

The Other Selves Working Group Transcripts 2021



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[The Other Selves Working Group](#) is a non-hierarchical union of spiritual seekers who have come together as equals for the purpose of living our lives as a study of the [Law of One](#). We strive to maintain a focus on living according to the philosophy promulgated by the Confederation of Planets in Service to the Infinite Creator. This involves helping each other balance and offering service in our daily lives in such ways as befit our abilities. As dedicated seekers who engage in personal spiritual work as a condition of participation in the working group, we also attempt to lighten the planetary vibration through all loving means available to us.

Laitos on Trust July 30, 2021 (First Channeling Intensive)

Introduction by Jeremy Weiland

In this session from the Other Selves Working Group first channeling intensive in Colorado Springs, Laitos explores the different aspects involved in trust, from trust in self, to the extension of trust to the other self, to the more generalized trust in the Creation generally. While trust ought not be blind and wanton, for there are often dangers to balance, we learn through our disappointments how to accept others as they are, to cultivate a faith in their good intentions and highest they have to offer. If we can believe in the fundamentally didactic nature of our catalyst, we can use both trust and distrust to explore the current of our lives, which will always bring us back to another opportunity to balance between openness and discernment.

(Jeremy channeling)

I am Laitos and I am with this instrument. Greetings in the love and light of the one infinite Creator in whose service we have bonded with you and many others throughout this infinite Creation. We ask that you treat our words with care. We are not all wise, and as such we look to you to exercise the discrimination that you have come to hone in your seeking. It is that seeking, that discrimination, that allows us to express these humble thoughts, and we thank you for this opportunity. We thank you for the trust that you extend to us. And as that is the topic of this day, we would like to segue directly into that.

Perhaps one place where we might start is in looking at the prerequisites for trust. The example that you set in your work, whether it be over the past few months or the past few decades, shows one prerequisite. It is the work of learning to trust the self, or learning to be minimally integrated. Oh yes, you have a long way to go to achieve the unity of our teachers. And yet, the threshold is not so far to cross to get to the point of work, of joyous work, with your fellow Creators. And we mean that in every sense of the word; it is creative, an act of creation, when you can learn to let go of suspicion that attends those lower densities where it was well earned and served its purpose.

The future beckons, the irresistible pull of evolution draws you along, and as seekers, you have discovered your desire, you have purified it to some minimal extent. This is to be commended. You approach the ranks of those who seek in infinity, and not in the constrained sense in which you labor on an intense task that is difficult and yet enviable. It is in this way that you have learned the first lesson of what it might mean to extend trust by doing so to the self. This is the first step, often mirrored by others, often others can set an example that inspires. But the ways of free will dictate that only you can take the next step to certify that you have come into a relationship with the Creation within. And it makes it possible to look for the next step.

And we relish the opportunity to explore this next step with you. And to that end, we believe it is time to transfer this contact to the one known as Joseph, in love and light by transferring through the circle in a clockwise manner. And we now release contact from this instrument and move to the one known as Joseph.

(Joseph channeling)

I am Laitos and I am with this instrument. Allow us to speak further on the concept of trust of the self. The process of integrating what is within you and what you perceive about you through catalysis is difficult. There are slings and arrows; there are creatures who might gnaw at you and grasp at your feet. Trusting the self requires coming into contact or at least passing near these slings and arrows, these creatures that reach for your feet. Trusting the self confronts you with your own fears, not merely fears of your own intentions, but fears of the path itself: the crocodile lurking in the waters. When you trust yourself, if you can, you must balance the dangers of the path against the dangers of your own temptations. Trusting the self involves knowing or at least having a suspicion of where your own limits are, of what portion of the path you are now ready to walk and pushing yourself no further. Trust can be lost. Trust even in yourself can be lost. When you find that you have strayed, stepped too far, attempted something inappropriate—we correct this instrument...this instrument cannot find the word—when you attempt something that is simply too much, losing trust is easy, even in yourself. Regaining it, as you must know through your experiences with other selves, takes time. This is not to say that one ought not risk or be bold. It is only to say that discernment is the order of the day.

But trust, as you know, is not something you extend or ought to extend only to the self. You must, even in engaging in this contact, trust ourselves, trust the energy with which you approach this contact, trust the various beings of light who have been attracted to this circle. The universe is thickly populated. There are many opportunities to mistrust. Insofar as you trust others, as you—to misuse the previously misused word—appropriately trust, you must put something, put your neck out over the line. Balancing the danger against the safety is the work of trust. Failing, regaining trust is the work.

We would speak further of trusting others, but this instrument is indicating it is time to move on. We would pass this contact to the instrument known as Jade, clockwise around the circle. We are Laitos and we thank this instrument.

(Jade channeling)

We are Laitos and we are with this instrument. Trust, as a creature of third density, is hard to come by because you are, indeed, a creature, not just of third density, but you have a body of second density that has a will of its own, so to speak, and asks for things or does things that are often unexpected. This surprise can fall into distrust of the self and same with the other creatures that you interact with, who also can surprise themselves with the desires that they act upon. What we ask of you is to lean in to the trust that all entities are the creator and there is absolutely no way to not express the energies of the creator. The trust in the creation will build in the self, and the more that you lean into that trust, the less you will feel the distrust of yourself and of others. As you accept each experiential moment as perfect, you will begin to carry that trust of yourself and others through your daily rounds. And as you project that trust without expectation onto others, you create the space for them to step into that trust and to offer you those feelings of safety and completeness that come with trust.

Of course, trust is just another word for faith and the work of third density is finding faith in spite of all of the reasons to deny the faith or trust in the self or others. Having the expectation of imperfection of yourself and others can be helpful because it is often

disappointment that leads to the failure of trust. So if you accept that others will still fail, even though they do their best, you can create the trust in their desire to do their best, even though our best often falls short of what we think we can do. This third density creation, with its thick veil, is designed to throw you off your center, as often as possible, so you can practice and refine your ability to come back to that center of trust, faith, and the rightness of any manifestation of action from yourself or from other selves. Cultivating this trust is a gift for yourself and for others and it is the light of acceptance—we correct this instrument—the light of acceptance is cultivated through this momentum created by your trust for others to step into their highest and best selves.

So as the one called Joseph was saying, use your discernment, don't trust blindly, but trust with the awareness of the creator in all and trust that all are manifesting the proper portion of the creator in each moment that they should be. We thank this instrument and we would like to pass to the one known as Steve. We are Laitos.

(Steve channeling)

I am Laitos, and I am with this instrument. We have spoken through two sides of our mouth, so to speak, with regard to this central issue, because we have advocated the absolute need for trust and the great virtue of taking trust to an ever higher level, culminating in that condition which has been called "faith." And at the same time, we have spoken of the need to use the utmost discrimination in how your trust shall be manifested and in what it shall be placed. What we would like to do now with this instrument is to take a step back to look at the nature of trust itself from a more global perspective, may we say.

If you consider the life of what we would call one of your infants, you could find no better example of trust in all likelihood than in that life which is new to this world, and which is so helpless that it has no choice but to trust in others to fulfill all of its living needs. There is a natural propensity to trust that is manifest quite clearly in this instance. What we would like to suggest to you is that this serves as a rather good analogy to the factor of trust as it plays out in the Creator Itself. For, as you may know, the Creator Itself is a protean entity in the sense that It has learned progressively down through the aeons, more and more of what it means to be what It is, which, as we have suggested time and again, is *all* that there is. The infant that trusts by instinct and inevitability is very much like the Creator in the infancy of its Creative life. What could it do but trust? And trust it did so much by its own nature that it could hardly conceive that the state of trust could indeed have any opposite.

And yet, it is possible for us now to speak of an opposite of trust. We may call it "distrust." Now, the question is, from the point of view of the being of the Creator Itself: Is there any fundamentally motivated reason to speak of distrust as having any legitimate part of the Creator's Life, and therefore, by extension, any necessary or constitutive part in the life of the creature? In order to examine this question more carefully, we would have to look closely at how it comes about that, in the case of the creature, one learns to withhold one's trust from certain situations or certain other selves that may come to live within the horizons of one's own experience. Now, on the one hand, it could be said that distrust of another is only motivated when there is an expectation that the other might behave in certain ways, which expectation may be disappointed, and so that would transfer the

question to the issue of the legitimacy of expectations of others, or one could say, by extension, of the Creation itself. Therefore, we could conclude that if we had no expectation of any given result, nothing could disappoint that expectation, and there would never be any need to withhold trust, either from other selves, or from the Creation as a whole.

In order to examine *that* question further, we would have to ask yet another question. Is there to the whole domain of expectation anything that stands in relation to the creature as necessity, thus is there anything that the creature, as a creature, must be able to expect in relation to other selves, or in relation to the creation as a whole, in order to sustain itself in the trajectory of its own creaturehood, and all of the purposes and aspirations that relate to that state, such as spiritual seeking. If the answer to the question of whether there are, in fact, certain unavoidable expectations that any creature must bring with it into its incarnation, then one could conclude that it is not wise to trust in circumstances which might lead to a premature ending of the incarnation or of any line of development that characterizes that incarnation by way of a furtherance of the meaning that has arisen within the incarnation.

Is it not in fact so that you do stand in a relationship to other selves of codependency, and when this codependency is working in a positive sense you can say descriptively of the relationship that it is built on trust. However, there are occasions in which one may be disappointed, and there are occasions in which one might find the world around one in fact to be dangerous, and one learns over the course of an incarnation not to be quite as trusting as might an infant be. In short, when one proposes to take a walk, one first scans the skies to see whether or not there is a prospect of rain. One could describe that act as an act of distrust of the weather. When one proposes to get together with another self in pursuit of a common cause, one first must take so thought to how it stands with regard to that other self, and the potential for fulfilling the common purpose that has arisen between the two of you. It is not always the case that it is propitious to proceed, just as it is not always the case that it is propitious to proceed without one's umbrella upon a cloudy day.

So, it for that reason that we have suggested that it is wise to exercise caution and discrimination when doling out one's trust. Now, in truth, it is always possible that the other self might disappoint one, and we could even go further than that, and say that it is virtually inevitable that one will be disappointed even by those other selves in whom one has most most reliably placed one's trust. And so from time to time, one will be dealing with the after-effects of misplaced trust, or perhaps we need only say disappointed trust.

It is with this thought that we would conclude our meditation on the issue of trust, for it is not necessarily the case that disappointed trust was indeed misplaced trust. It is often the wiser action to allow oneself to be a little bit foolish in the distribution of one's trust, so as to give the creation an opportunity to surprise one in a positive sense. So, we might liken the factor of trust to a needle upon one of your instruments. Upon certain occasions, when an individual has had a very difficult life experience in which expectations again, and again, and again, have been disappointed even to the point potentially of personal agony, whereas on the other side of the spectrum, one might find someone who was born into such sylvan splendor that disappointment is almost wholly unknown; the life experience itself motivates the bending of the needle in the one direction or the other. But the other

factor in the equation is one's own free will. And the more negative catalyst one has experienced in one's life, the more of one's own free will it will take to return again to a centralized position of trusting.

And so we would like to suggest to you that it is often the case that individuals who have learned to pre-program their lives to some extent will factor in a certain amount of negative catalyst that needs to be overcome, so that the muscle, shall we say, of faith or trust might be meaningfully exercised against the background of resistance. And that thought, as fundamental as we think it is, does not ever remove the advisability of exercising the utmost discrimination in how one distributes one's trust. But that discrimination can go too far, and one can find oneself an individual soured on life itself, for it is the creative well-spring of existence that works most fundamentally in the direction of trust, and which one must take up in one's own being in the most intimate way possible in order to fulfill the hope or the expectation that is embodied and embedded in your incarnation. So the trajectory of an incarnation flows inevitably in the direction of trust. And it is with that thought that we would leave you on this fine day.

I am Laitos, and we would like at this time to say our good-byes through the instrument known as Jeremy. Adonai.

(Jeremy channeling)

We are Laitos. We take the reins of this instrument once more. We are very pleased.

We have seen this issue of trust, which seems so black and white, unraveled into so many threads. It is clear how these tensions apparent in the veiled perception of the Creation exercise all aspects of the soul. Mistrust and trust, two sides of the same coin: which way shall it land? It does not matter; either is a gift.

We commend you to the task of finding that gift, as always, finding the love in the moment. It is the thread that runs through all the Creation, all trials and tribulations, all joys and celebration. Celebrate your sorrows and grieve in joy. We are all coming back. The more you can trust in that fact, the inevitability of unity, the more your discrimination will serve you, not as a barrier to the creative potential of the unknown, but as your walking staff. The path, step by step, you discover, and we assure [you], my dear brothers and sisters, we will be with you on that path whenever you shall ask for our presence.

And with that thought, we leave you in the infinite love and light of the one Creator. We are those of Laitos. Adonai. Adonai vasu borragus.

Q'uo on Humility August 1, 2021 (First Channeling Intensive)

Introduction by Jeremy Weiland

In this session from the Other Selves Working Group's first channeling intensive in Colorado Springs, Q'uo discusses humility, starting with comparing our condition to that of the second density sapling vulnerably striving towards the light without self-consciousness. Q'uo then ties in false humility, arrogance, acceptance of self, protection, specialization, and authority to explore the experiences that we encounter as we hone the personality shells that third density provides us. Given the service we expect to perform, Q'uo suggests we seek to share the burden and comfort one another, recognizing we all started out as more naive and less wise than we are now.

(Jeremy channeling)

We are Q'uo and we are with this instrument and this group on this fine, cool day. We greet you in the love and light of the one infinite Creator in whom we move and have our being. We understand that the topic for this session consists of our commentary on the subject of humility. And our first lesson is to confess our own sense of humility.

My friends, this is a vast and wide universe, and though we are all part of the all, yet our utility to the one Creator is in our focus, our constraints, our limitations. So in spite of our total belonging to deity that we share with you and with all entities, we are but one part, and our ability to speak with the freedom that makes true unconditional love possible requires us to stipulate in no uncertain terms that resonance within yourself, that subjective eye of the Creator that you represent, must remain the paramount concern. This instrument believes this is a fancy way of saying: exercise your discretion. Do not take what we say without a grain of salt, without a reflection within, and if an idea does not seem right to you, that is all right with us, and you should discard it as you would a leaf that no longer meets your need as you grow in the soil and rise to meet the light of the central sun.

It is perhaps well to dwell upon this metaphor of the tree: roots deep in the earth, in the darkness, where the seed was once planted. There is a kind of audacity in the breaking through the soil of the sprout, and when the light is beheld and the draw of the light is felt, it is universal throughout all living things, from second density on, to make that journey without apology, without qualification, in a full throated cry of the power of life that expresses throughout this infinite Creation.

And yet the small sapling yields to very little force. It knows its own fragility. It is well aware in its consciousness (that does not partake of its individual status, but partakes of the consciousness of the species) that it is but a small part of this principle it expresses. There is no pride. Who would be proud, and of what? No, the audacity is completely tied up in the process of seeking on that level. And if that seeking should run afoul in the moment, the sapling broken, the ground dried up, the fungus or other disease blighting it, then that is accepted. This is the kind of humility that is possible when the stakes are not solely about one individual part of the Creation, when instead consciousness partakes of the larger project, a stepped down unity that nevertheless is a warm embrace of that vibrant pulse of the life principle.

We begin with the second density because we feel there is a lesson that many in your density [have] forgotten. The veil precipitates this outcome, and though it may have purpose and meaning, it is still a bitter pill to swallow for those whose connection to the other is a matter of discipline, a matter of vulnerability chosen, not imposed, and a matter of a kind of maturity of the soul that can see in the human body, in the human heart, and in the schemes of the mind, a state of being that in reality has very little different than that of the sapling striving towards the light. Humility is as the soil, in a way, of your animal body that is invested with spirit. It is the dark, humble, fecund matter that nourishes you, but on its own terms. And there is much to explore by teasing out what creates the conditions for humility, what the experience of humility consists of, and what the fruits of humility are — not to convince any seeker, but to sketch out the environment in which you grow. And so at this time we would like to elaborate on this subject through the instrument known as Joseph. And passing contact to this instrument, we say Adonai and we are Q'uo.

(Joseph channeling)

We are those of Q'uo and we are with this instrument.

What creates the conditions for humility? We have spoken of the audacity without pride among second density entities. Now consider something similar among your third density entities. Humility cannot be mere sheepishness. There is something audacious about continuing to exist, continuing to persist in the path of seeking. Before there can be humility, there must be the recognition, shall we say, of the significance of continuing on. The sheepishness we spoke of is a mockery or a false form of apparent humility. It is not the thing we wish to discuss. Beneath the full or the actual humility is an audacious insistence on being who one is.

It may help to think of the orange ray in this regard. As you know, the orange ray is concerned with the relation of self to self or the reflection of this relation as self to other self, on one-on-one terms. Were you to attempt to hide yourself from the other or to pretend to be whatever you suppose the other self might appreciate, you could not even have humility, because you would not even be yourself. As a matter of fact, there is something arrogant about attempting to be something other than what you are. To what end might you pretend in your relation with another self or in your relation to yourself? The answer to that question so frequently is that you pretend in order to gain some form of control or certainty or to hold on to something you believe to be in your possession or appropriately possessed by you. The balanced and open orange ray demands of you not even that you are open-hearted, but merely that you are authentic. From this wellspring of creative energy comes what you might think of as the capacity to move freely in your own skin, to be comfortable as you are within your personality shell. The basic condition for humility is a requisite degree of comfort within your own skin. This, my friends, is how to avoid the false humility, the sheepishness.

Of course, this is not the only form of false humility, as you know. There is also the attempt to present oneself as non-boastful or as not arrogant. But, once again, you can see that in such an attempt there is a failure to be comfortable, to be satisfied with one's own personality shell. The identity that you carry through this incarnation has a means of making grounded contact between self and other self and between self and self.

We believe this will suffice for now as a consideration of the conditions for humility. So we would now transfer our contact to the instrument known as Steve. We thank this instrument. We are those of Q'uo.

(Steve channeling)

I am Q'uo, and we are now with *this* instrument, to undertake the third leg of our discourse on humility.

You will have noticed that the term “arrogance” has crept into our vocabulary, as we have attempted to explore the more inward dimensions of humility, and we now suggest to you that in the third density, unlike the second, there is a development that we have called the personality shell. We would now like to suggest that there is a natural tendency to develop what looks like arrogance, as a portion of the development of the personality shell. It is when this personality shell feels threatened, it is when this personality shell feels itself to be subject to what you might call *humiliation* that it stiffens, as it were. And it gathers around itself those energies which may defend it against a threat.

Now ultimately the personality shell has value only insofar as it does allow the fledgling self to navigate a dangerous world with some degree of safety. It is not well to drop the defense, so to speak, prematurely, but it *is* a mark of a maturing mind/body/spirit complex in third density to allow those defenses to become less: less obtrusive, less restrictive, and, accordingly, less defensive, and then the more a genuine sense of self-worth will have been evolved — and, my friends, it *is* a question of evolution, spiritual evolution, we may say.

It is when this phenomenon has come about that the self begins to feel an inward source of assurance, grounded in what seems to be *nothing*, but in reality is the source of all that is: the One, the Infinite, the Fulsome, the Love. When that has developed within the self to the point of genuine confidence, then the trappings that come to be recognized as arrogance may begin to fall away. And the humility, then, that arises within the self, doesn't need to bray and boast of its accomplishment, for it feels the inner security of its self-worth stemming from a source it does not control, but which it does enjoy.

Humility in its authentic sense bursts through the incrustations of defensive postures that have very often accumulated over a long course of lifetimes in which the fragile self has felt itself to be under threat. We do not recommend premature casting aside of all defenses, and we do not recommend a public display of humility, which sets a false standard for the self to live up to. What we do recommend is that inward look which finds again the source, which is the genuine source, of all self-worth. With this thought, we would like to transfer the contact to the one known as Jade. I am Q'uo.

