protection and control created empire after empire after empire, and as the male principle, uninformed by the female principle, has no idea how to move from empire to love, each empire has crushed itself under its own weight, leaving behind many who suffer, many who die in wars and aggressions, and who then must begin again to build a hopefully more sustainable, balanced society.

It is against this background of that sticky power that builds empires that one can see that the feminine principle would be greatly to be feared, controlled and placed under the heel of the male principle, for the female principle that would balance the aggression, and the reaching is also that principle without which the male principle can literally not live. It is to the female principle that is attracted infinity and eternity. It is to the female body that the ocean of life comes and it is from that ocean of life that the species of humankind is perpetuated. The male principle dies without the acceptance and cooperation of the feminine. Indeed, viewed from that simple physical standpoint, power resides in the feminine, rather than the masculine principle.

On a very deep and usually unconscious level, this is a source of great fear and consequently that which is perceived to be so powerful, so necessary, must instead be reshaped to be weak, submissive, dependant and always under the control of the male principle. Your entire planet at this time is heavily overbalanced towards the masculine principle. It is desperately in need of balance.

We do not say simply that woman should have more power, for we are not speaking on the level of literal men and women. We are speaking on the level of the two energies which, cooperating fully, create the balanced and perfected human and the balanced and perfected third-density milieu. It is not only men who need the feminine principle, but also women—that is, biological women—who need the feminine principle to be upheld, validated and honored.

When one is attempting to live the Law of One, as the one known as S has asked, one is attempting to live a fully human, fully balanced life, one that values both wisdom and love, not valuing one over the other but looking always for that point of balance whereby the decisions that are made in ethical choice points are those decisions that enlarge and enhance unconditional love. The feminine principle is that which looks for ways to cooperate, ways to collaborate, ways to move in harmony and rhythm, to find and sustain an environment which does no

harm but only serves to improve and balance relationships and energy expenditures of all kinds.

Now, how is one to promote that spirit of cooperation and collaboration within one's own being? Perhaps we might suggest that it begins with the way one treats oneself. The feminine principle is not a judgmental principle. It is a loving and merciful principle. And the first overbalancing of male energy that any awakening human might find shall be that point of judgment within the self when a self-perceived error occurs.

How do you handle yourself when you are in a self-perceived error? Are you judgmental? Do you say, "What a fool I am! I can never get this right! I should be ashamed of myself."? If so, you are reacting in an overbalanced male way. It is easy to judge. It is far more difficult to forgive. Yet we would ask you, is there anything to forgive when a child adds two plus two and gets five? We would suggest that it is a matter of correcting the error in adding two plus two to get four next time.

Thusly, begin to live the Law of One by using your power to forgive, to begin again, to let go of that need to judge, that need to break through mistakes and force correction. As you begin to forgive yourself, you gain the power that comes with mercy. As you begin to see yourself as a whole person who has been known to make errors but who is always far greater than the sum of the mistakes made, there comes into you a feeling of dignity and self-respect, for you are no longer judging yourself on your behavior. You are beginning to judge yourself on your intentions and your basic nature.

As you become self-forgiven, be you biological male or biological female, there is awakened within you a self-perception that includes true power, for you know you have the power to understand and forgive. And you know that when those about you impinge upon you in ways that may seem hurtful, you have the power to stand on your self-forgiven feet and gaze at those entities at the soul level and forgive them. For you know that they know not what they do.

And so your world begins to be self-forgiven. And your power grows, [as does] your power to love, your power to forgive, your power to exercise patience and understanding. The definition of magical power is the power to create changes in consciousness at will. As you are self-forgiven and know yourself to be an instrument of love, so you change your consciousness. Each time you tune into that feeling of self-forgiveness and self-respect, you are changing the vibration of your entire energy body and you are changing the vibration of Planet Earth.

As we so often do, we would like to point out that you have tremendous amounts of help available to you as you learn to live as a person of power and to use that power rightly. Your guidance system is with you, nearer than your hands or your heart. There are those entities about you which you have drawn to yourself

because of who you are. As you vibrate in a certain frequency, you draw to yourself unseen companions who vibrate at that frequency. As you begin to raise your consciousness and begin to know who you are, a child of the Creator, a person with hands to reach in love, a person with a voice to speak in love, a person with a mind to ideate in love, each frequency that you open calls unto you those whom some call angels and others call inner masters.

Whatever their name, these entities stand at your back like a backdrop of light. And as you become more aware of this help you can lean into that help and ask for that help. Indeed, this instrument works with angelic energies each day as she rests in the waters of her bathtub, because water is such a tremendously magnetic medium and can be charged with the love of those about you who wish to heal and help you.

As you become more used to living as a magical personality and feeling your power, then you have the responsibility of using that power well. And we strongly suggest that entering the silence is a very helpful resource in the project of centering yourself anew, afresh, each day and sometimes each hour and each minute. The Creator's name in some circles is "I Am." How shall you serve? This is the challenge given to those in the density of choice on Planet Earth. May you choose with your deepest heart to become you.

We would ask at this time if there is a follow-up to this query before we open up this session to other questions. We are those of Q'uo.

Questioner: *(Inaudible.)*

(Side one of tape ends.)

(Carla channeling)

We are those of Q'uo, and believe we grasp your query, my brother, but because the hearing of this instrument is somewhat weak, we would like to restate your query and make sure that we grasp it. Is this satisfactory with you, my brother?

Questioner: Sure.

What we believe you asked is, when you are attempting to act from your deepest beliefs and your deepest heart, many times there are impediments that are thrown up and frustrations and difficulties in following your heart, and you wish to know what we would say about that situation. Is this correct, my brother?

Questioner: Yes.

Very well then. We are sorry to repeat but this instrument's ears are none too good, as she would say. My brother, we spoke earlier of third density as a kind of school. Each choice point is a point at which you are able to express your understanding of a certain principle in this refinery of souls and when that choice point has been met, patterns of energy are set up which are as the tide going out and the tide coming in. Your decision is bread upon the waters and it shall flow to you again, but not with you being at the same place. For there are no two tides the same and you are not the same person at any two moments of your life. You are in constant flux and the incarnational lesson upon which you've just had this test has set up a pattern that shall flow back to you with what this instrument would call a "ten-minute quiz." Did you get that [principle] or were you just passing the test to get an "A"? That's the question.

So, again and again, you shall get what seem to be challenges and resistances to your decisions that test your ability to remain steadfast in your understanding of the basic question covered by the previous test.

You see, my brother, in a moment of emergency it may be possible for you to outdo yourself and be brilliant. Clarity and precision are yours and you see how everything fits. And then, another day, another week, another month, routine, boredom, a losing of focus can set in. And when it is very important to you as a soul stream that this particular incarnational lesson be met and balanced, the ten-minute quizzes can come fast and furiously, one upon another. The test hasn't changed, the question hasn't changed, but it has hit you at a different point in your spiritual evolution and it has hit you in a novel way, so that you begin to flex those powerful muscles of choice, not simply with the initial choice, but with the ramifications of that choice.

It is not possible for us to generalize how this happens. Wherever you have undeveloped light within your being, what this instrument would call within your personality shell, that will be the target for temptation to slide away from the purity of your initial choice. There will be the temptation to doubt the self or to feel that, "It is no use, I can't keep this up," or if there is no particular emotional chink in your armor, there may be mental chinks or physical chinks which will then be thrown up against your set intention to serve the Creator. Consequently, there are as many different ways to practice those vibrational frequencies that enlarge love as there are people attempting to become fully human.

There are many ways to be discouraged. There are many ways to be distracted. There are many ways to lose that feeling of flexibility and to allow disappointment to become bitterness. It is a very subtle thing sometimes, my brother, to see accurately into resistance, but one thing you may know for sure is that this is third density. There is always the dynamic between love and fear, light and darkness, joy and bitterness, unity and division. And you can see the light and the radiance of the choice for unity, for patience, for forgiveness, for belief in the self and so forth and so on.

May we answer you further, my brother? We are those of Q'uo.

Questioner: No.

We thank you, my brother. May we ask if there is a final query before we leave this instrument and this group. We are those of Q'uo.

Questioner: I have a query. I know that this is a somewhat self-based question, but would it be possible to tell me if the opposition I'm facing right now is coming entirely from within, or if there are outer sources working as well? I feel it would help me in the path I take to overcome this opposition best.

We are those of Q'uo, and are aware of your query, my sister. My sister, may we ask you a query?

Questioner: Yes.

We would ask you, my sister, do you have a fairly certain knowledge of the true answer to this question? We are those of Q'uo.

Questioner: I seem to think one thing at one moment and another at the next, so I'm not sure.

We are those of Q'uo. In that case, my sister, there is just so far that we may go. The challenge which you face lies both in self-perceived chinks in the armor which are of long standing and of the attention of one who would distract you from serving the light. Therefore, we encourage you to be steadfast and to embrace all undeveloped light with a love so true and so pure that it sees the Creator.

This technique cannot be insincere and still succeed. For if one loves because loving will conquer, then there is a service-to-self element within that love. The releasing of all fear and the absolute adherence to the highest and best that you know, together with the calling upon that tremendous, unseen source of unconditional love that surrounds you and this instrument that you wish to be shall be your resources at this time, my sister.

Please know that at any time you wish for us to be one which underscores that basic vibration that you reach in meditation, we are glad to join your meditation and to stabilize that undercurrent of unconditional love. It is our privilege and our pleasure and you have but mentally to request it.

May we answer you further, my sister? We are those of Q'uo.

Questioner: No, that helps a lot.

We are those of Q'uo and we thank you, my sister.

Dear brothers and sisters, it has been such a pleasure to be with you this evening and to be called to your circle of seeking. We thank you for this great privilege and for the beauty of your sacred space that you have created together. We leave you, as we found you, in the love and in the light of the one infinite Creator. Adonai. We are known to you as the principle of Q'uo.

