

# The Other Selves Working Group Transcripts 2022



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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.

## Q'uo on Acceptance and Overcoming Richmond Meditation Circle, May 4, 2022

### **Introduction by Jeremy Weiland**

In this session from the Richmond Meditation Circle, Q'uo addresses issues arising from acceptance of struggles in life. We learn most from our attempts to overcome and oppose obstacles, because this effort exposes clues about our deeper identities. The fruition of our incarnational work lies in the patient, gradual acceptance of that which we once sought to overcome, building the faith in us necessary to approach fourth density. Preparing ourselves for service through meditation, we learn to abide in this process, comforting and nurturing ourselves and other selves along the way.

### **Group Question**

How can we invoke detachment to accept those things that are struggles in our life and avoid forcing an overcoming? What are the boundaries of detachment and acceptance? What are the spiritual principles involved in balancing between detachment to specific outcomes and accepting the full emotional weight of our catalyst? How does this fit into seeing the fuller architecture of our catalyst?

### **Channeled Message**

*(Jeremy channeling)*

We are those of Q'uo. Greetings, my brothers and sisters, in the love and the light of our One Infinite Creator who has blessed us in this most auspicious and sacred gathering of souls. We thank you for making this time to meet, to humor us in our musings which we can only hope have some bearing upon your third density experience in which confusion helps you in ways we know you cannot understand. Perhaps we can encourage an appreciation for that which is so tawdry at times, so crushing, and, to repeat ourselves, so confusing.

There is one point we must stress before we commence our monologue. It is a point that is very dear to us and to this instrument. We see into the unity that binds all of you together. We see your struggles, the longing of your heart, the tempest that rages around you in this world. We feel compassion, but our rule is not to interfere. We once dealt with these matters head-on. We would not take any tear away from your eye as long as it is balanced with compassion. So we must ask you a great favor. And that is to discard any words we might speak through this instrument that causes you the slightest concern, for your path is yours, as our path is ours. They may be parallel, or they may be illusorily separated somehow. As long as you remember that we partake of our own form of illusion as we walk our path, we would feel quite confident then in reaching our hand back and helping you in whatever way we can. We only ask that you refuse the hand that does not seem to assist you in going in the direction your heart pulls you. This is something that you can do for us so that we may feel free to take a crack, as they say, at providing something that may shift your perspective, broaden it, bring about a communion within of spirit, mind and body that does an honestation to the Creator. So please, use your judgment, your discrimination,

and we will be most pleased, and feel most free, to delve into this meaty question this evening.

It is a big question, for it has to do with the fault lines of the evolutionary path. Indeed, there are limits to the role of acceptance; not in a universal sense, for from the universal perspective, acceptance partakes of a duality, and to be all is to have done the accepting already, if such can even be spoken of. It is part of the confusion that comprises free will to linger on those things, those matters, that rub you the wrong way, that catch your eye. If there were no sense of repulsion from a part of the Creation, of the experience of such, there would be no lesson, no learning.

This must seem so paradoxical, and perhaps even a form of wordplay, and we would admit it. But we believe that you understand the trick; that it is in the paradoxical that those truths that escape conscious perception manifest themselves as the remainder of the equation that we spend our lives attempting to balance. Perhaps this is a good way to address the concept of overcoming. There is no word we can use that will sum up every nuance of the diversity of experiences, of expenditures of basic energy, that comprise the evolutionary path. We would not have it any other way; however, you have asked us to speak, so words must suffice.

Everyone attempts to overcome something at some point in their lives. Even we see challenges on our respective paths that seem best tackled. That is the word, isn't it? Tackled, opposed, fought with, with the promise of conquering in the end. That is the concept of fruition that seems to issue from the entire concept of meeting part of yourself that seems unacceptable.

It is ok to feel that repulsion. It is ok to go through a process of abstaining from acceptance. This is a way to use time as a friend, to see how events present themselves as seemingly one thing at first, and then, through the magic of the transformation, to find yourself in another moment, and out of thin air, in another situation with another perspective on that which you considered to be your obstacle. We are speaking in quite theoretical terms because we do want to sketch out, as it were, a kind of background scenario for the life experience, for the drama of consciousness, as perhaps you could say.

We will take a moment to deepen this instrument's meditative state. We thank you for your patience.

Recall those time that have challenged you greatly. Recall them as memories, index points, not just in your past, not just in that part of your mind/body/spirit complex that holds a thread to things behind themselves, but that understands how holding that thread gives you a coherent sense of your identity, of who you are, and that those challenges, those parts of the creator you failed to accept in the past, by defining you, made you who you are in this moment. They are not what you think they are on the surface. This is why we recommend the practice of meditation on a regular basis. Who you are is quite more variable than your personality seems, but at the same time, far more fixed than you would ever dare to hope, far more planted in the roots of time and space itself than you are willing to accept responsibility for.

Responsibility is an interesting intersection of these concepts: catalyst, acceptance, opposition, unification, all unfolding like a map. You have some idea of what the map should be showing you when it is completely folded up. But you go through a process of unfolding it; it is not instantaneous (we speak of course of the old-fashioned, to this instrument, paper map). By unfolding it, little by little, you reveal the fullness of the representation of your path. And yet, do you despair in the middle of unfolding it? Or do you simply continue until it is complete? Perhaps you could think of your lives in a similar way.

Incompleteness is a moment to be savored. It brings out those qualities of the self that are mysterious. That is part of what feels so uncomfortable about the process of catalyst, for these are things that pop through the veil between the conscious, waking mind, and the deep rivers of thought and energy that lie in the subconscious. The faith to invoke when challenges present themselves is to remember that those deep wells that seem so dark, that are rightly obscured in third density, are on your side. The catalyst is a means to an end; it is not for its own sake.

If you could think of your experiences that trouble you as clues to the deeper beingness that you are unfolding in your life, we imagine you would abide your discomfort with more care and patience. You might comfort yourself as you would a little child. You might shed a tear for the tenderness that this involves, and it might break your heart to think that you had not done this throughout your life, that you had been so harsh on yourself just because you were in a state of confusion. We do not condemn the child for their confusion, and nor should you condemn yourself for seeing the challenge, and having the hair stand up on the back of your neck, of squaring up, and reacting as the second density animal, that you after all occupy in your body, acts. That is the instinctual pattern that all, all entities who do not partake of the spirit's reflectiveness, all of them engage in this defensiveness.

Accept that first. Accept the nature of your path, and you will find new horizons opening. Accept that you are troubled, accept that you weep, accept that your heart breaks when you despair, and in the darkest night, what will greet you but the flash of light and the rising sun of spirit. Spirit has no plan for you. Spirit is pure spontaneity, and it flows without any brook or barrier, save that which you erect in your heart.

What we are attempting to explain is how a compassion for yourself, a stopping along the path to rest and soothe the self, can lead to more patience and equanimity when facing those challenges that the path inevitably provides. This is part of the plan of third density: to practice availing yourself of the power of faith, so that, when you take that step forward that this planet beckons you towards, hand in hand with your brothers and sisters, you will have the resources necessary to meet the challenges of building fourth density. It will not be easy, and it will be the fruition of all of your life's work, for it will finally be clear what it was all building towards. It is a beautiful moment in the trajectory of an individuated entity back to its source, back to that Father who art in heaven, and whose hallowed name echoes through the canyons of that valley of the shadow of death that all of us walk. Even us, for only time separates our experience from yours. And as you expand your perspective through meditation, through taking time to look in your brothers and sisters eye, to show true care when the world seems to swirl about and commodify everything,

your light will shine the brightest in that moment, and you will build the power that will truly, we say, save the planet and all who share it with you.

It is faith that is the candle you light in this dark canyon. It will not go out; once lit, it will always smolder in some way, no matter if you turn from it. So there is no challenge that can distract you completely, once you have opened your eyes and left slumber behind, as all in this gathering have done. Keep your mind ready through the practices that all of you have been exposed to. That is all that is required. And then, when it becomes too much, learn to reach out to those you trust, and learn to be there for those who trust you. We cannot give you a perfectly balanced equation for the problem of suffering, but we do know that it is your brothers and sisters who will check your work, so to say, and point out with the most precision where you erred in your reckoning. And then, you begin to appreciate what the mystery of the individual is designed to expose to the Creator. And that, my friends, makes the act of acceptance a little easier and a little better of a lesson that doesn't get forgotten so easily.

In closing we would offer that this comradeship is also something we stand ready to accept your invitation to. We cannot check your work as those here can, but if you would but call upon us, or any of those guides, helpers, angels that you feel a kinship with when you are in a dark place, my friends, we would be honored to share that with you. For one of the mysteries of the heartache of this illusion is that by sharing it, we lessen it, we redistribute the pain, and in this way, we build a strength. And if you knew the power that this built, you would shudder. So it is a good thing that you are veiled from your total selves. It will not be forever, and the resources are there. Avail yourself through meditation, through contemplation and silence, and let yourself reveal yourself to you. This is how we serve just as much as through action.

We are those of Q'uo, and we are grateful for your attention and vibrations which have helped to smooth out the rough patches in this transmission. At this time we would ask if there are follow up questions, including anything we did not cover in the original question. We are those of Q'uo.

*(No questions asked)*

We are again with this instrument. We are those of Q'uo. This instrument is uncertain whether he should take the step that we ask, but if he would interrupt his state for just a moment and unmute the computer through which our non-local comrades are sitting [with us], we would offer them the opportunity to deepen the experiment and ask any questions on their mind. We wish to comfort this instrument; you can do this. We are Q'uo.

We are those of Q'uo. We can hear questions from our remote friends, if they have any to ask at this time. We are Q'uo.

*(No questions asked)*

We are with this instrument. We are those of Q'uo, and we feel we understand, my friends. This was a heavy time for us too, and for this instrument, who has not shed tears very often in a session. This is a sign that this meeting is quite apropos. We hope that we have offered you ideas that are good food on your gourmand's journey through the Creator's

beautiful creation, which has its dark and light areas, its dark alleys and its vistas of beauty.

We ask you to take that responsibility we spoke of, and consider, consider it deeply. And then understand that overcoming, acceptance, these are the plate, the fork, the spoon. They are your tools to work with. And we commend you to your work. This is after all the entire point of the consciousness that comprises the Creator, the love that that consciousness makes possible, the awareness that shows all of us the deep threads of existence and the beauty of our struggles.

We could go on, but we feel this instrument has a point. It is perhaps time to wrap things up, and to that end, we leave you in the love and the light of our one infinite Creator. Adonai vasu borragus. We are Q'uo.

## **Q'uo on the Dynamics of Contact and the Rule of Three, May 16, 2022**

**Second Channeling Intensive, May 16, 2022**

### **Introduction by Joseph Dartez**

In this first session from the second OSWG channeling intensive, Q'uo offers details about the different kinds of entities one might channel and how to appropriately protect oneself in doing so. They begin by articulating the inner planes/outer planes distinction and why it makes a difference in channeling. The rule of three helps anchor the wavelength when it is projected into the outer realms where there is less natural protection. The existence of entities who would want to redirect communication to their own ends is what makes tuning and protection necessary. Throughout this message, Q'uo is careful to attend to the special relationship the higher self has to the self, in both its limitations and its protections. They dwell on the number three: it is an auspicious and nonarbitrary number; however, the higher the number of aligned seekers, the greater the protection. Q'uo closes with a reminder that the circle of seeking is not limited to the space and time in which channeling occurs.

### **Group Question**

What are the spiritual principles surrounding the advice often given to only channel outer planes entities with at least three people in the circle?

### **Channeled Message**

*(Joseph channeling)*

**We are those of Q'uo.** We are most pleased to have returned to this circle. We are grateful to have been requested once again in your company and we hope that our communion with you can improve the spiritual journey of all those in this circle. Before we

turn to the question that has been posed to us this morning, we would remind you to consult your own resources in judging the significance of the things we bring to you. We have our own perspective, and it has its limitations. You bear a responsibility to do with our words what seems most appropriate as we have a responsibility to speak as we feel most appropriate.

The question posed to us concerns the longstanding legacy of your tradition of the community from which you gain your succession of contacts, and within this tradition there has arisen a three person rule, as you call it, that is: the recommendation not to channel an outer planes entity unless there are at least three people present. And the question, if we gather it correctly, is: what exactly drives this rule? Where does it come from? How firm of a rule is it? Are there exceptions? And if there are exceptions, why? And what makes the difference between an outer planes contact and an inner, or anyway not outer planes, contact?

We should begin with the apparently important distinction between inner and outer planes. The quarantine and veiling makes communication across densities tricky to navigate. There are special rules applied to it for those of us who are beyond or outside of your specific third density, that is, the planes associated with planet Earth in particular, and within which there are distinctive networks of mental and spiritual and emotional energy that codify biases into the total framework of planet Earth within which you incarnate and within which many non-outer entities are caught up.

You might liken this inside/outside distinction to one of your institutions. There is, in many ways, much more you can do to effect institutional change from within than without since the rules that bind are different from one to another. On the one hand the rules within your third density are more stringent; that is to say, if you are within the third density illusion, you are then a creature of third density. There are no fourth density or fifth density bodies that are activated in the sense of being manifest. Now, things change in the so-called inner planes where discarnate entities can remain if they choose not to move forward to the next density. But let us not get too caught up into those details. The point here is that change can be effected or influence can be brought from without, but the rules that bind us are like a barrier with windows, and we can shine light into the windows, but sometimes the blinds are drawn. Other times the building is not weatherized, and things can leak in that were not intended to be given entry. The quarantine exists for a reason.

Now, contact with an outer planes entity is beneficial because of the perspective that it grants. As we have said, our perspective is our own and distinct from yours, and many a truth seeker who has walked some way along the path will have discovered that outside perspectives can be most helpful. However, the outside perspective is, once again, as it may be obvious, not your own, which is why you must treat our outside perspective as you would that of any other advice from a friend, perhaps, or complaint from a coworker. It is another perspective to integrate into the whole, but the whole is yours.

Now you might think that inner planes entities have plenty of outside perspective, and they do. But due to the limitations of both remaining in the third density inner planes and incarnating in third density vehicles the access to the broader metaphysical workings of the universe is also limited. Many of those who exist within your third density planes are

harvestable to fourth density, but have simply chosen not to go yet. So, they cannot be expected to have a perspective beyond that of their many incarnations in the third density.

Finally, we are aware of the question of contact or communication with the higher self. And indeed the higher self is an outer planes entity, the future self in sixth density. But this relationship is different. It is not the same kind of relationship as communication with an inner planes entity, or communication with any other kind of outer planes entity; it is personal. We speak, of course, of the personal higher self, the specific entity that is you, the mind/body/spirit complex totality that issues a vehicle or a resource to itself to aid itself. Because this relationship is special, it is also limited in its own way. Whereas we can offer our own thoughts to you as thoughts distinct from yours, the higher self cannot but be presented to you as yourself, and the distinction between content from the higher self and from yourself is slender. It is difficult to interpret this stream of communication as distinctive, or as somehow extraneous or in any way outer, despite its location in a distant future from yourself.

Having commented on the inner/outer distinction, we would now pass the contact to the one known as Jeremy. We are those of Q'uo.

*(Jeremy channeling)*

**We are those of Q'uo.** We are with this instrument this fine morning as we reintroduce ourselves to each of you and give you a direct experience of that intellectual question you offer us. We would pause in our addressing of this subject to point this out. For as we have said through the one known as Joseph, you are in communion with us, and we with you. And what does that mean? This is a stream of thought, a flow of energy, that you know well, may be sliced and diced, so to speak, in infinite manners yielding the full infinity of standpoints within a singular, protean entity. So there is no bar, you might say, on any number of techniques you might use to establish, certify, and think about the phenomenon of telepathic contact with intelligences that, for you in third density, seem separate.

You can twist yourself in knots trying to figure out where one intelligence begins and when another begins. You must understand: this is very fluid and natural for us. It is you in third density who bear the burden of translation. It is for the ease and confidence of this translation that you establish rules, you establish distinctions that are both false and absolutely true. This is another way that you may use your consciousness to partake of a flow of creatorship that bursts out of all boundaries, and yet offers a thread of itself for the discrete manifestation of this unitary truth into space and time, with no small affordance given to that which you desire, that which you have tuned this conscious instrument. So let us take you through this.

Your higher self has a relationship with you that is simply more protected. This is our ingress into the lines you draw around yourself. This is as it should be in third density, we must stress; we would not ask you to let go of everything and flow in our river, for were you to do that, were that to be your choice, it would not be the same quality and efficacy of service to others. My brothers and sisters, in third density this is your task if you should walk the positive path.

So to begin with, let us say that the trouble you take to tune, the rules you follow, give you an anchor in our stream. And in order for you to serve in your world, it is your responsibility



and choice on where you drop that anchor. It must be dropped so that you can pull discrete concepts out of the stream and share them freely, radiantly, with trust in the divine nature, not just of this contact, but of your role in third density. We need not stress the distinctions that you make beyond your need for them. Taking responsibility for your role in contact is something you can draw upon the higher self to accomplish, you can draw upon the energies in your circle, but at the end of the day, you must stand forth and remove the bushel from your light and how you do that is entirely your affair, my brothers and sisters.

We would, at this time, be very pleased to transfer this contact to the one known as Jade to expand upon this thread of information. We are those of Q'uo.

*(Jade channeling)*

**We are those of Q'uo**, and we are now with this instrument. The concept of tuning the self is very personal, yet we recognize that when you come together as a group to do service, you seek the manifestation of this tuning. And when you reach to the outer planes there are many who see the wavelength that you are reaching with. We of Q'uo recognize the wavelength that you request us with and we appreciate the tuning and the challenging efforts that you go through to receive our signal.