(Jade channeling)

We are Q'uo and we are with this instrument. To one who has found that balance that leads to a state of sincere humility, this entity also exhibits the quality we have referred to as grace. As you wend through your days, developing that personality shell of third density that allows one to flourish in the social structures that you have created for yourselves, one tends to find themselves attached to labels, and often this initial effort is in the desire of service. One may call themselves a healer, a teacher, a savior, a doctor, any of these titles

that confer one's focus of action. And your peoples are generous with your deference to those you deem as those of authority, those who have maybe traveled further along the path of healer, teacher.

But in truth all of you play all of these roles from time to time. And specialization does not mean authority. One assumes an authority tied to their specialization they believe that they are necessary, a necessary component to someone's healing, someone's learning. And this burden that one takes upon the self can distort the sincere intentions that one may have began their path. We ask you to surrender any burden of authority you may feel and grasp the baton [in] faith that your being is enough. Just your desire to heal, to teach, is enough.

The manifestations of that desire can vary. One may become overly focused on perfecting the manifestation of one's chosen mode of service. Humility is knowing that you are like the tree and you help just with your being in manifestation of third density, just as the tree converts the carbon dioxide that you expel into oxygen. But a tree is just a part of a forest, a forest of beings who are all working together. And one tree lost here or there will not stifle the overall performance of the duty of the forest. Just as the trees share their burden, so too in third density should you seek to share your burden with the other selves who are with you on this journey. And though they may not have travelled as far along the paths of the specific modes of service that you may have, all entities are capable of fulfilling the role of healer, teacher, etc.

So knowing your infinite value, but also knowing that you are one of many, all who carry the fool like the Creator within. Humility is being able to blend oneself in with the trees and knowing you all share the same honor/duty/responsibility. And though there may be speed bumps, all of you are capable of reflecting that fullness of the Creator. So remember that you, too, were once a sapling, even if you now feel the extended length of your roots and the extended reach of your branches, know that in every sapling is the ability to become the full, mighty beast that is the great tree, and rejoice with each other in your common goal of aiding the transition of your planet at this time through healing, teaching, and just breathing in and out like the tree.

We are Q'uo, and we will pass this contact to the instrument known as Jeremy.

(Jeremy channeling)

We are Q'uo, and we are with this instrument. We ask that each of you in this group pay attention to this message as you go forward in your work. Help is needed. There is service to be rendered. And unlike the sapling, or even a giant tree, you are motile; you can react and respond to conditions with all of your experience. And you can reach out your hand in ways that will surprise you and bless you and this planet if you can set aside grievance, the arrogance that is potential in all and expressed time to time through all.

Your path is, in truth, not different. We ask that you begin by comforting each other, by being plain in your desires that you purify in order not to be grand but to serve and yield the glory to that sun we all reach towards. It is a simple message, but it bears repeating, and it should not be any reason to doubt our great admiration of the course you have started and deepened in your shared love for the principles for which you stand and for the persons by your side.

As you choose your way, remember that we are also by your side. When you choose how to serve, you might think of us as a cool breeze in a heated moment and know that all is well and there is nothing to be proven; only a moment to yield to the Creator, and the next task to be done. And to make space for your next task, we will leave this instrument and take a step aside so that he may choose, as all of you do, how he shall spend his love.

We are those of Q'uo. We love you so. Adonai, my friends. Adonai.

Q'uo on Yellow Ray Concerns in Organizations August 1, 2021 (First Channeling Intensive)

Introduction by Jeremy Weiland

In this session from the Other Selves Working Group's first channeling intensive in Colorado Springs, Q'uo lays the groundwork for social dynamics that span from the one-on-one relationship to the large institution, showing how these different scales of association allow for the issue of energies that allow us to work with the lessons of the yellow ray center. Conflict, humiliation, and frustration are far from errant experiences — they are the means by which we learn the path towards social memory. If we can make our expectations within our groups plain, both to ourselves and to our other selves, we can set an example of the vast potential available to the group when each individual heart is opened and made vulnerable.

(Jeremy channeling)

I am Q'uo, and we greet you today in the love and light of our one infinite Creator. We are so pleased to have yet another opportunity to work with this group and to provide an analysis from above that might help you as you wend your way through the cycle of lessons that attends the third density experience whose intensity we well remember.

This leads us to a cautionary item, and that is one you well know and we feel is our duty to reiterate when we come from the place where we start in this communication. We are skipping over lessons that lie before you, lessons that only you can learn in your evolutionary path. And as such, we would not take those lessons away by providing our perspective in a way that serves as a stumbling block to you. So we ask once more: discretion, discrimination, your own sense of truth which you have worked so hard to achieve in your life. This means more than any vantage point we could provide. And if you have not this grounding of truth within your heart, all we will provide are novelties at best and detours at worst.

There is no danger; there is only the care with which we wish to approach this working, a similar care that you bring, and we are so grateful for that that we cannot help but take pains to do our part to meet you where you're at, to meet you in the field of the open heart where all of our discoveries are yielded back up to the one infinite Creator, and where meaning and purpose have their true source. So we thank you for your judgment in choosing those words we say which resonate with you. We feel free, having said this, to move on to the topic at hand. We would like to remind this instrument whose mind is full to bursting with thoughts on this subject to remember there is a tone in the scale that he may

intone to empty out the mind, to make it a vessel for something new that he has failed to appreciate in the past, and we trust that with the information he has learned recently he can stand aside and allow us to have our say. And we chuckle a bit, for we know he has had his say many times.

And so we begin with the density in which you move about your lessons at this moment. It is a density of self consciousness. It is a density in which the individual attains primacy and through which the mystery of being is manifested in the yellow ray sense. This is where you are focused, although all of the rays are available. It is in the yellow ray that the evolutionary work, the ferment, is located. For you are aware of the self, and you are aware of the other self, and this creates the condition in which association can achieve a deeper meaning than in the second density. You have seen the patterns of behavior that arise from the patrimony of your animal selves, the gifts that you gave to your future self as the plant, as the animal, who needed no guidance to understand their place in the network of entities that is the Creation.

And now, with a spirit complex driving you towards the upward spiraling light once more, you must take account of this — not intellectually, although there is a place for the conscious mind's arrangement of the energies, of the interests and concerns. But on a deeper level, it is the place of the individual within the group, within the society, within the planetary matrix of sub-sub-logoi that creates the unique experiences in which the individual contrasts itself with the greater mystery. And this feeling, not your builded structures of organizations, not even your ethics of relationship, one to another, but this underlying vibration is the key to understanding the value to be gained by participating in the yellow ray matrix of third density.

It is said that these opportunities for relating, one to another, are often decorated, shall we say, with the conflict, with the bellicosity, and with the desire for control that is part of what you are struggling with at this time as individuals who seem to be so self-concerned that you cannot see the forest for the trees, you cannot see the collective task at hand that would express the individual with so much more purpose and meaning than you can provide yourself. Indeed, this yearning for the fully activated individual, not as a singularity but as a network of energy, a hierarchical consciousness that does not partake of rigidity, is what you yearn for and why it is necessary — we correct this instrument — why it might feel necessary at times to resist and activate a particular kind of frequency in the tone that issues from the yellow ray energy center.

This is not an aberration. This is part of the balancing that you are learning so that you can walk the tightrope that is expected of you when all walls fall, when all ideas present themselves in what now must seem to you as a cacophony of information. The organization is the, shall we say, circuit board, the distillation of builded structures of light that serve to, when rightly understood, provide a temporary arrangement of consciousnesses so that something unique and not of one person may issue. If you can look at your workplace, your groups, your families, your conversations at the bar instead of as different instances of yellow ray, if you can see the commonality in them, you will begin to appreciate what we are trying to convey from our vantage point in the fourth, in the fifth, and in the sixth densities. For it does not look very different once you get beyond the veil; it is relatively clear where you bump your heads. It is relatively easy to see the virtue of the

stubbed toe and the trivial nature of some of the superficial harmonies you are able to achieve as you relate, one to another, Creator to Creator.

We would not emphasize our view for you are at the level at which you are learning the valuable lessons. We only mean to suggest a wider perspective, this perspective that we share so that conflict that could be said to be a crucial part of the human institution can be appreciated for what it teaches instead of avoided for what it prevents. In third density you are not, as this instrument would say, here for the win. You are here to be humbled and [to] have your feet knocked out beneath you. And this somewhat intense form of humiliation is only intensified when the onlookers murmur to themselves. We know well, everybody in this room, all of them, have had this experience, and it has attenuated the heart's engagement with the social form. That is entirely sympathetic and appropriate, but our topic for today leads us to point not at the outer form of the social construct, but to what is held within that form, what draws you back as a fly to the flame. It is your path, my brothers and sisters, to learn to use the social form, the organization, the institution as, in a way, an athanor for the spirit and mind such as you understand it in third density, for this is your most challenging opportunity to engage the spirit complex. You may reach far into the heavens as a hermit, but you will not build social memory that way.

And so, when you find yourself at odds with your comrade, we only ask that you look at this third energy center within you and take an inventory of what you are bringing to the match. My friends, it would be utterly useless for us to suggest that you do not place upon the table between you and your brother[s] or sisters a golden expectation that you demand occupy their attention. We only ask that you too look at it. For this is how we can use what those of Ra have called the doubling effect to create an opportunity for communion, for intensification of those elemental and ethereal energies that you can, if you are diligent, so freely bring to every situation. We are speaking of a way to think of humility that allows you to be fully an individual, to be fully a self, with its own dreams, with its own intentions, and even its own surreptitious agenda, and instead of offering it to your other selves with a blanket over it that seeks to obscure the true end you seek, to remove the veil from it, to make it an act of the open heart and therefore to humble oneself before the Creator in each of your associates, to, as the master known as Jesus said, turn the other cheek, not just when you are struck in anger, when you are struck in rejection, when you are struck with mockery, when you are struck with a simple inability to give as well as to get, which you so crave. This mutuality, my brothers and sisters, is on the menu, but there are courses before the main entree. There is preparation to do in the kitchen. There is, in short, work on the self that makes possible social memory, that each group we previously named shows a facet of.

We do not mean to make this seem so fancy and haughty. We mean to contextualize the depths of frustration you can feel, to take responsibility for it, to take responsibility for freeing your brothers and sisters from having to rip the veil off the expectation and to make it plain. And in this way you can set an example of the Father's plan for how entities within the Creation shall relate. We have used another term for this relating, and that is the concept of service. Service is easy to see in the organization, but we hope we have offered another angle on what it is that you are accomplishing when you seek to join hands

with your other selves, to work in common, and to somehow, against all odds, against all of the difficult energies that everyone brings to the table, to yet dream a common dream.

Now this has political connotations for this instrument, so we ask him to put those aside and instead to see that the dream is the issue of the work. The reward follows the accomplishment, and while it may — we correct this instrument — and while it may seem cruel that this life seems to afford so much expectation of accomplishment and so little reward, the more you can walk this path in faith, the more you show the potential that lies on the other side of that vale of sorrows which all see in the near term.

And so you build a temple with your brothers and sisters. You sanctify the grubby intercourse of what seems to attend yellow ray activity. You place a golden expectation on the table in the center that calls to their highest aspirations, their most refined sense of self, buried deep. And though they may not follow, for individual free will is the name of the game, as this instrument might say, what is the evolutionary experience, my friends, but the free, generous, and perpetual offering of opportunity? What would service mean without this indeterminate outcome of the opportunity? If it were all assured from the beginning, there would be no test. And if there is no test, there is no knowledge, there is no certainty, and my friends: what lies ahead of your planet requires not knowledge of the true nature of all but a steadfast grip on your part, your piece of the puzzle.

So rejoice at your petty squabbles, and glory in the way they wear you down, exhaust you, throw you into despair. And do not worry if this higher perspective is forgotten from time to time. You are in the thick of it, and you can only learn for the self at the end of the day. The group consciousness is a precious flower; you can only plant the seed on the ground that you stand on, and the Creator does the rest, whether that Creator be an outside force, as you might conceive of it, or the gleam of love in your brother's eye, the blue sparkle of hope in your sister's voice.

We are those of Q'uo. At this time we would ask if this group might have a query with which we may work. We will wait.

Steve: I'll take a stab at a query, Q'uo. Can you speak to the relative virtue of working in the context of institutions or organizations as contrasted with working one-on-one or two-on-two, merely with individual-to-individual, without the support of institutions?

(Jeremy channeling)

Yes, my brother. **We are those of Q'uo**, and we are aware of your query. We ask once more for this instrument to take a small step aside and to trust that the ball will be caught.

The virtue of the institutional work lies in the energy issuing from it, lies in the finer threads of connection that can be woven through the mundane, daily, detailed work, for the institution is a kind of disciplining structure. Do you not wonder at how inevitably powerful and inevitable — we correct this instrument — it is simply that the institution seems to be made of stone, and yet, what is it but your brothers and sisters playing a role in manifesting it moment to moment? The virtue of this organized way of channeling light and love is in what finer, more refined, higher energies can resonate with the lower work, something that would transcend the individuals.

Most entities have had an experience within an institution in which they from mo- — we correct this instrument — from time to time feel taken out of themselves. This is, of course, a more focused experience in the one-to-one and in the small, intimate group. You are walking on a very narrow path in the orange ray relation to the other self or the simple yellow ray small group, but spiritually speaking, the institution requires you to walk the tightrope, as we mentioned previously in this working. So this may provide some context for the different feelings and the sense in which one can often lose oneself in the larger organization, especially in those cases where the organizing principles have a solidity to them that may be described as dogmatic or simply enforced at the metaphorical end of the gun, so to speak. Whereas the small group does not need such a gravity well to keep the planets in orbit, as you might say.

And we believe this provides the start of an answer to the exploration of this question which we encourage the questioner to explore further, using an entire lifetime of experience to reflect upon, and we hope perhaps we've offered a slightly different vantage point to look at the value of a lifetime of accomplishment in the group.

We are those of Q'uo, and if there is another question, related or different, we make ourselves available to it at this time.

(No more questions)

We are again with this instrument, and we are those of Q'uo. We thank this group for the energy it has offered this instrument and our principle which once again finds itself the recipient of the greater portion of the learning. We offer the observation that we study your planet's unique social intercourses with great interest, and while we hope for a transition to fourth density that requires as little discomfort and sorrow as possible, we assure you that on the other side of this story that you are writing, you will look back and see a life well lived and you will perhaps be at a level where, like us, it will not be clear which of those lessons were purely individual and which were social. For my brothers and sisters, these distinctions are not so useful to our service to you, and we might suggest the contemplation of whether they are always and ever so useful to you, even as you sit here this morning.

And with that thought, we thank this instrument for taking an ever so slight step aside. It is not so difficult, is it? And we thank this group for its steadfast support, its patience, and we now take our leave only in manifestation, never ever in spirit, leaving you in the love and the light of our infinite Creator. Adonai. We are those of Q'uo. Adonai.

Laitos on Forgiveness First Channeling Intensive: July 30, 2021

Introduction by Steve Tyman

Forgiveness is an issue we all have to deal with on a fairly regular basis, and for many of us, it poses a real conundrum. Laitos here does little to make the issue simpler, but rather deepens the concept by suggesting that it is a project which extends well into the higher densities. The problem is broken down into the following components: (1) The act of forgiving needs to include both the self and the other, (2) The gift of the energy of the Creator, as unfathomable as it may be, is still perhaps our best resource, and (3) There is something called “complete forgiveness,” in which a full balance is achieved by each self forgiving itself and the other.

(Steve channeling)

I am Laitos. We greet you in the love and in the light of the One Infinite Creator. We have been asked to speak today upon the topic of forgiveness. And we would say at the outset that this topic is one of the more difficult that we may be asked to address. For not only is it complicated, which it is, abundantly, but it also has dimensions to it which are of a level of difficulty so great that many attempts may end in failure, despite the best intentions of the one who seeks to forgive. We would like to be able to tell you that there is an art to forgiveness, there is a technique which may be applied, there is the proper preparation of the proper state of mind that may be assumed as you move into the posture which enables you to forgive that which has done you harm and which therefore stands in need of being forgiven.

My friends, we have not yet discovered ourselves any such technique, any such art, any such propriety of posture. We *will* tell you that, to our limited experience, that the act of forgiving is one which bifurcates into the necessity to forgive the self as well the necessity to forgive the other. And, even within the context of this bifurcation, a complexity arises, because it is never clear whether it is best to begin with the forgiveness of the self or to begin with the forgiveness of the other. For, in truth, until one forgives the other, it is very difficult to discover that aspect or that facet of selfhood that stands in need of being forgiven, as the correlate of the other that has somehow offended. And on the other hand, until one has forgiven the self for being so out of balance, shall we say, that it was *possible* to be wounded by the actions of another, that one can then turn to that other with forgiveness in the heart, in the mind, and in the eye.

Forgiveness is as much in the eye of the beholder as in that which has been beheld. Forgiveness is yet another mystery of the spirit, for it is not something that can be isolated, as a separate and individual act, from the whole of the being that is dedicated to spirit. Forgiveness is not forgetting. Forgiveness is not leaving aside or finding something else to do that permits one to be distracted. Forgiveness is an undertaking that requires bringing before the self the very thing that causes pain, the very thing that can cut one to the quick, the very thing that can pull the ground out from under one's very feet, and leave in question the issue of *who* one is. Forgiveness, therefore, is something that redounds to the deepest portion of one's being, and in doing so requires of one that one draws upon that

energy one does not yet know one is. For, in truth, an act performed by another that so disrupts the bonds of friendship that it leaves almost nothing that would seem to be repairable between two entities that perceive themselves to be different from one another — such an act, we say — requires drawing upon energies nothing short of those of the Creator Itself.

In such an energy configuration, may we say, the apparent split between self and self can ultimately genuinely *be* healed within a depth that may yet be incomprehensible to the one who seeks healing in this sacrament of forgiveness. One who wishes to invoke the sacrament of forgiveness, however, must do so, most especially in third density, where the veil so often reigns supreme, in such a way that once again the division between the forgiver and the forgiven remains in place. And so we will speak to both elements of this division in sequence beginning with the message we have to deliver through the one known as Jeremy. I am Laitos, and we now transfer this contact to the one known as Jeremy.

(Jeremy channeling)

We *(inaudible)* again. **We are those of Laitos**, and we once again greet you in the love and the light of our one infinite Creator. We thank this instrument for an extra dose of challenge which we are happy to cooperate with. We will continue on the topic of forgiveness.

What is it that needs forgiving? It is there that any investigation must start. It is there that in the veiled third density mind entities such as yourselves often neglect, often skip over. This is part of your confusion, how you can learn lessons on the surface, and yet be drawn below the cracks in the ice, that crystalline veil that refracts and reflects the light of which we are all part.

So go within; take your time. It is an experience you must have. In order to demonstrate the full power of the soul, you are to make an example to the Creator of its inviolability in truth, in each octave, in each test, the one Creator seeks to take upon itself in a humble but creative spirit. You are cooperating with that. It is forgiveness, in part, that drives us through our lessons.

This instrument pauses because we mean to say, yes, our lessons as well in the fourth density. They are easier lessons, they take more time, and there is more space for them. My friends, there is no end to your reaching and seeking. If we can impress upon you one thing, it has to do with the infinity of consciousness. And in the light of that refined element of the Creator's fullness, we ask you to fixate for once upon how offense leads to forgiveness, how injury leads to healing.

When you despair at times in the dilation of time that you make use of the infinite consciousness of which you are part, this is as it should be, as we often say. It is a key obstacle that one learns not to circumnavigate, not to destroy in front of oneself in an act of will that tends towards the negative side — no, my friends. One takes it into the heart, and the relative motion of bringing it into the heart allows one, relatively speaking, to pass through it, for it to become like air, for this is the nature of spirit, don't you see? This is the nature of intelligent infinity making itself manifest in this drama of time which so confounds all of us, not just you, my brothers and sisters. This is the leap that must be taken.