Saturday Meditation

November 28, 2009

Question from J: *(Jim reads.)* The question this evening has to do with the process of seeking. As the seeker tries to integrate everything that it is attempting to learn from previous lives and from this life, Ra said the seeker becomes more and more of that which it lives, more and more as it is. And as it is, [it] is the one infinite Creator. [1] We are wondering if, as we become the one Creator, do we give up our identity? Is this something that we will miss as we become the one Creator? And as we live more and more as the Creator, it seems to have more to do with being than with doing. Could Q'uo speak to us about how the seeker progresses along the line of evolution, the upward spiraling line of evolution to become the Creator? What is gained? What is lost? And how is it done?

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this day. Thank you for calling us to your circle of seeking this evening. We are most privileged to join your meditation and to offer our humble opinions at this session of working. To be able to collaborate with this instrument is indeed a pleasure and we thank each of you for taking the time and the energy out of your crowded, busy lives in order to gather together to create a sacred space in which you may seek the truth.

As always, before we begin we would request of each who listens to or reads these words that each listens with care for those thoughts which resonate, leaving all of those thoughts which do not resonate behind. We greatly appreciate your using your faculties of discernment and discrimination. This will enable us to speak freely without being concerned that we might infringe upon your free will or disturb the rhythm of your path of seeking.

The question that you ask this evening is most interesting in that it combines questions about what this instrument might call the little life of one incarnation and the life of the soul stream which lives a larger life within the precincts of eternity, moving through all of the densities of experience from octave to octave, from the timelessness of alpha to the timeless of omega, only to wake at last in the alpha of the next creation. For never doubt, my friends, that you are infinite and eternal. Yes, you are sparks of the Creator and yes, you are the Creator. And once again, in the next creation, you shall again be sparks of the Creator as the Creator chooses once again to know Itself.

If we attempted to speak of one incarnation, in responding to this query, without moving at some point into the consideration of that greater sweep of being that is your soul stream, our response would be simpler to grasp. Yet it would lack the nuances requested by those within this circle. Consequently, we beg your indulgence as we may seem to move from considerations of the little life of one incarnation to considerations of the sweep of the soul stream, from which stream you have chosen very carefully those few elements of what this instrument might call personality in order that you may focus within this little life, with the potential of achieving an infinite degree of clarity that both fulfills your goals of service and learning within this present incarnation and advances the potential of your soul stream as a whole to lessen distortion, and as the one known as Jim has quoted, to live more nearly as you are.

When one begins with the basic statement that all is one, one creates a paradox which can never be explained. If all things are one, then why are entities unique, one from another? Why are they not equally holograms or images of the one infinite Creator? The paradoxes go on from there. If an entity is of the Creator, at what point would an entity not live as the Creator? These two paradoxes are only the beginning, but perhaps they are enough to indicate that when one is speaking of how to pursue the goal of the becoming the Creator, one is dwelling in a land of paradox and mystery in which the known patterns of logic shall not necessarily be of significant aid. On the other hand, if one foregoes the resources of logic and intellect and rests entirely upon naked faith, one becomes rapidly incapable of communicating with the self in a conscious manner and therefore robs the self of all the hard-won advantages of being an incarnated human being.

Therefore, we suggest neither that one rely completely upon the intellect and the use of the logical mind nor that one rely only upon the energies and essences of faith and direct apprehension or gnosis. Rather, we suggest that you become aware of the situation in which you have placed yourself as a stranger in a strange land, and as a native of that land within the body of bone and muscle, that chemical distillery that carries you so well through your physical incarnation.

You seem very limited to yourself. You must breathe to live. You must eat and drink the food and the liquid of your nourishment. You must care for a chemical distillery which eliminates that which is used [up] in a way which seems less than spiritual. In a million small ways, physicality pulls at you to remind you of one limitation or another within which you dwell in order to become yourself.

Contrariwise, contained—as the one known as L showed in her drawing, shown earlier within this circle’s discussion—there lies within this web of limitation, pain and suffering the inimitable sorcerer’s stone of now, a now which echoes from the little life to the soul stream to the one infinite Creator.

Without your physicality, without your location in space/time, without the tremendous sacrifices that you make as a soul stream in order to project yourself

into a physical illusion that is space-bound and time-bound, you should not have the capacity to contain the potentiated space in which all of the boundaries between the Logos of absolute and unconditional love and the soul stream unbound by space, yet bound firmly within its own metaphysical limitations, might channel down into this space that you can hold open only within incarnation.

It is as though, within the tiny boundaries of a little life and a seemingly quite limited personality and character, you hold the Creator's highest hope for knowing Itself, not only now in terms of space/time but now in terms of time/space and now in terms of the entire creation. The power of your position is astounding in many ways. It is as well that an entity awakening from the dream of Earth to a knowledge of its larger self has no idea of the power that it carries.

For you in a way are like puppies and you must grow into your feet and your ears and your tail. As you grow from a spiritually immature thinker to a seeker that is increasingly awake and alert and attentive, your puppy feet begin to take hold. You begin to grow into yourself, shall we say.

The kinds of strategy used by various seekers to grow more and more into a spiritually mature entity vary widely. The one known as J echoes the questions of many upon your sphere at this time who are using their memories of previous incarnations in order to gather more of a sense of who they are, the reasoning being that since there is so little of the personality that the soul stream has gathered which is given in any one incarnation, surely, as one gathers more and more details of other incarnations and is able to integrate these awarenesses into a single concept of the self, one will gain in one's quality of knowledge about the self.

There are those who, such as the one known as S, have found that there are moments out of time that come upon one without warning or previous planning within which the sense of the self becomes resonant and clear. The intellectual content of this sense of self is almost nil. This path to the awareness of living as one extends far more along the lines of one whose strength lies in direct apprehension, intuition and gnosis.

In addition to these two paths of grasping more and more detail from the deep memory and allowing a sense of self to come from direct apprehension are [other paths] too numerous to mention. We do not believe that it is necessary for the spiritual seeker to gain a detailed grasp of either path, or of other paths. What we hope to do as we speak to you is to give you more of a sense of your situation. The importance of either direct apprehension or the conscious integration of more and more detail of self fades before the awareness of the potential of your humanity.

You are all that there is. Focus down, through orders of magnitude beyond our ability to express it through this instrument, [into that place] where unimaginable

power resides, not simply in you as you see yourself or in you as we see you, but in you as you are beyond any description on any level.

You have asked that, as spiritual awareness is gained, as one is able to live more as one is, what is gained and what is lost. Let us look first at the process that exposes the gain.

You come to know yourself beyond the details of your preferences and into the way it feels, smells and tastes to be you. We are attempting to push you beyond your senses, but use the senses that you understand in order to indicate that each of you is a bloom within eternity that is exquisitely unique, not simply in this little life but in the larger sense of a soul stream of infinite experience and variety. How it is that, as the soul stream builds itself through density after density and experience after experience, it somehow stays true to itself, we have no way of knowing. We only observe that it is so.

What do you gain as you become more aware how it feels to be you? You gain freedom and peace. You have no need to defend. You have no need to protect. You have no need to explain. You are. And who and what you are is a creature of such beauty, truth, worth and life that any container of words or concepts that you might attempt to use to say, "I Am and I hold you, you are the one infinite Creator" [is inadequate]. But that infinity, that Creator-ness is unique to you and is the gift that you give to the infinite One. It is, therefore, beyond price.

What do you lose as you gain in that feeling of your own essence? In a way, it may be said that you lose a great deal, for as you become more comfortable with that deepest self that you are beyond distortion, distortions begin to fall away. Do you value yourself because you are good at telling jokes? Perhaps that quirk of personality falls away and the jokes at which you laugh are not those any longer which cause those about you to join in laughter.

It is as though one asked an old person what he had lost by becoming old. He could say, "I have lost my looks, my teeth, my sense, my ability to go four hours without going to the bathroom," or he could say, "I have lost my fears, my worries, my anger, my prejudice, and my self-imposed limitations." There is no question, my friends, that in the process of becoming a more mature entity, spiritually speaking, things shall fall away from you and that which you are shall bear less distortion and more love.

If you value your distortions and say, "I Am who I am because of these distortions, be they physical or emotional or quirks of personality or having to do with particular gifts or particular limitations," then you shall feel the loss of much as you become closer to congruency with the frequency and vibration of the one infinite Creator, which is Love.

As this instrument, who is a mystical Christian, would put it, as you become aware of your sainthood and your home within the heavenly realms shared by angels and those who have not descended into the vibrations of Earth, you lose the particularity, which may be dear to you, of your rank in society, your outer abilities, and all of those preferences by which you have distinguished yourself from others.

What is gain and what is loss when you are gazing at the opportunity in one small life to hold a channel or space that connects particularity to the infinite and that brings or can bring the infinite love and the light of the One from the very blazing heart of the mystery into sturdy, stable life, a life that moves through you without effort, but with infinite and intense intention? This is your opportunity to be and, in that beingness, offer your channel, your instrument, your essence, hollowed out, empty of the details of gifts and personality, so that your life and the life of your world may be lit from within by love.

You ask, finally, how do we live as we are? My friends, each moment of your life is a moment in which the potential for being, for knowing that you are a being, and for leaning into that knowledge with intention to serve, is held like a gift before you. Shall you take that gift in this moment? You may perhaps be distracted, but another moment shall come immediately, and then another, and then another. And so it is. There is no moment in your life as a third-density entity in incarnation that is not utterly and completely full of the opportunity to know the self, to accept the self, and to become the Creator.

My friends, while we are aware that we have barely scratched the surface of this most interesting query, we feel that it is a good time to pause and ask if there is a follow-up to this question. We are those of Q'uo.

L: I would like to ask you to comment on a theory I have. On piecing this together properly, I am starting to see that different incarnations, different lives, are like pieces of a puzzle that fit together over time until eventually the whole puzzle is shown. And yet each piece is still in the puzzle so that there is nothing experienced that is lost. There is perpetual gain and growth and [the puzzle is] continually added to, added to what is you, so that you aren't growing smaller. You are growing bigger. Does this seem to be an adequate way of wording that concept?