When you reach out with a frayed signal, when your intentions may wander, as the third density mind and heart do, the signal can be seen and potentially accessed by other entities. For the more advanced groups, it is well to channel the so-called conglomerate entity, where we of many densities come together and blend to be received. The danger, of course, is that without the proper attention to tuning to the wavelength of the open heart, the entities who wish to pluck the strings of the lower chakras can find their means of entry. And this is why we have emphasized the so-called rule of three.

We do not say that it is impossible for a singular, tuned, open, and receptive entity to call upon us, but we do not advise it, because as you expand your group, the intentions are laid more firmly. One entity is very capable of deceiving themselves of their own current vibrational state. Two entities can balance each other, but two entities can also double down on looking at the self with a skewed eye. Three or more entities are not immune to this self-deception, but the power of the third to double the intentions of the two offers what we feel is a strengthening to the signal and the tuning that all entities who seek us wish to achieve.

Because of the veiling, because you are human, there is no end to the potential of self-deception, so we ask all who channel to first look at the self, not with the eye of someone who is fixing mistakes or correcting errors, but to look at the self compassionately, as the third density human that it resides as. To recognize the life-patterns and the cycles and the catalyst that is before oneself. And, in this way, you develop the honesty required to be a blue ray channel. This self-honesty, rooted in compassion, is the foundation for any spiritual practice, but together as a vocal channeling group you can then reflect that hard-fought clear eye upon each other and remember that one, two, three, four, is all just one. You are all sharing the experience together and the more you can blend your energies with each other and harmonize, the more stable [of] a frequency you will achieve. And while you will always have the third-density gift of self doubt and the correcting eye, we hope

that as you continue down your path that you feel the harmonization increase and you see the subtle manifestations of that hard, important work.

We are Q'uo and we would like to transfer the contact to the instrument known as Steve.

*(Steve channeling)*

**I am Q'uo**, and we are with this instrument. We have spoken through three instruments already, and in each case, in the case of Joseph, in the case of Jeremy, and in the case of the one known as Jade, we have spoken from a slightly different perspective, and yet all of these different perspectives partake of a single perspective. And this may seem like a paradox, for it is a manyness in one, in unity. For, my friends, this is a creation of unity. It is a creation of unity and yet there is, is there not, differentiation? There is, is there not, separation? And so the question inevitably arises: "What is the significance of separation in a creation that is after all one of unity?"

Having stepped back now, to pose this issue, we hope to gain a perspective which allows us to address the query that you have posed in a way that can indicate to you the significance, first of all, of the unique relation between the self and the higher self for one who is incarnate in third density, and then additionally, the physics, shall we say, associated with the rule of three, which involves a communication across the boundary of dimensional difference.

So, first of all, to the question of the role of separation in the constitution of the creation, such that the Creator itself is apparently fragmented into infinitely many little holographic versions of itself, each of which is so constituted that it may regard as other than itself the other fragments that abound around it.

The first question that comes up in this regard is: "Why would this take place in the first place? Why would it come to pass that a Creator which is already infinite in its intelligence would seek to become what it is not, which is to say, separated from itself?" To give a satisfactory answer to this query would be to plumb the depths of the mystery of the Beingness of the Creator itself. And, my friends, we regret to tell you that we are not capable of doing this. But we *are* aware that the Creator is vitally interested in becoming informed with respect to Itself, in becoming engaged with the issue of the *meaning* of its own Being.

And it is as part of this inner effort within the Creator that the separation into the infinitesimally arrayed elements of the creation comes to pass. The Creator gazes within, and in that gaze that which is within becomes visible as the object of the gaze. However, if that which is visible as the object of the gaze is entirely a function of the gaze itself, what would there be to learn?

And so, as we have suggested, the first distortion of the creation involves the freeing of the object of the Creator's gaze from the power or authority invested in the gaze itself, such that the gaze may in fact fix upon that which may inform it without being fully formed by it. In that simple configuration lies the whole mystery of the Creation.

We would add to this characterization one more element to make the picture complete. That is that all of the separate creatures now, as we may call them, that populate this vast universe which we call the creation have, each of them, a tiny portion of the Creator as the

animating principle of their own being, and this animating principle has an intrinsic nissus or orientation back to the Creator. And that nissus is the basis of the possibility of communication one to the other.

Now, in a universe that was perfectly attuned to itself one *might* expect that all would go smoothly in the sense that all of the fragmentary or holographic embodiments of the Creator would report back in an untroubled manner so that the Creator then may gather in more and more knowledge, shall we say, of itself. We would add as an addendum that the world “knowledge” is a very poor friend in this context. But it shall have to do for the nonce.

In a perfect creation one *might* suppose that there would be an unproblematic reportage from the very small all the way up to the larger units of the creation and back to the Creator itself. However, this is not the case, as you well know. For, there has indeed arisen within the Creation that which is a surprise to the Creator in the sense that there are some portions of the creation, some creatures, if you will, which have become enchanted or entranced with the fact of separation itself, and have chosen willfully to hold back from the Creator that which it is theirs to give. And, more than this, they have undertaken as a project the impediment of this reportage on the part of other holographic representations of the Creator.

You know this particular disposition as that which we have described as “service to self.” And you know as the disposition which *does* seek to keep the channels of communication with the Creator and with the unity of the creation itself open as “service to others.” The service to others path does not hold the principle of separation to be the absolute first or last word of the creation, but merely a means to the end for the communication from one to another to another to another *portion* of the creation to come about. And in this way for the creation to become a richer source of self-knowledge for the Creator that dwells ever within it.

Those who have adopted the perspective — and let us call it that — of service to self, however, have taken upon themselves the modality of resistance, and would like to spread this modality abroad throughout the creation in order to organize the creation according to a set of hierarchical principles that are seen best to befit a universe in which separateness is the rule and separateness is the sustaining condition.

The reason that we suggest that it is important for one who seeks to serve while in the veiled condition characteristic of third density needs to be tuned, and needs to invoke the proper kind of protection is because there are those who would cross the barriers of density to inform the efforts to communicate on the part of the third density entity in a way that goes contrary to the fundamental commitment to seeking that that entity maintains. That is to say, the effort is to corrupt the message.

Now we would point out that you do have within your own capacity principles of discernment which you may use to sort out these attempts, and to thwart their effects, and you routinely do this in your daily lives in one way or another. However, the methods which you ordinarily employ, in the special circumstances of the trans-dimensional communications when you reach to outer planes and attempt to blend your energies with those of higher densities, those efforts require that you open up in a way which makes you vulnerable, and lay aside *certain* — not all, but *certain* — of your critical faculties. And

those very wise entities which have chosen the path of service to self and have made it far enough along that path to have reached densities higher than your own are quite frequently clever enough to infiltrate your message in ways that are not seen by you.

It would be too much to expect that you would be able to sort out all of these subtleties while you are engaged in the task of being an instrument. Therefore we do advise the protections, and, as you well know, these protections involve, first and foremost, the tuning which you have learned to practice, the ritualistic efforts to create a sacred space of protected openness within your own person.

Now, you ask why it is that the relation between an outer density — say, of fourth, fifth or, especially in this case, sixth density — is different when that entity is the higher self or when that entity is another self from a social memory complex of one of these higher densities. And we would suggest to you that you consider that the relationship between the self and the higher self is a spiritual one. What does that mean? The spirit, as we have suggested to you before, is a shuttle, it is a passageway, or, if you prefer, it is a channel. It is a channel ultimately that connects the individual creature back with the Creator. However, there are stops or stages upon the way, so to speak. One such stop *is* the higher self. Another is the mind/body/spirit totality. And of course the ultimate stop is the One Infinite Creator, which we have called “Intelligent Infinity.”

So, it is true that you *are* the Creator. It is true that you *are* the mind/body/spirit totality. It is true that you *are* the higher self. All of these are compositionally implicit in your very being. And, because there is this intrinsic connectedness, this intrinsic *identity* we will even say, there is a natural protection which applies to that circumstance. And so your communication up and down that shuttle is not subject to the same kind of infiltration of outside influence as those efforts to communicate across density with selves or social memory complexes that are not of that order — that is to say, the order of identity — naturally entail.

We do *not* say to you that when you choose to communicate with your higher self in your meditations, for example, that you are subject to the same kind of risks or dangers that you may encounter when you seek to serve as an instrument. When you seek to serve as an instrument, reaching to the outer planes, you are engaging in a magical act. It is an act which, as a magical act, loses some of the protections of those who strive entirely under the veil. You are seeking to reach out beyond the veil. And in doing so, you are entering an intelligible universe which is full to brimming with intelligences, not all of which mean you well. That is why protection is warranted.

Finally, we will speak briefly to the physics of the protection involved in the rule of three. In a communication between two, you have an oscillatory motion: back and forth, back and forth. In that oscillatory motion, there is a unity in duality. Back and forth, back and forth. The unity, however, is between two which suggests that the movement from the one to the other anticipates what the other will receive and the other anticipates what the one will both give and receive. It is a circumstance in which the paired presence of two is limited in what we might call the universality of relationship. By adding a third, you have a motion which is no longer oscillatory, but which can become circular, which can become something of the nature of a new dimension added to relationship. It is a dimensional

structure which has a kind of strength to it precisely because there is a kind of indeterminacy in the way that each of the elements plays in relation to the others. All three elements address a point of reference not reducible to any of the three, or any binary relationship among the three. It is a stronger unit, shall we say.

There is a difference between twoness and threeness far greater than there is between threeness and fourness or fourness and fiveness. And that is why we say that when three are gathered together in one seeking there is a kind of strength of that relationship that is the decisive step forward from the binary relationship of two. And in that strength there does lie protection when each of the membership of the three is committed to the common mode of service which we call service to others. We feel that, were this instrument better equipped with a technical understanding of the constitution of matter, we might be able to analogize that issue to the question of the principle of three. But we will have to leave the matter where it stands, and hope that we have at least made a beginning in explaining why the principle of three is held to be so important when communicating in a universe in which there are those which would infiltrate that communication and attempt to turn the fundamental intent of that communication on its head.

We are those of Q'uo, and we would at this time transfer the contact back to the one known as Joseph.

*(Joseph channeling)*

**We are those of Q'uo** and we are with this instrument once again. We have discussed the many distinctions relevant to this question and focused on the threats to be borne in mind, the protections to be invoked, and the various strengths of certain kind of protections over others. The threeness, for example, as opposed to a twoness is plain in its strength in considering, say, engineering a bridge. A flat bridge easily collapses. But a structure built from compounded triangles is extremely strong. Or you could also consider the hexagon, or the square bisected. Every structure – every relation between more than three – can be broken down into relations between three, and those relations broken down into binary pairings. The binary pairings themselves always, except in uncommon and perhaps not especially useful instances, are not very strong. There are some particles that prefer to pair in twos, but these tend not to join with others. The point is the greater the group, the more structural bondings there are, the more intricate the crystalline structure, and thus the more difficult it is to break one free from the rest. You might think of the constitution of a diamond in comparison.

Now, having spoken to protection and to threats, we would introduce one more topic of discussion. And this is the likelihood of being approached by a threatening force. Under what circumstances would an entity of the service to self polarity even be attracted to your working? The service to self polarity is, above all, concerned with power. So even if you are weakly protected, if the service to self entity judges that you are also not much of a vector of power, you will be left alone. This is partly why greater purity of seeking requires greater discipline in protection. But also, the entity that is as pure as one can get whose relations to others are limited or perhaps even closed off will be seen as an isolated hermit, who, unless it is likely that this hermit will come out of hiding, is not going to be a very useful vector of power acquisition.

Consider, for example, the difference in a contact with an outer planes entity that is established by two entities who are channeling versus the same contact established by one entity channeling and another who is not practiced in the disciplines of channeling, who offers support but who is the recipient. Think of a reading. There is an important difference in these two binary pairings. In the first binary pairing between two entities who approach the practice with discipline and care toward tuning, there will be a kind of critical faculty employed in virtue of experience. This is especially true if the two entities channeling are disciplined in the directions we have discussed. That is, they are careful. But if you channel for another who is not apprised of such discipline and so lacks the critical perspective from which to assess the potential shortcomings of a conscious channeling contact, then the vector, the potential vector of power for the service to self entity is greater, because now there is a greater chance of manipulating the listening entity. For this reason, in any situation in which the channeling is performed as a service to some other who is not apprised and not engaged in the discipline, the potential vectors of power are increased, so the attraction is more likely. Though, in some sense, there is no such thing as practice channeling, it is, other things equal, safer to channel alone in discipline with no recording or to channel with one other who is also disciplined with no recording than otherwise.

In closing, on this most complicated topic, we would simply encourage you to balance in your own judgment the various factors at play. In manifestation there are very few rules that are absolute in their applicability. This rule of three is ultimately a pragmatic rule. It might well have been a rule of six, in the sense that the more protection the better. We have spoken, of course, of the dramatic difference between the protection afforded to two and to three, which is what makes the three such a salient number. It is the most appealing place to set a rule of thumb because of this dramatic difference. Yet, the protection increases as the number increases, provided those in the group seek together. And, recall, the danger increases the wider the expected exposure increases. Recording makes a difference. The circle is as big as in time and space, it ultimately projects out. You cannot know, from where you sit, how large of a circle of seeking you gather around yourself when you make contact with us and record it. The circle itself does not know the boundaries of time.

We believe that this will suffice for an answer to the query. So we would invite any further questions. We are those of Q'uo.

**Steve:** I have a question, Q'uo. If, within a circle of seeking, there are those who introduce negative elements, which is to say service to self elements, in a modest way, but on the whole continue in a service to others mode, at what point would you say that the service to self elements tend to override the strength of protection?

**We are those of Q'uo.** We believe we understand the question. Recall that a group is formed from the smaller structures: the individual nature, the pairings of relationships, the triads, the quadrads. Out of these pairings, the strength of the group is formed. No one is expected to be fully pure. So there will be service to self elements regardless of the circle in question. Now, suppose that a member of a circle is weakly service to others, or perhaps even in the sinkhole of indifference, the question then becomes whether the circle itself that is the rest of the structure is capable of lifting this one up, at least for the time

being, or whether the pairings, the triads, the quadrads, are not strong enough to accommodate this distinctive impurity that one seeker brings to the circle. So it's not a matter of the presence of some surreptitious or hidden service to self element; it's a matter of the relationships involved and whether those relationships in their overlap, in their structure can accommodate the weaknesses. You can imagine, say, in a forest, where there is a danger of ambush, having a formation in which all visibility is covered through a division of labor. It is similar in the case of the channeling circle – or any magical circle. The strengths of one can make up for the weaknesses of another, so each can turn their eyes to their assigned direction and need not worry about threats from behind. But if the unit is badly coordinated, there will be blind spots. Is this a sufficient answer to your question?

**Steve:** It is. Thank you, that is very helpful.

**We are those of Q'uo.** Is there another question?

We are those of Q'uo. There being no more questions, we will, once more, express our deep gratitude for being invited to your group once again. We are enthusiastic. We are excited to have this opportunity to engage with you in an ongoing and upbuilding way. Though we cannot say exactly what the future will hold, these kind of circumstances that you set up for yourself offer the possibility of crossing a kind of threshold, a transition from one condition to another, in virtue of the intensive nature of the experience. We do not expect this to happen, but we see the possibility of increased bonding between members of the group, increased bonding between ourselves and those members, and we are pleased to have the opportunity. We look forward to communing with you again soon. We are those of Q'uo and we leave you in the boundless love and benevolence of our One Infinite Creator. Adonai.

## **Q'uo on Disciplining the Emotions into Love, May 16, 2022**

**Second Channeling Intensive, May 16, 2022**

**Introduction by Steve Tyman**

In this session Q'uo speaks to the process and the tribulations involved in the task that increasingly becomes central to the aspiring adept: the work of disciplining the emotions. Stress is laid upon the need to integrate work in the daily life with that work which is done in meditation. Q'uo develops in some detail the exigencies of daily work, showing how this fits in with our interactions with other selves. And the point is made that these interactions will not always be sweet and harmonious, even when there is a prevailing intent to make them so. Finally, attention is given to how the harvest of the work done in daily life can be brought into the more focused workings of the meditative situation.

## Group Question

We would like Q'uo to expand on the meaning of the following passage from Ra, which can be found in [session 64, question 4](#):

"The principle behind any ritual of the white magical nature is to so configure the stimuli which reach down into the trunk of mind that this arrangement causes the generation of disciplined and purified emotion or love which then may be both protection and the key to the gateway to intelligent infinity."

## Channeled Message

*(Steve channeling)*

**I am Q'uo** and we are with this instrument. We have been asked to address yet again a topic which we find is virtually inexhaustible in that it relates to the nature of that which is called love. We do have some quite specific thoughts to share on the subject, as we feel that each here has been prepared over the course of many years of fairly intensive seeking to receive those thoughts which may be able to delve a little deeper into the subject than we have previously done. We would ask, however, that you keep in mind that we come to you as fellow seekers and not as authorities, for it is our understanding that no one individual or group may speak definitively on any subject as fundamental as that of love without taking into account that every individual who may hear what we have to say is also equally an authority on the subject, for there is no defining condition closer to the heart of the being of any than that of love itself. You, therefore, in order to understand our words, must bring forth your own relation to this phenomenon we are calling love, just as we call the phenomenon forth in our response to your query.