And therefore, my brothers and sisters, so dear to us, when you are ready in the infinite expanse of opportunity available to it, so much more infinite than we can possibly convey, gather your courage. Bring your mind to the focus that you are learning throughout your life culminating in some way in the lessons you are learning this day. This is an important step for you. This is true work of the spirit, of the adept; we are not afraid to say this. We welcome you into this community in which we support each other each and every moment as, one by one, you show the Creator a new facet. And it never drives it deeper into the heart of the allness for it to be a coming home to love, of the love that you have, the love you can only experience when you unblock your heart, when you allow it to come through you. You plant the seed with your effort, my friends. And no matter how diligent or halting this effort is, you must recall, it is but time that separates those distinctions. And as such, do you not see how perfect and beautiful you are, in all of your tribulations, to us?

The route forward unfolds towards a horizon. We walk arm in arm with you; as we have once said through this instrument, we now say again. Oh, if you could appreciate the darkness for what it truly represents, and if you could understand, if you could appreciate what forgiveness truly entails, if we could appreciate it, we would not be so circumspect. And yet this is our mystery, my brothers and sisters. It is our mission in the Confederation of Planets in Service to the One Infinite Creator, and in this unity of the open heart that all are returning to, this forgiveness we speak of is not a question of "if". Have faith.

And as this road reaches towards a new horizon, we will pass the torch that lights our way, around the circle, to the one known as Jade, thanking this instrument. We now transfer contact to the one known as Jade.

(Jade channeling)

We are Laitos and we are with this instrument. My friends, it is the nature of the veil that forgiveness can be so out of reach. It is often when we look at another that we project our own thoughts and feelings and experiences. So when an entity comes into your path that you find you need to forgive, it is often because they have performed an act that you yourself see as unacceptable for yourself to engage in. But each of these acts that you have learned from are your own lessons and the entity you are engaging with is on their own path, and they have had different lessons. And each of these lessons of the open heart, in third density, are very hard won. So even though you yourself have completed the path to avoid that which you see as unforgivable in the moment, the other entity is still traveling that path that you see as complete within yourself. A lot of the perceived inability to forgive in the moment is an inability to let go of the expectations we have of others. We expect each person, especially those that we feel like we know well, to perform or behave in such and such way. But as we have stated, each lesson of the open heart is difficult, and some entities just need more time.

So we advise to help facilitate forgiveness to release those expectations of your other veiled companions and allow them to place their feet on whichever path is necessary for them in this moment and see past the difficulties that they are manifesting for you or for others or for themselves. And bless their journey to finding their greater being. And as you bless them, you help them to find the end of that path where they can finally release what they need to release and open their hearts.

And as you willingly continue to journey together with those, even if they have caused you grief or harm, you express faith in the rightness of all action and all identity in third density. And if you can move to that place of true forgiveness, even in the face of pain or anger, you create a momentum that is very precious and very priceless. And each time you are able to complete this cycle, somehow the barriers to the next forgiveness become less. Each time you affirm the rightness of those who you are not in harmony with, you acknowledge the creatorhood in all.

We are Laitos and we thank this instrument and we would like to transfer now to the one known as Joseph.

(Joseph channeling)

I am Laitos and I am with this instrument. We have spoken of forgiveness of the other self, but there are, perhaps, two more perspectives to consider. There is, of course, forgiveness of self. And there is also the totality of the event that we might call completed forgiveness that involves self toward self, other self towards other self, and each to the other. Forgiveness of self is no easier than forgiveness of other self. Consider the moments that keep you up at night, the old memories that still haunt you. If forgiveness were a moment that was once and for all, these memories would subside and be as the daily moments of your life. What comes back to you in reconsidering your own actions is an inkling of something new that has not yet been fully comprehended. As we have said, there is no one posture that can guarantee successful forgiveness. Though each act doubles the next, yet there are still thresholds to cross. Forgiving the self becomes, perhaps, recognizably necessary—we correct this instrument—important in stepping through the spiritual journey you attempt each day, each week, each month. But the thresholds are still difficult. When you learn to forgive yourself in the old ways, when you learn to accept the gross features of your previous actions, then the finer features reveal themselves. So forgiveness of self is as enduring as forgiveness of others.

We take a moment to deepen this instrument's state of consciousness. We are Laitos and we continue.

Now consider the totality of the event of forgiveness. It is ongoing; it is a project between you and the other self. It a project that you must do your own part in and they theirs. And there is no guarantee that the other self's part will be done quickly or even within their lifetime. And we would speak to the idea that forgiveness is an act that there is something we must do. An act that constitutes forgiveness. But it is just as much an event, an occurrence, a state that comes about, perhaps confirmation. Striving for forgiveness might produce a pretense, a desire to forgive yourself, to forgive others. And in that desire, there is a temptation to make it feel as if it were so. That saying "I forgive you" is enough. Instead, the intention to be in a state or a place of forgiveness should be the guiding light. Whether you are there, whether the project is complete, whether your memories still haunt you—is not so important as the baseline state of moving forward into a kind of perspective or motivation—we correct this instrument—concern for one's own purity of intent for the authentic state of forgiveness.

We would now transfer this contact to the one known as Steve. We thank this instrument. We are Laitos.

(Steve Channeling)

I am Laitos, and we are again with this instrument. We would like to continue with the trajectory of the thought that the one as Joseph has helped us to understand as the totality of the event of forgiveness. For we believe that this is a thought that permits us to sum up, shall we say, the circumstances of forgiveness as best as we understand them to be. Now there is a saying in your culture that to understand all is to forgive all. We do not wish to dispute the veracity of this saying in its full metaphysical significance, but we would point out that third density is not the density of understanding. And therefore a formula for forgiveness that requires an antecedent state of understanding is a formula which is bound to fail.

Now we would further reflect on this point by suggesting that there is a certain metaphysical circumstance that obtains with regard to the nature of third density itself — a metaphysical circumstance which, from the standpoint of third density life and third density experience, seems to be paradoxical.

We ourselves struggled greatly with this paradox, as we can remember quite distinctly, for you see, it has not been so very long ago, for us, that we suffered the slings and arrows of outrageous fortune in third density, and found ultimately that we could not achieve graduation from third density until we first forgave enough of those slings and arrows that we were able, shall we say, to limp forward into fourth density life and fourth density experience. We put the matter this way to reassure that complete perfection is indeed not required in order to achieve that state of graduation.

No entity of which we are aware has ever made it out of third density with all the work third density offers completely done. The pressure that is put on the fledgling self — and selfhood is indeed a fledgling affair in third density — the pressure that is put on the fledgling self to achieve perfection of forgiveness will be a pressure it cannot bear. And therefore at this moment we would like to end our remarks on this subject by supplementing the metaphysical considerations we have offered through each of these most excellent instruments with a very, very small piece of pragmatic advice.

And that is this: that very often when one faces full on the difficulties that crop up one after another and again and again, and again, involved in forgiving others and the self when one discovers again and again how deeply wounded the self has been. That instead of putting all of the task full-blown upon one's plate, that one take a small step back, or perhaps two, and come to admit to oneself that some tasks are simply more than one can take on head-on. This in itself is already a small act of forgiveness of the self, that it is, after all, a finite thing, that it is a fragile thing, that it is a wounded thing.

To allow oneself to step back to find another set of circumstances that better allows the self to come into a more wholesome and flourishing condition, is to give oneself the opportunity to achieve the wholeness of the event we have spoken of through the one known as Joseph in a way that does more by way of allowing than of personal, directed creating of the event of forgiveness.

The self has been obliterated very often to some extent when damage has been taken in, and it needs to regenerate itself. It does so by drawing upon the energies of the Creator, and in third density, we say that these energies and this process is not truly available for

understanding. And so it is almost the opposite of what the saying we have adduced would suggest. Instead of saying to understand all is to forgive all, we might almost suggest that to forgive all is to understand all.

It is actually never a question of *all* in matters such as this, but even a little [will help]. For, in truth, the forgiving must come before the understanding can be had, and that is the measure of third density in a small way. For even as the fourth density is the density of understanding, the access to that fourth density has to inevitably pass through the state or condition of forgiving of all the foibles, all the sufferings, all the sorrows of third density.

This will not be complete, my friends. There will be loose ends, there will be frayed feelings. But what we would suggest is an element we have spoken to in the ones known as Jeremy and Jade concerning basic intention. If you have the intention to heal, if you have the intention to forgive, regardless of how imperfect it is, it does register. And, over time, intention will build upon intention to the point that the harvestable grade of a mere fifty-one percent is obtained, and the threshold will then have been crossed.

To this threshold, then, we commend you, and in love and light, and in inexpressible gratitude to each of these excellent, excellent channels, we leave this instrument and this group in love and light. Adonai, my friends, Adonai.

Q'uo on the Cycle of Desire, Love, Despair and Healing First Channeling Intensive: August 2, 2021

Introduction by Steve Tyman

Q'uo here addresses the issue of love in the context of human experience, where it is described as an essential portion of a cycle in which love seems to become first lost and then recovered. In this respect, love undergoes transformations that deepen the life experience of the mind/body/spirit complex that aspires to evolve.

(Steve Channeling)

I am Q'uo, and we are with this instrument on this fine, fine day. We are one who communicates with you from out of the many of what we may call Concerned Citizens of this tiny portion of the cosmos, attempting to aid a planet going through what we may call "growth pains." We are one; we are many; we are many as one.

We would speak to you today upon the subject of love, which we have challenged this instrument to reflect on and to take what may be a deeper view with respect to. We have spoken upon other occasions of the sense in which Love may be regarded as a principle fundamental to the Creation, and in fact the Creative Principle itself. This is a subject almost inexhaustible. But it is not the focus we would take today, for today we would speak of the more limited sense of love as it comes into play as an activity that you may undertake, as an experience which you may appreciate, and therefore as a portion in the cycle of third density life. More particularly, we would like you to consider the role of love as one in a many, as part of a sequence that may be considered as a kind of cycle of its own.

The sequence of which we speak begins not in what we are now calling love, but rather in what we would ask you to consider as desire. Desire is the first moment of the sequence we present for your consideration today.

Love is that which draws to itself that desire and also at the same time that which is desired and still at the same time the fulfillment of that desire, or what we may prefer to call the fruition or realization of that desire: desire, therefore, which has completed itself, most often in such a way that one may think of it in objectified terms as the beloved.

And so we have the first two moments of the sequence we are inviting you to consider being desire and love. Now, at the risk of dampening down your spirits, which we would add we do not intend to do, we would like to add as the third element in this sequence the concept of despair. And by despair here we mean to indicate love which has become forlorn, love which has become lost, love which has become broken, torn, and fragmented. This is what we call despair.

We will not leave you in this condition of despair, my friends, for we propose as the fourth element to be considered in the sequence we are inviting you to consider to be that of healing. [It is a] healing, which does not restore love to the condition which it previously occupied, but, by mending a love which has been accomplished or achieved only to be dissolved into the despair of rupture, has in fact the potential to create something beyond the original condition or expression or manifestation of that which we have called love.

Desire fructifies itself so as to become love, which, in the vast adventure you call life, inevitably finds itself broken on the shoals of harsh catalyst, and rediscovers itself in a state of despair, much in need of that which is yet on offer, to wit, the healing.

Desire leading to love, leading to despair, leading to healing. And in the healing, we now want to suggest, there is a mysterious phenomenon that arises insofar as that which has become healed, that which lies at the heart of the mind/body/spirit complex, discovers in itself another form of desire. [It is] a desire that is registered in a higher pitch, if you will, a desire that is perhaps better called a yearning. And in this yearning there is, once again, a relation to love, which once again finds itself subject to the agonies of fracture through catalyst, and therefore in the state of despair, and therefore yet again in need of healing.

Now we have presented these facets of the life in the way that we have done to suggest that, in fact, each portion of the cycle we have indicated is an essential moment, and not therefore to be despised. So, as we now propose to look more closely at each of these moments, we would like you to consider the possibility that each moment is a sacred moment of a process leading always and inevitably back to the Creator.

Let us begin by looking more closely at the notion of desire. Desire is two things at once. If you look at it from the outside, it appears to be a great, driving energy. And one gazes at the Creation to see the effects of desire in this sense everywhere expressed. The Creation is full to brimming with the desire to be, and to be more, and to be more, and to be more. And yet as one gazes at the Creation in this way, seeing it as a phenomenon presented before the gaze, one senses also that what one sees is subtended by something one does not see, except in such a way as that which is called feeling may register within the self. One knows the experience of desire most intimately from within. One hardly ever lives without desire. One may even speak of desire as being coeval with livingness itself, for

does one not refer to one whose appetite for life has been somehow abrogated as someone who has lost the very desire to live?

To be, for me, is to desire. But what do I desire? I may desire this, I may desire that, I may desire you, or you, or you. I may desire to undergo a transformation in my very desire. And if I do not attain that which I desire, I am in a wastrel's state of being incomplete in myself. And so I spare no effort in seeking to attain the object of my desire. And should this come about, should I attain the object of my desire, the desire is at least momentarily abated — not quenched altogether, as a dimension of my being, but quelled in the urgency of the demands it makes upon me. And when that state has been achieved, when I no longer feel an urgency to reach out and draw back to myself, I have attained a kind of equilibrium. And when this equilibrium is featured in relation to a state of affairs, or, most interestingly, another self, this is what I call "love."

"I love you," I say to my beloved. And in this love there is a sense of completion; there is a sense of fulfillment; there is a sense that I am no longer limited to the parameters of my previously small being. There is a sense in which I no longer need to desire to be more, for what could be more than to be able to bask in the glory of my love for you, who by some miracle of the Creation may love me back?

When I am two, I am more than one. Yet, strangely, by a paradox beyond the capacity of that understanding which affords itself to third density, in the twoness of my unity with you, I am more one than ever I have been before.

But, alas! Is that an angry word I hear from my beloved? Is that an accusing look? Is that a sorrowful complaint? And woe! Woe! Woe are we! For we two again are torn asunder. We two again are twain. And that beautiful unity which I have felt in your presence I now feel no longer except as a memory. And the very memory is a torture to me, for it is the memory of love lost.

And in the memory of love lost I discover again that I am thrown so back upon myself that I dwell in the living reality of despair. And in the condition of despair, I discover that all hope is lost, for I come to realize that, to reach backward towards a love that I now despair of, is to reach for that which can never be recaptured. For the love which I experienced belonged to that sacred and sylvan moment in which no doubt of itself could ever be discovered. But experience has now taught me to discover that very doubt. And it is in this doubt that I now dwell, wondering why that which was so complete could become fragmentary, could have become blasted to bits, so that I don't yet know where to place this feeling that will not coalesce into any coherent sense of where I am, where I am going, who I am, or what I may do. Here I am, in despair.

And despair is such a radical condition if you look at it in its purity, that there are no resources from within the known self that can resolve the despair into any better condition. And so I despair; I linger long in my lost love. I flail around in the environs created by stray emotions that will not come together into a coherent whole. And I wonder why, and I wonder and make demands that cannot be met upon the Creation, until finally I am so emptied out of all hope that I may have the answer that I realize that the only answer I may ever find lies without, and yet does so in such a way that the "without" of which I speak must at the same time be that which is most deeply within. And I now come to the

recognition that I never have known who I am, that I never have been in possession of the love that I thought was mine, that I never could take responsibility for the desire that, once again, I thought was mine, that had led up to that love which was its grace. All of this, I now come to recognize, I could not own, for that which lies so deeply buried within me is as unknown to me as the vast cosmos above.

How can I be worthy of this vastness which lies within? No known capacity which I may ascribe to myself, no known talent, such as I have prided myself in the possession of, could come to my rescue. No known grace or adornment of my human condition is equal to the task of providing the only salvation for my condition of despair. For I have truly reached the dark night of the soul.

Now, my friends, when I report to you from this condition of the dark night of the soul, I come to recognize that I have nothing left to lose. I have not even the ability to lose myself. I cannot die. And yet I cannot provide myself with what I need to live. Only within this extremity do I begin to sense that there is yet within me that which still does, after all, hope. That which, in that hope, may yet learn to reach, and that which, in the reach, has found that desire may yet now have a new meaning for me. I feel an upsurge of a desire that I don't feel the need or even the possibility of owning. For it is a yearning. It is a yearning that seeks fulfillment that yea even now may be finding fulfillment in love. And, yes, are those your eyes looking back in my direction from within this moment? Is my love for you grounded, shall we say, in some mutuality of yearning neither of us can own? Some hope wrought from the entrails of despair that has drawn upon some incomprehensible source of healing that does not sweep away the past, but, by placing it in an atmosphere, shall we say, that is comprehensive in a way that I previously could not have embraced, serves to heal all that which was broken, all that which could not find its way to relationship, all that which threw me into despair?

Now, how could I ever be so bold as to say that this newfound love, this love on a higher plane, will yet be the love that last forever? How could I dare to say that I will never face a new kind of despair, an even deeper kind of despair than I have ever felt before? No, I could never venture to say that. For I now recognize the fragility of love. But is with this concept of love that we have chosen to place the hope which is the carrier-wave of our communication with you today. And therefore we will not descend again into the cycle going forth into despair and into healing and into desire and back again to yet a third phase of love, for we feel that we have explored sufficiently and communicated our sense of a way to emplace love in a cycle of beingness so that it is a culminating moment that cannot be clung to, but must always only be celebrated in the exalted momentary experience that offers of completion. Even such is the experience that one may have when one discovers that the ultimate object of love is infinite, and that the Infinite is not simply a barren concept, but is rather the fulness of love. And that this fulness is so configured as to be to me a drawing and intelligent energy that is an invitation, perpetually registered in the very core of my being, for the fulfillment of that being in a way that enables the being to understand that it is a vital portion of Being itself, not limited to a narrow self that ever needs to despair.

We have felt the need to offer these words to this instrument as words of hope and encouragement and healing that do not denigrate the depth, the reality of hurt that this

instrument, as so many, many, many others upon this planet, and indeed throughout the cosmos as a whole, have experienced. No life of which we are aware lacks the depths into which sorrow inevitably must reach. Just as none lack the heights into which joy always may reach.

We are those of Q'uo. We have joined this group in the hope that we may bring such healing energies as we have to offer as our humble gift to those who are earnestly going about the business of seeking to heal. At this time, we will step back briefly — step aside — that this instrument has asked us to permit. I am Q'uo.

Speaking now as the instrument, I want to render my thanks to those of Laitos, who have worked with me these many months to make this event possible, and who now have informed me that they are now on the brink of a transition to the density of wisdom. Thank you, Laitos. I thank you.

I am Q'uo, and am again with this instrument. And we would like to communicate to this instrument that Laitos, who is here with us, wishes to deliver a very heartfelt, “You are welcome.”

I am Q'uo, and at this time we would like to ask if there are any queries upon the minds of those present.

Jeremy: Yes Q'uo. I have a query. Could you speak to the process that you described in the context of a group such as ours, specifically?

I am Q'uo, and I believe I understand your query, my friend. As you know, we are limited in the way that we may respond to such a query by the law of free will. We do not wish to infringe upon the free will of this group or of any other. We may speak generically, but there again, we must be careful, for those in this group are no fools, may we say, and so will be able to draw conclusions from remarks which we may make that are applicable rather directly to known circumstances. Therefore we are at a second level of generality in our response.

A group, like an individual, may feel the same cycles at work. It may come together in one great exalted moment in a condition of grace and harmony and love, and it may find that condition not sustainable for a myriad of reasons so numerous as to be beyond the capacity of being articulated. And that group may find itself in a state of despair as a result, and in a facet of that state which we did not go into in this session, (but which we may do at some future point if it is of interest to you), which specifies that not all states of despair are consciously known to the one who is in despair, And so you may have a kind of inner chaos obtaining in such a way that it is not observed by the individual or the group that is in that condition, thinking that it has achieved a state of stasis which is in reality, and as time will tell, not in fact sustainable. So that which we have presented as a cycle obtaining at the level of the individual can also be seen as a cycle that obtains at the level of a group, which group may then need healing, and which may yet find, within that healing experience, the seeds of newborn hope, leading to a refinement of the desire to be of service, and a yearning that may yet culminate in a higher condition of service.