We are those of Q'uo, and are aware of your query, my sister, and we would answer in two ways. Firstly, we would say that, indeed, the experiences of one incarnation and another and another and so forth, do, indeed, create an ever more detailed and articulated expression of the self that is the soul stream. In that way, my sister, you are quite correct.

In another way, we would point out that from our standpoint, at least, and as you know, it is our opinion only ...

(Side one of tape ends.)

(Carla channeling)

... it is helpful within one incarnation to accept the premise that that which is needed for you to learn and to serve to your highest and best has been offered and, therefore, that there is not the advantage that there may seem to be to gather other incarnational detail. We say this because the process of becoming more and more the self is a process of refinement and distillation of essence. It is not the multiplication of detail that informs the deepest part of the self. Rather, it is the willingness of the self to open the processes of emotion and sensation to distillation and refinement.

The self that you are, both within incarnation and as a soul stream, is a self in which there are many, many layers, moving down through the surface of consciousness, the upper levels of the subconscious, and down into the roots of mind, amongst those roots most importantly being those of the archetypal self.

You, as an instrument of particularity and infinity combined, have the capacity to dwell within the surface of your emotions, responding with impulsivity and vigor to each and every feeling. You also have an infinite capacity to allow emotion to penetrate the conscious self, the dreaming self, the self that walks the corridors of myth and lore, and the self that has gained access to those great waterways of emotion that make up the archetypal mind.

To ask the self to allow emotions to be refined and purified is to ask the self to walk into the fire of suffering. For if one defends against pain of an emotional type or a spiritual type, one ceases to be able to go deeper within those many, many levels of self that move into the archetypal mind. Indeed, it is through repeated experiences with such deeply painful emotions such as grief, anger, jealousy and rage that one, oh so slowly, becomes able to bear the beauty of pure emotion.

As in all things spiritual, the paradox is that as one is able to open oneself to the pain of going deeper within one's emotional life, one is more and more able to see, to bear, to hold, to accept the emotions of joy, bliss and peace. For as in all of the levels and ways of understanding the one infinite Creator, the essence is always love. Consequently, the river of grief, the river of rage, all rivers whatsoever of purified emotion, lead at last into the ocean of bliss, which is the steady state of infinite love. It is, in a way, terrifying not to defend the self.

We do not encourage being undefended if there is something to defend. We do not encourage you to push past that which you can bear. We ask you to draw careful boundaries when you need to do so, that you may contain in an integrated and healthy way that personality shell with which you came into

incarnation. It is well to protect your sanity and your sense of self. It is far better to do this and to move more slowly towards the purification of emotion than to ask the self to move beyond the bounds that it can bear.

But know and be confident in the fact that there is help that is available when emotions that you are processing are difficult, so that perhaps you may open just a hair more and be just one iota less fearful because you can feel the help that is with you, that is sustaining you, and will enable you to bear more.

For as you bear more, as you undergo the suffering at a deeper level, you are burning away distortion. You are purifying the emotions you came in to attempt to purify. And when you are learning in these ways, that activity is highly protected. There is the need to acknowledge the help and to ask for the help, but the help is as near to you as your breathing.

May we answer you further, my sister? We are those of Q'uo.

L: No, thank you. Your words resonate with me very well.

We are those of Q'uo, and we thank you, my sister. We would ask if there is a final query at this time. We are those of Q'uo.

Questioner: I have a follow-up to that last. If one is able to manage to integrate all of their reincarnational aspects, would this make the learning of lessons during life more efficient and also would it make polarization more efficient?

We are those of Q'uo, and we believe that we are aware of your query, my brother. The adding of detail from various incarnations to that which is known from the incarnation within which you experience time and space may, in some cases, clarify issues that are puzzling. And it is perhaps because it is time for a clarification of such issues that memories of a previous incarnation would bleed through. Consequently, we may say that there is a positive aspect to working with incarnations besides the one in which you now experience life.

However, my brother, there is a corresponding limitation which is brought about by the valuing of other incarnations' details. This is due to the fact that each incarnation is a whole in and of itself. The entity that you were in any other incarnation would be unrecognizable to you from the standpoint of a personality, or as this instrument might say, a personality shell. This is to say that in each incarnational opportunity, you have taken from an infinite store of characteristics, gifts and limitations and previous associations a tiny portion of the whole and have created for yourself a persona, an avatar [2], if you will.

For your avatar to play a pure game, it needs nothing but its essence. The power of added details to distract the self within this incarnation from a full amount of

respect for its essence when in this incarnation is variable, but in some cases, it may be helpful to release the details of other incarnations—not your knowledge of them—if they have come to you and are justly a part of what you know. Rather, we would suggest that you release them from the stricture of attempting to mold them into one larger being that tells you more than you will discover when, as the one known as S said, you sit in the sunshine and are suddenly aware of yourself.

My friends, it is with sadness that we part from you, for we have greatly enjoyed this conversation and the beauty and courage of your spirits. And the sacred space they have made is awesome.

Thank you. Thank you for calling us. Thanks to this instrument for collaborating with us. Thanks to the one infinite Creator, whom you and we all serve, for this opportunity to be together in His love and in His light. We are known to you as those of the principle of Q'uo. We leave you, as we found you, in the love and the light of the one infinite Creator. Adonai.

[1] Ra, Session 73, October 21, 1981. In context, the quote reads:

QUESTIONER: It seems to me that the primary thing of importance for those on the service-to-others path is the development of an attitude which I can only describe as a vibration. This attitude would be developed through meditation, ritual, and the developing appreciation for the creation or Creator which results in a state of mind that can only be expressed by me as an increase in vibration or oneness with all. Could you expand and correct that statement?

RA: I am Ra. We shall not correct this statement but shall expand upon it by suggesting that to those qualities you may add the living day by day and moment by moment, for the true adept lives more and more as it is.

[2] An avatar is defined by www.dictionary.com as “the descent of a deity to the earth in an incarnate form or some manifest shape; the incarnation of a god.” In use on the internet and in video games, it has come to mean a graphic image that represents a person. Q'uo seems to use both of these meanings to some extent in using this word.

First Saturday Channeling Circle - Channeling Circle 3

December 5, 2009

Jim: As we seek to know ourselves and know the truth on this journey, there frequently occurs for the seeker an oppositional force, either an entity or an essence, that is of a negative nature. We are wondering how Q'uo would suggest that we attempt to understand this negativity, whether an essence or an entity, and how to address it, how to approach it, how to respond to it.

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. Thank you for calling us to this session of working and thank you for creating this circle of seeking for carving out, sometimes in very difficult circumstances, the time and the energy to seek the truth. As this instrument would say, you are awesome! And the beauty that you hold together as you share each other's auras and build a sacred space is stunningly beautiful. We are so privileged to be part of this meditation.

As always, we would ask that each of you who hears or reads these words use your discrimination and discernment in choosing those avenues of thought you wish to pursue which may have been discussed by us. We thank you for this consideration, for your care in sorting out what is yours from what is not yours enables us to share our humble opinions with you without being concerned that we might infringe upon your free will.

You ask this evening, my friends, about those experiences of resistance or opposition or disturbance that seem sometimes to stand in front of one on a path of seeking and say, "Go no further." The nature of your query is unique in our experience, in that each of those within this circle is dealing with a spiritual path which has great depth. For many who are beginners upon the path of seeking there is seen not the vertical aspect of seeking, but the horizontal, if we may use that figure.

It does not hold precisely but it works, inasmuch as we may say that it is possible to pursue a path of seeking that is seen as a journey from point A to point B, to point C, and so forth, as though it were walking across firm ground or riding across the level of the sea in a horizontal manner. To those, we would answer in one way.

This evening, however, we feel we are speaking with those who are experiencing the collapsing of boundaries and at the same time the releasing of boundaries, so that in one way it seems that all levels of the Creation have come together in one focus and in other ways it seems that all of the levels of Creation are spreading themselves like peacocks' tails to express, in more and more detail, the unbelievable nuances possible and the great variety of points of awareness which are held in simultaneous fashion in one fragile instrument of the Creator such as each of you is.

Thusly, we shall answer in a different way, in a way in which we attempt to help you look at not only what may be opposing, distracting or offering resistance to you, but also who you are and what your points of perception may be that cause such and such a limitation, a resistance, or a distraction to surface before your near vision.

We speak to those whose hearts are pure, whose intention is set upon the pilgrim's path. We salute you individually and collectively, for you have broken through that which is of the world to see with eyes that look for love, that hope to give love, and that are able to recognize the love that is the heart and soul of every essence and entity within this Creation of love.

We would at this time transfer this contact to the one known as S. We are those of Q'uo.

(S channeling)

I am Q'uo, and am with this instrument. We continue with the theme of that love which you are and ask you to reflect upon the simple point that all love is an outreaching, and in that capacity, shows already the fundamental character of acceptance. So how comes it, you may ask, that experiences arise in which you find yourself confronted with that which is deemed unacceptable, ugly, horrible and most damaging to one's abiding desire to embrace those around one with an open heart?

For it is true that the path of every seeker will find such stumbling blocks. It is true that every seeker finds within [himself] those experiences which do not smack of love, which are potentially so frightening that one feels it no longer safe to set foot upon the path of seeking [so that one] would rather find safety and haven in some of the many distractions that offer themselves to one's experience. "Whence come these terrors?" one asks, "And what may one do in the face of them to find a way that permits a continuation along one's path of seeking?"

As a first step we suggest that one may examine the question of one's own desire. For desire, my friends, is life, is seeking, is love. And it carries its energies

forward into a world of common experience, originally in quite an innocent way. But one's desire often encounters impediments, resistance and frustration.

And many times these impediments are imposed by expectations on the part of others who one loves and who one feels also return that love. One discovers then that to follow the course suggested by a desire one has would be unacceptable. And therefore one learns from a young age that desire itself can be a risky venture and should never be entered into wholeheartedly or with full fledge. One easily learns to build into the very structure of one's desire a resistance to that desire which can express in very many different ways.