We speak now in the context of a white magical circumstance in which ritual is employed to generate love, and do so in a configuration which is focused, purified, and disciplined. In these senses love gets experienced as a kind of emotion in a subjective sense. Now we want to qualify this formulation by saying in advance that the emotion of which we speak is of a very special kind to the extent that it involves what we understand as love. For love itself is both an emotion and an ontological principle reflecting the constitution of the creation. We say it is the second distortion, which the Creator undergoes in giving rise to the creation, second only to free will, and placed such that it precedes what we know as the third distortion, that being light, which is the basis of embodiment.

When an adept or an aspiring adept, as all here gathered are, seeks to raise the level or reach of service in the name of the one Creator, and does so in a situation which is of a specialized nature, such that an attempt is made to penetrate the veil of forgetting, when this happens, we say, a generative act is involved. By generative, we mean that it involves energy, and as you know, energy is of the nature of body, or of light. Embodiment in this context serves as a foundation, if you will, or a reservoir, or a resource which may be invoked and put into the service of seeking in a highly focused way, a way that we call love, in an effort to make contact ultimately with the Creator. And this we have called the opening of the gateway to Intelligent Infinity.



Now, the energy that is drawn into service in the protected environment of the ritualized seeking will register in a way that has a kind of hierarchical geometry to it. And this geometry features a kind of crystallization of energy that has two facets to it, so to speak, or two possible perspectives from which it may be viewed. From our point of view, as we observe your seeking becoming more and more crystallized it appears as a kind of refraction of light approximating ever more closely the brilliance of the white light associated with the opening of the gateway to Intelligent Infinity.

From the subjective side, however, which is to say, from your side, the side of the seeker, the process of moving this light energy into ever higher or more crystalline formations, will come to you as an emotional experience, an experience of what you call emotions or feeling or affects that are more and more regularized, more and more clearly what they are.

Now this means that you will be engaged in a process of sorting through what in third density is inevitably a rather large welter of undirected energy or stray and random emotions. Some of these emotions will tend to a kind of chaos, some of these emotions will tend to a kind of reactive formation, which refuses to be integrated into a structure of seeking which ultimately has the capacity to carry the self of the individual seeker beyond the limits of itself, and leave it open to an energy that is itself of a power beyond comprehension.

Many of the energies you are blessed with, my friends, are undirected. And it is your purpose both as seekers of that which you left behind so many long aeons ago, as you sallied forth as a tiny spark of light in a vast creation, and at the same time, you are one who seeks to serve the whole order of the creation as an adornment of the Creator, as a source of information, and yes, shall we say, even inspiration, to the Creator itself, for, my friends, it is true that the Creator is inspired by the creation, and that the creation itself can be understood as an inspiring influence within the life of the Creator.

The point of the white magical ritual is to entrain the seeker who attempts to participate in this inspirational event, who seeks to both be inspired by and to inspire the Creator in ever more refined ways. The question of refinement is in part a selective process, but in even greater part a process of transformation.

Now were you who dwell in third density in a state of grace perpetually, you could say that the element of selection is no longer necessary, and all of the process of seeking would be taken up into the transformational moment. But you are not as third density beings, given the luxury of being in a state of grace perpetually. And so it is that as you begin the process of learning to refine and to purify and to discipline your emotions, there will inevitably be some among those emotions which you perceive will leave aside.. For that is work to be done another day.

The white magical ritual is a means of alerting the deeper portions of the mind, the mind that lurks beneath the threshold of consciousness for the most part, to the nature of the working at hand, and this involves selecting out those elements of your affective life which show promise in the process of seeking and gathering the self together in a one-pointed attempt to communicate with that which lies so far above. The process is selective, we say, not because you wish to leave portions of your self behind, but because you are aware

that the transformation which you propose is not something you will be able to do at this moment in a global or comprehensive sense.

The one-pointedness which you seek is a focus which you attempt to achieve as a target of opportunity, gathering together those positive feelings which you have been able to identify as significant portions of your hope for things eternal. This hope is something which may be nurtured. It may be nurtured in an everyday sense with the little disciplines of mind which you employ as you police your thoughts, selecting those that have promise for better days to come, and leaving aside those which don't. They also have promise in the more focused situation of personal seeking which characterizes the meditative context, and more specifically the meditative context in which you propose to do the magical work of personality transformation.

With this thought, we would end our communication at this time through this instrument, and transfer the contact to the one known as Joseph. We are those of Q'uo.

*(Joseph channeling)*

**We are those of Q'uo** and we are with this instrument. We would like to turn to the notion of emotion as a discipline, especially in its relation to love. When characterizing love as an emotion, specifically as the result of disciplined activity, many subjective characterizations may come to mind. It may seem that loving is a matter of performing a certain way and as having a certain feeling in the midst of that performing. Maybe a generosity of spirit and some performance that is perceived as a sacrifice to the self at the benefit of other. Love might look this way, but the crucial thing to keep in mind about a discipline in which the subjective aspect is central in characterizing what the phenomenon even is, is that it's not known what the subjective quality will be after a transformation in which something falls away. If you imagine to yourself that you know what disciplined love is and then you reach for that, then you close off the possibility of being incorrect and then of course the incorrect conception falling away. On the service to others path, transformations are not something that you can consciously plan out. The mystery on the other side must be a mystery.

Now in attempting to engage in white magical activity in which you desire to contribute to the world around you, perhaps even the globe at large, a more purified energy, a carefully sculpted beingness of self that radiates a genuine longing for the upliftment of others in their advancement along their own service to others path. In doing this there will always be a complex admixture of different feeling states. So attempting to pin down a single feeling state with a particular characterization and then calling that "love" would threaten to overly rigidify or distort the realities of third density. Flux is a central aspect of this illusion. Flowing into one feeling state, out of another, then out of the one into yet another is something you can continue to look forward to. And we would not wish for you to become stultified by a rigid expectation of having but one feeling state.

So, in this context, what can it be to discipline the emotions and move inexorably toward a constancy of love? Well, things that fall away on this path, the service to others path, they fall away because there's simply nothing more that you can gain from it. It appears as, perhaps not rubbish, but excess in your container. Imagine a cluttered household. It appears as excess and you finally realize this is just not something I need anymore. So the cycles of emotion will often present themselves this way in the process of disciplining the

personality, which is why it's crucial in becoming more disciplined to have a firm grasp of what you most deeply care about. Commitment to the path doesn't come from a declaration; it doesn't come from sheer enforcement of a concept upon yourself. It comes from recognition that now, I finally have a handle on who I truly am, and who I truly am is manifested or expressed in terms of my commitments. So the commitments, then, are not enforced upon the self but expressed from the self. The commitment to walking the service to others path trains the attention on the function of the various feeling states, so an emotion can't fall away unless its function — the act that it performs upon your consciousness; its reason for being there in the first place — is in some way recognized, faced, dealt with, and, ultimately, accepted. Acceptance has its own magical effect on consciousness. It is the foundation upon which love must be built.

So instead of characterizing love as a particular kind of feeling state, though without a doubt it must be warm very often and receptive and generous. Certainly, these are marks of love, but to say that at any given moment they are always present [would be incorrect]. Instead of characterizing the way love always is, we would suggest a characterization of love in terms of the direction of discipline in which your walking the path carries you. The nature of love has to be discovered each for themselves.

Now there is another aspect that comes up immediately in considering the marks of love, which is the idea of harmony among those who through discipline of the personality, through leaving aside the emotions that no longer serve to walk the path achieve among themselves this harmony in and through love. We might suggest that the concept of harmony should be viewed through the metaphor that the word calls to mind. In harmonizing, each sings, plays a different tune and yet those tunes intertwine with one another to produce something more than what each had sung. Harmony is distinct from dissonance, however harmony and dissonance exist along a scale. And we would not recommend thinking of harmony in terms of maximizing one end of the spectrum as opposed to the other. Even the dissonant can contribute to the song if placed appropriately. And even the dissonant can in context register as harmonious. That is, harmony cannot be reduced to the atomic moments in which you might assess whether in this moment, did the note that I sang and the note that you sang happen to be at the interval of a fifth. Harmony is more complex than this, and if you were to imagine harmony merely as always singing the fifth, then your song will not be very interesting. So we recommend, in considering the direction in which discipline of the personality moves, the nature of love, to not take on an overly simplistic idea. Remember, at the other end of the transformation there will be something mysterious that must be discovered.

At this time, we would transfer the contact to the one known as Jeremy. We are those of Q'uo.

*(Jeremy channeling)*

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

If you are to harvest this experience, this taste of harmony, in such a way as to deepen your appreciation for that which you cannot fathom, for that which is a mystery, you must have some kind of exertion, you must have a reach over a line. This is an inherently unstable state of affairs. It is for this reason that we, who speak of love in its majesty and

its grandeur, we exhort you to work on the self, not as a piece of art you are creating so much as a friend you are cultivating.

We wish to speak of discipline in this light, for what you struggle with as you wend your way through the many kaleidoscopic colors of love, so various and shimmering that they must feel unfathomable, is that this sense of self that you are becoming friends with is something you will find yourself at times distant from, and then always, my friends, always returning to. If this sounds like the invocation of the idea of patience, then we feel you have met our minds on this. Discipline is necessary in order to walk a path and not, shall we say, have the path walk you. This is how you can take what we might call a kind of spiritual risk in delving into those many colors of emotion that love refracts and reflects into so that you can understand and feel what you cannot think yourself into.

This letting go that we have spoken of is part of a dance, my friends. How the rhythm moves you, how the harmonies modulate melodically; even if you know the tune, it feels different on the floor. You are offering this refined sense of self in more and more purity as you learn to take down the scaffolding at times, the scaffolding that afforded you the chance to work on a small imbalance. And it is for this reason, this priority of reflection that needs temporary structure at times, that you must learn that the adoption of the structure and the letting go of it is the full circle of experience.

This is an aspect that you work on in your daily lives, and the white magical ritual is but a tool in which you open yourself to an invitation from that friend you have made, that friend that is the self you are working on. This self wants to show you the fullness and the richness of the love that is seemingly spread out through an experience of duration. What you should balance, if you care to, in understanding the ambiguous direction of your dance, is the character of the Creator, this fixed point beyond your reach and yet closer than your breath.

It is in this way that working with ritual, working with discipline, and taking the time to view the many colors that the prism that is you reflects and refracts that you deepen the relationship with the self that you continually discover to be the Creator; and yet you must let go of that at certain times to tack in a different direction. This departure and return, the cycle that we previously spoke of, is wearying, my friends. It draws upon all of the resources that you can lay claim to, and yes, more. This is, however, the process of refinement, the process of clarifying experience from a jumble of feelings, thoughts, being states, into the root elements that the Creator affords its Creation, and my friends, when you can avail yourself of these elements at will you will be ready to take that leap in a direction you have not even contemplated.

This is all part of the gambit of individuation, and if it strikes one as dangerous or unsettling, then take that moment of unsettled feeling and offer it to that Creator self who waits in the temple of your heart. You will find there inexhaustible patience will show you the possibilities of consciousness that make this seemingly endless plumbing of the mystery of love an act of joy. Joy, my friends, need not always be a secure feeling; it can, at times, have a sense of unsettledness and incompleteness, for in feeling this variety of love, you partake, in but a small but poignant way, of the innovative spirit of the creative act of which you are both product and producer.

And to continue on this subject we would ask this instrument to release the contact, allowing us to move to the one known of Jade. We are those of Q'uo.

*(Jade channeling)*

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

How does one, then, begin to take this idea of purified love and create it into a manifested state? We believe you know the answer, but we will reiterate that the first step, the first release, is letting go of the conscious mind and turning inward to the deeper self and friend within. As we have noted, all generative emotional experiences have their root in what we are calling love. For what is anger but love that has been thwarted? And what is sadness but love that has been injured? And what is jealousy but love that feels threatened? The human mind is a cumulative product with many years of evolutionary bias towards dressing up the generative love as various aspects of fear. The self loves the self. The self loves the physical experience. The threat of the end of that physical experience can be many layered, but we wouldn't feel fear if we didn't feel love for what we could lose.

So this process of purifying the emotions requires turning from the conscious expression and processing of these emotions to more of an internal experience. So while the purified experience of love are those things you have come to know as gentleness and kindness and compassion and this is well your goal. This is why we say to not put love into a box and say "this is love" and "this is not love," for it cannot not be love. It is just a veiled expression of love from a creature who so loves its own existence that the thought of disappearing can be so limiting.

We ask you to seek to ritualize this purification of love so that when it comes time for a magical working, such as the one you are engaged in, the state of generative emotion can be turned on but rather the state of dressing up love with barbs and fear can be sidestepped for but a brief moment, because while you are human, while you are incarnate, there is no possibility of existing purely in a state of purified love. The illusion in which you exist specifically counters this as a means of allowing those who accelerate their spiritual journey as much catalyst as they are willing to put on their plate. So the purpose of the ritual is to understand the temporary state of purified love, to know where it exists, to know how to reach for it, because that is your main effort. The intention, the reaching, the hoping, that purified generative expression of love, that is all we ask of you and all you ask of yourselves. That you will fail is guaranteed; that you will succeed with greater frequency is a hope like a star in the sky. There are many stars and many hopes and many avenues to reach the state of being when one is radiant and one is receptive and one is able to be that which is needed for the self and other self in each experiential moment.

When you seek to purify that receptive yet radiant nature of love, you have already done the majority of the work; seeking is the work. The pure, generative expression of love is often as temporary as a flower that blooms for a moment and then returns inward to grow and develop and, maybe next time, there will be more buds, bigger petals, and more of you to offer to those who are seeking the inward beauty of the One Infinite Creator.

At this time, we will leave this instrument and return to the one known as Steve. We are Q'uo.

**(Steve channeling)**

**I am Q'uo**, and I am again with this instrument.

We would speak to you now as the brothers and sisters of sorrow, for we have for you a leavening to the bread which we have all baked together. We believe that we have offered through the various instruments that have offered themselves in service this day sufficient perspective on the various dimensions of the issue at play and the various facets of the love which we have suggested to you requires discipline and purification to serve as a carrier wave in the process of that magical working which is specifically directed to the opening of the gateway to Intelligent Infinity.

What we would like to address now is the sense in which, as you have all gathered well enough, we believe, the specialized working of the magical circumstance. You must be able to draw upon a growing maturity, grounded in experience of life in the daily life, for in order to be properly selective about that which shall be featured in the circumstance of seeking, you must have some standard or measure by which you can assess that which is more pure and that which is less so, and shall therefore be left aside.

What we propose to do now is to take a step back from the magical working and to view how the process of discipline can be effectuated in the maturation of love and the maturation of the integrating factor at play in the array of emotional experience in the daily life.

So if we may permit ourselves to speak a little whimsically, we would put the matter in this way. There is a song known to some of your peoples that begins with the thought that "April love is for the very young." And who would deny that it is so? The very young find love to be greatly enchanting. When I am in the first throes of love, my beloved is all the world to me. My beloved changes the very light which brightens my day. My beloved is my hoochie-goochie cuddle kitten, is she not? My beloved makes me feel so warm and lively inside. My beloved transports me. She transforms me in the very core of my being.

But, my friends, April will inevitably turn, as it has done, to May. And as another poet has announced, "Rough winds soon shake the darling buds of May." And is that an angry word I hear from my beloved? Is that a gesture of disappointment that I discern in her eye, in her manner? Is the enchantment already wearing off? Is this love which has transformed me in the core of my being already losing its magic, already losing its appeal? And even as April has blended in May, surely May will blend into June and July and before you know it I can be staring at the very depths of winter, bereft of all the joys of spring, and burdened with a love which feels like love no longer. Burdened with the memory of something that could not be sustained, burdened with a sense of transformed self more now a sorrow to me than a joy. And yet still there is before me this person I have called my beloved.

How must now be love itself transformed when the transporting enchantment of new love has passed, and I again stand in a condition where I feel within my heart a want of something, and I see in the person of my beloved one who may not be so lovely after all. Each who undergoes such a circumstance, such an experience — and is this experience not all too common? — each who does undergo such an experience, we say, faces a difficult question: Shall I go back to the beginning? Shall I try to find myself a new April, and in a new April, a new love? And shall I risk repeating that age old ceremony of love

gained and love lost? Or shall I allow this beloved that stands before me in a bleak December still to be my love, still to be the carrier of my most profound affection, imperfect as I now know her to be, unlovely as it has become clear that she can be, as hurtful as she can be to that little self that I found myself being as her lover?

Do I, in short, allow myself to mature in my experience of love, to see that it is not fundamentally, ultimately, the experience of young enchantment, of transporting self-forgetting, enthusiasm for what has moved me, what has generated within me such an overwhelming joy? To take a mature attitude towards love, my friends, is to allow those emotions which do not necessarily speak so boldly of love itself to be brought into play in redefining how love gets experienced. Now in an everyday sense, this process tends to be rather long and drawn out, and one is faced over and over and over again with misadventures, with interactions which cry out for the need of healing, and an almost constant re-dedication to the generation of a sustainable love in the face of life's many vicissitudes.

Now, if we might return again for the moment, to the circumstance of the magical situation, where one is working in the element of love more directly. We would suggest that, by analogy, the love that we have been able to generate as a process of a kind of emotional conjuring, embodying what joy we can muster for the occasion, needs to be worked on through a process in which the joy itself is set against sorrow. My friends, it is the friction provided by sorrow which has the effect when being set against that lovely joy, of burnishing the joy to a more and more adamant quality that becomes, in effect the philosopher's stone, become, in effect, the crystallized love fit to serve as the refracting agent of the Creator's limitless light, of the Creator's unfathomable love.