We would apologize for the abstractness of our response, but considering the first distortion of the Law of One, which is well known to you, you will perhaps forgive our sparsity of information.

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

Jeremy: Q'uo, I do not have a query, but as the instrument has done, allow me to express to Laitos my deep respect and love for the heartfelt love they have shown me and the tears they have shared with me as well as the wisdom that issued from that. I thank them deeply.

I am Q'uo, and we can respond that your feelings of gratitude are greatly, greatly appreciated, and greatly reciprocated.

We are those of Q'uo, and as it seems that the energies of the group have reached a quiescent state in contemplation of our communion, may we thank the members of this group for the dedication each has shown in making significant personal sacrifices to be at this place at this time, that we may do the work of spirit together as one. Adonai, my friends. Adonai.

Q'uo on Love and Wisdom First Channeling Intensive: July 31, 2021

Introduction by Steve Tyman

Love and wisdom are such fundamental aspects of the creation that each is accorded an entire density of experience to allow for the evolving creature to perfect its reflection of this facet of the Creator. In the sixth density the two dimensions must be brought into a state of balance with one another. Even in the third density, however, issues of balance arise. Q'uo here responds to our query concerning the issues and complications that arise in this process.

(Steve channeling)

I am Q'uo. We are with this instrument on this rainy day. We are grateful for the invitation to speak to this august audience, and *through* this august set of instruments, for we have observed the progress this group has made in a short period of time. And it is our great privilege to be able to share our thoughts with you, knowing that each here will use the proper discrimination to take from our message that which resonates, and leave aside that which does not. We have been asked this day to speak on the interesting and, we might say, somewhat complex topic, which is the set of balances that obtain between the principles or facets of the creator we might say that are called love and wisdom.

Now it is interesting, to begin with, that this question is posed to our particular group, representing the Confederation of Planets in Service to the One Infinite Creator. For these balances are indeed variously represented in our numbers. And each among us works within the framework of these issues, love and wisdom, in one way or in another.

We can say in a general sense that those of Laitos and those of Hatton are working more especially with the facet of the Creator represented by love, although, even here there are what we might call shadings of wisdom that inevitably creep into the picture. Those of Latwii and Auxhall who have passed through that density we call the density of love, and are now working in the density of wisdom, will take that factor, the factor of wisdom, as the central focus of the work in spirit which lies before them. But, once again, the wisdom that is sought in the fifth density is already so thoroughly infused or imbued with love that it sometimes seems like an arbitrary distinction to say that the emphasis lies with the one as opposed to the other. Those of Ra are working still with these facets of the Creator, love and wisdom, in the *intimate*, in the *nuanced*, in the *delicate balances* that obtain between them in such ways as to yield an infinite number of possibilities.

These facets of the Creator are also facets of ourselves, and as we work with them, we work also with those portions of our very being which resonate first in this way and then in that, such that constantly we lean one way and then again we lean another.

We propose to speak through each of the four instruments here today, taking with each instrument a special focus, that we might elaborate one dimension independently of the other before turning to the other and the question of the balance.

We will say to begin with, that balance is a key moment in the relationships between love and wisdom, but that also balance is perpetually breaking itself down, leaning in one way or in another—in ways that can seem quite distorted—only to be restored to what we might call greater facility or greater eloquence in expressing the infinite Creator within each who seeks.

And so in reality we have four moments, if you will, of that which is today to be discussed. We have the first moment, which is love, we have the second moment, which is wisdom, we have the third moment, which is the balance between the love and wisdom, and we have the fourth moment, which is the dissolution of that balance, which is necessary, time and again, for further growth to occur.

This instrument has traveled long the pathways of wisdom, and therefore we find it appropriate to ask that he speak on the subject of love. The one called Jade has traveled long the pathways of love, and therefore we find it appropriate to ask Jade to speak on the subject of wisdom. The instrument Joseph has posed this question, and we feel it appropriate to put the question back on the instrument, so that our thoughts may be conveyed through the instrument, Joseph, on the subject of love and wisdom. That very energetic instrument we know as Jeremy we shall ask to undertake the difficult task of dissolving that balance so that new light may come through, new work may be done in an apparently imbalanced way so that ultimately new balances might arise in the future.

And so we begin, with this instrument speaking on the topic of love. Now love, as you may understand, is a kind of ambiguous term, especially as it is experienced in the veiled condition in third density. For the meaning that you might most frequently associate with the term love is an activity which you may do, an activity you call loving, and which you use to indicate that you have a special affection for another self, or in some cases, a certain principle, or perhaps certain institutions or organizations.

But let us focus on what we might take to be the primary sense of this first meaning, which is the affection you might have for another mind/body/spirit complex. For indeed there is something of great metaphysical significance in those relationships which you are able to forge among yourself, and especially those relationships which indicate a special bond between two people.

This love that you experience is often very, very confusing in third density. And that is because it is never fully clear who it is with whom you do love, you are in love, or who, hopefully, loves you back. And at the same time, it is equally unclear who it is that does the loving. And so you have this tie that binds, but who does it bind? That remains in some significant measure always a mystery, and one of the great reasons that conflicts tend to arise within the loving relationship is that each mistakes the other, and very often even more profoundly mistakes the self. And so the other will constantly disappoint the self, and the self will often disappoint itself for not being able to live up to what it might think of as the ideal of love it holds itself to in the relationship. I fail you. You fail me. *Who* is it that I fail? I don't know. *Who* is that has failed? I really, really do not know.

It sometimes comes to pass that those who are more earnest upon this path of loving will discover that there is no ultimate answer to either question, the question of the "who" for the you or for the I. And so what remains most palpable in that relationship is just the love. Love is the conveyance of the mystery, and also the principle that binds two together into one.

So here we have the mystery of unity expressed in a visceral and immediate sense. The mystery is further compounded if, as may sometimes happen, in that love between two so that the two become one, there emerges a third. When the infant intervenes to punctuate the love of the two who have become one, there is an expression of the creative principle of love. And that creative principle is what we refer to when we think of love in the second sense that we must now address.

For love broadly speaking is a principle of the cosmos, the creative principle present throughout the cosmos, and which is responsible for all levels of its manifestation from small to large. An infinite number of levels manifest from small to large, arrayed in such a way that between every two instantiations of love there is also an infinite number of expressions of love. Now love in this sense represents an energy so powerful that it is beyond the capacity of a concept properly to embrace it. And therefore in a macroscopic sense, it, too, is a very great mystery.

One who has learned the art of meditation may tap into this energy of love, and in tapping into the energy of love will find it may never be exhausted. It becomes a resource for doing work in a great variety of ways, the full exploration of which would take us too far afield to discuss in the present context. But we will say that these two meanings of love which we may now call the personal sense of love and the cosmic sense of love are not in fact unrelated to each other. They are two sides of a great unfathomable force that is the force that binds all of the creation together as one.

And by aligning oneself with this force one can accomplish great things. Now, however, we must ask you to what purpose shall these things be accomplished? But for an answer to

that question, we must leave this instrument, and transfer the contact to the one known as Jade. I am Q'uo.

(Jade channeling)

I am known to you as Q'uo, and we are with this instrument. We have been asked to speak on the topic of wisdom. Often we find great humor in the importance that you as third density entities put on the appearance of what you believe represents wisdom.

Wisdom is often misunderstood by those of you behind the veil, and this is by design. The energy of wisdom we have also referred to as light, so when we speak of the balance between love and wisdom, we are also speaking of the balance between love and light. Often your peoples speak of wisdom as a means to temper what many see as the folly of the open heart. Many do not want to be seen as those who engage with folly, and prefer the power that the appearance of what your peoples consider wisdom can give them.

But wisdom is not about refraining from love. Wisdom is about learning to direct the energy of love. It's the manifestation of light. The third density entity is often referred to as the fool, because of the law of confusion. We cannot escape the law of confusion, and oftentimes wisdom and love are understood through trial and error. Sometimes you think you are loving, and you find out otherwise, and sometimes you think you are wise, and you find out otherwise.

We find much to the dismay of your peoples that there is often a wisdom in accepting one's foolishness, as those of Ra have said, this is not the density of understanding. And that lack of understanding must be accepted. This, too, is wisdom.

Wisdom is often further along the path out of reach who are in third density, but we understand, too, that many of you who have come from the higher densities feel this pull of the light, and this desire to manifest the perfect love and wisdom that you know exists out there. In the path of the evolution of the entity, there are many, many, many lessons of love that must be completed before the trial and error of wisdom can be begun.

Many there are who look to bypass the state where one resides seemingly naively in the open heart. The one who resides in the open heart more readily attunes itself to others. Their positive emotions and those emotions which we consider negative — which you as third density entities consider negative — residing in that open heart in third density is a scary place to be. It's foolish. So one can believe there is wisdom in shutting out the feelings of others. But in truth the need to access those other feelings teaches us, and informs how best we can direct the energy of love.

So we find that quaint and remiss, we might say. The point of delving deeper into the heart of others, as the one known as Steve spoke of, [is] the integration of the personal love with the greater love. Each effort to become one with another entity the full spectrum of that entity in accepting that entity creates that third entity that the one known as Steve referred to, the third entity being full of the light created by the act of love, the act of sacrificing the safety of stepping away from the situation that can temporarily drag one down. Wisdom in part is knowing that you are not these emotions or the things that lay you down in third density. Wisdom is not being afraid of those things. Wisdom is knowing the true power of love.

Love is the great healer. And wielding that love in a way that allows its fullest expression and manifestation in third density we find there is a wisdom in erring on the side of love. And the foolishness that you all exhibit can sometimes cause more harm than good. But if one develops that foundation of the open heart, they will find that they can springboard to that great blue ray with much less effort than when one tries to wield with wisdom an effort to control love in a negative sense

We are Q'uo, and we would like to transfer the contact to the instrument known as Joseph, that he may complete the third aspect of this conversation. We thank you my friends.

(Joseph channeling)

We are those of Q'uo, and we are with this instrument.

We have given this instrument the assignment of speaking to the balance between love and wisdom. There is, as we have said, a deep connection between the two. To those of Ra, it is difficult to express the one without the other. Hence, the terminology love/light, light/love. Consider the power of love that we have spoken to already, the great creative power that love represents. It is a dynamic force. It can penetrate. It does penetrate all levels of existence. It begins, it originates within each aspect of the creator and reaches out toward each other aspect of the creator. This great power is contained within each of you. It flows forth from the heart center, but upon awakening the heart center, there is no direction. The power is simply awakened. To grow in love is to expand the availability of this power, to increase the connection between self and other self, between creator and creator.

The capacity for wisdom, as we have said, gives direction to this power. After all, one might love in the expansive and undirected sense, everything and everyone in equal measure. And, of course, we do not discourage this. But insofar as love is an action, as we have said, one's resources are limited. Manifest expressions of love contribute your power to the being of another. In acting out of love toward another, you participate in their act of creating themselves, as their offerings of love to you participate in the creation of yourself. And in this mutual intertwinement of love, one to another, another to the one, the third is created. It emerges.

Wisdom is not merely the choice of where to direct the love. Wisdom is rightly connected to the concept of knowledge. But this connection is so often wrongly interpreted. As we have said, knowledge of wisdom involves an awareness of the effects of directing love in this way or that, with this intensity or that. How will your manifest acts of love be received? How will your gifts one to another affect those to whom you give? How will the gifts of others affect you, the receiver? The slow process of increasing in wisdom requires discovering these complex relationships and comes, as famously known, only gradually over time. Wisdom is experiential. Hence, an entire density dedicates itself—we correct this instrument—an entire density requires of entities that they dedicate themselves to the slow process of discovering the intimate connections in the universe, in their own small universe that love can produce, that love expresses itself into. It is not unlike one of your scientific disciplines. The balance, then, between love and wisdom comes, at least in part, in an awareness of where one's own resources can best be spent, not merely in the sense of where one's love can best be directed, but also in the sense of how much effort one

should put into actually expressing and directing ones love and how much effort one should put into the gradual discovery, the scientific, so to speak, discipline of coming to understand what the effects will be. Theory and practice. This is, at least in part, what is required in balancing love and wisdom.

But also, the balance between love and wisdom involves the question of how willing one is to become the loving fool versus how willing, how intent one is on carefully walking the spiritual path forward. Again, these two are intimately connected. You may walk the spiritual path forward and lose all of your friends in the process. Did you not love them enough? Or did you, perhaps, prioritize your pursuit of living wisely over your pursuit of living foolishly in the expansive energy of love? You have spoken, these past days, of a friend, the one known as Carla, who so frequently lived in the expansive foolishness of love. She, of course, had her own wisdom to draw upon. And yet, she erred on the side of foolishness. Was this incorrect? You have spoken of the turnstyle of persons who dwelt within the house that Carla also dwelt within, whom she welcomed in the hopes that her love for them and their love for her could produce something magical, that the third would emerge. And you may see, in this repeating process the inefficiency of choosing to love foolishly without the careful attentive eye, the discrimination with which one might assess the potential for service in the relationship before committing to it so deeply. We cannot say that her choice in balancing love and wisdom was a mistake. Nor can we say that someone who is less foolish is mistaken. Hence, we do not use the word "fool" to denigrate. It is a blessing to be a fool.

In seeking the balance between love and wisdom, as we have said, there will always be trial and error. And it may seem as if the errors continually repeat themselves. But to the one committing the errors, there may always be a lesson adduced, even if to those outside who observe the repeating cycle, the error not seen is plain. As we have said, there are multiple balances to be had in the relationship between these two energies. So, what looks to another as unwise, excessively loving, may in fact be a gradual effort to strike a balance unseen to the one observing. Likewise, what looks to one as unloving, excessively scrupulous, perhaps even cold or aloof, may not be after all a repeating instance of lack of balance between love and wisdom, but may be a balance sought to that entity that is simply not easy to see. We, of Q'uo, each in our own way, seek to strike the balance. We each stray on one side or another. We commit our energies to theory and practice in the hope that, together, these two sides of service compliment one another in as harmonious a fashion as possible.

We are aware that this instrument as asked the question of the balance with regard to a specific and thorny situation that persists in the minds of each it affects. This, my friends, is catalyst for striking the balance. Each of you is loving. Each of you is wise. In awakening the green ray center, in learning to live through the green ray center, you begin to access and make use of the energies of the blue ray. And firmly rooted though you may be in the green ray energy center, the lessons of the blue ray are equally challenging. That your lesson may be to strike the balance is not to be lamented. Whatever the lesson, it will be a challenge. If one is to stray on the side of loving, of foolish loving, one does not forget one's wisdom. One does not forget the efficient ways of directing the great creative principle. One simply maintains an undying hope that something magical, that the third

entity, the child, may yet be born. This, my friends, is admirable. But, on the other hand, should you find yourself straying on the side of wisdom, it is not that you cease to love. As Ra has described their own perspective of balance, it can be thought of as restrained love. The restraint lies in recognition that there is nothing more that can be done. This, in a sense, is to give up the hope of the fool. When is it time to give up hope? We cannot say. We only have our own judgment of the appropriate time to let go, to withdraw and to simply allow things to play out and await a request. To stray on the side of wisdom is not to shut the valve off altogether, or if it is to shut the valve off, yet there is a sensor, so to speak, that awaits a pressure from the other side. It is tempting, from the place of wisdom, to simply kick the dust off one's feet, to leave town and never return. But we suggest that if you wish to strike the balance, keep an ear to the ground. Perhaps there will be one fine, strong moment.

And with that thought, we will transfer the contact to the entity known as Jeremy. I am Q'uo.

(Jeremy channeling)

We are those of Q'uo. We greet you once more in the love and the light which has been the subject this evening. And we have spoken words and addressed the balance between these two: love and wisdom, two core aspects of this Creation that you perceive through an illusion, and which gives you much to work with as you explore the self, both within and without, and encounter phenomena, events, in which other parts of the Creator never fail to surprise you. This is precisely as it was designed.

Phenomena and events, however, are the things of space/time. They are the things that partake of the finite, to a certain extent. And you are given the chance to achieve the balance, and most importantly, to achieve the imbalance, so that these structures with which you work might yield a clarity, they might refract something so unique in the mind of that which we lovingly call the Creator, that they may offer up to the all, to other entities, to the highest within, to the angels and all those who sing the glories of this beautiful and infinite Creation, something new, the paradox of which we shall not plumb.

The paradox that we shall plumb has to do with the order of operations in which you are presented with experiences, with the catalyzation — we correct this instrument — the catalysis that brings significance to these matters. It is the enzymes that digest this structure that you wrestle with, that you bless with your very attention, my friends, with your very attention that you have won with so much work in the lower densities from whence you came. And as things come into manifestation, they must depart.

It is not wrong to feel sorrow when this happens, to let the promise of a balance you might achieve slip out of your hands, to let it dissolve into entropy which is the other side of the Creation, my friends. You cannot have one without the other. And if you are to hang on, then my brothers and sisters, beware. For you are on a trajectory, and if your desire should militate against it, if it should slow you down as you traverse the path back to unity, back to fullness and nothingness that those of Ra spoke of, then my friends, you have chosen a different polarity than we have.

It is paramount that you throw yourselves into the puzzle of the balance between love and wisdom; indeed, that you throw yourself into the maelstrom of love and the refinement of

wisdom as you balance. There is no other way to balance, and the best way, as we of the Confederation have often pointed out, is to accentuate the imbalance. But, in doing so, you will lose it often — not always. But it's only a moment. And the order of operations we are trying to describe to you lies in these moments, these strobe flashes of awareness that precipitate so freely from intelligent infinity that you barely recognize, barely notice how in some sense how arbitrary it all is.

This is one of the lessons you learn in meditation, when you are able to greet the silence as a friend and recognize that your ability to perceive the illusion is itself a part of the illusion, and that you must stay in motion to achieve a balance. It is a dance. And the dance ends, my friends. Why is this? It is not because there is not an infinity of time and a fullness to the timelessness of the Creator who is the true audience of all of your striving, all of your stumbles, who beholds the beauty of it all.

It is actually quite simple. It has been laid down from time immemorial, through the lessons of the previous octaves, if such can be spoken of, that there must be another opportunity afforded the consciousness that seeks. And so you must let go of the opportunity with which you have been working. As with all things, the truth is so much simpler than you make it, often. And we assure this instrument that what he is articulating is a portion of a sacred agreement that only need be seen from a different angle to be seen as one thing. You make your attempts at balance, at accentuating imbalance, by taking these lessons into the heart, and your effort is never ill spent. It is the humor and tragedy of this density, but also in some part of higher densities, that you fail to appreciate the magic of what you do just by giving your attention once more to what has been propped up in this illusion.

It is all nothingness; it is all infinity; it is all self; it is all the Creator whom we all seek to behold in its glory and wisdom, in its love so powerful. What are you bringing that drives this drama forward, this great tale of which you are the protagonist? What precedes love? What precedes light, and the two concepts we have used to point at those ideas?

My friends, we are always here to inform you of what you already know: free will. The dissolution into nothingness is the dissolution into infinity, for there is no nothingness. There is only the will to be, to grow, and to once again, in a timeless cycle, take another stab at something new and precious. You cannot hold on. It is your experience for but a little while. Your reward is the power of faith that comes when that will is tempered with the knowledge that all is well, and it is through the Creator and its will that you learn to know yourself, and in accepting that, dissolution is no end, and manifestation hardly a beginning.

Oh how we wish we could speak this with more precision, but we thank this instrument for taking his stab and for letting go when it is the better part of wisdom, shall we say, to let the chips lie where they may. And in order to close this seminar on the ineffable, an act of love extremely foolish, we would return this contact at this time to the instrument known as Steve in love and light. We now transfer contact to the one known as Steve. We are Q'uo.

(Steve channeling)

I am Q'uo, and we wish to say at this time that we are very pleased with all the instruments who have placed themselves at the service of communicating our thoughts to this group this day. We have spoken perhaps overlong, so as to tire those within the group,

but we do wish at this time to make ourselves available for one question from each of those who wish to put a question to us. Are there any queries at this time?