What happens, then, is that the desire itself is not fully quenched but rather finds alternative means, secret and subterranean, of expressing the life energy which has already being dedicated in them. This, my friends, is energy of the Creator and is never, never to be despised. And yet so often one finds that that is precisely its fate. It is despised even if by the one to whom it most closely belongs. Most who have lived within the kind of experience of third density which you now enjoy are well familiar with this kind of circumstance. And most have had to make accommodation for it in their daily lives in some fashion or another.

There are some cases, however, in which the experience of a pocket of a kind of rejected desire or energy is of such a strong nature that it can seem to acquire a life of its own and can turn on the one whose desire it is into forms that beggar the imagination in terms of range and type of representation. These forms are often dreamlike and can take on proportions that seem to be quite threatening and of a nature alien to the one beset by them.

We ask that you recognize first of all, therefore, that all such energy is your own, is the energy of the Creator, is real and is ultimately capable of being reintegrated. With this thought we would now transfer this contact. I am Q'uo.

(L1 channeling)

We are Q'uo, and we are now with this instrument. The practice of reintegrating that which is perceived as outer with that which you perceive as inner is one of the fundamental practices of the seeker along the path back to oneness with the Creator. That which is perceived as inner and that which is perceived as outer, on the one hand are very, very real. The monsters in the night exist. They exist because you interact with them. They exist because they give to the perceiver a presence of tangibility. You see them with the eyes of your body or the eyes of your mind and therefore they take on a reality in your life. On the other hand, these monsters of the night are merely empty perceptions of the mind, holding no real form or ultimate reality. It is only their impact that becomes real.

You perceive yourself as real. Each of those in this circle of seeking sees him or herself as an "I" with a mind and individuality. And when you perceive a self it is then easy to perceive an other-self. You each hold an identity of self and claim those things which you believe belong to the self, the traits of your being, that composite of thoughts and memories and mannerisms that form the being that you call yourself. Those things which you do not wish to integrate into that perception of self are often ignored or rejected. It is as if you choose those things which you will make yourself and those things which you will chose to make an other-self and reject.

But since this is ultimately impossible within the Creation, when you go deeper than the surface level of being and start to travel the path of a seeker and wish to know yourself entirely, those things which you have chosen as not of yourself start to reveal themselves. The shadows of the mountain that were not hit with the sun begin to appear around the climax of the mountain. You see crags and pinnacles arising out of the darkness around you and say, "What is this that has appeared at my side? It is not part of me." But lo, you go deeper into the mountain and realize that each of these rocks and crevices are part of the same mountain; they are part of self. The snows fall on the entirety of the mountain alike.

The one known as L2 spoke earlier about needing to love the self in order to love that which is perceived as other-self. This is a concept that has been spoken of in many terms in your culture. One must love self before loving others. It holds especially true when one looks at it in this context, for that which is perceived as other-self is also self. And when one loves the self fully, that love trickles down deeper and deeper into the roots of self, where one perceives that that love then is spread out to those things once thought of as other-selves, which are actually also part of the same self.

As the seeker penetrates deeper along what was earlier described as the vertical, that which is seemingly far away becomes nearer. Again, we use the illustration of a mountain to carry our point. Starting at the pinnacle of the mountain, one can look out at the points of other mountains in a mountain range. Perhaps from this perspective there are clouds between the mountains, so that one standing on the peak of a mountain can see other mountains and clouds between the mountains and think of the mountain the seeker is standing on as one mountain and that mountain in the distance as a different mountain. But [one] penetrating deeper and deeper into the roots of self connects all other-selves. And the distance between one mountain and the other mountain seems less of a separation and more of a continuity with all of the other mountains in the range.

Again, to circle back to the concept of love and apply that to this illustration, the seeker brings the love down with him or herself into the roots of self, loving the self deeper and deeper in its entirety. And when one reaches the base of the

mountain below the clouds, and sees the connection with all of the other mountains, that love spreads and grows to all of the other mountains, until it encompasses the entirety of the planet, shall we say, if we may use that image as a metaphor for all of Creation.

The one known as Carla spoke earlier of feeling a pain so intense that she may as well encompass the pain of the rest of humanity and heal all [others'] pain. She used the tool of her own suffering to penetrate the roots of herself so that she could see a connection with the entirety of other-selves. In this instance she was given the gift of oneness, connection between self and all other-selves. It is often when confronted with those monsters, whether they be pain, bad dreams or the monsters under the bed, that we are given the opportunity to go beneath the surface self, deeper into the one being that one sees in the mirror to the one Being at the center of creation.

At this time we wish to pass this contact onto the one known as L2. We are those of Q'uo.

(L2 channeling)

We are those of Q'uo, and we are with this instrument now. We greet you all in love and in light. We would like to draw attention to the fact that within the one creation that connects us all there have been created many different levels. Beings have stepped themselves down through various levels in order to gain all the experiences of life.

There are fragments of the Creator, and in essence, of yourself that are operating on different frequencies on different stairs of the staircase. These stairs all lead to one point. And yet one may find that they can move amongst the stairs and that various fragments from higher steps on the stairs may journey down into a vibration so different from that with which you are familiar that you are often not capable of recognizing [these fragments] as your fellow creation in this current density.

There are parts of yourself that are so distanced from yourself that they could, in the terms that you know, be considered a separate entity, and it is [possible] for these entities of different vibration to interact, to mingle with your vibration, on a level that differs from the resistance put up by the immediate subconscious of an individual.

The possibility of negative entities that have throughout the eons been deemed as demons, as monsters, exist on various levels of existence and are capable of interacting with individuals in this density on a level that can be fully disturbing and very distracting.

(Side one of tape ends.)

(L2 channeling)

If we may liken the creation as a body, if one part of the body is hurt or experiencing flux, all of the attention of the body is drawn to the area experiencing that particular distortion, all concentration is put upon said area. This is what happens when one entertains the fear in one's own heart when one does not clear the levels of the immediate self in order to open the heart. They then draw forth like attention.

If you constantly think about the things that you fear, the things that you dread, if you constantly worry that you will encounter resistance, it will come. This is your inner creator at work, the creator that does not know such infinite power and yet has the very real ability to create the emotions on which you fixate your mind. That being who continuously brings focus upon outside fears without first tending to his own heart is creating the call for all those fears to be manifest.

When you open the heart and send out the call of love, you will find that not only are you met with a love response but that that love penetrates the darkness that you so fear, that it creates ripples in the pond that go [farther] than most in this density are even capable of imagining.

We would now like to transfer this contact to the one known as Jim. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and am now with this instrument. We greet you each again in love and in light. As the seeker moves into these areas of opposition, confusion and difficulty, there is often the temptation either to cease the journey or to become disheartened and feel a failure. These are normal responses, my friends. There is no shame in feeling them. But this is a portion of your tempering, shall we say, as a spiritual vessel which seeks to hold the highest vibrations and to reflect these vibrations to the Creation about you, for you interact with all that there is. And how you interact is a product of your own choosing. Eventually, each seeker will find that there is great benefit to the self in sharing heartfelt love with each portion of the creation, including those portions that seem negative in relation to the self, especially in the interaction with the self.

Yet, to share the open heart and the unconditional love that is found therein with the negatively-oriented entities is but half the journey that needs to be taken to find respite and relief. The other half, we would suggest, is to build that armor of light about yourself with as much fervor as the love that has been sent from the

heart, for this armor of light is that which provides a safe haven for the self that has encountered the difficulty from without.

For though it can be said that there is an entire universe contained within the self, that has both the positive and the negative experiences and entities, yet as it has been said, "As above, so below; as within, so without." [1] When this armor of light has been constructed then the seeker that desires to be free of the opposition of negative sources is so, both from within and without, as is the intention of the seeker.

Know that you have the power of the Creator within you. You have all things within you. Thus, the power of your ability to create is total. That which is believed within the heart and the mind and the soul of the seeker is that which is true for that seeker. Thus, as you search your heart, your mind and your soul for those portions of the self that attract or repel any other source of energy or opposition you find also the ability to secure the self in safety from any deleterious sources of energy or entities.

At this time we would transfer this contact to the one known as Carla. We are those known as Q'uo.

(Carla channeling)

We are those of Q'uo, and are now with this instrument. We greet each again in love and in light. Perhaps you have noticed, my friends, that as the various instruments in this circle have spoken they have often repeated these words, "love" and "light." As you walk the tightrope across the abyss of chaos which is all that is perceived in this distortion, there is a balance beam for each self that is love and light. As entities pursue the spiritual path, they begin to discover that there are many points from which to perceive. Rare indeed is the seeker who is able to ascend that staircase of various vibratory ranges from which perception proceeds, all of which are couched and nested within your web of perception which is more or less integrated into a waking personality.

One may discover that [one] falls from one step, down many steps, to another floor of perception entirely. Another may find that there are sudden lifts and drops within dreams. Others may find that the vision that is so dearly desired, that is realer than the day-to-day illusion, becomes less penetrable as one moves closer to it.

All of these are examples of what the essences and energies and entities that seem to block your path are. It is a great challenge to see yourself as more than a waking personality, to realize that your boundaries are not those of your personality or your understanding. It is not necessarily helpful or good news to

the seeking entity to find that there is not necessarily a continuity, in an horizontal sense, to one's point of perception.

The second part of the query is, "How may we deal with these distractions, essences and entities that stand before the seeking self and say "Go no further." It is far easier [to answer], for we call upon the principle of unity. And we would ask each, when faced with such visions, essences, entities and distractions, to cease movement, just as one in deep water might cease thrashing about attempting to swim to a shore that cannot be seen, and to come to rest, floating, gently being borne by whatever current one is experiencing in terms of types of vibration, when the effort to extract oneself from the moment of challenge has ceased. When one is empty and unresisting, one may then be in touch with the love that is within that vibration within that moment, within that nexus. [2]

This is important in two ways. Firstly, seekers are possessed with minds. And often the functions of the mind are denigrated in comparison to the forces of intuition and knowing. Yet in a situation which confronts one as a seeker, when the resistance to the resistance has ceased, when there is peace within the perceiving self, even in the face of this challenge, one may, using one's mind, ask to find the love in that moment.