We wish in our hearts that we could tell you that the path to love and to the purification of love is sweetness and light all the days of your lives, but it is not. Love is that which, in its truer nature, withstands the turmoil of rough seas, of difficult times, of sorrows sometimes beyond anything you ever imagined you could possibly bear. And yet at the end of the day, you find yourself still standing, still proud and erect, my friends. Still loving, still hoping, still reaching for the very Source of all this is true, all that is light, all that is love. And with this thought, my friends, let us take our leave from this instrument at this time, asking whether there might be one final question to which we might address ourselves before the end of this session. I am Q'uo.

I am Q'uo, as it appears that we have no questions to address at this point, we will take our leave. We thank you for joining us and for allowing us to share our thoughts with you. You are our beloved ones, my friends. Adonai.

## Q'uo on the Transformation of Mind Archetype, May 16, 2022

Second Channeling Intensive, May 16, 2022

### Introduction

In this session those of Q'uo engage in a broad discussion of the purpose, nature, and ramifications of the Transformation of Mind archetype. Because the theme of the archetype's tarot image involves choosing merely one kind of relationship to the self and deep mind over the other kind, Q'uo reminds us that letting go of the unchosen is an important part of transformation. We are advised to have compassion for ourselves in this pregnant state of change, as the fear attending transformation redounds to the depths of the contingency entailed in spiritual evolution. Both paths lead not only back to the Creator but also each teach as old patterns are balanced, and it is in the caring for the fragile third density self through the growth pains and alien feelings of transformation that we more completely integrate ourselves to be full participants in the next stage of evolution.

### Group Question

Q'uo, this evening we would like you to speak to us about the transformation of the mind.

### Channeled Message

*(Jade channeling)*

We are Q'uo, and we are again with this group. We are delighted to have the opportunities that this group has generously offered to us to practice our own service as we are but seekers on the same path as you. We have traveled the path a little bit further, but we still seek. So we ask a very large favor to all who choose to listen to us to remember to take the words that make you feel inspired and hopeful and to forget the words that bring feelings of despair or fear. By allowing us the assurance that you will choose which parts of our message to integrate at the part of the path upon which you stand, this allows us greater freedom to speak to the topic you have requested today.

You ask us about the transformation of the mind. Previously you have asked about the purification of the emotions of the mind complex and the discipline required to do so. And we tell you that this discipline is the heart of the transformation. To transform is to be born again, anew. And thinking of what is gained through each transformation is just one facet, as we have spoken before, within the mind. There is much to be released.

Through your journey of your incarnation, as a *fool*, you begin with a modest set of ideas and gifts and tools. And these *accoutrements* to your incarnation expand with time and experience. Everything gathered is useful for a time. And as has been said before, that which is not needed will fall away. Discipline allows one to look at what one is carrying, and to more actively self-audit these *accoutrements* and skills and ideas to their current value in life experience. While the process of that which is not needed falling away is an automatic part of the upward spiraling journey, the accelerated path of seeking can be facilitated through the *release*, the conscious and active release.



You have been given a deck of cards with images you are familiar with but if you were to explore other versions of these images you would be hard pressed to find a depiction of the transformation of mind that was not rooted in the concept of two lovers, two beings, finding harmony. The card you are most familiar with has three figures. As you well know, there are two paths to the gateway to intelligent infinity. There are two paths to divinity. There are two paths to harmony. And while you may not see the other path as harmonious, there is still a deliberate and consensual exchange and an understanding between the self and the self of the one who has chosen the path of separation. Because both paths require the discipline and the dedication that you experience in your incarnation as the mated relationship where you must coexist for the majority of your experience and you must *choose* how to do that. And, in so choosing, you must *release* the other path.

In fact, it is easy to choose *both* paths. The choice isn't complete until one path has been abandoned to the greatest ability of the seeker. In your mind you all stand on the threshold of those two paths. Sometimes it's hard to look down each path and notice the subtle differences, as the destination is the same. But we say to you, the discernment of the two paths is very well considered. This other aspect of yourself that you seek seeks from you dependability, predictability, and for those of you on the path of service to others that dependability and predictability will never look the same in action because what is asked of you is often a surprise.

The more you release the thoughts and actions and dispositions of the path of plunder, the more you deepen your relationship with your subconscious mind, the more you are able to effectively pierce the veil in a way that is valuable to your experience. Most do not place the importance on the release, on letting go, on the avoidance of the other path. But we say to you we believe this is the heart of the concept of your tuning, for if you are dancing back and forth, you are still unsure of the wavelength and we know that discerning that wavelength is where much of your daily energies reside.

And we tell you: as much as there is the act of release, there is also the act of surrender, surrendering to the self in a way that is built on trust from self to self, discipline and dependability of self to self, always checking in and making that a daily or even hourly or minute by minute practice. The more you tune the self to listen to the self, the more information is available to you that will permeate the veiling. This communication from self to self is ever so subtle, and to the untuned entity, the communication of self to self still carries weight. But if you don't know which self you are speaking to, if you haven't committed over and over and over to letting go of the path of separation, then what comes before the self is far more unreliable, far more random.

So we say the heart of the tuning is feeling through the heart to the self and learning which thoughts oppress and which thoughts liberate, which thoughts limit and which thoughts love. And the more you dedicate yourself to releasing the limitations and oppressions, the more this task becomes automatic, the more clear the paths become. So we ask, first and foremost, for you to treat the self with gentleness and patience and release the burdens of performance or expected manifestations. We ask you to surrender, surrender to yourself, to release one part of yourself, so that you can explore the entirety of yourself. We are Q'uo, and we would like to take this opportunity to transfer to the one known as Steve.

*(Steve channeling)*

**I am Q'uo**, and I am with this instrument.

We would say to begin with that, among the archetypal configurations of mind, the transformation is simultaneously the easiest and the hardest for the developing mind body spirit complex to negotiate. It is the easiest, in a way, because the elements necessary for the transformation are all already in place by the time this configuration appropriately comes into play. The matrix has been opened to potentiation, and in that regard has been signified; catalyst has been taken in and processed and stably held in experience. Conclusions have been drawn, resolve has been formed, and the significant self is clearly poised to move forward into a position of allowing itself to undergo that great transformation marked by this archetypal moment.

Everything, as we say, is in place, and the polarity has emerged rather clearly in configuration of the archetypal mind as a choice that has been made. And yet — and yet — the mind/body/spirit can linger. The mind/body/spirit can linger, not because it is unsure of where it wants to go, but because something seems to be holding it back that it's very hard to identify.

What is it? What is it that makes me hesitate? Why can I not simply release myself into this process of transformation that I have been working toward, that meets all the demands that I have made upon myself? What is it that holds me back? What is it that I cannot seem to release of my old ways?

What is it that still beckons to me and makes me delay? Is it fear? Is it fear of the unknown? For who, entering into a transformation that will effectively change the entire sense of who they are, can stride forward with supreme confidence? Who, at the point of transformation, can simply say: "Let all which is old and outworn and no longer necessary for me to cling to, let that all be laid aside, for it is no longer relevant to who I am"? Who can perform this simple motion of letting go without some trepidation that there may, after all, not be anywhere safe to land, that there may, after all, not be any "self" of myself remaining, that something vital and important and essential may have been given away, thrown to the winds, tossed aside as if it were so much detritus?

The quality of the significant self that is called forth at this moment of transformation most of all is the quality of faith, the quality of faith that suggests to the significant self that all is well, that all that I have done in preparation for this moment has been well done, and is well conceived; that there will indeed be something on the other side of the transformation that is going to be so profound that I cannot expect to be able fully to recognize who it is that I have become on the other side.

These concerns are real, and we can tell you that the transformation in the self will indeed be substantial, but that nothing of lasting importance will have been lost, and that all loss will indeed be seen ultimately as gain. We can tell you this, or another who has passed this way can tell you this, or you who have passed through this phase in another capacity upon an earlier occasion can tell yourself again. And yet — and yet — there is something in the transformation that continues to be difficult. All that it requires is the release of the old, so that the new may come into being. It's all that is required, and yet it is almost as if that in and of you which is old wants somehow to cling stubbornly to you, to remain with

you. And what we are saying is that all you need to do is to bless it — blow it a kiss, if you will — and say “Good bye.” For there is a new horizon opening before you, one that you have worked hard to achieve, and one in relation to which you really do need have no fear. The faith that all will be well will serve you well upon this occasion.

And with this thought, we would at this time transfer the contact to the one known as Joseph.

*(Joseph channeling)*

**We are Q’uo** and we are with this instrument.

We would dwell just a little longer on the sticky nature of what you might call identity. And when we say “identity,” we mean a self-conception. one of the characteristic features of your third density under the veiling is the opportunity to take on a self-conception, to enter the self-conception. But a self-conception has a context. The world you place yourself within and the self you take yourself to be in that world are two intimately linked concepts that cannot be extricated from one another. As you go about your life gaining catalyst, processing the catalyst, potentiating the matrix, and so on, you take on these narrative structures, these stories that are not only culturally embedded into you – and so often you might not realize you are taking up a story at all – but then also the stories that you develop yourself as a way of finding a niche, a place for you to insert yourself and then thereby take on a self-conception.

The transformation of the mind in particular is an augmentation of this very fabric. It’s a rupture, at least when successful, of that story. And in the process of taking on a self-conception, and acting it out, and moving about your life under this self-conception, acting out the character you take yourself to be, at some point it becomes apparent that there is a cleavage between the character that you’ve carved out for yourself and something deeper that means to find some expression. The deeper self that is like a tree, growing next to the concrete walkway and as the roots grow, the concrete walkway becomes fractured as the roots grow up out of it. No matter how hard that structure, it had difficulty containing and couldn’t contain the organic movement of this natural entity beneath the structure. So it cracks. The moment when transformation becomes available is this moment of cracking, when the self-conception and the deeper nature that had, until this point, been comfortable with the self-conception and perhaps found itself satisfied with the self-conception is no longer comfortable. And the two pull in different directions.

This is the context in which transformation of the mind in particular takes shape. And while we have spoken already of the choice to abandon the self-conception and pursue the mysterious deeper nature, trusting that one does not lose oneself entirely in walking in that direction and finally letting go of this cracked construct, we would also speak to the opposite choice: a choice that each of you here would like to think you do not make from time to time. Transformation can not only be delayed or even avoided; it can also be botched. We should qualify this comment: which is not to say that there is a mistake to be made, so much as the intention to walk a path purely and to consistently choose with each transformation according to the path of one’s commitment is more difficult than it might seem.

A transformation sometimes in the other direction, the direction of preferring the enforced self-conception, at the cost of connection to the deeper self, can be illuminating even on the service to others path. We do not recommend you attempt intentionally to do such a thing, but sometimes the fear of the unknown is too great, and the self-conception too familiar to abandon at this moment. In these kinds of scenarios, a retreading of old karmic patterns is often at play. It may seem like a step backwards on the evolutionary path when, perhaps, your spiritual world contracts and the fears and concerns of the day take over. And the disquieted voice that resists is shoved down and a demand issued that this voice should go along and just accept the way things are. The demand for acceptance in such a scenario is opposite from the usual on the service to others path, since transforming in the positive direction requires accepting the deeper self as it is rather than demanding the deeper self accept what you have required it to be. Should you find yourself, in retrospect, to have made such a choice, remember that the commitment to a service to others path will bring around a new opportunity. But, perhaps not until you have endured the difficulties of the choice thus made.

Part of the appeal of the self-chosen self-conception impressed upon the unconscious resources is its conscious predictability, its not merely familiarity, but the anticipation that what one becomes is what one meant to be. It can be a kind of armor against the difficulties of the world; against the feeling of potentially being judged by others for perhaps the strange and even unseemly elements of self that might emerge were you to release the self-conception and follow along with the deeper self in its preferred expression. Yet, by far the more common scenario is to delay and to refuse to choose, to try to have it both ways. No one wants to feel that they have crushed their own dreams, that they have put out the light in their own eyes; and also, no one wants to face the potential indignities of being an oddball in a world that expects a kind of uniformity, a culturally supported form of expression.

We would now at this time transfer the contact to the instrument known as Jeremy. We are Q'uo.

*(Jeremy channeling)*

**We are Q'uo.** We are with this instrument at this time and would like to continue speaking on this aspect of the conception of self caught in the process of the transformation. It is a moment for releasing, as we have said, yet it holds the promise of a form of creating as well, of new vistas of self that only open once the head has turned a full 45 degrees in one direction. One catches the glimpse of each path out of the corner of one's eye when one's arms are crossed and is being rocked to and fro.

This is fully a liminal state that cannot go on indefinitely. But if you ignore the creativity involved in the dedication to one path over the other, if all that is conceived of is letting go of a possibility, then you have not appreciated this archetype as a genuine thing in and of itself, and it would not make sense in the larger cycle to be merely a sacrifice. This is a fundamental mechanism of the mind complex which we would like to elaborate on, for it goes to the heart of using thought, using the mentation that self-consciousness affords the third density entity to cross fields in a straight line as the crow flies instead of being blown about by the winds of chance. Of course the randomness is part of the design of this

illusion, but in the transformation of the mind you see the nature of what it means to bring the mind to a focus that works outside of past conceptions that, as the instrument known as Joseph allowed us to explain, provides cracks, a discontinuity in the otherwise smooth and well assembled complex self. It is no small feat to even catch a hint of this power on the other side of the transformation, to appreciate it in the midst of this rocking to and fro as two conceptions of the beckoning mind call upon the self to be courted, exert the force in such a way as to show the true depths of mind and the limited agency of the conscious mind.

It is not wrong to shed a tear at giving up one path; indeed, it is important to recognize the appeal of both paths, to appreciate how to harness mind in both the conscious and subconscious aspects, to create a new, deeper, more integrated self out of the various parts one juggles in third density. If you can have faith that both maidens have something to teach you, we would suggest, my friends, that this may allow this liminal state to be slightly less fraught than it might otherwise feel, and it is in these feelings coupled with the mental stakes, the energetic and polarized stakes, that the true import of transformation makes itself apparent. For you must understand that your transformation is but one moment, one moving picture in the Creator's mind.

Transformations happen to all other selves as well, and it is in the compassionate treatment of the struggling self, as the instrument known as Jade helped us explain, that you learn how to begin, and we stress begin, to think about a transformation of a planetary mind, of a larger mind that will become available in shorter order than your self-conception as it now is constituted cares to consider. Remember: the identity of the self that transforms thusly is one aspect and, rather in this scenario, rather like a vehicle than the driver. You surrender to the driver, but that does not make you any less of a vehicle. It merely provides the opportunity for the tune-up, for the upgrade, and we ought to suggest as well, the downgrade, the momentary fallback position. This archetype has much involved in it, for when you truly make commitments that draw boundaries around the self you perform in third density, perform to you other selves, you are—verily we say—demonstrating to all other selves their true freedom. It is in transformation that you are truly free, that your true will is certified, and your power is laid bare before you.

Powerful entities also need care. If there is one thing we would stress it would be to be compassionate as the self struggles in this way, usually only recognized after the fact, and to draw upon that experience, no matter which path you choose, to seat this learning securely in the foundations of mind. That is the way you will make the resource of yourself available to other selves, and that is the way the transformation of mind will become a sacrament that you will not be alone in partaking of, and my friends, however lonely the transformation feels, however isolating it seems, you are part of a great stream of soul and spirit, and the mind is merely the place where you can get closest to it from time to time. And if you can draw near to spirit in spite of your choices, in spite of your fear of mistaken choice, you can shed light on others' true selves and help them release the angst that transformation often entails.

It is worth pointing out, we feel, that this image on this card is not nearly as dramatic as the transformation of spirit or the transformation of body. We would request that you ponder this. What is it about mind that sets it apart?

We are those of Q'uo. We thank this instrument for playing along with us and wish to transfer to the instrument known as Jade. I am Q'uo.

*(Jade channeling)*

**I am Q'uo** and I am with this instrument. We will conclude with one more facet of this transformation of mind, and we believe there is a key here that causes problems for your peoples, for you have a tendency to orient towards that which brings pleasure and the fleeing from that which brings suffering. We tell you, as the brothers and sisters of sorrow, that the path of the gentle courting will only be more sorrowful. For as you seek to reunite with the creatures you exist with in this third density, you will find as you peel back the curtain on these seemingly separate selves that there is an underlying thread of suffering, a suffering that is at the core of many who are incarnate now, a suffering that has defined that incarnation.

And so we ask you to remember that while more suffering may seem an undesired consequence, it is the path of separation that seeks to avoid all suffering. The part of your mind that automatically, instinctually flees from suffering is the part that must be relinquished. For when you can turn back towards that which repulses you, this is the moment, this is the magic of the transformation. You have brought that part of yourself back within the heart after it has been pushed so far away. And we tell you: in the faces of all the maidens you may court through your experience, a powerful transformation awaits when you can look on the face of suffering with love and compassion and the desire to heal.

So there is much in the transformation that, when one begins the path, is forced. There is the requirement of a bit of pushing against that which feels natural, the natural desire to flee from suffering. The more you choose to welcome and love the injured parts of the other selves around you, you will find that the pieces that have been fractured begin to pull themselves back together into a new, more vibrant whole.

We are those of Q'uo and we feel we have said many words on this subject, and we feel we have many more words to say. And we are grateful to know another opportunity will be there in the near future. So we will take our leave of this instrument and this group. We thank you in the love and in the light of the one infinite Creator. We are Q'uo. Adonai.