I am Q'uo, and I sympathize with the level of exhaustion that each instrument must be feeling, and we would like to reiterate therefore that we have a great deal of gratitude for the service that each has provided us today, for it aids us in finding that unique balance between love and wisdom each time we enter into the aura of those who will convey our messages and those who will in the process make communion with us. At this time, therefore, we leave this group, in the love and in the light of the Infinite Creator. Adonai, my friends, Adonai.

Laitos on Earth Healing First Channeling Intensive: July 31, 2021

Introduction by Jeremy Weiland

In this session from the Other Selves Working Group's first channeling intensive, those of Laitos describe Earth's transition from third density to fourth density as a birthing process experiencing difficulty and requiring aid from her inhabitants. The seeker is capable of providing love, comfort, and assistance by maintaining a welcoming, nurturing, and peaceful attitude in the face of what may appear to be catastrophe. Healing the strife that hinders the delivery process is part of looking beyond the individual to the collective possibilities of the coming density. Laitos expands on this metaphysical relation between humans and planet by suggesting the Earth serves as a kind of unconscious for the emerging social memory complex of sub-sub-Logoi on her surface.

(Jade channeling)

We are Laitos and we are with this instrument. Greetings again to our friends of this circle who have called upon us to help speak of the need to heal your planetary sphere at this point in space and time. We ask that you do not take us as authority, but merely the opinion of friends from another vantage point.

At our vantage point, as well as yours, the need for the healing and gentle treatment of your planetary sphere is very apparent. As we of the confederation have said many times before, your planet is going through a birthing process and this process has been going on for many years and will continue for another span of your time. And because of the varied energies and thought forms of your peoples, this birthing process has been quite difficult and painful. That the fourth density child of the third density sphere will arrive is imminent, but this process of arrival would do well to receive more nurturing energies from those who sense this arrival. Every day more of the entities on your planet begin to sense this arrival, this change, this threshold. Some are eager, some are scared, but none can escape it. There are many ways that your planet is showing its struggle, whether through obvious manifestations, such as the extreme weather, and the less obviously correlated experiences of the expressions of those entities who cling to the third density strictures that they have become accustomed to or grown fond of. But many of these things that have served you in third density must be released individually and collectively, as the clinging to the past slows the energies of the future.

As you know, your third density is a collective, and those who are not ready for the fourth density have that free will to experience more time in the third density energies. And this is well. As we said, the fourth density child will be born; it is just a matter of when. And the peoples of your planet must decide that. So one thing we would offer for the individual is to cultivate a welcoming energy towards change, as so often there is safety, there is the feeling of safety, clinging to what one knows. And the feeling of jumping off the cliff when one enters into experience, an experience that they do not know. Again we say that third density on this planet leaving is inevitable. And we commend those who are eager for change, and who act from a more fourth density perspective of harmony.

We are Laitos and we thank this instrument. We would like to transfer the contact to the one known as Joseph.

(Joseph channeling)

I am Laitos. I am with this instrument. Your planetary changes are inevitable. What those changes will be is not fully known, but there will be changes. To downplay these changes as if they are inconsequential is not what we mean to do when we say that they are inevitable. The imminent may yet be consequential. Your choices and the choices of those other selves on the planetary sphere will all play a part in these imminent changes. From one perspective, these choices, though not known to us or anyone else, are already written into the story of eternity. So letting yourself be overwhelmed by the changes, by the story of eternity, is to spin your wheels.

Though these changes are inevitable and though what they will be is not yet known, they also call for healing. When a planetary sphere transitions from one density to the next, there is a transformation, a corporeal shift. Just as the entities of your third density will begin to incarnate in a new body, a green-ray shell, so too will the outer appearance of the planet change. From your perspective, this will look catastrophic. Notice, for example, that the Venus planetary sphere is not habitable by entities such as yourself. Perhaps this might have seemed catastrophic when the Venutians were in third density. Is it catastrophic now? Yet, each of you is responsible for your own contribution to the planetary sphere insofar as that contribution resists the coming energy. And you cannot help but experience some of that resistance. The resistance is in the air, so to speak. You are born into it. There is a cultural tendency to, as we have said, cling to the old ways. They are, after all, familiar. And each of you, in your own way, are a product of that culture. This is, after all, the charge, the mission of the wanderer: to become a creature, a new native of the planet. And in doing so, you incur a responsibility. In doing so, you are no longer from elsewhere. You are from here.

Your responsibility for planetary healing is simultaneously individual and shared. You might ask yourself ethical questions about the specific duties that you have to contribute to a less devastating effect of third density creatures upon this planetary sphere. What can you do individually? The answers are many and, in fact, demand prioritization: you cannot do everything. Much of what you can do is metaphysical, as we have said. To contribute your energy, your attempt to reside within the coming vibration, to accept the change, as we have said. But much of what you can do is also external. Perhaps, for example, choosing to be less wasteful resonates. Perhaps. And it is not this particular action that would make a difference, but the greater difference comes in the intention that you contribute to the culture, to the greater whole. In contributing the intention and acting it out as a symptom of that intention, you make it possible for the transition to be smoother, even in the smallest way. What can you do more directly to aid the collective? My friends, we do not recommend attempting to seize control or command over the broader collective effort. You are the cellular part of the total organism. No cell controls the organism. Striving for such command is, again, to spin the wheels. It is difficult to accept one's lack of control, but that is a great lesson available. Should you find yourself seized by the desire to make a difference in this grander way, then we recommend to try to remember the catastrophe on Venus. Is it a catastrophe? This grander perspective, of course, should not govern your

every action. It is merely a resource to draw upon in moments of despair. Your actions do matter, but commit them to the needs at hand. The earth, my friends, is large. And yet it is also right here in this local vicinity. Attend to the earth at hand. This is one way that we perceive you may be effective and useful as instruments in service to this planetary sphere and its need for healing.

We would now transmit this contact to the one known as Jeremy. I thank this instrument. I am Laitos.

(Jeremy channeling)

I am Laitos, and I am with this instrument at this time.

We draw upon this instrument's memory of past queries of the Confederation regarding the subject of earth changes, how these queries have often been of a transient, self-protective nature. And we note with some satisfaction the character of your query overlooks those matters that deal with the individual in his or her third density concerns, looking forward to the birth of fourth density, and the acts that may be necessary to manifest the intention that midwives this child. To focus on catastrophe, as the instrument known as Joseph allowed us to explain, is not improper, but as those of Ra have explained, it is the emphasis put on the specifics that detunes and that takes the focus away from where the service is requested.

And this, this is the key challenge at this moment in your planet's development. What is it in fact that your earth mother requests so that she may fulfill her role and bring that child into the world — and not just to do so for the sake of evolution narrowly, but to draw all of you towards that child, to commit you to the child and the child to you as the caregivers, as the healers. Perhaps not as the vanguards, but in some sense, as those, those who point towards the rising sun in the darkest night.

The reason why individual action cannot be counted on fully is that that is not the nature of the fourth density. Your efforts to be of individual service must be seen as examples to be set to your fellow brothers and sisters. You are performing a play in which you set an example of what this child will need. It is not up to you whether those who share this planet with you heed this example. And in fact this is a freeing that you can — we correct this instrument. This is where your freedom lies. For there is no specific example to be set but that which flows from an open heart. That is fourth density, not the catastrophe, not the change that you can see with your eyes, but the coming recognition that the evolution of the individual now tacks in a different direction than the history of your planet has evinced to date. And for those who are not in touch with themselves, they will need patient midwives, thoughtful and generous teachers, and most of all: friends who can see the fourth density inside of them when they cannot see it in themselves. It is not a matter, necessarily, of healing the planet per se. For as we have spoken, this new planet, one way or another, will come about.

It is about reaching down, helping your brother up, dusting your sister off, locking arms with them, showing them that the time of fear is over. We are bringing those bodies that have served us so well into the new age. The healing is of yourselves just as much as the planet, and they are in fact one and the same act, for you must understand: you do not exist within an ecosystem that is your earth mother, you are part of it. When you change

your behavior, the more fundamental shift is of the mindset that opens the door to a dropping of the boundaries, of the walls, between you and our brothers and sisters, and then, when you have made that contact with the light within all of the peoples of this planet, then you have the basis to truly bring the healing to the planet, to see the water breaking as not the end but the beginning. To see the pains as, perhaps, something that you do not wish for, but that you can accept as necessary, for all change is tied up with discomfort. And this is part of the path you tread on a moment by moment basis.

Part of the import of the contact between us of the Confederation and you of Earth is in transmitting this more nuanced idea of what an earth change is so that you can stand fast when things shift in a way that scares many, and you can keep your eye fixed on the true nature of what is occurring, and there will be many souls that need your help. This help, and the ability to offer it, has absolutely nothing to do with the specifics of the changes. And you can look to the past years of your life, and the discomforts and tribulations you have lived through, as but a taste of what this discomfort feels like. Your ability to balance it within yourself sets an example for others and shows your earth mother that the time is not distant, that the people of this planet, though they may be foolish, though they may lose touch with their true creatorship, are not unworthy. Confused? Of course. But who has gone through a birth without confusion?

We ask you to take the difficult step, the step that brings the tear to the eye, the step [for which] we wish to comfort you so, so that you can bear it. That step is to go from the open third ray, the yellow ray, to the green ray, the open heart, fully expressing that the individual and the collective are two sides of the same coin, and neither grows without the free will and cooperation of the others. And we are so happy to have collaborators [in] you, to be able to speak on this more elevated level about what is to come, what is to be feared (as humans naturally do) and what is to be anticipated. And to build upon this topic and others, for there are so many, we feel it is time to transfer this contact, with gratitude to this instrument, to the one known as Steve. We are those of Laitos.

(Steve channeling)

I am Laitos, and we are with this instrument, as we are also with those of our fellow brothers and sisters of sorrow. We may mean Hatonn, and we may mean Latwii, we may mean Auxhall and we may mean Ra. All of us together join in celebration of the dedication of those in this circle, and in other circles like it, to the task which is most immediately to hand, and that is the task of smoothing the transition of this sphere into its next and its inevitable state of being.

We have spoken of the great need on the part of the population of your planet to take up an accepting attitude toward the necessity of change. And we advocate this attitude with full understanding of the extreme difficulty of achieving that state of acceptance, for it is uncomfortable. It will be uncomfortable, and discomfort is not something any in the entire creation can accept as an end in itself. It is, rather, an inevitable moment in a transition. We have spoken also of the need to do inner work as a portion of the task at hand, another portion of which is the endlessly repeated and graciously taken up stewardship of every little element of earth being. And here we speak of the nurturing of the second density life, the nurturing of the plants as well as the animals upon your planet, for all are

incipiently self-conscious, and at least minimally aware of an earth that is undergoing profound changes. We have spoken of the need to come together with each other in a combined effort, an effort where every bit of energy expenditure is matched with hope and prayer.

We now would ask that in reflection you take a little bit of distance from what is going on in the immediacy of your environs, and look at what we might call the larger picture. You have, cosmically speaking, a galaxy which is the physical manifestation of a great consciousness which you may know as the Logos. You have in your sun body a subordinate portion of this Logos, which you may know as the sub-Logos, and upon this planet you have billions of entities individuated such that consciousness is split, and in many cases pitted against other consciousnesses, in a form which you may know of as the sub-sub-Logos. Now the earth as you know it is not itself in that chain of Logos, sub-Logos, sub-sub-Logos, etcetera, for the term "Logos" is reserved for those consciousnesses which have a center to them that may be called the self. In short, we refer to self-consciousness. And that is a term which is not applied directly to the earth as such, for the earth comes into its awareness of self through those individuated self-consciousnesses which you are.

Now that suggests, if you think about it deeply, that you do have a great responsibility to this earth, which finds itself as a self in and through you. It finds itself as a self in and through you, and yet it itself is also a precondition for your being. What we would invite you to consider, therefore, is that the earth in this state of a precondition of your being might be thought of as an unconscious domain of the reality of which you are a kind of fragmentary conscious expression. As you develop the capacity to draw your conscious mind down into the roots of its being, you come into closer proximity to Mother Gaia, a great sleeping giant of unconscious beingness wherein lies the unified root, the great cosmic Malkuth of all conscious life upon its surface. We say earth, earth, earth, great all-embracing Mother Earth. And when you come to feel this deeper sense of belongingness, you find that in that belongingness, you really are not so separate from other fragmentary manifestations of self-consciousness, but that you are all together in one condition of being rooted in Mother Earth.

The great and wonderful experience that awaits in the fourth density is that experience in which little by little, the fragmentation of consciousness begins to dissolve, to fall away, to resolve itself into a sense of unified being, which we now wish to tell you is grounded in its earth. This is a great mystery of the creation, my friends. It is one which we even now reflect upon, even now, stand in awe of. We, who begin more and more to feel the call to the density that lies above our own, which is the fourth, begin to feel the call to wisdom, we remember yet the great mystery of the coming together, which has been the ground of our fourth-density experience. There is work to be done of a wonderful, exalted nature in which your hands are even in the very heavens, and there is work to be done in a very deep unconscious domain in which your feet are planted firmly upon the soil which sustains you. We want to suggest to you, my friends, that this is one and the same work. That the higher you go, the deeper you are embedded in the unity of all that is, and the more you draw upon these deep, deep roots.

We are those of Laitos. We are very, very grateful for the fact that you have called us to this service which we have now been able to perform. Your group is moving on, my friends, for you have shown such promise as suggests that you too are prepared for a kind of transition as instruments of our confederation. And it is with great gratitude that we take our leave of this instrument, and transfer to the one known as Jade to complete our day's message. Adonai, my friends.

(Jade channeling)

We are Laitos and we are again with this instrument. We have said many times in many ways that the distinction between your body and the body of other beings and indeed the body of the planet is illusory. In reminding one of the fact that you are one body can be very helpful. So we ask you in your efforts of wanting to heal your birthing planet to consider: if you yourself were a birthing entity, what might you need to facilitate the process? Would you need rest and quiet? Would you be comforted by the simple vibrations of words of love and encouragement? Perhaps as a birthing entity, you would be comforted by the presence of one who has witnessed a birth, a successful birth, who holds that awareness and that experience within them. Those of you who are wanderers—for those of you who are wanderers, this is not the first time you have seen and aided the birthing of a fourth density planet. So even just holding that space, having that faith that all will be well, that the entity will arrive full of the love and light of fourth density, this can offer comfort. And not just to the planet at large, but to the other beings on the planet who feel the need to shy away from the difficulties of this transition. Hold that peace and knowing in your heart, and through your days, remember that when you comfort yourself, or when you comfort another, you can also offer that comfort to the planet. And you can ground that vibration of acceptance and knowing and welcoming and eagerness for the new entity.

As wanderers, you are the lucky ones who get a front row view of this incredible event. And those at times, you may feel less than grateful for that front row seat, rest assured that there are many entities who would greatly appreciate having that front row seat that you have been given as those who have come to aid this transition. So we would like to thank you for recognizing this aspect of your mission, of your incarnation, to hold space in peace and knowing that all will be well. As there have already been interventions in this birthing process, some that have aided and speeded up the process, and some that have slowed down the process. But it will come and all beings of this planet know that on a deep level.

We are Laitos and we feel we have offered a significant amount of our thoughts on this subject, though obviously a very small fraction of all the aspects of this fantastic event that is occurring for all of you beings on this planet Earth. While we cannot interfere directly, we do encourage each of you to ask when you see fit, because there are ways that our energies can blend even though we are not incarnated at this time. But those of you who are incarnated have so much power, more than you realize in aiding and welcoming this new child who will be here soon. We thank you again and we take our leave of this group in gratitude and love. We are Laitos. Adonai.

Q'uo on the Significator, Matrix, and Potentiator First Channeling Intensive: August 1, 2021

Introduction by Jeremy Weiland

In this session from the Other Selves Working Group's first channeling intensive, Q'uo elaborates on functional characteristics involved in three of the seven classifications used to study the archetypal mind. The significator provides a unifying concept of selfhood that derives elaboration from the mutual reinforcement of matrix and potentiator, variously synthesizing the activity/passivity and generation/reception dynamics that accrue from their respective masculine or feminine correspondences. In their answers to questions, Q'uo briefly touches on the choice archetype's relationship to the significator, and finally they establish the primacy of free will relative to the archetypal mind, suggesting a mysterious, macrocosmic superstructure governing octaval evolution.

(Joseph channeling)

We are those of Q'uo and we are with this instrument. It is our pleasure to speak with this group once again. And we are grateful for the frequency of opportunity we have been given to do so. We will, of course, issue our standard disclaimer: that you use your own judgment to weigh our words. You have an agency in accepting information. Although we have our own perspective, which, in many ways, is wider than yours, we also lack your perspective, which, in many ways, is more apt to handle your concerns than ours. So measure our words with care.

We have been asked to speak on the topic of the archetype classifications: the matrix, the potentiator, and the significator. We might first comment that these terms are abstruse, themselves. Those of Ra selected them for the purpose of what those of Ra considered clarity. But Ra's perspective is not yours and their choices are not perfect. So do not get too lost in meanings of abstruse terms, as this instrument is sometimes inclined to do.

We shall begin by observing that the classifications themselves are a three-fold array. That is, the harvest of the previous octave of experience was introduced into this octave of experience with significators, potentiators and matrices for all three of mind, body and spirit. The purpose of the classifications themselves is to signal or connote that there are similarities in function between certain concept complexes. Likewise, the so-called cycles of mind, body and spirit indicate the domains of application of these archetypes. Similarity of function does not mean, of course, identity of function. So when we speak to the functions or the natures of these classifications, bear in mind that we necessarily leave information out that would distinguish one significator from another, and so on.

We shall begin with the significator. The significator term is chosen for its use as identifying the self. It may seem odd to say that you have three selves, but perhaps it is equally odd to say that one is a mind/body/spirit complex. There is a certain mystery in the threefold unity, as so many Christians will attest. Consider self-reference. When you speak of yourself, you might describe yourself in terms of your body, such as when a child might complain of their sibling that the sibling keeps hitting the child. This, of course, is a bodily phenomenon. In this use of self, we see that the self is the body. Of course, the sibling is not hitting the mind or the spirit. Likewise, when you might say that there is something

weighing on you, you do not mean that there is a heavy weight resting on your head. That would be too bodily. Here, perhaps, it is a mental weight, as when an unconscious concern gnaws the mind, bubbles up, occasionally percolates and perhaps gets suppressed, but yet consumes mental energy in an ongoing way. This drain on energy can feel like the weight. Or, conversely, in the spiritual sense, one might find that there is a loss of will or a loss of interest in continuing on, following the difficult path of the spirit. Here, we see that the concept of weight on the self is expressed as a frustration of life force. To walk the spiritual path is to attempt gradually and repeatedly to open, open, open to the infinite creator. The burden of doing so is felt, of course, throughout the mind/body/spirit complex. So the significator classification is self-referential.

There is a sense in which one might think of the significator as primary, as the first classification. The significator classification is meant to capture or relate the flow of self to self, the relationships within the self. Were there no significator classification, then the opposition between matrix and potentiator would be context-free. It would not be clear how one has a relation of self to self because the unity would not be apparent. Recall, of course, that the archetypes structure the illusion itself, not unlike the basic programming. You are familiar with the blueprint analogy. The blueprint is the original idea that is used to then structure the building. Likewise, the archetypal mind is the original idea that is the basis on which the illusion is manifest. It is the conceptualization. It is not to be thought of as the illusion itself. So when we speak of the significator as the self, we do not mean that your self is in fact an archetype. We mean that the significator concept complex informed the establishment of the self. You can think of your mind/body/spirit complex as crystallizing or growing into its current form and the information that governed that growth, that developed the various features of mind, body and spirit that you enjoy, as originating from a kind of genetic code. So the significator that we speak of is more like the genetic code than the self than you enjoy.