One may even use this question as a mantra. One may, in one's own way, create the desire to know, "Where is the love in this moment?" One has stopped the momentum of that which is fearsome. One has come to a halt. One is therefore able to originate a new momentum and create the desire to see the love in the vibration of that moment.

Secondly, it is the glory and the truth of each seeker that the love in that moment is himself. To open the self amidst challenge to the awareness of love is to open the self to the universe that is love. It is not through an act of will that one becomes able to offer love to a fearsome entity that one is seeing or to an attitude of mind that burns with hectic fire, keeping him from the peace he can taste and feel. There is a releasing of all levels of perception that comes to one who desires to know the self. At the point where that question becomes a point of entry, then that seeker may allow love to flood the self so that one is marinated in love, drenched, permeated and filled with love, and as one feels the self as love, from this point of perception it becomes the act of simplicity itself to love the unlovable, to embrace the wolf that bites.

Many are those who have, at various times in their incarnation, damaged their light bodies, or as this instrument would say, their energy bodies, and therefore have created those points of entry which are perforce unguarded. To work on this aspect of the challenges of entities and essences which seem to be a roadblock or a point of fear or distraction is to call upon a certain kind of help.

Can you imagine, my friends, the uncounted entities who have never left the love and the light of the one infinite Creator to enter into illusion? Many call them angels, or the Elohim. Whatever their title, they function as part of the creative principle and they are able, when asked, to enter into the healing of light bodies. Therefore, we ask each, in times of challenge, to call upon that help, and then to know that healing is taking place.

Offer those moments as a daily practice, asking for the help and giving gratitude for the help.

Although the Creation is that which is mysterious beyond all telling, its essence is love. And its interacting parts are all made of love. Let this be the basis of your approach to those times of challenge and resistance that you shall indeed meet again and again, whoever you are, whatever your path. It is a natural part of movement through the Density of Choice, the density of dynamic opposition. Only within yourself, girded with faith that all is well, can you open yourself to love.

We thank each instrument and each of those within this circle for calling us to you. It has been a privilege and a pleasure to speak through each instrument and to consider this question. Because the energy of the group wanes, we shall not ask for a follow-up. If you wish to work further with these thoughts, we welcome further questions at another session of seeking. For now we leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai vasu borragus.

[1] This is the Principle of Correspondence attributed to Hermes Tresmegistus. The full Principle is, "As above so below; as below so above; as within so without; as without so within."

[2] A nexus is defined by www.dictionary.com as "a means of connection; tie; link."

Saturday Meditation

December 19, 2009

Group question: Our question this evening, Q'uo, has to do with the seeker, as the seeker attempts to become the magician and change his or her consciousness at will over a period of time in incarnation and maintain the mental, emotional, spiritual and physical balance in so doing. Ra suggested that looking at the path of the seeker as [that of] the magician, it was correct to see it as the ability to create changes in consciousness at will. And this places a burden upon the seeker, upon the magician. We're guessing that burden is the responsibility to use the increased consciousness in a service-to-others fashion.

Could you tell us if this is correct? And could you talk to us about the balance that is either achieved or not achieved which, when not achieved, may result in some need for counseling, therapy to reachieve or reacquire that balance? Could you talk to us about balance, creating changes in consciousness at will, and what this means to the seeker?

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we come to you this evening. It is a privilege to be called to your circle of seeking and we are most humbly grateful to share our thoughts with you on the question of balance and will and how those concepts may help the seeker.

Before we begin, however, as always, we would request of each of you who hears or reads these words that you listen carefully for your truth, not anyone else's truth, not our truth, but your truth, the truth that you feel when you resonate to an idea. Wait for the resonance, dear ones, and when you hear those thoughts to which you resonate, by all means we offer them for you to discuss in your own mind and with others. We offer them as those resources with which you may work as you feel your way along your spiritual path, step by step, thought by thought, and concept by concept. If you will do this, my friends, leaving any thought that does not resonate to you behind, then we shall be able to share our humble thoughts with you, having no fear that we will interfere with your free will or the free play of your intuition and intellect and all of the powers of your being as you move through the cycles of your spiritual evolution. We thank you greatly for this consideration.

The query you have for us this evening is one which is rich and full of nuance. And in order to begin to discuss the question of balance for those who seek the One, we would, as we often do, take a step or two back to gaze at the environment in which the seeker does his work within your third-density world.

Your density is called the Density of Choice and it is a heavily polarized environment. On the physical level you have light and darkness. On the spiritual level you have love and fear. On the mental level, you have all of the opposites that the intellect may generate, and of those, my friends, there is no end.

So here you are within this very polarized environment in which, as a spiritual seeker, the questions of morality and spirituality are paramount. What is service? What is service to others? What is service to self? What is radiance? What is contraction? What is the nature of you as a soul embedded inextricably in flesh?

Yes, you are flesh and yes, you are spirit. How can that be? Is there a dichotomy betwixt flesh and spirit? Is this incarnation that time and that place in which you discover that there is no dichotomy betwixt your flesh and your spirit?

As you move deeper into the considerations of spiritual seeking, you find your awareness of yourself blooming like a flower. You begin to feel the power of being yourself, of consoling, of loving, of supporting, of sustaining. You begin to see that choice-points fall along the way. You can take each choice-point in many different ways, depending upon what you want, what you desire, and what you will. If you desire to be consoled, what are the ramifications of that choice? Using the pairing of the opposites of the one known as Francis [1], if you desire to be loved, what are the natural ramifications of that choice? These are some of the most spiritually central considerations. Therefore, we recite to you this instrument's imperfect memory of that powerful prayer.

Make me an instrument of thy peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is discord, union. Where there is doubt, faith. Where there is despair, hope. Where there is sadness, joy. Where there is darkness, light. Help me to seek not to be loved, but to love. Not to be consoled, but to console. Not to be pardoned, but to pardon. For it is in giving that we receive. It is in pardoning that we are pardoned. And it is in dying that we rise to larger life. [2]

You may see, my friends, that we do not yet speak precisely of balance. We are attempting to draw the picture of the spiritual environment of this particular Density of Choice in which you now enjoy incarnation.

Why did you come here? For you did come by choice, my friends. There is a long line of those who wish to be present at this time within the harvest of third density on Planet Earth. You achieved your place in this school of souls by the seniority of your vibration. You earned your right to come into this place that could be heaven or could be hell, as the one known as Freddie [3] [was] saying before this channeling session of working began. You may count it as a signal blessing, my friends, that you have earned your way into this environment. For you unlike those who are within the inner planes of your planet, or in other densities, you

have the right, the position, and the entitlement to choose what you will and to will what you choose.

This brings us to the discussion of that definition of the magical personality as one which creates changes in consciousness at will.

Anyone who has taken care of an infant or toddler is fully aware of the power of one entity's will. That infant in your arms may be tiny. He has no power to use his limbs and no power to voice his desires, but he has a will. At the age of one or two, the choices that that entity needs are relatively simple. The use of the will is that which is the only tool or resource the infant has to attain its needs and so it cries with all of its will. Food! Change me! Hold me!

And in many ways, that cry never ceases. It becomes more complex, more sophisticated, more many-layered, but there is within each of you and certainly within each of us as well, a will. That will is part of your nature as a human being and as a part of the godhead principle. When entities say, "Thy will be done," they may not consider whether or not they know the will of the Creator, but it is a central point to consider, if one wishes to do the will of the infinite One, how he may find ways to understand and grasp and contain that will.

The questioner suggested that perhaps the use of the ability to create changes in consciousness is to become more service-to-others oriented. And in a way, this is so. Yet, it is not broadly enough stated to be accurate. For others, as a part of the godhead principle, you are not the knee of the Creator or the eyelash of the Creator. You are the Creator, stepped down through many dimensions of time and space. Yet you are a hologram of the Creator. How do you know the will of the Creator? By moving into the depths of yourself. For there lies the one infinite Creator, with no iota missing. You are very young and inexperienced Creators. Yet your will is the will of the Creator. Therefore, you must ask yourself what kind of Creator you wish to be. What kind of creation do you wish to create?

Each of you in this room chose long ago to follow the path of service to others—the path of positive polarity. And it would seem on the surface of it that that choice moves you from perfect balance into an unbalanced desire to serve others. Yet, the earthly meaning of word "balance" is not the same as the spiritual meaning of the word "balance."

Let us look at this in more detail. You are flesh and you are spirit, inextricably intertwined for the duration of this incarnation. Every breath that you take, every beat of your heart, is that which exists in the earth world of space/time and in the metaphysical world of time/space. And your breath and your heartbeat mean as much in time/space as they do in space/time. You are not flesh battling with spirit. You are spirit which has taken flesh in order to serve, in order to learn. These two goals are with you throughout your incarnation.

And so, in flesh you belong to the world which flesh has created over thousands of years. You belong to the environment which has ripened and matured through empire upon empire, kingdom upon kingdom, nation-state upon nation-state, working in so many ways, in so many seemingly chaotic ways, towards the culmination of the age and the harvest, learning of awareness, of knowing that has been growing within you through many incarnations and with every other human being in the earth world for as many incarnations.

You carry within you a flame that burns true and bright in any circumstances of life. You brought that flame with you when you moved as an energy body into the physical and connected yourself by that which this instrument calls the "silver cord" to the spinal cord of your physical body. And that fire shall continue to burn brightly and truly in that heartbeat when there is no more heartbeat, when the physical is dropped and you move on, without a single lapse of consciousness, on your way to your next great adventure.

What is that flame? My friends, we will call it your will. You have great power. And as the one known as R said, power can be frittered away by being multiplied and distracted and moved about in many, many interests all of the time. It can be wasted by an entity's dislike of his shadow side. It can be forgotten as an entity identifies itself as a victim. And it can be turned, as the Star War movies often say, to the dark side by fear. So what is balance to one who has a will?