## **Q'uo on Thought-Forms and the Development of Group Minds, May 17 2022**

**Second Channeling Intensive, May 17 2022**

## **Introduction by Joseph Dartez**

Q'uo describes the nature of group minds, focusing on their similarities to and differences from individual minds. They then introduce thought-forms as a means of communication between minds, whether group or individual. Thought-forms, Q'uo reminds us, are not always consciously or even coherently assembled. But when they are consciously formed by a polarized entity, they will have different features and target different realms of activity depending on which polarity produces them.

## **Group Question**

What is the nature of group consciousness and the effect of thought-forms upon this consciousness, both in the sense in which this consciousness can be manipulated in a negative way through thought-forms, and in the sense in which it can be influenced in a positive way through thought forms?

## **Channeled Message**

*(Joseph channeling)*

I am Q'uo. and I am with this instrument. I am pleased to have been called again to your circle. I know that it is with a somewhat heavy heart that you carry on with your concerns about lost time and worries about health. We encourage you, however, to remind yourself of the bigger picture. There is no great hurry. And wellness once again will find you.

I have asked to speak upon the topic of a shared mind and its potential to be affected intentionally through polarized activity. We would ask that you keep your own counsel, that the words we offer you are taken as a single perspective among many, that you filter them through your own critical faculties and your own feelings of resonance. In so doing you put at ease concerns that we might have for being treated with undue authority. Each of you is ultimately responsible for the judgments that you make.

What then, my friends, is the group mind? It may help to consider the individual mind. In the individual mind there are many aspects of self that are not yet intelligible to one another, do not communicate readily. It's not merely that there is a self on the one side of the veil and a self on the other side of the veil, but that there are pockets of selfhood that each offer their own contribution, some on the one side, some on the other side. And they appear now and again. And your existence as a single mind is a coordinated activity among these pockets of individuality or isolated agential activity. If it ever seems like on some occasion, you have a different set of concerns or you are taken over by a set of concerns that may be surprising or come out of left field or that some catalytic event changes your entire inner comportment, this is in a sense, the activation of one part of the self as prominent among the parts of self that compose the whole.

Now there is a special kind of unity within the mind/body/spirit complex. Though there are many disparate parts of self that reflect the separation of the creator as manifest in third density, but the special unity of the mind/body/spirit complex comes from its unique link to the One Creator, the conduit of the spirit. And in this unique link, there is an abiding unity

that synthesizes all of the many parts into a coordinated whole. One of the distinctive features of the mind/body/spirit complex is that the spirit is attained through the reaching of the mind/body complex over the course of many experiences in second density for an abiding, consistent, enduring and repeating unity in self-consciousness.

But the case for the social memory complex is both a reflection of this activity of transition from second to third density and a reversal of this activity. You in third density are reaching for the unity of the social memory complex to attain to a link to the Creator that is shared among you and not merely a singular atomized link that you as an individual entity has. And in this shared link to the Creator, the new synthetic unity arises. In this sense, it reflects the previous density transition. But the difference between the two is that you are already a manifest agent of the Creator itself, a microcosm of the infinite with access to the macrocosm. So there is a pulling and a pushing. There is a feedback between these two interacting parts of the infinite, though perhaps the word "part" is inappropriate.

So, with this in mind, we can think of the group mind as a rehearsal or a smaller scale manifestation, perhaps even an incomplete manifestation of the larger scale reaching toward the social memory complex through collective attainment to connection with the infinite.

And how does this proceed? Where does the agency of a group mind come from? Consider a group of three people. Each has their own particular interests. Each wants to go in a direction and each conceives of the group as assisting in moving in that direction. How do they coordinate their activity? Well, they might share their thoughts, discover their disagreements, discover the possibilities for coordinating at all, be open and transparent as much as possible, lay out any values that are shared, accept disagreements. They might even in the process decide to break away from one another and disband the group. What makes for the group mind in this sort of case is the not necessarily explicit but in any case self-aware sharing of intentions, of value, of concerns, and perhaps even of an aesthetic appreciation for a way of life. And in this shared space, coordinated activity emerges almost as a matter of course. Each is self-aware of these shared features and offers what they have, offers what they can to the group activity. And in so doing, produce a larger whole.

Now, we could consider, as well, the opposite. And keep in mind that these are two ideals that we describe. The opposite being, as you know, the service to self version of a group mind. Suppose the same three people have their own individuated intentions and see the others as a convenient way of attaining to their own ends rather than in the first case where the ends are negotiated collectively and settled transparently, in this second case, those ends are in some ways shielded from the other. Were the others to be fully aware of the ends then they might subsume the self under the greater power of the other. What makes the situation work effectively is that each can conceive of it as ultimately in service to their own ends regardless of the benefits to others. But notice that the similarity in these two cases is a coordination of activity, recognition of a shared project and a desire to engage in that coordinated activity, for the sake of something down the line.

With these two ideals in mind, the more common scenario can be articulated. Everywhere you turn, you will find individuals interacting with one another in groups, each with their



own desired ends, each attempting to make use of the other people in achieving those ends. Some within a group will be more transparent with one another. They will find solidarity. Others within the same group may attempt to engage in power plays. This makes for a fairly mixed kind of scenario. But that doesn't mean that there isn't a group mind active. In this mixed scenario, it is common that different attitudes, different levels of trust will manifest depending on who the individual within the group is interacting with. Some you will trust, some you will trust less. And those you trust less might pull you into or bring out of you an attempt at a power play. The group mind, then, is often as confused and multifarious and even ambivalent as the individual mind that has not reached purity. But the difference with the group mind is that the impurities of the group mind are laid bare, as they are reflected in the interactions between individuals. Within the individual mind these interactions would be hidden, hidden both from other and typically from self. The group mind has many different levels of hierarchical scale. We discussed the very small group mind, the three person group mind. But, of course, it can get as large as there are individuals interacting. And, in your case, with the onset of what has been called the Internet, group minds can get very large indeed.

We should point to an additional aspect of the group mind that is salient. This aspect is the voice that individuals can take or can command under the guise of the group mind. And in taking on the voice, in commanding the identity or leading the body, we might say, of the group mind, the one who has such a voice is thereby more capable of dictating what the contents of the group mind will be. Again, you can liken this to the relationship of conscious mind to unconscious mind. The same asymmetries will be reflected in the larger whole. Because in your world there is not equal access to vocalizing on behalf of a group mind, especially in your media, the relationships among individuals within such a group will not be equal. But this you well know.

We would now like to transfer the contact to the one known as Jeremy to continue one this most interesting question. I am Q'uo.

*(Jeremy channeling)*

**I am Q'uo**, and I am with this instrument at this time. We encourage this instrument to heed the advice of his gatekeeper and not to exceed those limits that feel appropriate, given the degraded state of the body complex. We are quite satisfied with any effort made, and the effort expended by this group has been heroic, should we say.

The dance of the group mind is one that, in your third density, individuals may perform in harmony with the other mind/body/spirit complexes with which they share a planetary influence, better or worse, depending on activations and blockages, attitudes, and much more; to enumerate them all would take too much time. The uniqueness of the individual is valuable to the group mind, but it requires a good deal of coordination, and you see the results of those bundles of straw that become frayed at the edges, even though you see how tightly knit they are in the middle. On these edges, metaphorically speaking, there is great desire for the harmony that prefigures the social memory all feel pulled towards. There is desire to harmonize, as well as desire for others to be in harmony. But because each thread has not fully developed, has not fully opened up to the vast ocean available to it, there are training wheels available, there are rudimentary aids. We would like to stress

that these aids are not by any means a replacement for the totalizing influence of the social memory complex. They simply are ways to become more comfortable in letting walls crumble, letting divisions that individuals cling to fall away and express their full individuality as, yes, partially a group project from the get go.

It is here that we would introduce the thought-form. It would be easy to think of this as a powerful tool wielded by those with great degrees of will and articulation of more subtle energies, but this is in fact not always so, my friends. The thought form is as sophisticated as the mind that made it, or minds which made it, and the power that redounds to those who can work with [it], whether this be a manipulation or a skillful practice of interpolation, is part of the nature of the mind.

We state this because if you are to look at the polarized use of the thought-form you must not be fooled or mistaken in thinking it always the work of a great magician or clever intellect. Some of the most powerful thought-forms are byproducts of the shared longings, aspirations, even resentments that pool underneath the feet of your third density entities as they dance in the rain. It is important to state the true egalitarian nature of the thought-form so that you may understand how both the positive and the negative may act on the mass mind through this device of subtle configuration. We know many negative thought-forms which are byproducts of simple grief, simple pleasures, some tending towards the atavistic or basic.

We would only point out that those who wield the power of symbol have a certain advantage, and this advantage is one that does not carry such broadband power. It is a finer touch, and it is not an effect that any in third density can deny, whether or not you acknowledge the broader metaphysical situation, so to speak. There are distinct differences in how thought forms are used on the mass mind to corral and direct it, and how one may provide a thought-form that elides the need for manipulation by calling deep within the individual.

This gives you a view of two types of harmony that are possible when the form attains a focus, a crystallization that acts as a quite powerful magnet to any entity. This instrument recalls the phrase “don’t think of a pink elephant” and we believe this is an elementary example of how thought excels in positive reaching and struggles much more with abstention, exerts more energy to avoid the gravity well that thought forms can present to the mass mind.

And to elucidate further this interplay between these constructs that range from the crude and unsophisticated to the needlepoint that an elephant stands upon, we would relinquish this instrument’s contact at this time, thanking him for keeping his mind single, and now ask to transfer to the one known as Steve in love and light. We are those of Q’uo.

*(Steve channeling)*

**I am Q’uo**, and I am with this instrument. We continue on our theme of the group mind as it may be influenced by thought-forms, and as it may reveal, within itself, a structure of thought-forms constituting its foundation. Through this instrument we would like to address the question upon a slightly different level now, a level in which the address made to the group mind through the thought-form is of a more conscious and deliberate nature.

We would stress what we have said through the one known as Jeremy that by far the greatest number of ambient thought-forms, if we may put it in that manner, within your social energy complex are produced by the uncoordinated, often vagrant, contradictory, and vexed fears, aspirations, longings, and tribulations of your planetary population. There are thought-forms everywhere you look, and since these thought-forms are not well integrated typically with one another, the result of this fact, with respect to group minds, is that of fragmentation.

And it is not only the case that group minds can be dissociated from one another in such a manner that you have completed little group minds, hither, thither, and yon, but group minds can be in themselves incomplete, and overlapping other group minds likewise incomplete. So, you have a fragmentary resource that those who participate in these group minds have to draw upon, and this fragmentation very often reflects back into the individual mind/body/spirit complexes that seek to become whole, that seek to become healed, and that seek to open themselves to the presence of others in such a way that there *may* be a group mind.

Now, from time to time there emerges within your social energy complex, those individuals that you may call leaders. We don't place an exalted sense upon this concept, we merely mean to suggest that, for one reason or another, individuals may find themselves in the position of influence with regard to directing the fragmentary array of group minds, and in some cases this direction does indeed yield a certain type of integration. The types of integration can be variable, and we will not delay our course long enough to describe all of the possibilities in this regard. Your imagination will suffice for that task. But they can be variable and they can be variably effective in the sense that in some cases they are able to integrate much more than in other cases.

Now as you well know, and as we have made clear, the direction of integration is duple. That is to say, there are two possibilities at work here. They can be integrated in such a way as to create a mind-set, if you will, favoring elitism and a concentration of power and authority in the hands of a few. Or, they can be arranged in such a manner that they tend to create a more inclusive environment, which invites a more general participation of all who belong to these evolving group minds.

So, we have the usual split, then, in ways in which efforts may be registered in integrating the structure of group mind activity. We would pause momentarily to delve a little bit more into the nature of the difference that is at play here. For purposes of doing so, we would call to mind the chakras of which you are very familiar. As you know, the transition to positivity in energy expression goes through the heart chakra, the green-ray center, as we have called it, and once the great transition is made from those lower levels of animating energy to the higher levels of animating energy, it becomes possible to radiate a sense of love and acceptance to others, and this can be positively infectious in the right circumstances, and it tends to bring out the best and highest hopes and aspirations and expressions of self among those who are able to receive the gift of energy vibrating at this level.

However, it is true that upon your planet, not every mind/body/spirit complex has attained to the level of the green ray sufficiently to make effective use of it in such a circumstance.

And so, even if it turns out to be the case that there is a genuine effort being made on the part of these selves, to attain the green ray manifestation, individuals of this nature are vulnerable to the “gifts,” shall we say, of those who do not wish to see this planet evolve upon the basis of green ray energies. And there are some fairly well advanced mind/body/spirit complexes within your planetary sphere that are of this disposition. As indeed, there are a good number of mind/body/spirit complexes that are working in the green ray spectrum and above, primarily in blue ray. Few there are who have attained the capacity to function in indigo ray positive interaction. But there are some.

Now, as it happens, since everybody on the planet, whether they have attained to green ray or not, has also at the same time, red, orange, and yellow ray embodiment, all are susceptible to greeting in these rays. And when an individual is not balanced within any of these rays, that individual becomes more susceptible to the influences that might be exerted upon it by others who are consciously attempting to stimulate those imbalances.

Now we would say that for the most part, in the case of those individuals who are contributing to group minds in the negative sense that the mechanics of the process are not consciously known. In fact, what tends to happen for the most part is that those who exert a manipulating influence upon others in creating negative orientation, do so by projecting their own disorders upon those who are receptive to them. They feel, very often quite earnestly, that they are functioning in a positive way in so doing. So, we will not say that all of the difficulties that arise in making the transition to positive energy experience, and positive energy assimilation, are due to conscious efforts to prevent that transition from happening. In fact, the few cases in which there is such a conscious effort are somewhat rare upon your planet.

Having said that, we will now say that, though they are somewhat rare, they are not unheard of, and in this particular time, they have increased, both in number and in intensity. In part, this increase is due to the approximation to harvestability that some entities upon your planet have currently undertaken. No leaf is left unturned, no stops are left unpulled, to achieve polarization sufficient for harvest upon the negative path for these comparatively few individuals.

By the same token, there is, on the other side of the equation, a *fairly* goodly array of social energy complexes that are feeling more and more strongly the call to positive polarization, to universal love, and you would think that because the numbers in the latter case are far greater, that they would more or less easily overwhelm the comparatively few who are functioning in the negative register.

Now, this is where the situation becomes somewhat vexed. For, as we have said, there continues to be a constant vulnerability within the social energy complex to the extent that the lower energy centers, both upon an individual basis and, if we may so speak, upon the level the various group minds, that these energy centers, to the extent that they are not balanced, leave vulnerabilities which can draw even those which are in the midst of making the transition to green ray energy, *back* into a reactive posture, *back* into a feeling of fear or resentment, or a feeling of not being loved, or of not being able to love. Now such individuals do not make good recruits, shall we say, to the negative path, and in general they do not go upon the path of negativity in any resolute way. However, it is

sufficient for those who are polarizing to the negative to de-polarize such individuals in order to prevent the kind of magnetic pull to the positive from having its full effect.

Now, as we say, for the most part, the ambition to prevent this from happening is not fully consciously known. It's more of an instinct, and registers as a desire to put the planet in order, or some such thing. But there are a few, a few natively produced souls, capable of functioning to the production of the **chaos** that serves their purposes in a fully conscious way. These souls are able to work in the element of negative thought-forms which have been somewhat effective in *de-tuning* a planet that bursts with the desire for positive polarization. And we must add one more element to the equation, and ruefully admit that not all of those who have advanced to higher density work have done so on the side of positive polarity. And in fact, they are contributing to the formation of negative thought forms on this planet as we speak.

These false friends, shall we say, are, moreover, quite adept. And they can present thought-forms that are quite fastidiously paired to circumstances already underway upon your planet, energies war-like and power-hungry of old. They are able to do so more and more effectively the more advanced certain individuals upon your planet become upon that path. The techniques are familiar: the stimulation of fear, the development of pockets of hatred that come to amalgamate with other pockets of hatred, and so on and so forth. You know the story. It is as old as this planet itself.

We are those of the Confederation of Planets in Service to the Infinite Creator. And we, too, routinely gift this planet with thought-forms. Thought-forms of love, thought-forms of acceptance, thought-forms of healing. These blend with and supplement those thought-forms offered by those native planetary beings who are likewise contributing to the positive side.

Now there is a big difference in the ways these thought-forms work, whether they are negatively polarized or positively polarized. Negatively polarized thought-forms attempt to insinuate themselves into the structure of consciousness in the fledgling group minds as well as in the mind/body/spirit complexes considered individually. They insinuate themselves in without regard to the free will of the individuals or groups involved. Those of us who operate on the positive side of the ledger, however, must take as our first principle the fact that free will shall be respected right down to the very core. That means that the thought-forms generated by us are offered as gifts to be freely accepted by any who have been able to find within themselves the inclination to this acceptance. And we would say that while it is true that the majority of the planet longs to cross over that divide between the positive and negative manifestation of energies, because what feels right, what feels natural, what feels good to them is love. But love doesn't have the same kind of power, or *grip* that those feel who are caught in the repetitive cycles of energy expression, who are caught in the lower energy centers. And so, the net result is somewhat frustrating for those who had hoped for a harvest strongly inclining toward those who embrace universal love.

The contest, we might say, has a kind of ontological resonance, and what we mean by that is that the creation itself vibrates, shakes almost to the core of its being, with this dehiscence, with this split, and we ourselves cannot say what the ultimate lesson for the Creator will be, from this division between what upon your planet has been called good

and evil. It is an experiment within the creation itself, in which the Creator comes to know itself, in a manner we ourselves do not fathom. We stand with one foot outside the division and one foot inside the division, and can, with you, only reflect on the *mystery* of that division.