As we were saying, the dynamic flow of energy within the self, which is of course a microcosm of the whole creation since the creation is contained within each part, that dynamic flow is a holographic image. The significator, then contains more self within it, so to speak. It holographically reflects into itself. That is, within yourself you have further selves that then interact. What makes the significator concept complex especially intriguing is the development of the veiling: the self in relation to self as another. Now we do not mean to say that the matrix and potentiator are inside of the significator. This would be too material a way of thinking of something that is mental. It would not be possible to conceive of matrix without potentiator because the very concepts that constitute these complexes demand counterparts. The matrix, as the word suggests, must take something onto itself. A matrix is not complete alone, since the matrix must receive content. Otherwise, what is a matrix for? The potentiator bears; it is that content. So you can see, the microcosmic reflection of the infinite within the finite. Each mind/body/spirit complex has infinite content to deliver unto itself. The dynamic flow of potentiator into matrix, as you might imagine, necessitates time. Here, we see that space-time and time-space are built into the concept complexes themselves. Were there no time, there could be either no connection between matrix and potentiator or no separation between matrix and potentiator. The trick, the key was to have both connection and separation.

The flow of content from potentiator to matrix just is the evolution of the self. We have not been asked about the other classifications—for simplicity's sake we believe. But, it would not be incorrect to say that the remaining classifications are added complexities to this basic foundational structure.

What does it mean for a matrix to receive content? Is the matrix itself, that is, is the self that receives, that becomes something else and has no content that is not given unto it—is that self a something? That is, is it a character or a personality? Well, consider the character who is wanting. The desire to be filled, to be fulfilled, the reaching or the longing of the matrix for expansion, for development, for growth characterizes that concept complex. It is not necessary, as you can see, for one to have the, we might say, painting already painted for there to be something upon which one might paint. And for that something to wish to be painted upon.

Even more mysterious, especially to this instrument, is the nature of the potentiator itself. This instrument asks, is the potentiator—in what sense is the potentiator the logos? We say, remember that the logos—we correct this instrument—remember that each portion of the creation is a logos, that the creative principle lies within each. But there cannot be a creation unless some portion accepts its responsibility as receiving the creative influence. This, perhaps, is paradoxical: anything that is a matrix could, one might say, have been a potentiator. (We remind you that you are not the archetypes; rather, you have grown out of them genetically.) So think of the portion of self that choose to become matrix as having accepted its role, though maybe it could have been potentiator. So you see, it is not incorrect to say that everything is logos, but it is also not incorrect to say that there is a portion of self that manifests the creative principle by choices unknown to you. Insofar as each portion of the universe is logos, each portion has awareness; it has choice, free will, which, of course, is prior to creation. We do not mean free will in the veiled sense. This, of course, is constructed carefully for the sake of developing your illusion. We mean free will in the sense that each portion of the creation is allowed to be itself without imposition from any other portion of the creation. So, constituting your self that is the signifier, the unity of self, there is, within that unity of self, a consensual split between the source of creative content, the generative flow, the abundance of the infinite that lies coiled up within each portion, even the smallest portion, of the creation; and there is that portion of the self that has consensually taken the position of receiving that generative flow, that the creator might come to experience the progression, the sequence of becoming, of knowing itself through this strange time-filled illusion.

We are aware, also, of the surprising relationship between matrix and potentiator and the masculine and feminine polarities. Why, after all, should there be a masculine matrix if the matrix receives? This might baffle your conceptions of masculine and feminine. Now it would be too much to ask in this moment to relate the features of masculine and feminine. Those of Ra have recommended to you the contemplation of these polarities. Those of Ra have also commented as the basic nature of masculine and feminine, that the masculine is active and the feminine passive. That is, one of these polarities is self-moving and perhaps does not suffer to await. The other is patient and prefers not to extend beyond itself but to be, so to speak, desired. Now it would be a mistake to say that desire is as you know it—we correct this instrument—it would be a mistake to say that desire as you know it is

applicable at the broader macrocosmic levels. This is not the kind of thing we mean. Rather, we are attempting to articulate the nature of activity and passivity. We should also comment that among your peoples, there is a glorification of activity and a denigration of passivity. These evaluations are foreign to us. There is great virtue in waiting and, in fact, we believe your peoples and even those within this group would benefit from appreciating this. In any case, where there is waiting, there must be that which is awaited. Hence, the difference between the active and passive. We will allow this distinction for now to characterize masculine and feminine, again for the sake of simplicity. There are, of course, more comments to be made.

To return to the question of the surprising relationship between matrix and potentiator and masculine and feminine, we might say that to receive is not identical to waiting and to generate is not identical to being active. Hence, you can see the four-fold possibilities: the active generative, the passive generative, the active reception, the passive reception. So, though surprising, it is not, of course, inconceivable. And though you might want to associate the receptivity with the feminine and the generative nature with the masculine, we suggest it would be helpful to be mindful of what your distinctions are supposed to be doing. If a distinction does not serve; if a definition confuses rather than illuminates, perhaps you might release it. The concepts of masculine and feminine in your world, among your peoples are confused. Many believe traits, concepts, behaviors, even superficial outward forms of dress are characteristically masculine or feminine. As you know, of course, these things are mere traditions and on different planetary spheres, there are different associations. So, when using these distinctions, attempt to drive to the heart of what is being communicated, of what is being studied.

We believe this will suffice for an answer to the question. We hope we have offered some illumination. We would now take queries.

Jeremy: Q'uo, I have a query. Could you speak briefly on the relationship between the choice archetype and the significator?

We are those of Q'uo and we thank you for your query. You have asked us to speak on another archetype without classification. It is perhaps relevant to consider the unclassified nature of this archetype, the choice. Recall that we have pointed to the strange nature of describing self in a three-fold way. Is the self not one? This strange nature becomes ever more poignant with the veiling of the self from self. In the significator, the division created that allows opposition between the active and passive, between the generative and receptive, magnifies the separation of the illusion you enjoy. With this magnification of separation, you can see the importance of building into the illusion itself a further unification. The choice is that further unification. We would not say that one should conceptualize the choice archetype as having a relationship to the significator that mirrors the significator's relationship to the matrix and potentiator, as if there were an even broader self within which there are subdivisions. You can see the apparent parallel. We do not wish to deny it, but the purpose of the choice archetype, the Fool, as so many of your peoples call it, is to ground the totality of the illusion. There is, recall, a new range of options, a new environment of experience that appears when the veiling is enacted. Where, once, there was simply the discovery of self through desire to know self, that is, the matrix longs to be filled, to be fertilized by the potentiator. Whereas once this was the

domain or the environment of evolution, now with the veiling, there is a new range of experience available. Now, there is the possibility of choosing among forms of confusion, among forms of complex separation and reintegration, of thinking of self as not self, of thinking of other as not self. The choice archetype is meant to characterize the expanse, the potentials for constituting and discovering self, for forging the statue in the fire. What is new in the free will that you enjoy is the possibility of choice. No longer is it merely becoming what you are without obstruction. Now, free will requires decision, deciding what you will be, when faced with the mystery of opposition between self and self. Thus, the choice may be thought of as a self-reflective archetype: it stands outside the classification structure. We hope that this is sufficient to answer your query. We are Q'uo. Is there a further query?

Steve: Yes Q'uo, I have one. This in some respects I think builds upon the last, by going a little further back into origins, if we might put it that way. One of the notable features of the cosmology offered in the Law of One is that of a creator which develops or evolves and it is said there that the first distortion of intelligent infinity is free will. What I am curious about is how one might situate the development or the origin of the original archetypes insofar as they constitute a resource for the creator in its process of evolution. How that development stands related to the initial act of self-distortion which is what gives rise to free will and from that point, I presume, the whole of the creation. In short, if I could put it another way, is there an archetypal articulation within the godhead prior to free will? Or is free will itself prior to that articulation?

We are those of Q'uo and we thank you for your query. We believe we grasp the question. We should first qualify our answer by observing that you are asking about the creation prior to this octave. Our knowledge is limited; however, the first distortion of free will is the first distortion. It is the initial mystery from which all creation sprang. It is prior to complexity and hence prior to concept complexes. In this sense, we can affirm that free will comes, though this is a misnomer since the priority is not temporal, but it comes before the archetype. So we recommend considering archetypes as further refinements or as imbued with the previously existing concept or distortion of free will.

Now, perhaps there is another aspect of the question that you might appreciate: we speak to the question of a governing structure or a process of evolution that is blueprinted so to speak at the even higher macrocosmic level. And it would seem that this is, in some way, so. After all, the densities and the energy centers are seven-fold. Why are they seven-fold? We do not answer this, but here you see a structure, though not properly archetypal in the same way as the archetypal mind is. Now we remind you that the creation is developed, is expanded through a process of trial and error. To subsume trial and error under a further governing structure begs the question of where that structure came from. Was it developed through trial and error? And if not, why is it as it is? Again, our perspective is limited, so we leave you with these questions. Will this suffice for an answer?

Is there another query?

We are those of Q'uo. We are grateful for the opportunity to speak to this circle and through this instrument, who at this moment is critical of his own performance. We shall remind everyone of the importance of accepting where you are as you are, that there is no

simple jest in the statement that all is well, even if it may be important for you to feel that all is not well. So, to the best of your ability be at peace. Rejoice in your efforts to serve, accept your limitations, continue in your seeking, in your study, in your efforts at discipline. There are no mistakes, so enjoy the surprises. We thank you again and we take our departure in the love and the light of the one creator. Adonai.

Laitos on Service First Channeling Intensive: July 31, 2021

Introduction by Jeremy Weiland

In this session from the Other Selves Working Group's first channeling intensive, those of Laitos explore several dimensions of service to others. As an attitude we exude in our daily activities, service realizes an expanded self that can tune into the Creator in others in an increasingly automatic fashion. In exploring our foundational desire to serve, we learn to gently balance active service with work in consciousness, replenishing our will to seek the Creator and refining the honesty of that desire. These lessons in the subtleties of the positive polarity allow us and the Creator to benefit from our attempts at serving even when they fail, helping us return to the state of grace which confers peace in spite of the ups and downs of incarnate life.

(Joseph channeling)

I am Laitos and I am with this instrument. We greet you all in the love and the light of the one infinite creator. I am pleased to be with you again this morning. I have been asked to speak on the topic of service. As usual, I request that you use your own judgment. We are but seekers like you on our own path. We do not have all of the knowledge that you might want. We do not have all of the wisdom and perspective that we might want.

My friends, everything is service. This might seem a trivial thing to say; after all, if everything is service, then why speak of service? But you request information on the topic of service to others. There are many things to say on this topic and we do not hope or expect to exhaust all of those things. So, perhaps, we will start with service from our perspective in the way that we think it might be most helpful to you.

Consider your own homes. Each of you returns home to your families after this event. And when you return home, each of you will have a daily regimen. It is easy for the conscious idea of service to get lost in this daily regimen. It is easy to lose sight of your specific intention to be of service, say when there are dirty dishes strewn across the counter, or when your pets have unraveled or damaged something of value to you. There are many opportunities throughout the day to forget the things that you wish to keep before your minds. These little moments are excellent opportunities to be of service, not because you are supposed to remember in those little moments, but because your commitment to service to your partners, to your second density friends, to your children, will shine through in those moments despite any frustrations you might feel. Service, my friends, is dispositional.

As our friends of Ra have reiterated, the intention of service is what makes it service to others or to the self. In your daily lives, notice that there are wave-like cycles. There are happy times. There are less than happy times. It is not the case that you are only performing a service if you feel yourself to be so, or if you are exuding a happy emotion. Third density, my friends, is difficult. You are not expected to maintain the kind of purity that comes in the later densities. So when you think about service to others in your daily lives, allow the cycles to flow. Be not hard on yourselves when you have a difficult day, when the creator feels distant, when there is space between you and your other self. The Creator is always at hand, distant though it might sometimes feel. Take heart in your disposition to return to peace, the hope, the expectation that things will be okay, as you have mentioned your friend speaking, the return of sweetness in the relationship. This, of course, is not meant to be forced. But sweetness can always return, and the hope of this return, the commitment, the intention to return to a state of grace despite the distance is one of the cornerstones of service in these kinds of intimate, long-term relationships.

You might also consider service more broadly. My friends, so often you are occupied by questions of what your calling is, by a fixation on doing in the world, on making an impact, having a legacy. But remember that this planet is small and the universe is infinite. Your legacy lies in the overall vibration you bring in your incarnation. There is no expectation that you will do it all or that the four of you gathered here today will do it all. My friends, let your service—in the sense that it flows from you out into the world, in some external or socially effecting way—let it be guided by an openness, a receptivity to the attunement to the vibration you wish to see in this world. When your service is needed, when someone asks something of you, there you have an outward opportunity. But in most cases, the opportunity is simply how you carry yourself, you might say.

At this time, we would like to pass the contact to the instrument known as Jade. We thank this instrument. I am Laitos.

(Jade channeling)

I am Laitos and I am with this instrument. My friends, in your Creation, you have been given the incredible gift of free will. This freedom of will gives you many options of action, most of those options leading you either further from the Creator or closer to the Creator. As you are entities who seek to serve others, you seek advice on how to act in a way that brings you closer to the Creator.

As you move through your daily activities it is well to recognize the Creator within all about you. And as you recognize that Creator, also recognize the oneness you experience with all other beings and places and things that you experience. Often the most pure form of service to others comes without much pondering or thought as to whether the flowers need watered or the animals need fed. Many of these services to those beings that you love are automatic, much like when you tend to your own body. When you feel hungry, you don't worry about whether or not feeding your body is a service or a disservice: you feed your body. Just like when you need rest, ideally you choose to rest, or when you have pain in the forehead, you may rub your forehead for comfort and relief.

Service must be requested to the free will of the other that you are attempting to serve, but words aren't always involved in that request for service. Sometimes you see the flower

wilting and recognize that they are thirsty. Sometimes you see your companion in pain, and so you reach to them to give them comfort. This isn't always easy, as we can be eager to serve and cross the boundary where one maybe isn't requesting your service, which is why we encourage, as Ra says, to attempt to become the entity you are trying to serve. Because in fact you are the entity that you are trying to serve. However their awareness of that fact can be an impediment. This is why we use the example of the second density creatures that you choose to serve, as they are aware of the connections between all beings. And their request for service is often simpler and easier to recognize.

With those other creatures of third density, however, being able to serve takes refinement of your own will, of your own free will. This is why we suggest meditation daily: so that you can come to that center where the creator resides. And when you seek to become the entity you desire to serve, the barriers become thinner. We would suggest that you request in meditation for help in tuning that will to service. And you will find more often the opportunities will arise where there is no question about whether service is needed by you in that moment: it will just be automatic, like when you feed yourself, or comfort yourself.

There are many, many opportunities for service in your third density at this time. Many entities who need the basic needs of their body complex met, who need help meeting these needs because the entities who choose service that takes them away from the Creator have placed barriers between these entities and the things that they need that are basic. So if you do feel called to perform service, to manifest the action of service, you should not be wanting for opportunities. But we also know that you seek beyond the manifestation of action for service and you seek to exude service just with your vibration and your being. And this is very possible too. And we often find that the more you cultivate the vibration of service, the more likely you will be to act when that action is requested of you.

We are Laitos and we thank this instrument and we would like to pass the contact to the one known as Steve.

(Steve channeling)

I am Laitos, and I am with this instrument. We greet you, again, in the love and in the light. We have spoken of that inward oriented work that attempts to achieve balance which, when achieved, leads to a state of grace. And that state of grace is a characteristic pertaining to the self, which result might appear to an unprepared onlooker as a kind of service directed toward the self for the benefit of the self. And yet we have attempted to show that this inward work culminating in the state of grace casts its light of love upon the whole world around, and benefits those others to whom it is in its heart dedicated, in ways that those others can rarely appreciate in a fully conscious sense, and yet may take in in ways that are helpful beyond their capacity to conceive.

We have also spoken of the ubiquity or the pervasiveness of service in free will, beginning with the very conditions of embodiment, and moving outward into the realm of all that body touches. And we have spoken of the development of the intention to serve that finds its fulfillment in actions properly fitted to that intention.

Now, we would speak of *impediments* to service that all who dwell in third density must in one way or another come to grips with, for, my friends, third density is rife with impediment.

And we would go one step further to say that it *is* so rife *intentionally*. And that is because it is through the resistance of a world which is not specifically adapted to the encouragement of the desire to serve that this desire learns what it is.

Desire *must* learn what it is, and so in speaking of the impediments to service, we would begin with this simple concept of desire. Because, in the first place, what we would call lack of desire for service is the fundamental impediment, which is the foundation, in a subtle and secret way, of all *other* impediments.

Desire, when it first comes into self-realization as a conscious, individuated portion of the One Creator, is like the wind: it bloweth where it listeth. It runs after this, and it runs after that, and, yes, it can run away from this and from that. It does not yet know what it is. And it is only through the gradual process of self-discovery that desire becomes sufficiently focused, shall we say, sufficiently integrated within its own inner nature, or, as we might more properly say, more *polarized*. Then sufficient advancement is achieved so that desire may ultimately come to realize itself in relation to serving others.

Now there is an apparent paradox here. Is my desire after all not *my* desire, and is the fulfillment of that desire not after all the fulfillment of my self? Now all here are aware that there is a path available which features precisely that fundamental orientation, which is to say, that desire holds itself back into itself in such a way that the service it orients itself to is only for itself. And that way of thinking and that way of being is a way that holds the self to be the supreme reality *of* the creation, and fears the loss of self as the greatest loss that could be sustained.

My friends, we are those who teach otherwise. For the first and foundational paradox of third density experience consists in the realization that the fulfillment of self is achieved precisely in the apparent loss of self. When desire moves past that tight knot of self-containment and releases the sense of self that that implies, it finds itself expanding, it finds itself much enlarged, because in the very act of sacrifice, in the very act of releasement of self, the self finds larger life. That is how we understand service in the sense in which *we* advocate it, which is to say, service to others. And so that act of self-overcoming is the first act of surmounting the impediment that is actually built into the experience that you now enjoy in third density.

Now there are external reflections, there are impediments in the environment to which we might also speak, and we will be brief in this regard. There are occasions in which other selves that you might desire to serve in fact have not yet reached a condition in which that desire for service will be gladly received. Or it may be the case that the self you desire to serve does not wish to be served in precisely the way you, in your own desire, have imagined their needing to be served. And so you find not simply those resistances that might come from within, but also those resistances that come from without, in the form of an unacceptance of your attempt to serve on the part of others.

And now the desire becomes more complicated. Because a genuine desire to serve must continually reckon with the impediments of the desire of others to maintain the trajectory of unfolding development that befits their own personal circumstance. And it can be that any efforts that you make in the fulfillment of your desire to serve are not only met with distaste, but can be met with aggression and hostility. And so when this happens you do

well to pull back into a condition of what we might call waiting and watching to see whether a further opportunity presents itself or whether it is best simply to withdraw and to redirect your attentions in another way.

So we come back again to the state of grace which we have mentioned earlier, and suggest that the inward state of grace is always a useful place that one may preserve in the heart, and to which one may repair from time to time when one discovers that one's attempt to be of service in the world at large have been in one way or another thwarted. One is not serving the self simply by withdrawing into that safe place within the heart to regenerate, to restore, and to recoup the energies expressing themselves in the desire to serve so that that desire may renourish itself in its root.

All who dwell in third density must at one time or another reckon with frustrated desire to serve. There simply is no way around that. And so we would say that it is an integral part of the process of learning to serve others to become more nuanced in the ways that that service finds to express itself: to become more supple in its ability to move forward when the opportunity presents itself, and to pull back when the opportunity seems to have dissipated.

We are those of Laitos, and we believe that we have spoken in sufficient detail upon this element of service, and at this time we would pass the contact to the one known as Jeremy. I am Laitos.