Anyone who has ridden a horse or a motorcycle is aware of the principle of balance being not only your balance, but the balance of the animal beneath you or the machine beneath you and the conditions of the road. It is not a static thing. It is freely flowing and always developing and changing. And when you as a seeker awaken to the extent of your personal power, when you press your will upon the universe, you become aware, perhaps for the first time, of the burden you shall bear, for if you know you are a person of power, then you have the burden of using your power aright. And again, we are not saying to use your power as someone has told you that you should use it. We are not saying use your power as we or any source outside of your own heart says to use it. You are undertaking the profound responsibility and burden of knowing what your will is.

The question of balance, then, for the spiritual seeker is a question of how to maintain your body, your mind and your spirit within this schoolroom of Earth in such a way that you shall have the most spacious and accurate workroom within which you may hear and feel and see who you really are, and therefore what your will really is.

Your balance will not be like anyone else's balance. For a true spiritual seeker, balance is fundamentally that estate which is achieved when each of the chakras of your energy body lies open, so that each chakra may accept and allow through the chakra the full power of the love and the light of the one infinite Creator which streams infinitely and eternally from the Logos. That Logos has spoken its love,

its nature, and its will in creating each of you and the environment in which you experience life. That Logos will have given you a fully functional, a fully capable and competent body of soul and flesh in which to pursue your seeking, and an energy body, in order to give you the best environment in which to learn about yourself and to learn about your own will and finally to learn about the right use of will, balanced when the energy body is open and allowing the energy of the One to flow through it and into the opened and fearless heart.

We cannot tell you what will decrease distortion within each of your chakras. We cannot tell you the appropriate attitude towards sexuality, towards relationships, towards marriage, towards anything. We can only tell you that you have every right and every ability to investigate for yourself where your balances lie in red ray, in orange ray, in yellow ray. These first three chakras are tremendously important in creating a balance within you that allows you to know your own heart.

And we say to you now that it is not necessary to become a magical personality in order to graduate with flying colors in this harvest of Earth. You need only to open your heart and to choose how to serve: to serve the self or to serve others. And then, having made that choice, to persist in that direction, becoming more and more polarized, since each of you here has already made the choice of service to others.

We say to you, if you can be fearless with your sexuality, if you can be fearless in a seemingly chaotic and dark world, sensing the rightness of your being here, if you can come to your own understanding of what relationships are to you and where the love is in them that will balance you and the others, then you can come into your open heart with the full power of the Logos blowing through you. And as you make choice after choice to love and to be loved in a positive and radiant fashion, you ready yourself for graduation. There is no doubt that one whose heart is open and whose path is service to others shall graduate.

But my friends, each of you wants more than the open heart. Each of you wants to move higher and to pull down inspiration and information through the gateway of intelligent infinity. In other words, each of you wishes to become a magician, if you will, one who has the ability to create changes in consciousness at will. So the richly fertile questions for you each day and each moment have to do with, "Is this moment one in which I wish to change consciousness? And if so, how shall I apply my will?"

This instrument is reminded of going to a restaurant. There was no place at the restaurant for the car in which the instrument rode to park. And so the driver drove around again. And as the driver came back to the first parking place, the closest parking place to the restaurant, the previous automobile, with its burden of humans with full tummies, left and the car in which the instrument was riding

slid right into that parking place. And the instrument thought to herself, "Have I used my will rightly in praying for this parking place?"

How unspiritual a thing to pray for! Yet, what shall you pray for? What circumstances will excite your will? For you are here legitimately, with entitlement, to choose what you will, to fulfill the desires that you wish to fulfill. And you are here to fulfill each and every desire until you are satisfied that you have gleaned everything from this environment that you can.

Thus, we sit in each of your open hearts with you as we tabernacle together with the one infinite Creator and we ask, with each of you, shall you become the magician? Shall you take on that burden of responsibility, knowing that your will is the will of the one Creator, knowing that you, by your will, shall create the creation in which you will live?

If you do wish to do so, there are many, many entities here to help you with that. There are orders upon orders of the angelic hosts who move into the orbit, shall we say, of those humans who have chosen to become magical and who have chosen to vibrate in ways that are congruent with that particular order of angel. So [you will have angelic companions] whether you wish to heal, to teach, to create in the outer ways of poetry and music and dance, or whether, as is the highest of those higher rays' goals, you wish to create a self-aware beingness so that you can be in all situations, not only when you are quiet but when you are busy and when the world about you is chaotic. Many, many are the angelic presences that wish to aid you in smoothing out and making more stable those environments, those vibratory environments, in which lie the radiance of being, channeling, teaching, dancing, singing, healing.

Loosen yourself, as you choose to be a magician, from the literal meaning of these descriptive words: healing, teaching, dancing, singing. For a parent is all of these for her child—the dancer, the singer, the teacher and the one whose radiance creates the atmosphere that keeps that child safe, happy and open for new experiences. Do not be fooled by what things look like in the outer world. For not all teachers teach. Not all dancers dance. And not all singers sing. Only you know what kind of magician you want to be. Only you know how you wish to proceed in developing your magical personality. What each of you has in common is consciousness. And that consciousness each of you shares.

(Side one of tape ends.)

(Carla channeling)

We would at this time pause and ask if there is a follow-up to this query or if there are other queries in this group? We are those of the Q'uo.

Questioner: I have a follow-up question, Q'uo. At one point you observe that wanderers often have personality disorders. In another place, you mention that posttraumatic stress disorder (PTSD) is largely a spiritual disease, it is a blowing out of a part or all of the entity's electrical or chakra system. I am curious as to whether personality disorders are also spiritual diseases for the same reason, and if it is an adaptive mechanism by wanderers who enter into the social consciousness of Earth. Can you comment on these notions and expand on any of them from a spiritual perspective?

We are those of Q'uo, and are aware of your queries, my brother. We thank you for asking. It would not be precisely accurate to say that wanderers would choose to adapt to the Earth environment by choosing consciously to have energy imbalances or difficulties within the energy body that would cause the so-called medical doctors of your world to create diagnoses of mental illness. We would say, however, that each and every wanderer, insofar as he remembers what this instrument would call "better times," is more vulnerable than an entity which is purely of third density in its antecedents to finding it very difficult to handle some of the more seemingly chaotic and dangerous energies that swirl and eddy about third density as it is experienced from the outside in, especially at this time of the shift of consciousness from third to fourth density.

You have a substantial harvest of those who have chosen the service-to-self path and in pursuing their clarity and their graduation in the negative sense they are creating huge amounts of chaotic energies, with the hope of causing fear and the lessening of the awareness of personal power in all entities except the self. This is so that the energies of others can be harvested to the self, making the self more powerful.

It is not strictly a service-to-others environment. It is most decidedly a very polarized environment. And as a result, you will find that the pain of experiencing, either physically or emotionally, the sum of these angry, warlike, heavy, predatory energies can, indeed, create those personality disorders, so-called.

We are saying, my brother, that it is not a strategy that causes entities from higher densities to experience personality disorders so-called. Rather it is honest, spontaneous and heart-felt distaste and revulsion and a refusal to allow those energies to touch the self that then objectify these energies as thought forms because of the fact that the particular entity experiencing that particular distortion of anger or predation or whatever negative essence or energy has entered into the environment the best defense mechanism for that entity, to attempt to build walls around those holes that have been made in the energy body.

May we answer you further, my brother? We are those of Q'uo.

Questioner: No thank you, Q'uo. This has been very helpful. Quo, we do have another question. May I proceed now?

We are those of Q'uo, and we dearly hope that you will, my brother.

Questioner: On a different topic, Q'uo, can you discuss the spiritual principles involved in the massive extinctions of plant and animal life which are accompanying the Earth's movement into fourth density?

We are those of Q'uo, and are aware of your query. My brother, the answer to that query is two-fold. Firstly, there is a steady arising and falling away of species within the biota of your Earth world according to the progression of the energies of the density. The essence of consciousness is curious and creative and whenever a species comes into its species-hood, even in the full bloom of that pure species, the tendency of consciousness to be creative continues, so that there are variations. And then those variations have variations, etc. And this is endlessly balanced by such parameters as food, a safe place to live and produce young, that very basic physical environment which calls for life and then calls it into variety.

Consequently, you would find, if you could move back into that place where timelessness and first density gave way to time, that literally millions of species have arisen and fallen away in the natural rhythm of the procession of sub-densities. The first [sub-density] of third density, the second sub-density of third density, etc., into now, as you experience the seventh sub-density of third density. Therefore, some of those species that have passed into extinction have done so in ways that are entirely in accord with the balance of creation.

Secondly, those humans who have flourished upon third-density Earth and who began as part of the balance of life have forsaken the concept of stewardship and have replaced it with the concept of predation. When a kingdom is put into the power of a steward, the steward looks at each part of his realm and finds ways to support and encourage and sustain it. There is that feeling of being a shepherd of the sheep, not greater than the sheep, but the servant of the sheep. Your peoples for many, many generations have had the unfortunate tendency—and we say unfortunate because it is sorrowful, both to your soul and the soul of Earth itself—to see the self as the predator and the conqueror, not considering the realm as a whole or how the parts might fit together, but considering only short-term goals. “I want water here, therefore, we shall dam up the water to create water here where there was not water before.”

Does it come into the mind of the predator what that damming up of a natural resource will do to Mother Earth who had a balanced aquifer system? No, for that is not a concern to one who has separated itself from Mother Earth.

Consequently, there is also a substantial list of species that have declined and become extinct because of the lack of stewardship and the ascent of predation on the part of the humans to whom Mother Earth was entrusted.

We would encourage you, as you think in this regard, to focus not upon the details of one species becoming extinct, but upon the energies which you radiate personally. We have an example from this instrument's memory, my brother, of a story told about a catastrophe of nature in which thousands of starfish were thrown upon the shore where they were soon to die. One person waded out into that beach and started throwing starfish back in the water. A scoffer said unto this entity, "Why in the world are you doing this? You can't possibly save all the starfish." And the entity picked up a starfish and tossed it into the water and said, "Yes, but I can save this one." [4]

Therefore, turn your sorrow and your concern from gazing at that which has occurred outside the ken, outside, shall we say, of your will and come gently, lightly in your own good time, to find your way of being the love and the light, not just for all starfish but for this one. It is a matter of great skill to make such choices of how to move concern into responsive energetic actions which truly lift and serve you and the world about you, and we reassure you that as you lift your own eyes to the light, you lift all of planet Earth to that light.