Meanwhile, our *commitment* is clear: that we have evolved upon the path of the way of serving others in the light of universal love, as we know those who seek here do also. And, as we offer to you our thought-forms as you go about the business of aiding your planet by projecting your love and your light in the purest way that you are able to do in the hope that somewhere, sometime, someone may be thereby helped just a little bit upon their path.

We are those of Q'uo, and at this time we would transfer the contact back to the one known as Joseph.

*(Joseph channeling)*

**I am Q'uo** and I am again with this instrument. We would like to offer an occasion for optimism. It may seem that your planet is inundated with thought-forms that are largely upsetting, that your fears are being wielded against you, that your worries are being powered, that more bad than good seems to occur, that your world is further than ever from achieving a fourth density manifestation, that group harmony is a distant dream, and that war will be endless. But we would remind you that thought-forms of this negative register are more attention-grabbing, they are more dramatic and so seem thereby more salient, more prominent.

Your social sphere of activity is designed to play upon the attention-grabbing nature of worries, since activating your anxieties is profitable. But the most prominent or outwardly available thought-forms – the most codified into your media representations – are not necessarily thereby the most efficacious at the level of the individual who integrates thought-forms into their life. It all depends on where one places attention. The great weakness of these codified thought-forms is at the local, the interpersonal, the small-scale level. If the negative side of the ledger places its bet on imposing control from the top down, so too does the positive side of the ledger place its bet on emergence of its priorities from the bottom up.

Consider a thought-form that you might offer to a friend. Your friend speaks to you of a disappointment in life. And you have thereby an option to respond. You could commiserate with the disappointment; you could perhaps suggest a way of overcoming the disappointment; you could offer a strategy for reinforcing your friend's uplifting aspects of life; or, instead, you could set aside your planning or your clever attempt to make your friend feel better and attempt to be a conduit to them for something personal and unique. You can attempt to connect to them at the level of the heart and transmit to that friend a thought-form needed in this moment, whatever it might be, rather than fall back upon an old habit or a socially condoned way of relating. The power of a thought-form need not operate at the highest levels; each of you is an agent, a source of thought-forms and, if things go well, an instrument for the One Original Thought to pass through you and connect to the other. The potentials for affecting another or affecting a group at the level of the local are profound and should not be dismissed casually.

Remember that because the power on the negative side of the ledger places its bet on the efficacy of the top down mode of transmitting thought forms, that you are tapping into these communications, these codifications of thought forms in such institutional or even personal, in the case of an especially powerful person, your tapping into the thought forms codified from these sources is awakening a vulnerability to being affected in the lower energy centers by the thought forms that would attempt to stir in you the kinds of anxieties that are profitable to their ends. The power of the service to others path lies in the present moment and in your effect on the people and the creatures most immediately in your circle of influence. The great desire of this planet for positivity is moving like an undercurrent beneath the surface. It is strong and forceful, but difficult to see. It may not be outwardly or obviously coordinated, but the love of one for another coordinates on its own. So we encourage you not to lose hope and to redouble your efforts, especially toward those in your immediate circle of influence.

We thank you for inviting us again to your circle and with this, we take our leave in the blessing and the peace of the One Creator, we are those of Q'uo. Adonai.

## **Q'uo on the Role of the Spirit Complex in Self-Consciousness, May 18, 2022**

**Channeling Intensive, May 18, 2022**

### **Introduction by Jeremy Weiland**

This session features Q'uo discussing the concept of self-consciousness and how it serves the Creator's evolutionary mission. There is a quantum leap in awareness demarcated by the second density entity's discovery of the possibility of stepping outside its feedback loop between mind and body. This new position recapitulates the initial stages of the Creation's articulation through the octaves, making possible the Choice that assembles the metaphysical power necessary to reach back to the Creator through the infinite medium of an emerging spirit complex. Finally, Q'uo frames this polarity of service to self and service to others as itself issuing from the development of the more primitive mover/moved polarity with which spirit initially engaged the creation. Through extending its feedback mechanism to the spirit complex, the self-aware entity grows to be an instrument of spirit, indirectly plumbing the mysteries of separation and the finite as an ever-unfolding discovery of its one infinite source.

### **Group Question**

Is there a relationship between the introduction of the spirit complex in third density and self-awareness/self-consciousness? If so, what is the nature of the relationship? What is it about spirit that causes reflection/mirroring to begin to occur?

## Channeled Message

*(Jeremy channeling)*

**I am Q'uo.** I am with this instrument, and we greet you all—those in this circle at this locus in time, and those who join later—in the one love and light that binds us to our Creator. It is a love and light that may seem quite varied, and yet, you are on a path of mapping these colors, one to another, finding each an irreplaceable facet of the unified crystal that shows each of you your true face.

We are overjoyed to continue working with this circle at this time in spite of many delays. You cannot bore us, my brothers and sisters; we experience time quite differently and we are only anticipating that commitment that you express, not just in the activities of this circle, but throughout your life in your dedication to being a channel, not just of our words, but of the Creator's love and what light we can shed upon your source of illumination within. We will always point you to this inner source of illumination, for there is the location where you may make that express, deliberate decision as to which of our words help you pull the picture together. These are choices in third density that are made without any error, we would assure you; the drama of linear time is one that you will not have to abide much longer in the grand scheme of things. But while you are here, please use your discretion, so that we may find a small way to serve through you, and you may find that deep vein of the Creator to mine and dislodge a piece of this beauty, and may be accepted by your fellow other selves when you offer it to them. You do us a great favor by blending your learning with what meager teaching we can provide, so we are in your debt, my friends

This aspect of your discernment, this construction of an approach to the evolutionary task is such a hallmark of the third density experience that we notice you take it for granted frequently. It is the self-consciousness about which you ask this day, the reflective ability to recognize the self as a self and the other self as some kind of self. We assure you that if you fully recognized the other self as self, many of your conflicted experiences would be resolved in favor of harmony. And therefore, you would not need to, shall we say, hang out here. So let us look into this self-awareness that designates your lessons at this time, and explore those connections between this experience and the vast infinity of which your spirit complex is but a mode of conveyance, a conduit.

To begin, the spirit is always with all. There is no moment of separation in truth; we stress that which is already well understood. And yet, perhaps in the struggle to achieve this ever-changing balance in space/time, it is perhaps not forgotten but put aside, as an orientation towards the whole is not always useful in the focus that you seek to achieve and express as mind/body/spirit complexes. This complex nature helps you to show the Creator its own mystery, and you should have no expectation, my friends, that that would be a project that would always leave one feeling necessarily complete in and of himself or herself. By beginning here, we wish to set up the environment for what self-consciousness is about.

The path from second density to the third is one in which the patterns of behavior, the crystallized thoughts of accrued experience, begin to produce this mystery in ways that beckon the mind/body complex towards a new kind of mind. Not the pack or species or



vegetative serenity, but instead, toward something that, instead of centering an evolutionary project of which the entity is a part, it instead centers the entity on its own terms. Now, this is a quantum leap unparalleled in the typical evolutionary process. We hope we can convey that much of your fears, appetites, vexed interests as third density entities, were placed there, not even so much as a lesson as simply the starting position.

Self-consciousness is what allows you to make the accrued experience from first and second densities into a drama that starts to pull at the heartstrings, shall we say. What is this new variety of love that one finds oneself subject to? New resources must be called upon to examine this, for it is at once irresistible to the entity, but at the same time, it quite resolutely pulls the entity away from the safety of that more primitive group mind. We give this instrument an image of the small mind/body complex being birthed through the canal as a crude analogy of the first aspects of trauma that are necessary but are newly experienced as a singular entity, as a mind/body complex exposed to a bright light it cannot fathom, drawn towards it, but also, we should say, pushed as the infant is moved through the canal.

My friends, these are the initial conditions of self-conscious agency. You spend third density reconciling who is mover and who is moved, and you are able to tell yourself more and more complex stories about agency as you develop the social complex that begins to articulate this foundation that has been laid, always in a kind of wonder and dread, so to speak, of the light you sense over the top of your head that is not menacing, it is not a problem. It is simply that you dare not look directly at it. There are clear metaphors in your myths about this. The spirit will stay unfocused in the corner of your eye until you are able to use self-consciousness in a more disciplined way.

And in order to explicate the process by which an entity becomes more comfortable with this mixed bag of agency, this dance between mover and moved that never provides a solid plan that you can simply write down and prosecute, we would take this opportunity to thank this instrument and pass contact to the instrument known as Steve. We are those of Q'uo.

*(Steve channeling)*

**I am Q'uo**, and I am with this instrument. At this time, we would like to take a step back, and to consider, at an earlier phase of what you might call the evolution of the creation, how things stood at a point when the distinction between mind, body and spirit was not what it is now. And we would like to examine this question in light of what you know as the first distortion of absolute unity, which is free will.

It is useful to ask, from time to time, why there needed to be free will in the first place, and we would suggest to you that the answer is that if the Creator made everything perfectly in the image of the Creator in a fashion that was perfectly predictable to the Creator, the Creator could not be informed of itself through the creation. So it is the very difference or distance of the creature from the Creator that allows for something new, something informative, to come from the creation via the creature to the Creator. Now the process by means of which this communication could take place has itself undergone a long, long evolution. And at an earlier phase, the distinctions that you now recognize between mind and body and, yes, spirit, were not yet in place, such that the effect of the nature of spirit

was felt at that time more immediately in mind, and the reflection in body of mind was also more direct and immediate, so that mind not being shielded from spirit, not being differentiated from body in any deeply structural sense, was more an immediate reflection of the nature of the Creator.

Now that might seem to be an advantage, for is this immediacy of the relation between creature and Creator that which you strive for? We would say, yes my friends, indeed it is. However, if that immediacy of relation is not itself something striven for, if it is something itself immediate, itself a given, there is less opportunity for what we might call self-determination on the part of the creature.

Now we have spoken of the time when mind/body/spirit differentiation was more, shall we say, shadowy, was more compact, less articulated. There were many attempts at creation on the part of the many and sundry *Logoi* that populate this universe — this universe of *unity* — to arrange the interrelations among these dimensions of creatureliness that were gradually becoming more and more distinct from each other, until, at the present time, we have a mind/body/spirit **complex** arrangement.

What do we mean when we speak of an arrangement which is a *complex* rather than merely different facets of a single structure? Well, what we mean is that each component of the complex has the capacity to function with a high degree of autonomy, and in this way there is a built-in propensity for articulations of different dimensions of beingness, and when there are these different structural articulations of beingness, there is more opportunity on the part of the creature to achieve an uniqueness of perspective upon the creation as a whole.

Thus, in the vast infinity of the creation, each creature may reflect back to the Creator something unique, and the information in the vast feedback loop of the creation that comes to the Creator is much more finely wrought, and thereby much more informative.

Okay. Having given this background, we would like now to snap back into your present situation, if we may. And we suggest that the great event that takes place with the development of what we have called self-consciousness in third density is one in which there needs to be an effort exerted, a struggle, if you will, on the part of an entity which has lost its *sense* of being spirit, so that the return to spirit, the redeeming of that relationship to what fundamentally does still — and always has done — *define* it. That relationship may be more informative: it crosses over the vast distance of the unknown. There is the moment of revelation from creature to Creator.

Now, there is another dimension, as you well know, to this process, according to which an increasingly self-conscious creature in the process of defining who it is, must undergo, and that is what we have called the Great Choice. It takes a kind of energy to bridge this gulf of the vast unknown, in fact a very *strong* kind of energy to make the leap across this distance, so that the self may in a sense be reconnected with itself, the latter self being the spirit complex.

Okay. You have known very well from your studies that the polarization — and it is that of which we speak — the polarization that creates the potential for this leap can be understood as a relation that the self preserves to itself in a resolute attempt to enhance itself. Or, on the other hand, it is a relation that the self takes up in relation to the rest of the

creation — most notably, other selves — in a recognition that the self is not in any fundamental way separate from these other selves, that in fact there is a great corporate enterprise of informing the Creator of itself, and that all the selves present in the creation are party to this enterprise, and are therefore to be understood as friends and associates in the process of creating a viable relation to the spirit complex, which in turn is the conduit back to the Creator.

So there is a great division, a great division that can only take place when consciousness has achieved a self-reflexive capacity, and may *choose* whether it shall be service to self or service to others.

Now we would say that even the fact that consciousness should be in a posture of being *able* to choose — and, yea, being *needful* of choosing — was itself a revelation that came about as a result of the experimentation on the part of *Logoi* in creating the creatures that grow up under their watchful eyes, shall we say: under the watchful eyes of the various *Logoi*.

So, we have now a situation in the creation where it is possible not only to cross this distance of the unknown back toward the Creator in the very innermost, intimate reaches of the self-constitution of the Creator through struggle, but that it is also possible for the creature to refuse to bring its gift to the Creator in a way that is inclusive of the rest of the creation. That, my friends, is a very great revelation to the Creator; it adds a dimension previously unknown to the very concept of free will.

What is unknown within the creation at this point in time, is what further developments there may be in the drama of the creation, given now that this great refusal has been shown to be possible. Self-consciousness is not, therefore, something that may simply register the distinctness of a portion of the Creator in a holographic image of the Creator itself, but it is something which may arrogate to itself a conception of the entirety of the creation, and the innermost being of the Creator as a this-here-*piece* of the Creator. What will become of that unforeseen aspiration? Has it any future? Well, we will tell you, my friends, that, to our experience, it has not had a future that extends beyond the middle part of that which you know as the sixth density of spiritual evolution. It continues to be our view that there is neither a structural possibility for achieving a result that could extend service to self evolution beyond that point, nor would it be, in our humble view, desirable that it should come to pass that this impediment should be overcome.

However, we are but a small portion of a vast universe, and our consciousness itself has its limits, so there is, with respect to this question, ultimately for us, a dimension that remains unplumbed and therefore unknowable.

What we *will* say is that it is not possible for those in the third density to achieve graduation to the fourth density without making a very firm stand with regard to the decision of evolving upon a path of service to self or service to others. And therefore we would suggest that the key moment in self-consciousness comes down to a question that you may regard as ethical. There is an ethics associated with each of these two divergent paths.

Those who choose the service to others path, which we find to be the more efficient, will make an effort to be inclusive of all other selves in an integrative manner, and when this is

achieved, not simply in a rarefied context of the work of the adept or meditation, but rather in the daily life, the pathway to the opening of the spirit complex is eased greatly. That is the gateway for accessing that dimension which has not been absent in the constitution of the self, but has been occluded up to the point where self-consciousness comes upon the scene.

With that thought, we would at this time transfer the contact to the one known as Joseph.

*(Joseph channeling)*

**We are Q'uo** and we are with this instrument. We would at this time return to the initial question: what, after all, is the relationship between self-consciousness and the attainment of a spirit or spirit complex? In your parsing of this question, we interpret a gesture toward the notion of priority. That is: which comes first? We have, we believe, already spoken to this issue, but we would retread the territory more explicitly this time around for the sake of drawing out some of the detail available.

In the first place, as we've suggested, note that the individuated portions of the Creator that, in the process of what some have called involution have further and further separated and articulated themselves; individuated, separated and articulated; individuated, and so on. In that process, the potential for a focus, a Logos, or a sub-Logos, or a sub-sub-Logos, and so on, continues to expand downward and outward. And, in this process of involution, the more microcosmic parts of the Creator separate out, find focus and become themselves, as is hoped for in the One Original Thought.

Each of these parts of the Creator, though, is bound by the Law of One itself. There is no escaping, no undermining or side-stepping of the unity of all creation. So, this fact, this fundamental reality generates or necessitates an inevitable pull or longing or even a gravity in which, despite the accelerated expansion of individuation, no matter how far apart the individual parts of the Creator might get, whether spatiotemporally or metaphysically, they still long for return. This longing for return manifests in many different ways. You can see it at all levels of the creation. You can see it even in the physical evolutionary process in which simple, organic compounds become single-celled organisms. Single-celled organisms develop into multicellular organisms and so on. It is this same longing for return to unity that ultimately binds mind/body/spirit complexes into social memory complexes and social memory complexes into confederations, such as we enjoy.

Now a mind/body complex, as in the case of a second density creature, has a kind of self-referential quality, but this self-referential quality is not *in* the mind complex but *between* the mind and body. There is a constant feeding back between one and the other. The one issuing new manifestations or new intentions to manifestation to the other, and the other reporting back to the one the results or consequences of these intentions. So you can see, perhaps most easily in the travails of second density animals – those creatures which are closest to yourselves in functioning, that you are aware of – you can see in these creatures the constant interplay between the mind that integrates information and the body that enacts the will of the mind and then transmits the information back to the mind as a result of the sometimes surprising consequences of interacting with the environment. So here you see a flow from one to the other, the other back to the one, that resembles the initial

flow of the Creator down into full or nearly full separation and distinctness and back into the unified awareness of intelligent infinity.

In the process of this reciprocal interaction between mind and body, there is available at all times to the mind/body complex the possibility of a sudden discovery or stepping outside of this standard, what this instrument would call, first-order representation. The sudden moment of discovery resembles the sudden moment in which the first distortion initially came to be recognized as a possibility by the Creator. This separation of self from self becomes recognized as a new possibility and this is the initial step that can then reiterate infinitely. It is the foundation on which all creation is built and, microcosmically, this same stepping outside of the self to discover the self is the foundation on which the transition from second density to third density is established. This change is not to be underestimated. In fact, the ethical would not even be possible without this capacity to pull the self outside the self to reflect on the nature of the self and ask the self whether this is who I want to be, whether this is who I am, whether in the end, the path of development is the one that I have really chosen for myself. These questions are not available except in the self-consciousness that is characteristic of and codified into the metaphysical functioning of third density.