(Jeremy channeling)

We are those of Laitos. We greet you this morning once again in the love and light of the one infinite Creator who has made manifest this world in which you find yourself asking questions that go beyond the pure being. And we must remind you, my brothers and sisters, our other selves, this pure being is your deepest service. This, my friends, is what is so easily forgotten in the vale of third density experience. But you must remember: it is also what those who are not manifest so crave: the ability, in the darkness, to radiate forth, to shine that light in a situation that creates opportunities for illumination and opportunities to express that subtle energy that you will refine in the densities to come. Here now, you are exercising many aspects of creatorship in secret, in a costume, with the decisions [seeming] to be about details and not essence. And this is where we point you at the end of the day: that you may retire on a regular basis to communion with the unmanifest and recognize [from] where service arises.

Your desire helps you to recognize it. Your thought helps you to place it in a container in which it is tractable. And these are so easily mistaken as the thing itself. And there are situations in which it is completely understandable to think of it in those terms, for you are here to have experiences that run the gamut, my friends. You are allowed to think, you are allowed to act, and you are allowed to be as *you* will. This is as it should be, and this experience of bringing into existence your individual take on the Creator's undifferentiated love will be your task and your companion as you go forward. So get used to it.

And one of the things that we would point out through this instrument that one must acclimate to, and what, what, what—excuse us—what one must work upon in disciplining the personality to recognize, is the flip side of the service condition. You see, as the love filters through you, and as you refract and reflect it through your energy system, bringing

about the manifestation of the sublime and nuanced, all encompassing intelligent infinity of the Creator, you radiate something that does not simply go into the void to be lost forever.

The crux of service is the target, is the thing in which the service flows to, into which it flows, we might say. And there is an inflection in that which returns to the server. My friends, if you neglect the lessons that service provides, you are leaving on the table part of the glory that makes it ok to let your desire move you in a direction that may feel uncomfortable, that may [cause you to] feel that your seeds of love have fallen on fallow ground. All of these experiences of service teach. And we would have you discipline the personality [and] learn to abide in the fullness of the Creation in love, so that you may benefit from your service just as you would have others—in fact, that you may benefit even when it seems you do not benefit the other.

You are not here to get it all right, to get straight As. What would be the point? Your service teaches even when it goes awry from your point of view. Because you must understand, my friends, what service is is not the action, as we said. Service, as the Confederation has stated through other channels quite poignantly, is the character of all seemingly separate entities relating one to another. As the instrument known as Jade expressed our point, the second density can demonstrate to you the full nature of service and the breadth of love that is reflected in it. One plant serves an animal, and the animal serves the plant. The sun serves the earth, and the earth reflects this to everything. There are relationships between all things in the creation. My friends, this relationship in all of its facets constitutes a form of service that you merely refine in your consciousness in this third density.

And we are so proud of all of your attempts at service. The fact that you refine it with such care and such dedication is to be commended, but it is only the latest attempt you have made. All of your [seeming] failures, those places where you feel that a foot was misplaced on the path, if you do not appreciate that they have taught you, if you do not appreciate that it is merely a matter of time that separates the misstep from the properly placed step—that it is a unity, and that it is only an illusion that separates these two things—then you can fail to recognize how perfect all of this is. And, my friends, you might lose the focus on what is important in service, as we have said through other instruments here: the free and spontaneous radiation from that seat of the Creator that you hold in your energy body, which is the heart. All of your energy centers are involved in the full application of service to the project of the reunification of all in the Creator, but my friends: in the heart is where you struggle with it most. That struggle never leaves any remainder of waste. All of it is desired by the Creator as something that it cannot, in its unified state, understand. And when you feel the distance from the unity of the Creation and the father who loves you this is when you experience your dark night of the soul.

My friends, how can we express to you the perfection of that darkness that makes the sudden flash of light possible, that makes awareness occur as both a long road up a mountain and the sudden realization at the same time that you are the mountain, that you are already at the top, and that you reach down to your past self. What we are trying to impress upon you is that this is all part and parcel of one path, one journey, one free gift that you learn more and more to give with a full heart so that you may play your part and you may make a place for your brother, for your sister, and for the entities who observe all this, to learn more about the Creator, and to learn more about yourselves.

The sacrifice is valuable for what it shows you, for what it unveils, and it is with that thought that we thank this instrument for recovering from a brief surprise. As in all service, these surprises occur. Keep working on the self. Keep serving freely, and you will meet every surprise in a way that yields up to the Creator the fruitful bounty of an ever verdant world that is there for you to see, there for you to enjoy, and that makes the act of service, that makes the act of sacrifice of the self, always an act of joy.

We are those of Laitos. Thanking this instrument, we return this contact to the one known as Joseph.

(Joseph channeling)

We are those of Laitos and we are again with this instrument. We have this morning spoken on many features of service. We have spoken of service in the daily regimen, service as automatic, as automatic as breathing. We have spoken of the desire to serve and the paradoxical nature of the fulfillment of desire that, though the self desires it, is yet not for the self. We have spoken of the impediment of a service undesired and we have spoken of the vibrational attunement, the trust in the self and in the self's intention to serve.

Perhaps it would be remiss for us not to speak to the idea of the so-called loyal opposition. The impediments to serve are not merely the lack of desire for that service, but also the desire on behalf of some in this wide universe to stifle that service, to curve its direction back to the self. So we would comment that service to others demands from you, as we have spoken through the instrument known as Jeremy, discipline. We, ourselves, still attempt to achieve the requisite discipline.

This discipline is confusing. Serving others requires a disciplined effort to an awareness of one's own intentions. Intentions are, after all, diverse. Each act is multiply intentioned. The intention to serve others blends together, in any given act, with some noted or observed benefit to the self. Were it not so easy to act on behalf of the self in the guise of acting on behalf of the other, third density would not be such a resource for polarizing. The confusion is, of course, the point. To merely rest in a trust of your own intention is not sufficient, because the loyal opposition can yet curve that intention, through a kind of gravitation, back to the self. So we simultaneously recommend both gentleness of yourself and scrupulousness through honesty. This, we believe, will suffice for our final word of caution.

We thank you for inviting us to this circle on this beautiful morning. We are grateful for the opportunity to serve you; we are grateful for your scrupulousness in challenging us. This challenge allows us to be in close contact without fear or concern that this opposition of which we speak will commandeer the circle. So we thank you in the love and the light of the one infinite creator. Adonai, my friends, Adonai. I am Laitos.

Q'uo on Empathy First Channeling Intensive, August 1, 2021

Introduction by Jeremy Weiland

In this session from the Other Selves Working Group's first channeling intensive, those of Q'uo explore the conditions of sorrow that so frequently transform the natural empathy we feel towards our other selves into a self-protective aversion. The work of accepting and balancing heartache felt by another lies in our willingness to feel those emotions along with them, alleviating the loneliness of sorrow in the other and obtaining on both parties' behalf a new perspective on this experience that teaches the Creator so much. We may convey our balance to those suffering just as their imbalance is felt by us, transmuting the experience so that no part of the Creator is left behind.

(Jade channeling)

We are Q'uo and we are with this instrument. We are very grateful to be called again to this circle of seeking. We understand that we are to speak on the topic of empathy. We want you to please, as we always request, consider our thoughts lightly, as those that you would in a conversation with a friend. We do not wish to be seen as authorities, and we know this can be difficult for your peoples. So please listen to your own heart first, and if your heart agrees with ours, we are grateful to have achieved that mutual resonance. For we are on the same journey as you and those who seek to serve others.

Our hearts are already mutually resonant as we are all brothers and sisters of sorrow, those entities whose distortion of service leans towards reaching back to those who reach for them. You may notice that we do not call ourselves the brothers and sisters of joy, because we understand that the true nature of all Creation is joy. It is a special condition of your third density experience to feel the sorrow and separation from our one infinite Creator. All of your peoples have experienced sorrow, my friends. Nobody in third density is immune to tasting that seemingly bitter fruit. And that apparent bitterness is the cultivation of an instinct, we might say, of avoidance of sorrow, of turning away from those things or beings that cause one to feel sorrow.

We remind you that in the illusory nature of time and the expansion of the Creator, that the experience of sorrow is relatively new as before the veil there was no sorrow, not in the way that your peoples now know. So this repulsion towards sorrow is understandable, as this experience is still, for many, many more units of time, an experience the Creator is still plumbing. And through this experience, the Creator has gained magnitudes more awareness and experience of itself. So there is an effort required for one to step into that space and to look at sorrow in the face and to recognize and accept that sorrow without succumbing to the deeper aspects of that manifestation of emotion. [It] takes some practice.

We find that often your peoples prefer activities to which they are immediately or quite quickly adept at, and when certain activities feel difficult it is very easy to turn one's attention to other activities, ones that flow more freely from the natural being of one. But those of you who have chosen to come to third density from densities beyond have not come here for ease of existence or to sidestep sorrow, but to embrace and learn from these difficulties that manifest because of the veil between the self and the deeper self.

The creature that you reside with throughout your incarnation, that is, the second density creature of your body, is hardwired to avoid experiences of sorrow. Things that feel dangerous to one trigger a fear, fight or flight response in the entity. This is well, however: it is your catalyst to find ways to overcome the instincts of your second density creature — not in a way that suppresses these instincts, but understands and loves and accepts them for what they are: a creature protecting the self from harm. As you of human beings have evolved from very social second density creatures, your physical brain performs in a way that truly does not allow you to avoid the feelings of others. To truly avoid these feelings is as much work as embracing these feelings. Most of this for your peoples is an unconscious experience of empathy, much [like] how a score in one of your films might trigger an emotive response even when one knows they are watching a story.

We ask you to consider how easy it is for you to empathize with those characters in those stories, and yet you often struggle to find empathy with those incarnate beings whose patterns of mind emotions that they are unconsciously emitting are erratic, unpredictable. This naturally triggers the fear response, as there is a tendency towards violence among your peoples, a tendency towards a self-protective nature to those who have not yet noticed the spotlight on their true selves. Just as you may feel influenced by the erratic nature of their vibrational state, so too can you consciously cultivate the vibrational state that may be able to influence them, just as you pick up on their fear and anxiety, they have the opportunity to tune into the grace that you work so hard to cultivate through your meditations and your conscious processing of catalyst and experience.

In the exchange of these vibrations, each gives each a gift and that is a new experience, a new piece of catalyst to process. And as you accept the seemingly erratic or fearful thoughts and vibrational states of others and you truly make attempts to share in that vibrational resonance, not in a way that the erraticism or fear carries you away (as the person that you may be with has likely been carried away), but in a way that allows you to tune in to the entity's being and thoughts. And when you make the effort to look through the eyes of another, you are offering them the opportunity for the awareness of recognizing their fears that they have been fighting or fleeing from.

This can be done at a distance or can be done very intimately. Whether or not the entity reciprocates the mutual sharing of alternate vibrational states does not matter; it is their free will, of course, if they choose to access a different state of being. Your job is to cultivate the faith and the skill required in stepping into that sorrow and not being swept away. For just as all joy is shared on your planet, as you are one being, so is all the sorrow. You can run but you can't hide from that sorrow.

There are so many blessings in that sorrow, in the willingness to step into the space with the one who is grieving, because sorrow is so lonely—sorrow, of course, needing the experience of separation from the Creator to manifest at all. So when you turn to those who are suffering, you are making a great effort to turn towards a part of the Creation that has been pushed from the center and you can help to raise that sorrow, and bless and transmute that sorrow into higher expression of creative awareness.

As we have said, we focus here on sorrow because we find that this is the challenge with the state of vibrational resonance you refer to as empathy, as it is very easy to empathize

with joy and excitement and gratitude, and these are also excellent efforts. The doubling of joy and gratitude when you join in your energies, and it may sound like we are asking you to join in and double the effects of sorrow, but we have also noted before that there must be an accentuation of the distortion before it can be healed. And sometimes one who is bound in the deep knot of sorrow needs to see what that actually looks like through the being of another as they have, as we've said, rejected that portion of themselves.

So you can help others by shining the light of awareness onto sorrow, and the more you integrate and accept this condition of third density the more awareness you can offer to those that have not been able to step into that state of acceptance. We of course want to encourage the balance. We're not asking one to wallow in the emotion of sorrow or despair. But much like one who has extreme fears of physical catalyst such as your heights, sometimes it takes exposure to overcome what one is so afraid of, and to learn that the fear is often misplaced. And that realization that one is safe in the arms of the Creator at all moments.

So we ask you to recognize the instinct to turn away from the sufferings of those you share this experience with and instead lean into the realization of the connected nature of all beings. And recognize that sorrow, like joy, is a transient state, a state that serves you, your higher being, your collective being, and the Creator. But to be served by sorrow requires the processing of that sorrow and the integration of that deep feeling, because that which we refuse to look at only gets louder.

The drums bang more quickly as time passes without you hearing the song. We find that this is a condition of those who have not yet awoken or—and those who, maybe even more so, who have partially awoken, these entities who know that sorrow is an illusion and therefore feel no need to engage with that aspect of the illusion. We encourage you to seek to engage especially with those aspects of the illusion of the third density self that one feels are most difficult to find love for because it is these experiences of loving back which seems unlovable that bring all of the threads that have been unraveled by free will back to the ball of the Creator. Each time you chase one of those threads and lovingly knit it back up into the garment from which it came, you are aiding the infinite nature of the Creator.

We are Q'uo and we thank this group again most sincerely for allowing us the opportunity to serve you, to help you knit the loose threads that you find yourself chasing in the sorrows and sadnesses you experience as you do your very best in your rounds to recognize and exalt the Creator. This is a never ending task and journey. The family of the brothers and sisters of sorrow are grateful to have you with us on this journey as you are far more capable of knitting those threads from your place incarnated in a body than we who exist outside of your illusion.

We are here with you and we see you and we love you. We are Q'uo. Thank you again. Adonai, my friends.

Q'uo on Life After the Channeling Intensive First Channeling Intensive: August 2, 2021

Introduction by Jeremy Weiland

In this final session from the Other Selves Working Group's first channeling intensive, Q'uo counsels the channeling circle on their commitment to ongoing, remote spiritual work upon returning home. They urge the group to discover a balance between the daily duties of life and the responsibility of serving as channels, commenting on the importance of accountability and clear communication. Catalyst may be increased in the group's personal lives, but with that challenge comes additional resources arising from the dedication to the spiritual path. Q'uo finishes by answering questions on despair and healing, concerns about financing the group's effort, and the advisability of practicing channeling at home.

Group Question

We would like Q'uo to speak on the subject of transitioning from an intensive retreat like ours—specifically a channeling retreat—to daily life, which is imminent, of course. And in particular, I am curious about how to go about things a little differently than before, in a way that's sustainable.

(Joseph channeling)

We are those of Q'uo. We greet you in the love and the light of the one infinite creator. We are grateful to have been given one more opportunity to commune with your circle. We look forward to contact with each of the instruments within this circle.

It is easy to think of the short span of time that you have spent together as, in some way, less than significant. After all, a few days are so easy to misspend. That you have spent these few days so wisely is, to us, impressive, considering the distractions available in your third density illusion. Before we continue, we shall remind you that we are but seekers as you are, that we have our own lessons to learn, and that the mystery of the infinite creation and its creator is not yet plumbed by us. Measure our words by your standards. Release whatever does not resonate.

In coming together for the working that you have all embarked upon, you commit yourselves to a new adventure, a new course of development. We are aware that each of you has felt this freshness, that something is now finally afoot. Though you have prepared long for this occasion—longer than you expected—the moment of transition from preparation into execution, regardless of how long the preparation has lasted, is still—the instrument struggles for a word—is still, shall we say, significant, ponderous. Now, without dismissing the transformative content of having commenced a new project, having executed, finally, on that commencement, [you] cannot endure in its current manifestation. After all, each will go their own way. The location of the working is not yours to keep. And, indeed, even the working itself is no longer yours to retrieve. What's done, as your peoples say, is done.

We have been posed the question of how to assist or advise on your transition from the intensive experience of communing in spiritual work to the families and work and

obligations to which you must return. The first thing we shall say is that your daily life, even as it was prior to this working, is blessed. We have been with you. The creator has been with you. Were there to be no noticeable change, there would not be reason for concern. You live lives well worth living. You attend to the project of spiritual evolution, even were this event not to prove transformative. So, indeed, my friends, there is nothing over which to worry.

Yet, we believe that the motivation, the enthusiasm, the commitment found here in this circle, between this small group of seekers, will prove to be enduring. We cannot say how; we cannot say what your experience will be like henceforth; only that what we see among you today is not the flash in the pan, so to speak. And because it is not the flash in the pan, do not expect a blaze of fire to commence henceforth. The slow burn is to be preferred.

We would now transfer the contact to the one known as Jade. I am Q'uo.

(Jade channeling)

We are Q'uo and we are with this instrument. As the one known as Joseph has noted, each of you already engages in your daily round of activities modes of service that you have chosen or that have been chosen for you. And these daily modes of service to those in your homes and others who are in closer proximity may seem less flashy than this mode of service which can feel very big, and the sense of potential of this mode of service that cannot be seen due to the nature of the service holds much promise and hope for your personal service to extend beyond your physical location. You exist at a locus of space and time where the physical distance between entities is not as much of a stumbling block for coming together and sharing hearts. So while you may feel certain pangs of despair for having to part ways, remember the many tools you have that, even a short span of time previous, were not available to groups who seek like yours.

In previous times entities who sought to incarnate and do spiritual work together did choose the limitation of incarnating at a similar location. It is a great gift that each of you can come together and go back apart, similar to a heart beat, and (descend?), bring your love back, the love that has become fuller because of the commune. Many are those who are in need of seeing that love shine, and we find that spiritual groups often think they would be more effective if they could isolate as a group for longer periods of time [for] more intensive transformation. But the modes of transformation are, of course, infinite and while you may have a preferred mode, you cannot escape the transformation of spiritual growth as long as you keep your eye on the prize. So rejoice that you have overcome obstacles to come together, albeit temporarily, and have given each other love in a way that has multiplied itself into a bigger, larger, more potent expression of love that you can now take back and share with the others who do not come to this intimate circle.

We are Q'uo, and we would like to transfer to the one known as Jeremy. We thank this instrument.

(Jeremy channeling)

We are those of Q'uo, and we are with this instrument. We are once again glad to continue on this topic, for we do feel a camaraderie that we discover in your third density

example you set. You see, the striving towards the light is universal, but the refinement of the desire, the dedication, the ability to sacrifice for the exigencies of the moment for a greater love than seems on offer at any given time, and to let oneself be drawn, not as a matter of a scheme or a plan, but as a matter of faith, of surrender — well, my friends, have we described a spiritual group, or have we described the very act of the channel? They are so similar in their orientation, and we are grateful to have had the opportunity to share this with you, something we would admit that we are less your teachers than you might think.

We of the Confederation, who exist at the densities higher than your own, speak of a vantage point that we occupy that provides a wider perspective than is available to you without some discipline, and this is of course entirely true, even though it conveys — we correct this instrument — even though it confers no great honor upon us to do so, for there is no great struggle involved on our part. Our openness to you we do gladly, not as a matter of a chore, but as the highlight of a very long, and a very in some sense tedious process of evolution, which we believe on some level each and every one here understands. What is amazing to us to behold is to see how...for but a moment, a brief glimpse of this higher density can be seen. You have all had that glimpse on your own. And there have been those moments of association with those with whom you resonate that have afforded you a similar glimpse that does not require you to shoulder the burden of disciplining the self moment to moment entirely on your own.

So we feel you understand what we are trying to get at, as this instrument would say. That this democracy of spirit that is such a commonly held value of this group is one that we would not point out as being correct or more true than some other perspective. Yet do you not feel that there is a resonance to it all the same? Something different in the way you gaze in each other's eyes, something different growing as we go through this ritual over and over in the short span of time that you have. Your task, and we say this not to in any way infringe on free will, but only to inspire: *bring that home*. You need do nothing more.