May we ask if there is a final query at this time? We are the those of Q'uo.

Questioner: I could ask another question, Q'uo, whenever you are ready. Q'uo, if I may go back to the topic of personality disorders, so-called, I am curious if you could talk more about personality disorders as a way of patching an energy hole. That sounds to me like something you've observed about posttraumatic stress disorder, where you call that a spiritual disease because it was an alteration of a blowing out of a part of the chakra system, and this sounds like it too. And so I am just curious if it would be appropriate to know more about patching that hole and how that works?

We are those of Q'uo, and are aware of your query, my brother. Although it is difficult to use your language to describe that which is not physical, for language is about the physical to a great extent, we can suggest that the healing of energy disorders as opposed to physical disorders takes place by those who heal with light. Now, each of you has light streaming from your fingertips, from your lips, from your heart. That which you do, that which you say and that which you think consists in light. Therefore, it is by those entities whose outer work is healing by light that these distortions may be lessened.

We have used various figures to help you envision how healing with light works. We have offered to you the idea of angels that sew with threads of golden light, just like the toe or the heel of a sock that needs darning, taking the good, looking into it and making a line of light to the other side of that damaged place in the heel and gradually, gradually, patiently weaving lines of light all along that rift of that tear, pulling from the good to the good, spanning the hole with light. Then weaving in and out across those beams of light from the good to the good and eventually darning, if you will, that hole.

This is not precisely what the angels are doing, but it is very helpful to be able to bring down into earthly terms what angelic energies do to heal with light. The one known as S expressed in a conversation with this instrument some time ago that there was a time in her life when she felt that there was something happening, some kind of hole in her aura. And she gathered herself together with everything she had and she said, "No, I will not be torn. I want to be healed," and she was. And from that day to this, many years, decades even, there has been no more hole.

So, it is a matter of the will of the one who realizes that there are, indeed, holes blown in [the] energy body from surges of power that were too great for that energy body to bear, willing the self to be available for healing. For unless the self wishes help and asks for the help, the angels can do nothing.

There are nuances to this question that would take many hours to discuss. For light is that which is denser with information and energy, not simply from third density to fourth density, but from the sub-density to sub-density and sub-sub-densities within third density, so that there are many, many kinds of light. And for each injury to each soul's energy body, there is a certain kind of light which is going to be needed in order to effect repair.

We have suggested to this group before that those who work with Reiki energy seem to have a fairly firm grasp of the nature of spiritual healing, in that they know for sure that they are instruments. They are not producing the light. They are not directing the light. They are there as instruments to touch into the energy body, the aura, of the one who is to be healed, so that that which can be done by light is effected by their offering of themselves as instruments through which the Creator may play its melodies of healing. And you may see that in many physical illnesses, if not all, there is the initial component of damage to the light body which, being neglected at the level of the light body, must perforce express itself within the denser chemical vehicle of the physical body.

We thank each of you for these queries and for gathering in this group this evening in order to seek the truth. It has been an honor to be with you and to share your meditation. Thank you.

We leave you, as we found you, in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai.

[1] St. Francis of Assisi, whose prayer is discussed in the second footnote.

[2] This prayer was originally written down by a student of St. Francis in French. The most commonly accepted translation of that version to English is, "Lord,

make me an instrument of your peace, Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy; O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.”

[3] The Freddie is Freddie Mercury of the group, Queen. The song is “Heaven for Everyone,” from the album, *Made in Heaven*. The lyrics do not actually suggest that this could be hell, only that, “This could be heaven for everyone. This world could be fed, this world could be fun. This could be heaven for everyone. This world could be free, this world could be one.” This song was the tuning song, played to tune the group prior to the beginning of the meditation session.

[4] A web site where this story is told in context is www.stcsig.org/sn/PDF/StarfishStory.pdf.

Saturday Meditation

December 26, 2009

Jim: The question this evening has to do with emotions. We recognize love and fear as being polar opposites and we're wondering if all the other emotions, such as jealousy, anger, doubt, greed, gluttony and so forth are some sort of a mixture of fear with love and if there is positive use that we can make of these supposedly negative emotions. Is there some benefit we can get from working with these emotions? What spiritual principles can we use to look at the various emotions that we come across in our daily lives?

(Carla channeling)

We are those of the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we come to you this evening. Thank you for calling us to your circle of seeking this evening. It is a privilege to be called and we are most happy to share our thoughts with you on the subject of emotions, love and fear.

As always, however, before we begin we would ask of each of you who hears or reads these words that you use your powers of discrimination and discernment in choosing which thoughts of ours you might wish to use as resources for your spiritual journey. We would ask that you follow the path of resonance. And if ideas do not resonate to you then please leave them behind without a second thought. We would not wish to be a stumbling block to you but only a resource. We thank you for this consideration.

You asked this evening concerning emotions. We find that among your people, emotions are often unappreciated and dishonored by those who would wish to live a spiritually oriented life. From our perspective, however, the emotions that you feel are gifts of enormous worth. Whereas the mind moves from thought to thought, generally governed by logic and the intellect, the heart moves from emotion to emotion, generally with no intellectual component whatsoever. For emotions are those gifts of the heart that stem from the very depths and roots of your consciousness.

Thusly, when you are attempting to think about emotions, you are attempting to think about that which has its reality in time/space, for [emotions] come from your consciousness rather than your intellect or mentality. Each person has a different and unique mentality and personality. However, as members of the tribe of humankind on your planet in third density, you share one consciousness. Your jealousy and another's jealousy has the same energy. Your love and another's love of a certain frequency has the same energy. It is emotions rather than thoughts which unite your people.

Now, in the roots of consciousness which this instrument calls the archetypal mind, the emotions can be mapped, much as the waterways of your continent can be mapped. There are rivers of emotions of various kinds, both those emotions you would call positive, such as joy, bliss and happiness, and emotions you would call negative, such as greed, gluttony and lust. Yet each emotion flows from its most distorted or extreme manifestation, through a succession of removals of distortion, until at last they all empty into the ocean that you would call the Logos or unconditional love or bliss.

This instrument has been attempting to define emotions along some sort of a yardstick or ruler attempting to measure emotions by the ratio of love to fear, this instrument having posited that love and fear are the fundamental opposites of emotion. [1] And we would suggest that while there is an element of truth in this thought, that it attempts to corral and compress the 360 degrees of emotions into a two-dimensional, straight line. This attempt in itself is a distortion of the model, shall we say, which we might suggest to be more useful for thinking about emotions.

In some ways, emotions can be perceived in terms of complementary colors. Those who wish to decorate their walls, for instance, will find a color wheel in which complementary colors are shown. And various contrasts are seen that are dynamic opposites. We find this wheel of color concept to be of use in talking about emotions.

However, it is not correct, in our humble opinion, to attempt to attach significance to the colors of emotions in that, for instance, it is said that someone is feeling "blue," and there may well be a relationship betwixt that color or feeling which is blueness and that emotion. However, it is not valid to link "feeling blue" to the blue ray or the blue energy center, any more than a person who is "yellow" is operating from the yellow ray, or a person who is "green with envy" is operating from the heart chakra. In this sense there is no connection betwixt color and the emotions. They cannot be attached to any one chakra or ray. It is, however, a useful exercise when thinking about emotions to think of complementary colors and the track along which a certain kind of emotion might fall, so that one might begin to develop a wheel of emotions.

One way to look at emotions is to see where the love is in the emotion. For instance, if one considers the emotion of jealousy, the emotion of love is clearly seen, in that the object which has inspired one's jealousy is greatly loved. Therefore, the jealousy has love at its heart, yet [it is] tinged by the fear of the loss of that love. [Therefore] the energy of the love becomes quite different from the original free and easy feeling of love.

We would suggest that there are complementary emotions, so that one may take radii out from the center of the wheel of emotions which is unconditional love,

that love which this instrument would say is Christlike or which carries Christ Consciousness.

From that original love or that sea of bliss in the archetypal mind there spring forth the natural rays all around the 360 degrees of personhood.

Another way to evaluate emotions is to look at the faculty of will, desire or expectation. The clearest way to approach emotion, living day-to-day, would be to remain transparent and unattached to the outcome of one's objects of desire or will or one's expectations. However, it is precisely the inability of the individual within incarnation to remain unattached to outcomes which creates the bulk of distorted emotional reactions. Thusly, if one loved another purely and without attachment of any kind, and that object of love chose to move into relationship with another self beside the self, in the unattached entity this would be only a source of joy, knowing that the other self that is so beloved was doing something that he or she enjoyed. However, it is seldom that entities are unattached in this way.

If one looks at the meat of the spiritual life, it is clear that it is a blessing that the entity within incarnation is attached to outcomes and has distortions and expectations and desires, because these elements create the potential for feeling emotions and engaging consciousness in new and different ways.

Another element which is important to consider when looking at emotions is that faculty which you call judgment. The seeker who feels surface emotions tends to be non-judgmental if the emotions seem positive but quite judgmental if one's own emotions seem to be from the shadow side of the self and express the darkness within. Now, if one were looking at a color wheel one would not judge the dark colors as inferior to the lighter colors but would see that all the range of colors would be needed to create all pleasing harmony within one's color scheme. One would not shun the use of the notes of brown and gray and black and navy blue, for instance, as opposed to the pastels and the lighter colors in their earth tones such as the light tan, the light gray, and so forth. All of these colors equally are valued in building an environment which is pleasing to you personally.