And what is most curious, even still, to us, is that with this initial development of self-discovery, of self-awareness, the project of ascending to higher and higher orders of self-questioning, self-doubt, self-discovery, of self-revelation, that ascent is infinitely available. And we use the word “infinite” in an intentionally conspicuous way.

Return to the one Creator, this gravitational pull of which we have spoken, is a process that necessarily must be engaged through the quantum transition of which we’ve spoken today. The quantum transition, the crossing of the threshold, the leap from one position in experience to another, must be, in some sense, discontinuous. The reason it must be discontinuous is because it always has been. The onset of the first distortion was, though atemporal, discontinuous with the prior undifferentiated unity of intelligent infinity. This discontinuity, just like the Law of One, is embedded at all microcosmic levels, holographically, into the universe. So the achievement of contact, of return, to the infinite must begin with a discontinuous step that is, to our understanding, most efficiently attained through self-consciousness, through self-awareness.

In achieving self-awareness for the first time, the entity has available to it a fragmentation or a jarring or a shaking; has available to it the disorienting effect of decontextualizing the everyday and raising questions about existence itself. In fact, for the first time, the mystery of self in this constantly iterating — or anyway the *availability* of constantly iterating — higher orders of self-questioning, there is an opportunity to snap out of the hypnotic experience of a daily grind, the hypnotic experience of attending to the instinctual patterns. You may see this every now and then occurring in one of your pets. There may be a sudden change in behavior, or the pet develops a kind of strangely person-like quality, maybe even a self-consciousness in relation to its activities when you are not there and when you are. This is the moment of which we speak. And in this moment, contact with the infinite suddenly becomes available, for otherwise where would the immensity, the overwhelming experience of the infinite find the creature?

Now recall what the spirit complex is. As we of the Confederation have mentioned many times, it is a conduit or a shuttle or a channel. Consider these metaphors. Conduit and channel are not entirely different from one another, except that the conduit is constructed and the channel is developed. The spirit complex is, in many ways, both of these things: constructed and naturally developed.

The natural development of the spirit complex is not unlike the natural development of a system of rivers. For even though the repeated self-reflection – the increasing order of self-reflection – is available, at no point does it become obvious to a creature in the veiling, such as yourselves, which formulation or which path of self-discovery or self-constitution is to be chosen. Instinct is no longer a guide the way it once was before. Suddenly, all possibilities seem to be on the table. Suddenly, the question of who I will become is not just interesting but all-consuming. For who I will be, though, as we have stated this day, that question is practically limited to the possible paths of development, those two paths are not themselves given in the visceral experience of self-awareness. It is not obvious that there are two paths. The concepts of good and evil are developed over time and transmitted culturally and evolve culturally. And even if you were to have on hand these two concepts of good and evil, you would still have, in this space of self-reflection of the infinite possibilities of what self might be, the possibility of simply saying “no, I choose neither good nor evil.” For, in this space, again, everything seems possible. And it is only through experience that one discovers that in fact forward movement takes primarily two directions and one must choose between the two. The choice is discovered; it's not presented initially. Moreover, even in choosing, the project of self-constitution remains infinite in possibility. For choosing to be service to others does not imprint upon the self all of the actions, all of the biases that one will take on. The mystery of self continues, even along the path, for the path itself leaves many variables open.

Notice then, that the experience of self becoming self in its gravitational pull to the Creator follows both a constructed path, since you must choose who you are, and a natural or organic path, since you must likewise discover who you are. The mystery of the interplay between the choosing of self and the discovery of self is not one that we have found our way to the bottom of. We suspect it remains mysterious and that this is the precise mystery that motivated the Creator in the first place. The first distortion of free will is an expression of this very mystery. In free will, do you choose or do you discover? Since the Creator took on this distortion of free will in an effort to know itself in a way that it would not be known prior what the self would be – since this was the ultimate structure or motivation or discovery of the possibility for creative potential, there is no fundamental difference between choosing freely or discovering in a way that is completely unknown to anyone, the Creator itself included.

Now, we have discussed the metaphors of channel and conduit. Consider the metaphor of the shuttle. The shuttle emphasizes the flow of content in both directions. The shuttle moves from the mind through the spirit to the infinite; from the infinite through the spirit to the mind. In shuttling content back and forth, the spirit functions as a tether that is newly available in third density to the mind/body complex. The activity of discovering and creating self is both an experience of transmitting content to the infinite and receiving transmitted content from the infinite. And notice this feedback loop is a macrocosmic

expression of the microcosmic expression of the feedback loop we discussed in the mind/body complex itself.

Now, let us once more return to the initial question of priority. Does self-awareness come about because the entity has established or has attained a link, a spiritual link to the infinite? Or does a spiritual link to the infinite come about because the entity has managed to pop out of itself into this new state of self-awareness? My friends, we do not see a difference between the two. The event can be characterized both ways, just as the mind/body complex reaches for the infinite, so the infinite attracts the mind/body complex back to itself. The attainment of a spirit complex is inevitable, where the time exactly is not known. And this is a function of free will, for the mind/body complex must discover on its own terms what it is. And that first step to self-discovery is the possibility of the question.

Now it is worth dwelling on these details of the nature of the relation between mind, body and spirit and intelligent infinity, insofar as it has some practical consequences, or can be practically useful in your quest for deepening your seeking. For what is the spiritual seeking except a reverence for the gravitational pull back to the Creator? What is the spiritual seeking except giving oneself over to the abiding love of the Creator that invites the individuated self closer and closer to the ultimate return? The spirit complex is a conduit that covers a great, great distance, metaphysically speaking. The chasm itself is infinite. So the path back to the Creator is, too, infinite. And each step that you take along the path further develops that conduit. It develops additional pathways or stops that the shuttle might make along the way. And it improves the possibility for the shuttle to expand its bandwidth to transmit more up and more down.

If you think of the ethical experience of third density as a continuous effort at creating and discovering the self, then you will find that even amidst the very mundane choices of your daily life — those choices that you might recognize as laden with ethical implications — even in the midst of these daily choices you'll find that there is available to you yet further articulation, further development of this shuttle, further beating of the path, clearing of the jungle, to establish a more careful road that one may navigate to build a map of spirit in [your] effort to make use of the possible instreaming from the infinite and the possible communication, perhaps even request, from the self to the infinite. In each ethical choice, you further sharpen who you declare yourself to be and who you discover yourself to be.

We therefore point to the bursting possibilities of the present moment. The spirit complex is the tether that you cannot cut off and with that tether, the infinite is always at hand. And the magnitude of each moment increases with the realization that the infinite is always at hand. Though you are small in the scheme of things, and it is well to remember that, at the same time, this tiny sliver of time that you call the present moment is bursting with possibility. So, once again, we point to the discontinuity necessary for reconnecting with the infinite. This discontinuity being the ultimate insignificance that you might find in living out or in making your choices, since the universe is so large, and yet also the ultimate significance of this tiny moment wherein you have all of your potential. Somehow, you must reconcile these two apparently opposite ways of seeing the self, and in that reconciliation find the mysterious nature of the infinite itself.

And with that, we would now transfer the contact back to the instrument known as Jeremy. We are Q'uo.

*(Jeremy channeling)*

**I am Q'uo.** I am once again with this instrument. We are grateful to the instruments in this circle for yielding to the many details that we can offer in explaining how to think about a relationship between your self-consciousness and the infinite vastness of the spirit, which your spirit complex provides access to.

Now we have spent more time on the viewpoint of the creature, for this is most apropos in directly tackling your object of curiosity, and also, perhaps, more practically useful. Allow us then, through this instrument, to take a brief foray into another point of view. And we encourage this instrument in its steadiness, for he has relished soaking up all of this data, and this is a point he will have to reach a bit to reflect our less differentiated point.

Now, if it can be spoken of that there is a point of view encompassed in the spirit, in that which is not seeking a discontinuity to recognize itself, then we would offer the concept that is most aptly conveyed in the archetype of the Great Way of the Spirit. For if spirit is to partake of this content exchange that we have described in detail through the one known as Joseph, it must have an instrument, an agent.

In previous creations, we have offered a hint at the dynamics that governed evolutions, which we gestured at towards the beginning of this transmission: the polarity of mover and moved. And in the simple construction of instrumentality you have this quite basic relationship. When the Creator sought for further articulation, the free will was extended to what was, before, the moved, and this creates that polarity between service to others and service to self, what you often think of good and evil, a crude way of expressing it, but we trust you get our drift, as this instrument would say. So, an extension of a basic polarity finds itself growing in this iteration.

Now, in past sessions we have spoken of an overarching framework through which Creations achieve new levels of informativeness. We mentioned in passing the idea of trial and error. And we would offer that, from the viewpoint of undifferentiated-ness, of spirit as experiencing the Creation as a dilated thought—a stretched out, so to speak, single concept—that the function of polarity in bridging the gap and returning the creature to the Creator with the motive force that a simple mover cannot offer it, is a new, novel exploration of what it is to be a Creator, what it is to be all, and full of the potential that can only be expressed by, shall we say, blotting out parts and bringing into the light others.

So when we employed the metaphor of the light that cannot be looked at directly, we offer the idea that this indirectness of experience provides opportunities for extra dimensions of the Creator's informative possibilities. You by choosing, you by integrating, and you by opening to spirit, give the undifferentiated Creator deeper penetration of its own nature. It has indeed, my friends, yielded surprises, and while there are no mistakes, we offer that trial and error is the best, most succinct way to dance around our meaning.

We are not in contact with you, my friends, as the principle of Q'uo in order to mystify. We wish to inspire and to augment the grounding that your incarnation, your evolutionary path, can only be helpful in showing your other selves and your highest self.



What dimensions of informativeness can best provide a scale, shall we say, by which an instrument can be played? There is a natural conflict [in] thinking of an instrument as having polarized choice, its own agency. And the dilemma is only resolved in part when one surrenders, when one recognizes that one's choices have offered an instrument, that it is not simply being a self. It is more, it is being a breeze, a stream, a melody that for perhaps only fleeting moments comes into that bizarre mystery that is manifestation.

And we leave you with one thought: that, from your point of view, you marvel at the mystery of infinity. But do not forget how utterly mindboggling finity is, how inscrutable it is to be separate. And if you can sit with this as a self, as a mind/body/spirit complex in third density, veiled from direct experience, well my friends, you will hear a melody that will redound to the inner depths and the outer reaches of, at the end of the day, what is just a self.

We are those of Q'uo. We thank the instruments for their patience in laying out this map that we sincerely hope helps and inspires in some way. And we would offer you an opportunity to ask us further queries so that we may help spirit further explore itself. We are those of Q'uo.

*(40 second pause)*

We are those of Q'uo, once again, we are with this instrument, and we recognize that this is a lot to take in. Therefore, we leave you to your task, in love and light, which shall never be forgotten as you plumb these mysteries. It is the Creator's love, it is the Creator's light, and it is all self. We will meet you again soon. Until then, we leave you in the love and light. Adonai vasu borragus. We are those of Q'uo.

## **Q'uo on the Spiritual Aspects of Safety, May 18, 2022**

**Second Channeling Intensive, May 18, 2022**

### **Introduction by Joseph Dartez**

Q'uo speaks to the difficult balance between staying safe and embracing catalyst. Where the integrity of the incarnation is concerned, Q'uo tells us, safety is an important baseline. But it is easy to become overprotective of both self and other. Q'uo reminds us that one must decide for oneself how much catalyst can be taken in and processed. They then touch on many other intersecting topics, such as the light touch, martyrdom, boldness, and group harmony.

## Group Question

Ra says in [session 41, question 19](#) that “The key to balance may then be seen in the unstudied, spontaneous, and honest response of entities toward experiences, thus using experience to the utmost, then applying the balancing exercises and achieving the proper attitude for the most purified spectrum of energy center manifestation in violet ray.”

There seems to be a tension between the need to preserve both the incarnation one's relationships in a viable sense, and the more spontaneous response that could well put them at risk, but that could also yield extraordinary learning. What role do concerns for safety play in a well-balanced spiritual life? How much credence or attention should we give concerns of safety? Conversely, how expendable is an incarnational experience? Should an incarnation be used up and tossed away, or is it to be savored and protected?

## Channeled Message

*(Steve channeling)*

**I am Q'uo.** We greet you in the love and in light of the One Infinite and all-embracing Creator. We speak to you on this fine day of things transient and things less transient in the hope that that which is transient shall at the appropriate moment give way to that which is not transient, that which is eternal. You have asked a question which we find to be rather central to the process of spiritual growth, especially poignantly so in the density which you now enjoy, which is the third. For you want to know how it is that you may respond in an unstudied spontaneous way to a world full of catalyst not all of which, it seems safe to address in such a manner.

And so we would begin by pushing the question into the small years of your experience and note how it comes to pass that so much in your environment is seen to be unsafe, is seen to be in fact threatening even to the point of extinguishing the life you live as you know it.

It is true that one of the primary parental functions is to keep the child safe, is to nurture the child, which is a way of keeping the child safe from the diminution of hunger or of threats that would so distort the child's capacity to relate to the world in a trusting manner that its growth might be permanently stunted or harmed in some vital fashion.

So, it is not the case quite obviously that a young child can be permitted to roam unprotected into a domain in which threats abound from many different directions, all at the same time. Given this fact, it is hardly in doubt that incarnate mind/body/spirit complexes in third density must take care for the preservation of body and we will say, the preservation also of the mind. Because the potential for damage for the unprotected soul is real, and this damage can be physical and this damage can be psychological, and in both cases it can be debilitating even to the point of rendering the incarnation nonviable.

Now, those of Ra, and we stand with them in this regard, have counseled that the best use of catalyst in the broad sense is one which is unstudied, and this would suggest that you permit yourself to be vulnerable to catalyst that can often be harsh, and can often seem to be threatening in very serious ways.

So, we would make a useful distinction here, and you may read this into the comment that you have quoted from Ra as an addendum, if you will, to the effect that this unstudied use of catalyst should be conceived to lie within certain parameters. We do not mean that you should expose yourself to conditions which would have the effect of preventing you from being able to make use of catalyst in the future, for example, as you would be if you lay dead upon the ground, or as you might be if your psyche were so seriously damaged by harsh catalyst that you were unable to proceed in your life in the way in which you find it possible to receive, in the way that you have suggested, that future catalyst which may come your way.

So, there is judgment required in the use of this advice which we have to offer that you lay aside protections when it comes to the absorbing of the catalyst that is on offer.

Let us put the matter this way: the more you are able to lay aside those protections that are unnecessary for the preservation of body and soul, the more effectively you will be able to use that catalyst which remains.

Now we will say that in a great many cases there is what we would call over-protection applied. It is certainly understandable in a world in which dangers do abound that the protections and shielding should be provided to an extent which might seem to be overkill, for you never which harsh wind will blow next, and you never know which difficulty will arise so powerfully as to overrun your capacity for dealing with it. Therefore, how could there ever be such a thing as too much shielding? And that, my friends, is exactly what we are suggesting there too often is: too much shielding.

The judgment that you must make as an individuated mind/body/spirit complex requires an awareness of the context that you find yourself in, and an assessment of your capacity to address that context in a way that allows for the full play of the catalyst that you are receiving.

We find that this issue is most central when dealing with catalyst offered by other selves. It is well to take care to dress against the elements when those elements threaten. It is well not to walk too close to a cliff where doing so might lead to a dangerous circumstance for the body. But how close dare you walk near someone who might well have a harsh word for you? How much do you think you can allow yourself to open up to another individual who may well make you the subject of an attack?

These are more nuanced questions, more difficult, and in truth, they do have *something* of the same character as those dangerous situations that might be encountered in a physical sense, for if you judge, to the best of your ability, that your capacity to react in a balanced way to a certain individual that you know to be threatening to you is not what you would have it be, and that if you allowed yourself to be too open to the harsh catalyst that another self can be foreseen to offer you, that you would recoil into an unbalanced configuration that could be lasting, and could reasonably be expected to inhibit your capacity to interact with others in a balance manner in the future.

Thus we find that interacting with other selves upon your planet is certainly not a science, but much more an art. You have to be able to know just how much you can take, and even this is not an absolute, for, upon one occasion, you might feel stronger and more

empowered than you would feel upon another occasion. You are constantly juggling all of the factors that you are offered in your reception of catalyst.

Now there is a special kind of catalyst that we might reference here, and this is catalyst that is not offered by other incarnate individuals, but catalyst which is offered by those such as we. You receive now catalyst from us in the form of words. These words are meant to inspire and to inform, in that order of importance. It is also possible that you could receive catalyst from others of our vibration whose intention is not to benefit you in your path of developing greater and greater capacity for serving other selves, but rather to encourage just the opposite: that you should recoil into a posture of serving primarily your own self. And this catalyst, too, requires caution on your part. That is why we encourage you to challenge the contact, and to do so with every fiber of your being, every ounce of your strength, so that you may ensure that that catalyst that you do open yourself up to is of the sort that you are inclined to embrace.

Now, having said that, we also want to move just a little bit in the opposite direction. We also want to say that it is good work when you feel you are strong enough to do it, to allow yourself to receive that catalyst — and we speak in this instance most particularly about the other selves upon your planet — it is good work to allow that catalyst which moves you off your center to do so that you may rediscover that center on the rebound, so to speak, so that you may feel that center tested, if you will, so that you may undergo a process of broadening your circumference, so that the center holds in relation to a broadened sense of who you are, an expanded sense of who are, a less restricted sense of who you are. And therefore a sense of who you are less in need of protection, one that is capable of being more open and more spontaneous in responding to other selves.