The group and the individual are one from our point of view. The dissolution of your colocation as this particular spot on this sphere need not in any way, shape, or form dampen your heart or arrest your ability to bring those words of love and light, and this you know well. There is no infringement; there is only a deep satisfaction as we see, you must understand, the genesis of this group energy in the past, and the decisions and catalysis of past events, and thoughts that over time, that we transcend so easily, bring about a calling of energy that makes this event possible far more than your mundane travel details. And we can feel the fruition of this continuing growth process that partakes of the incoming, instreaming energies in a way that perhaps we can only ask you to have faith in imagining.

And this is the thought we would leave you with: that what you are modelling for your fellow others selves as they walk their path is not simply a faith, not simply a love, and yes, not even merely wisdom, but the the creative potential of imagination, that shines a light where so few are willing to extend their curiosity, their hope. So bring this flame back to your daily lives, and know that we are with you every step of the way. And should you desire our presence at any time during your moments of silence, you need only think of us,

and we will be there. And in this manner you will learn continually how to think the peace that beckons to you and all of your brothers and sisters on this beautiful blue planet.

And with that thought we release the contact with this instrument and we transfer that contact now at this time to the instrument known as Steve. We are those of Q'uo.

(Steve channeling)

I am Q'uo, and we speak now through this instrument. My friends, your journey of somewhat short duration draws now to a close, and if you are like we are, you will feel some sadness at its ending. And we can easily understand how you are concerned that as you return to your daily lives, you will face those inevitable tribulations that those daily lives possess. You will have to bear up under the continued mounting of catalyst, under the burden of responsibilities, until finally this event will be but a vague memory—a happy one perhaps, but not something which has enduring effect.

My friends, we would suggest to you that there are two dimensions in which the effects will, indeed, inevitably be enduring. For you have opened a gateway to energies of an order higher than is common among your peoples, and this will change the way that your life is configured from within at a very subtle level. So subtle that, most likely, you will hardly be aware of it, but substantially enough that from our point of view, the change is fundamental.

Now, that will actually work in two directions at the same time. For one thing, you will have greater spiritual resources to draw upon, and we feel that each here is very well prepared to make use of those spiritual resources. You do, after all, have daily practices of meditation, and you have the practice of reflecting upon the catalyst that you receive for purposes of turning it to positive effect. Now we will also say that the second dimension of the changes that will inevitably have occurred relates to catalyst. And here the effect may not always seem so positive, for, in truth, you have undertaken a committed course of action that will inevitably have the effect of accelerating that catalyst.

Accelerated catalyst does not necessarily make for an easy ride, my friends, and we do not offer you the prospect of an easy ride through the remainder of your incarnation. We would like to suggest, however, that you not allow yourself to be deterred in your course or disappointed if it should turn out that a life that formerly seemed to be somewhat regular now finds bumps and hollows so that your course through it is not so smooth.

Third density is not a life of ease. And to accelerate catalyst within it, is to make that disease a little bit more pronounced. Take heart, though, my friends, that even as the catalyst itself has been accelerated and will be accelerated, the resources for dealing with it are also augmented, and there awaits in prospect that triumph which comes from well processed catalyst. We think that the glow of this encounter which, my friends, we very much share with you, will linger a while and then will fade into the background of your committed undertakings, but you have made a commitment which we feel has enduring value, and we know that each here is up to the task of making good on that commitment.

We are those of Q'uo, and at this time we thank this instrument, and would ask that the contact be transferred back to the one known as Joseph, so that we may finish our final communication of this robust gathering. I am Q'uo.

(Joseph channeling)

We are those of Q'uo and we are with this instrument. We understand that there are queries prepared. We would now offer ourselves to answer those queries, to the best of our abilities.

Jade: I have a query, Q'uo. Earlier this morning, the instrument known as Steve talked about the cycle of love, despair and healing. I would like to ask if this instrument could focus in on the very seemingly most deliberate part of that cycle with is the step from despair to healing, and how we may be able to find our way across that threshold, even if we may be the only party willing in a fractured love situation to begin that transformation.

We are those of Q'uo. We thank you for your query. We believe we understand it. We might first say that the instrument does not wish for the responsibility of answering on his own behalf, so we shall attempt to answer.

Despair cannot be evaded. As we have said previously through the instrument known as Steve, the despair can manifest in hidden ways. Should one attempt to evade it, it will still remain in its own ways, having its own effects and blocking energy flows that then await the healing. How, then, does one address this despair to perhaps repair the damage, to reestablish the energy flow, to go on, and then find anew the desire and the love that are available in ways that previously were not?

In the first place, one must confront the despair in all of its facets. This is the most difficult aspect of the project. Despair is not pleasant. And, as you have noted, the prospect of confronting one's own despair, when the other self does not seem to reciprocate the desire for healing, or if the desire for healing is reciprocated, it does not strike you as of the right kind or of a congruent form to your desire, the mismatch will stand out. Who, after all, has hurt whom? Who owes the apology? You know, of course, that the apology and the forgiveness are most effective and most impactful on the one who offer[s] them.

Should you find yourself in a circumstance where one side does not see anything to apologize for or to ask forgiveness for, it may be helpful to keep in mind that this person, even if it is yourself, may not be ready for the healing. Healing takes time. You desire, of course, healing without a scar. This is the optimal outcome, where not only is the wound closed and the portion of self that was injured now functional again, but the repair has made the self now stronger and more resilient. This form of healing especially when wounds are deep, as we have said, must be allowed to take time. The best you can do is as you have done, unfortunately: to allow your thoughts, your feelings expression, to leave space for similar expression from the other self with whom you find yourself entwined in this moment of despair. It may be that the wound, though it closes, does not fully heal within this incarnation. If that is the case, remember, my friend: this is also well. Sometimes healing takes even longer.

As one final word on this subject, we would say that the questioner might consider whether she errs on the side of taking responsibility or whether she errs on the side of demanding accountability. Whichever your tendency, you might find it beneficial to explore the opposite. Resolution may not be forthcoming, but balance will surely help.

Is there any more we can say on this subject?

Jade: I think I'm okay, unless someone else would like to follow up.

Steve: I have a question, Q'uo. And it relates to the tricky issue of sustaining an enterprise such as that upon which we are about to embark. It takes monetary resources to sustain a group, especially a group such as this, that is spread out. And I wonder if you could speak to the role of such resources in bringing together an effective group and the extent to which one must be cautious of negative greeting in the process of seeking those resources. Thank you.

We are those of Q'uo. We thank you for your question. We would first say that we must be careful not to violate the law of confusion. Our answer, of course, will inevitably be applied to current circumstances within and without this group. Nevertheless, we will not comment very long on the significance of monetary resources and the material aid they provide. These things are a necessity in third density.

It is true that the regular meeting that you have planned will necessitate investment. The first recommendation we have is that each be mindful of what they have to offer and to give it in the measure that they feel meets all of their obligations. No one need feel like the martyr.

You are also aware of the possibility of acquiring monetary resources, should you, shall we say, gain notoriety and capitalize on that notoriety. Naturally, you are aware of the dangers. You are aware of the influence that both notoriety and the monetary transactions pose to the desires, attachments and weaknesses that every third density being enters the incarnation with. This instrument's approach is to accept gifts and if strings come attached to the gift, to dismiss the strings. This is one approach, and not necessarily the best, for some strings cannot be severed.

We advise that you be mindful of the vibration of intention both in the request that you might make for material resources and in the offer that comes from the other. Of course, when a gift is anonymous, this vibration can be difficult to measure. We advise that you trust your intuitions.

However, whereas martyrdom is not advised for the individual, it is also not advised for the group. You must find a way to make it. We don't mean this in the sense of magnifying a profit, so to speak, but in the sense of finding the space and the leisure to engage in the projects to which you are committed. In answer to your question, again, there is a balance necessary to strike. We could describe this balance and have attempted to describe this balance, but it is best struck through trial and error. We hope that in your efforts engaging in this trial and error, you do not end up in a vibratory space that is to your dissatisfaction.

Finally, as you have surmised, the opportunity for negative greeting exists in contributions from without. And it exists as well in decisions from within. The best you can do to meet and answer these greetings is persistently commit to mirroring to one another. You must be willing to say the unpleasant thing.

Shall we speak more to this question?

Steve: No, thank you very much, that was very good.

We are those of Q'uo. We thank you for your question. Is there another?

Jeremy: Q'uo, I was wondering, is there anything you can say about the law of responsibility in our group work?

We are those of Q'uo and we thank you for your question. Yes. We may say something about the law of responsibility. It is this: you are now responsible.

That answer is cheeky. What we mean is you have undertaken a project. As the law of responsibility dictates, what you have gained here must be used and practiced in the greatest effort of service to those with whom you come in contact. Your responsibility is to carry on in your commitment in just the same way as you have a responsibility in your commitment to your marriage partners.

What does it mean to fail in your responsibility to your partners? This, of course, is specific to the relationship, to the nature of the commitment. Just so, your responsibility, in this instance, is specific to the nature of the commitment. You have committed to becoming channels, to serving as instruments, and we are blessed with the opportunity to speak through you as instruments. We look forward to your continued development, to your efforts at increased purity, clarity, and the power that comes from a group bound together in mutual seeking. This is the basic nature of your commitment, as we understand it. So your responsibility is to nurture that commitment.

Just as in the case of your marriages, you are not expected to pester your partners. So, remember that nurturing the commitment does not mean a 24 hour schedule of meditation. This would be nearly unthinkable. You must decide for yourself what the reasonable limits of commitment are. And, should you fail in your commitment, you must trust your partners to let you know that you are not living up to your responsibility. And so you must also inform your partners if you believe they have failed in their responsibilities. Moreover, in this commitment, there is always, always the appropriateness of offering gratitude, support, and the honest expressions of love and acceptance. These, of course, are the primary binding ingredients and the accountability the secondary. Is this sufficient for an answer to your question?

Jeremy: More than sufficient, I thank you Q'uo.

We are those of Q'uo. We thank you. Is there one more query at this time?

Jeremy: Would you be able to say anything, Q'uo, about the appropriateness of channeling outside of this particular group as we go home? Any thoughts you have would be welcome.

We are those of Q'uo. We thank you for this question. Indeed, we have thoughts. Even this very instrument has contemplated the question.

It will be beneficial to practice as instruments. The long duration of time between efforts will have a deleterious effect on the discipline, as those of you who have channeled before might recognize. It is possible and even advisable that, in time, you form circles of seeking in your own locations. You might think of this as perhaps not practice, since there is no practicing spirituality, but more as an emergence, a budding, or an outgrowth of the original commitment.

Here you are committed to your circle of seeking: friends who know each other well, whose mutual perspective is very much in harmony. You may expect that at your relative locations, this mutual perspective will be less. This is acceptable. However, you must be mindful of your own limits in holding the kind of vibration that you want to bring back to this group.

Insofar as your efforts here may serve your efforts in your own locations, so also remember that your efforts there should serve your efforts here. Synergy is what you must look for. If that synergy means that time must pass, that your circle must come to know itself and each other better, that you must improve further as an instrument—if this is what the synergy demands, then you are responsible for offering it. We hope that this is a satisfactory answer.

This instrument's energy wanes. So we shall offer a final departing comment. We are most grateful once again, we cannot stress that enough, for this opportunity to work with you all. We understand that you may have your own suspicions or worries of the overenthusiasm or also of the limitations of your ability to make contact with us. It is not easy for a new instrument to trust the contact. Yet we are most pleased.

As we have said, we say with some sorrow that this time must come to a close and we look forward to our next communion with each of you with some ebullience. So may you go forth in the love and the light of the one creator. We thank you, my friends. Adonai.

Hatonn on Facing Difficulty and Change Richmond Meditation Circle, October 3, 2021

Introduction by Jeremy Weiland

In this inaugural channeling session of the Richmond Meditation Circle, Hatonn counsels seekers to hone their faith by leaning into the catalyst we programmed for ourselves, painful though it may be. There is a rhythm to our lives that transcends our ability to reason and plan, and we serve our evolution best when we maintain a positive attitude radiating love to others and nurturing our fragile selves through the changes of life. As this rhythm transforms us into something we might think we should fear, we can rest assured that the deeper we go, the closer we get to the Creator.

Group Question

How do we balance between letting the stresses of life change us while also not letting the changes themselves stress us out?

(Jeremy channeling)

I am Hatonn. I greet you in the love and the light of the one infinite Creator who moves us into communion with each of you on this beautiful evening which the Creator has made. We are so happy to be here with you, and we ask this instrument, if he would, to keep his mind fixed, and to let us do the talking, as he would say.

Our first order of business is to ask a very small favor of each and every one of you in this room at this moment. We of Hatonn have travelled far, but our teachers tell us that the expanses of consciousness, of awareness, are so much vaster than we could possibly imagine. And so we find ourselves in a similar position as you in this third density world: seeking for light but also aware of shadow. And so, we can no more attest to the veracity of each and every word we speak than you, my friends. And with this we say: be careful in how you treat our words, for truth is a subtle thing in our experience. It must be balanced with the insight and contemplation of the fervent seeker.

So if there is a thought, if there is an idea that strikes you as errant, as not for you in any way, it is our desire, my brothers and sisters, that you should toss this idea aside, leave this concept by the road, for we would not have it be, as the one known as Eric said, a burden that you carry with you. Yes, these burdens have their place in your growth, but that is for another time. At this moment, let us commune together, and reason, and wonder about this road that lies ahead. So we thank you for using your discernment to weigh each thing we say and to only accept those things that are right for you. [You] having done this small favor for us, we would like to proceed.

Experience: it is so bitter a taste at times. For you in your years know well how much it can shape the person you think you are. And it is completely understandable to us that you would develop a kind of reticence towards that squeezing, that burdening, that variety of sorrow that all in this density that is third must face. We remember well this part of the song of Creation. It has its dissonant moments, its turns towards the macabre, towards heartache. It is in the aching heart that you make that decision on a fundamental level on how you will respond to those matters which you are living through and which catch your eye.

In our philosophy, we often talk of this concept of that which catches the eye, which stands out to the seeker, as worthy of notice in some alarming way, as catalyst. As this instrument was writing earlier today (and we would like to work with this idea if he would not interfere), catalyst is not the suffering; it is not the experience. Catalyst is what causes the experience, and my friends, you are the master who makes the grass green. It is your biases, your burdens, which you carry sometimes without even thinking, your flavors of the Creator that you embody which cause events to present in such a manner that they boggle your mind, they weigh upon your heart, and they cry out for the spirit to comfort.

So we understand the conundrum that faces you as you seek to balance. Shall this event that you have viewed in this way, in this unique way, shall it affect you with your permission, and if you shall permit it thusly, what then? Are you not tossed about on the waves of this storm? It is no less a storm simply because we have established the role you have played in manifesting it, for this is your role in this life. You are here to worry, you are here to hurt. you are here to puzzle. All of these things are not indications that you have done one single thing wrong. My brothers and sisters, if we can comfort you in one way, it would be to say that the rainy day that occurs from time to time, that soaks you to the bone, that mats your hair, so that you feel as gray as the sky you look at, is just another experience of weather.

But it does impinge upon the seeker, those who seek to serve the Creator located in the brother and sister whom they meet on the road. For is it not the reward of he who seeks to serve that so often he is punished, seemingly, for his trouble? And this will be your experience sometimes. It is not all the time, for the sun does shine through the clouds, the storms subside, and there is regeneration and rejuvenation when one moment follows another and a new chapter unfolds. The question is what you should do in the meantime, and we note that this instrument chuckles a bit, for this is so richly an experience that he has struggled with.

We would remind him, as we remind all of you, that this struggle is universal among your people. You do not need to let it isolate you, and for that matter, you do not need to worry about whether it will transform you into something which you should fear; that your desire driving you through your life, through your multivarious experiences, will somehow lead you to the final end. My brothers and sisters, there is no end, and so there is never a final tragedy.

You may be assured that the stricture of the bad day is quite limited. This is the advantage, shall we say, of the third density viewpoint, so limited, so lacking in a deep and abiding connection to all that creates the experience itself. Your ability to ignore this connection and sulk within your room, so to speak, is not a bug; it is a feature, because it provides you with the sublime opportunity, when you are ready, to open the door, to welcome the light shining in. That it was always there is granted, but it is your experience of it that the Creator craves; it is your discovery of how to open that door that is the thing irreplaceable in all of the Creation.

We speak of this in glowing terms, and there is a cold logic to it as well, for you wring your hands in your life when you have these moments of doubt and fear, and [you] wonder: shall I be transformed into something I do not recognize, or that I do not care to be, if I open up to the tentative nature of the transformation, of the change. Let us put your minds at ease, my brothers and sisters: *you don't have so much agency in this matter as you believe you do*. You have the ability to look at it in any way that you choose, and there is great power in this—more power than you realize. But the rub is that change, as another instrument once said, is gonna come, and it is really at the end of the day merely a matter of time that is in your purview to order and put in its place.

So when you find yourself at the crossroads, and life comes down on you in the hard way that we have all discussed, you can offer yourself a new option. Instead of holding on or resisting it in some way, you can instead let go. This is akin to the leap of faith that we give this instrument a vision of: stepping off the cliff into thin air, so foolish, and yet full of the majesty of the new scenario, the unvarnished expedience that meets each and every moment in your lives. If you were to reflect on those times in which you let go and let the winds blow you about as they may, you would find that this occurs more often than you might realize, and that what brings it to your attention so singularly is your investment in a particular question, particular feeling or outcome. For there are so many outcomes you already release; there are so many decisions you default on without a thought.

And this is precisely how third density life works: catalyst is what matters to *you*, not the you listening to these words, my friends, [but] the deep you, the you that was thinking

about this life in moments before your birth, when you were planning how you would express the Creator this time around. You do not need to fret about that plan, and you do not need to surrender utterly to the mechanistic unfolding of each event without a single intervention; that would yield a life of no consequence, for you would not have the investment that makes choice *matter*.

You simply, my friends, can take stock from time to time. Recognize that the instrument that is your waking consciousness, which goes through these storms as well as the pretty moments, needs comfort, needs rest, needs a kind of balancing that comes from taking the time to think deeply about where you are at, where you wish to go, and that help is sometimes needed by you. Therefore, we would advise less emphasis on discrete decisions and more of [an] attitude that comforts and nurtures the self in spite of this decision, that thought, this event. The details will come and go.

You will not become something you do not recognize. You have only to connect with deeper levels of yourself. They do not go down forever. At the bottom there is one entity, and we are relieved that we do not need to enumerate a different root entity for each other self here, for it is the same entity, is it not?

If you can truly accept that you are the Creator, you release yourself from the need to get it right all the time, and can let yourself take a break from perfectionism [and] comfort yourself, so that meeting the challenges that occur in your life becomes less about thinking and more about feeling, less about action and more about a being, an abiding, the exuding of radiative love for yourself and for others, which each of you came into this life to practice.

So we congratulate you all: you have met your challenges well. And it is with this thought that we would bring this monologue to a close, asking again that each respect the self that we have praised to such a degree that you can decide for yourself which of our words [help] and which are to be left behind as you move towards your next challenge. We are those of Hatonn, and at this time, we would ask if there are any questions in the group that we may make ourselves available to. I am Hatonn.

Questioner: Is my Creator your Creator?

We are aware of your query, my brother. **We are those of Hatonn**, and we wish to be rigorous in our response to your thoughtful question. To the greatest extent of our knowledge, which is limited, your Creator is our Creator, for there is only one. May we elaborate in some way, my brother?

Is there another question this evening?

We are those of Hatonn. We feel that this has been quite a meeting, my friends, and we wish to thank this instrument for calming down and letting us get in the middle of his thoughts. He is ever so grateful for the balance of this group in assisting our transmission. We wish to thank you as well for the courtesy you have shown.

This could be the start of many dialogues between us, and if that were your choice, we would be most obliged to join you again, whether it is at a gathering such as this, or in a moment of contemplation or meditation which you may find yourself engaged in at some future point. We will not invade your thoughts, but should you wish for company, please

feel free to call upon us. This instrument has read our words for years and we know he will attest to our friendly and salubrious nature.

And with that said, we feel the time has come to take our leave. And we leave you in the love and light of the one infinite Creator. We are those of Hatonn. Adonai vasu borragus.