As the spiritual seeker becomes more mature, each experience is another opportunity to work with a surface emotion and to refine or purify that emotion by offering it up as a spontaneous and pure feeling, without judgment, without asking the self to be one who feels only the positive emotions. Each emotion starts out, in the immature entity, as that which is confused and chaotic and has a high degree of static or noise as opposed to signal. Consequently, as a spiritual seeker, each time an emotion arises you are working to feel it without shrinking from it or reaching towards it, the goal being not to do anything with the emotion except to allow it to sink into the consciousness of the present moment.

As you give respect and honor to surface emotions you allow them the spaciousness to begin to filter down past the first levels of impulsivity and self-judgment. And as you allow yourself the space and the time for this emotion to tell its story to you, you are sinking into the roots of your own consciousness and beginning to be able to feel each emotion as a more distinct, pure and clarified color, shall we say.

It is possible, indeed probable, that some sort of ongoing contemplation of the archetypal mind may help the seeker to evaluate and think about the experiences of emotion that he has. Within the glyph of the Tree of Life, for instance, there are various emotions that are linked to the middle pillar, the feminine pillar, and the masculine pillar. It might be interesting to contemplate where the emotions that you experience day-by-day might fit on that Tree of Life glyph. [2]

Similarly, if one has a bent towards astrology, the ins and outs of the various signs and houses are to some a real aid and resource when working with understanding one's emotions.

Lastly, as this particular group has done in the past, there is the possibility of gazing at the world of emotion and the nature of consciousness by working with the twenty-two images of the tarot. [3] As one looks at each concept complex, one may begin to see relationships betwixt various emotions.

This is subtle work, my friends, and the nature of consciousness is that of paradox, mystery and infinity, so that you do not have the comfort which the intellect might offer of finding neat and tidy explanations or orders to emotions within one's life or within the creation of the infinite One. Rather, emotion, like the rivers and lakes of your planet, is an ever flowing, ever changing, ever evolving water system, shall we say, or circulation system of the consciousness of the one Creator.

You ask what spiritual principles can be used to think about emotion and we would offer you the principle of unity. You are all one. You do share an instinctual, fundamental and authentic awareness of the stuff of emotion. This is something that is trustworthy—that you have emotions in common with each other. There is no emotion that you can feel that others have not felt before you and will not feel after you.

In a way, emotions have more coherence than the workings of the intellect which would seem to be so much more coherent because of the nature of logic. However, logic can be spun to create sophistic rationales for anything desired, whereas emotions are stubbornly what they are. One may attempt to tamper with an emotion to make it different than it is, yet it is not in tampering [with emotions], or attempting to adjust emotions that you do not prefer, that create a skillful approach to emotion. Rather, it is to the one who trusts each and every emotion enough to give it space and time in which to articulate itself within your

awareness that emotions shall begin to offer you the reward of that feeling of oneself that goes beyond the linear.

You are infinite beings. And yet on the surface of the mind there is a far more pale and watery feeling to the emotions of the day than you are able to experience when you stick with gazing at each and every emotion with respect and the lack of judgment.

The one known as L was saying earlier that there were those she met in the course of doing her job and her service to others who called up from within her feelings of really bright anger. What was she to do with this sudden and impulsive anger? Was she to attempt to squash it or to repress it? Was she to give it so much honor that she expressed that anger in ways that were not of service to others? How was she to handle feeling this sudden, impulsive anger? This occurs time and time again in the course of each and every day for each and every spiritual seeker.

And it would seem that there is no useful function for the negative emotions, whereas the positive emotions such as joy, admiration and love of a romantic or friendly nature are feel-good emotions that are hardly ever evaluated or judged. Nevertheless, it is very helpful when working with positive emotions to pay attention to them also. For just like the negative emotions, the surface of a positive emotion is only the beginning of its intensity, its clarity and its vitality, and it is to the spiritual seeker who focuses on such surface emotions such as joy and allows them to expand and, as we said before, to tell their story around the campfire of the self as it experiences itself that the gift of positive emotions shall come.

Likewise, when experiencing the seemingly negative or shadow emotions it is quite useful to behold and allow the awareness of these surface emotions to remain, not pushing them away because they are uncomfortable to behold, not saying, "Well, this can't be me, I would never be so negative," but rather gazing at this dark color of emotion and asking it to clarify, to refine itself, to become more pure.

The one known as L asked, "Well, what use are negative emotions? Can I use them?" We would suggest that the value of even the darkest seeming emotion is equal to the value of the most seemingly positive emotion in that it is a valid and honored part of all that there is. You are everything, every emotion. And each emotion has its place in creating of you within incarnation a less and less unbalanced and distorted expression, if you will, of the one Creator, for each of you is an expression of the one Creator.

As we have said through this instrument many times, it is the darker emotions, such as anger, that when allowed to become refined and purified create the grit, the muscle, the determination, the energy of enduring and persevering and

winning through to the goals of your incarnation. If you do not have that driving energy that is expressed in anger within you in a more purified and refined state, you do not have the energy to be patient with the self as it is refined in the athanor or the furnace of experience.

This instrument was working with a quote from the *Holy Bible* earlier today that said that the one known as Jesus the Christ did not come into the world to judge the world, but that the world through him might be saved. [4] We would suggest that you be as merciful with yourself when working with negative emotions as would the one known as Jesus be. He was not interested in working with those who were free of error; he was interested in working with those who were distorted, who were hurting, who were suffering, who were in the darkness of confusion. Let that climate of complete non-judgment be your working attitude as you allow each emotion its proper place in your consciousness, and as you ask of yourself that you provide a continuing environment within yourself in which honored and respected emotions may gradually be purified and refined.

Your goal, then, is not to balance emotions until there is no emotion, but to experience each emotion in ways which allow those emotions to go from being muddy and confused to a place where each emotion is a jewel-tone. Gems come in all colors from black to white and everything in between. And the beauty of each is unique to that particular gem. Your emotions are gemlike. And when you have been able to allow the murk and the mud and the impulsivity gradually to evaporate from the heart and essence of each emotion, you are as one who has dug in the ore to mine those gems of self which you have in common with all those of your fellow humans. And as those energies within you are purified, there is less and less distortion [and] more and more balance, and less and less of that component of fear which we began by discussing. For it is indeed a valid observation that the one great original Thought is the emotion that is at the heart of every emotion, positive or negative. This is a trustworthy statement as far as we know. Every shade of emotion has its root in love, love unconditional, love unjudging, utter and absolute love. The oftener that you are able, at the end of working with emotions, to come back to love and to allow that love to overflow all other considerations, the stronger you shall be in being able to do this work of allowing the self to bloom.

Each of you is like a flower. And certainly if one looks at each entity's energy body, each chakra is like a flower of a certain shape and of a certain potential for becoming more brilliant, more many-petaled and fuller of bloom. So think of working with your emotions as if you were working with the energies of dancing or music or poetry.

Allow boundaries to collapse, so that you begin to feel the connections between positive and negative emotions. As you become more fearless and flexible in working with balancing each emotion, you are allowing those chakras of your

energy body to become more brilliant, more fully petaled, more articulated and more powerful.

We would conclude this observation of emotions with the concept of power. In an entity who is not attempting to seek spiritually or to find out by some way who he is and why he is here, the emotions shall generally remain fairly muddy and unclarified, for there is really no incentive for one who does not realize the gifts that emotions represent to do the work necessary to begin to refine and purify these authentic and infinitely meaningful feelings that are the rays of your essential beingness as a creature of love.

(Side one of tape ends.)

(Carla channeling)

We have mentioned the balancing exercise many times through this instrument, and we would refer to it once again briefly for it is a very useful way to work with emotions.

The nature of all that is not the one original Thought is to be distorted. Distortion is not a bad word. Distortion is not an insulting word. There is distortion in all manifestation, even the highest and best you can imagine. If there were no distortion, there would be no creation, for the creation itself, in its manifested aspect, is a series of nested distortions. Thusly, one is not attempting to remove distortion completely, but rather to allow it to become more coherent; to change stuttering and muddy colors to laser lights and jewels.

The work of the balance exercise is simply to find each trigger which moved you this day from a certain default balance to an unbalanced or distorted reaction, whether it was for positive or negative, so-called.

Looking at those things within the self, looking at the process by which one was pulled off center, tells you about yourself. And as you allow those feelings to be viewed again and even to be intensified and then, as you allow the seemingly opposite emotion to come, as a complementary color would be seen across the color wheel, you lessen distortion within yourself by encouraging the equal respect given to both the seemingly negative and the seemingly positive.

As we said before, this is subtle work, but it is the work that you are here to do in terms of learning about yourself, learning who you are; in beginning to feel an authenticity of being that is more and more profound, so that you are a sturdier warrior of the light than you were before. Every emotion has its place. The surface of emotions is only the beginning of them.

We wish you the very best of journeys of exploration as you work with these emotions to learn of each and every essence that makes you who you are. You will find that all emotions, once they have been purified, work in harmony to create of you a human being. The nature of the human is to be ethically oriented and to desire to serve, to love and to know. Trust your emotions to help you learn these things. And as you relate to others, trust the emotions in them that resonate with your own in terms of dealing with each entity at the soul level.

Before we leave this instrument we would ask if there is a query, or a follow-up to this question. We are those of Q'uo.

(Pause)

Since we seemed to have exhausted the queries within this group this evening, then it falls to us to release this connection to this instrument and to this group. We would like to thank you again for calling us to your circle of seeking. It has been a joy and we are so grateful to each of you for crafting time and space in your very busy lives in order to come and seek for truth together. The sacred space that you have created with your desire and your longing is a stunningly beautiful thing and we thank you for that also.

We leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai, my friends. Adonai vasu.

[1] Carla is writing a book concerning working with the emotions and the suffering of life as of this date.

[2] One good web site for pursuing this line of thought is www.tarotpedia.com/wiki/Tree_of_Life. W. E. Butler's book, *The Magician, His Training and His Work*, also contains a clear and thorough explanation of the ten stations of this glyph.

[3] A good deal of Book IV of *The Law of One* is dedicated to exploring these twenty-two images.

[4] The *Holy Bible*, John 3:16-17. The quotation in context is, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."