Now, what we have spoken up to this point deals largely with respect to which the self itself may be able to be held open, and may need to invoke protections. There are, however, issues that come up in relation to the way you treat other selves in such a manner that you respect their boundaries likewise. There are situations in which you can be fairly confident that an activity you may undertake in relation to another self would be harmful to that other self. And it is not the task of service to others to deliberately harm other selves. However, there are circumstances in which the avoidance of what you might fear could possibly lead to harm would deprive that other self of catalyst that might indeed prove to be useful. This, too, is a matter of judgment, and it requires a nuanced capacity to assess where things stand with regard to the other self, and also where things stand in regard to your own self, such that you may be able to operate in a clear way while at the same time employing what you might call a light touch.

So once again we are dealing in areas in which nuance overtakes the straight advice that one might give for behaving in a way that is honest. There are expressions which suggest that honesty itself can be brutal. And there are times in which brutal honesty may well not be called for. There are other times in which the honest may be called for requires also on your part that you be courageous, for another self that does not want to hear the honesty that you have to offer might well react in a predictable way that would be harmful to yourself. You have to make the judgment whether that harm would be of such a nature that it would lastingly disrupt your capacity for dealing with the self in the honest way that you

aspire to, or perhaps even potentially disrupt your capacity for dealing with other selves in general in the way that you would aspire to.

Once again, nuance is of the essence here. How much can you take? How little can you take in this circumstance? Now, as it happens, you live in a very complex environment of catalyst, and it is a near certainty that you will not always get this equation right. You will over-step yourself. You will under-step yourself. You will be out of sorts with regard to what you have judged was the correct response. You will walk away from an interaction wishing you had said such and such, or wishing you had responded in a more defensive way or a less defensive way. And so we would suggest to you that it is an essential part of learning to deal with catalyst that you learn to deal with the picking-up-the-pieces, if we may so put it, of an interaction that has not gone well, or has not gone as well as you wish it would have gone. These, too, are all learning experiences, and there is no one formula that we could offer for rightly dealing with them all.

So we feel that we have given you an overview of what you are likely to encounter, and to deal with some of the issues in a more intricate fashion, we would ask that this instrument relinquish the microphone, so to speak, and to pass the contact to the one known as Joseph. We are those of Q'uo.

*(Joseph channeling)*

**We are those of Q'uo**, and we are with this instrument. We would like to consider what honesty consists in, what an unstudied spontaneous response to a situation would even be. Suppose for example that you find yourself in conversation with a loved one, and in a moment an unkind thought passes through your head. And the unkind thought maybe takes up residence for a moment and powers additional unkind thoughts. And you find yourself maybe even thinking something cruel about the person. This is someone you love, and yet here you are entertaining thoughts that you suspect the other person would be hurt to know entered your mind. Now, on one hand, you might think that the unstudied spontaneous response is to simply allow whatever passes through your mind to cross your lips. In such a situation, you may find that you are manifesting a lack of attention or concern for the wellbeing of your friend. After all, this was a passing thought and, in all likelihood, later you will easily see that this thought did not contain the ultimate truth of your feeling toward this person.

Thoughts and feelings flow through the mind. They suggest things to you that you can take up into your web of representation of the other person, or let slip away. Many of the thoughts and feelings, the emotions that enter into your mind are not in fact an honest reflection of your representation of that relationship, but are instead an honest reflection of the condition of your mind at any given moment. What passes through your mind is often for you.

What, then, would it mean on such an occasion to have an unstudied response? And we suggest that often the unstudied spontaneous response is a kind of acceptance of what the contents of your mind, the condition of your mind, are at any given moment. To blurt out whatever comes to mind is a recipe for interpersonal difficulty, because as much as you might like to think that we should all, in third density, or in any density, be able to accept the bare and unvarnished truth at a particular moment, the reality is, especially in

third density, each can only attain to the spiritual maturity that they have in that moment. Courtesy is not a disservice.

Moreover, and perhaps even more importantly, if you were to express an unkind thought that turned out to be merely passing, the other may not have the context to recognize that this is not the deepest truth about your representation of them. It can stick in their mind as a marker of the nature of the relationship, and it's not that the other cannot forgive you, but simply that what is put out into manifestation cannot be taken back.

An unstudied and spontaneous approach to interacting with others is, as we have said, a nuanced affair. The boundaries within which these unstudied responses occur do not make them less spontaneous. Boundaries of the nature of a relationship are what you might also think of as code-switching. The way that you conceptualize your interaction with another, or the appropriate limits of that interaction, is an environment: a metaphysical environment into which you enter when you interact with the person — not unlike stepping into a room. When you enter a room, there are certain pathways that are available to walk. You cannot walk through the wall, but your inability to walk through the wall doesn't make your walking in the room unspontaneous. Likewise, the conceptual boundaries that you often unconsciously impose upon the nature of a relationship establish the pathways of flow. And to shift these conceptual boundaries is to attempt to change the nature of a relationship. Sometimes, this is appropriate. Sometimes the relationship needs to change. But abiding by those boundaries does not make your interaction unspontaneous.

Consider now the light touch. It might seem that there is a kind of opposition between attempting to live by or to acquire interaction that has a light touch — it may seem that there is an opposition between this and spontaneity. But this would suggest that there is an opposition between wisdom and spontaneity. The reason the light touch is on the horizon — is a skill to be striven for — is that a touch heavier is ineffectual in most cases. To interact with another entity, to offer to this entity a suggestion that gets too close to the traumas or too close to the defense mechanisms that the person has in place, can trigger those defense mechanisms, can spring the trap.

The reason for these defense mechanisms, in most cases of individuals who walk the service to others path, is to shield the self from those forms of catalyst that simply cannot be dealt with at the moment. There is entirely too much catalyst available to you at any given moment to effectively integrate. You drink from the firehose. So, defense mechanisms, especially for those who have endured trauma, are often appropriate. And it is not necessarily for you to attempt to sidestep them. Each must assert for themselves where the catalyst is most effectively taken in. There are countless lifetimes with which to iron out biases, so if a bias is not dealt with in this lifetime, there is no tragedy. It can be taken up later.

Now return to the light touch. The purpose of the light touch is to be an effective source of catalyst for others, to be an effective source of light to radiate to others in a projective way, but in a way that does not activate defense mechanisms, for you cannot see what defense mechanisms lie awaiting to spring. We do not mean to say that you ought to be cunning in your attempts to slyly slip under the radar. Cunningness is not a virtue on the service to others path. It is a pitfall. Instead, the light touch comes through hard won experience

when one witnesses that a raw or unrefined or even brutal kind of honesty or interaction produces a souring of catalyst.

And, on such occasions, one might appropriately respond with a feeling of guilt or disappointment in oneself. This guilt or disappointment is a catalyst for you to use, to turn upon yourself and to discover where it was in the catalyst that you offered the other, what it was in your expression of self to the other — in your attempt to radiate — that was aggressive, or was too forceful or insistent, or simply failed to appreciate the subtleties of the situation. Guilt is not to be thought of as a black mark for all time, a mark in the ledger that will be opened upon your death and set in the balances. This is not the function of guilt. Guilt is an indication from your deeper self that there is something there to be worked with, that there will come around again another opportunity and in that opportunity you might be able to handle the situation with more grace. Guilt is a means of spurring you to further self-discovery and further refinement of service.

Now consider the concept of safety. There are many different forms of safety. There are many things that you might want to be safe from. One of the forms of safety which we discourage is the safety of shielding your true nature from another over concern that you will not be accepted. This form of safety must be abandoned; it is a central of letting go in the choice offered to each of you in third density to open the self to the other, to become vulnerable even to the attack of the other is necessary for your growth.

However, balanced against this willingness to be vulnerable is an additional form of wisdom, the wisdom to recognize whether you are interacting with someone who interacts in what you might call good faith. Careful attunement to the subtle forms of manipulation that are available both from your incarnate other selves and from discarnate sources is a crucial point for maintaining the integrity of this incarnation. An incarnation is carefully planned and is a resource that, especially at this time, is relatively scarce. The incarnation is to be cherished. It is for this reason that wisdom would speak against what you might call martyrdom.

In fact, you might think that a certain kind of vulnerability or spontaneity of expression brings on the potentials for martyrdom. And so, in such a case, it would seem wise to hold the tongue or to stay the action. But again, we advise against cunningness. Recall that spontaneity need not be a conscious enforcement upon the unconscious. The intertwinement of the conscious and unconscious mind lies at the heart of the choice of service to others. And in this intertwinement, the development of wisdom is a process of taking in catalyst, down to the core and integrating a lesson so deeply that one's desires themselves change. One's motivations change. So, in attempting to respond to a situation, the wisdom to not be a martyr is not imposed from above, so to speak, but it comes from deep within: the feeling that this is not for me, that maybe another would prefer to offer themselves up to the great sacrifice, but I would prefer to maintain the integrity of this incarnation in the hope that my actions in the future can be efficacious.

Now, we should note that martyrdom is not to be scoffed at. In fact, because the choice of third density is a choice of love or a shutting down of love, martyrdom can be a pure expression by which love transforms the self. So we do not discourage the dramatic, overt actions that might bring retaliation upon the self, the heroic acts that sacrifice one's

incarnation for the sake of some other. Such expressions of love and commitment and respect and fidelity are to be cherished. So to those who would prefer not to be martyrs, we say, walk your path and respect that of the other. And vice versa. There is benefit in both directions and it need not be that every individual on your planet Earth walks the exact same path. In fact, it ought not be that way. Each is distinct.

In any case, the wisdom to recognize manipulation, to recognize the power play when it confronts you is a crucial resource to the individual who prefers not to live a martyred life, but to remain in the incarnation and to subtly offer their love, their light, their support and their wisdom to those around them.

And on that note, we will now pass the contact to the instrument known as Jeremy. We are Q'uo.

*(Jeremy channeling)*

**We are those of Q'uo** and are with this instrument. We have spoken at length on the nature of wisdom when appraising matters of safety, of harmlessness, of the prudent use of those dynamics in your incarnation which lend themselves to the gambit of living a full life that is not in any aspect unnecessarily cut short. But my friends, it is here that we must turn the sphere 180 degrees. These are all matters which you must keep in mind and you must balance as you best can. But why is an incarnation so vulnerable to ending on terms that seem to foreclose on one's desire, at least as understood as that desire foremost in the conscious mind?

Why do you occupy vehicles with vulnerabilities? Why do you construct languages and phrases that cut so deeply? Why, in other words, is there danger, such that the concept of safety even has meaning? If it is all to be prudently grounded as catalytic nourishment and opportunities for growth in a less bounded sense, after all, in your larger selves, you are not so harried by the conditions of this material experience. You have the agenda of spiritual evolution always before you, and one life is, whether lived fully or not, just a life; precious, no doubt, but also constitutive to a transformation that transcends the, shall we say, nickel and diming of the moment by moment calculus of safety. So we are trying to understand along with you the mystery; perhaps not the deepest mystery, but something that does give one pause.

Why risk? Why danger? Why the possibility for the loss of what is precious? Especially from the point of view of the third density waking consciousness which carries along with it the learned responses of the second density lifeform. These are not abandoned in your experience. Why then not?

My friends, the spiritual power that you seek to perfect by working at 90 degrees to it in this life is designed to engage your full selves. When we talk about an engagement of one's full and total self, we are talking about the expenditure of that which is prized in the context in which it is thought valuable. For one way to think of "the transformation" is the expansion or modification of the standard of value.

When you were closer to your second density origins, survival rose above every concern. Gradually, over many incarnations, you are exposed to more imperishable ideas of where value lies, and my friends, we do not endorse martyrdom when we say that all of you, at



some point in your journeys, have chosen that path. It is part of the ways of being a focus of the Creator, to be so focused as to let the incarnation slip away, to let the reputation diminish, to let that which one values be put on the pyre, not as a way of denigrating it. No, my friends, for precisely the opposite reason. For the reason that it is valuable to you, at that time, in that place, in that context, that bubble that you called the world at that time.

There are ways of expanding that bubble that do not require great cost on your part. But there are times when paying the price shows one the true nature of oneself in ways that cannot be expressed in thought, in speech, even, my friends, in the momentary opening to spirit. It seems contradictory, does it not, sometimes? This is an example that you have been given by many teachers throughout the ages. These teachers do not, you will notice, demand that you die. No, they demand that you discover truer forms of selfhood, and that you value an aspirational quality to the self that allows for that which is not needed to be identified as such and therefore to be allowed to fall away, to tumble from your hand. We are coming on very strong on this point, perhaps not as light a touch as we normally take, because the heart must have its say: the passion that one feels when one considers the upward spiraling light, the future that looks back on one at every given moment and shows one a small glimpse of what it is all for.

Now, my friends, this is all an answer to the question we posed just now: why danger? When you are at oneness once again in the distant future as you know it, you will have no reason to value things, for there will be no things. But while you are here, danger provides you a choice. And it is in making that choice in that analysis of one's desires and opportunities of further expression of that which is in potentiation, that one benefits from there being stakes to one's path. It may seem, as many things in the abstract architecture of spiritual evolution, somewhat contrived, but we assure you: when you reflect on those moments in which you have desperately sought safety, have stared danger and threat directly in the eye, that you felt something that was true, that cannot simply be conjured up in your meditations. And therefore, you had unstudied responses that redounded to your benefit regardless of what that response was in particular.

Spiritual evolution is not simply the chanting and procession of monks in a monastery. It is also the hustle and bustle of the raucous and rowdy nature of this world. We do not say this to speak ill of the meditative reflection; indeed, not one truly learns to stare fear down without much time staring oneself down. So we hope you can understand that this is the background in which you learn the lessons of wisdom. And this might also somewhat explain why the lessons of love precede it, for you must understand the stakes; you must have felt the slings and arrows deeply before you learn how to spend your love in an efficient manner, in a wise manner.

When we talk about matters in such a clean manner, my friends, we sometimes do you a disservice. Our perspective doesn't come from a context where the stakes are so visceral, and so, we see a chessboard with energetic vortices influencing each other, and the details of how that precipitates into manifestation are details that often miss our gaze.

So we stress once more the unstudied and spontaneous response to events in your life are there to teach. The risks of cruel catalyst are there to teach. And you are here to learn as best you can, making gambles at times, and folding at times, in a dance with the

sometimes rough nature of this band in the array of frequencies that issue from the central trumpet of the one infinite Creator.

We would never bother to caution you to exercise discernment with our words were there not opportunities for missteps you find grievous. All that we can do from our vantage point is point out the boundaries of the chessboard, the avenues of traversal, and those rules that sometimes trip up one's strategy. You must decide when a light touch moves your evolution forward, and when throwing caution to the wind and boldly going into the fray serves the Creator that is you.

It is after all your choice, and if you can have faith that the game's ending will be in your favor at a long enough time scale, you free yourself, you truly free yourself to become the Creator in the moment, and to let that be your watchword, your caution, and your boldness to use a precious life, to *use* it, but also, to cradle it, to protect it, to spend it wisely. For, my friends, it is a deflationary currency; it will not last forever, and in the end, if this is the promise of safety, then it must be given a second look.

Perhaps that is where we would end the paragraph and the contact with this instrument, so that we may offer a few more thoughts through the instrument known as Steve. We are those of Q'uo.

*(Steve channeling)*

**I am Q'uo**, and we are back with this instrument.

We feel that we have covered a good deal of ground in our response to your interesting query. It may be the case that a synopsis would be in order, but we feel that in lieu of a synopsis, we might at this time provide something that gives another view of the issues currently under discussion refracted according to a slightly different perspective, and in this way review what still remains essentially the same material.

So we would suggest that the issue of safety and apposite response to the catalyst that is on offer largely through other selves in your experience deals with a matter of evolving relationships with those other selves such that they can be stultifying or invigorating. One of the greatest fears of those who seek to evolve is a closing off of the very possibility of evolution. The physical death, of course, within the context of a lifetime, can be seen to have this effect, but it is far more the case that the stultifications that can set in human relations have this effect, and can do so across many, many lifetimes, as patterns of relationships harden to certain expectations that become stylized and provide more than just a context for relating to other selves, but also a set of strictures according to which relations to other selves are allowed.

Now, when the strictures are in place, it can seem highly dangerous to violate them. For there are generally associated with them some kind of enforcement measures, some kind of enforcement protocols, and these range from the heavy hand of the law to more subtle expressions such as ostracism or a negative response expressing contempt, hatred, or other forms of physical or psychological violence. These are, indeed, fearsome responses. And one does not fly fecklessly in the face of the expectation that such responses may well be in the offing to an honest and unstudied expression that *you* may have, coming from your open heart.

So, let us frame this issue broadly in terms of the concept of harmony. Now, there are two kinds of harmony that a social energy complex in third density may typically aspire to. One is a harmony that is imposed from above, and this requires the structure of an authority. In such a circumstance, so long as you conduct yourself and express yourself according to the acceptable lines of conduct as established by some visible authority, you are considered to be in harmony, and you are generally left to your own devices.

If, within that context, you violate the established strictures, there can be severe consequences, and these consequences do not typically stem from those with an open heart.

The other type of harmony of which we may speak is that more seemingly tenuous harmony that obtains often in an ephemeral way, at least to the unstudied eye, within groups that have learned to chime together in a common manner of life, a common modality of expression, and a common context of aspiration.

This emergent or discovered harmony is not something which can be enforced from above or from within. It is an unenforceable harmony, and in fact it is central to the nature of this harmony that it does not chime to the very concept of force. It resists force of its very nature. And therefore any enforcement is impossible.

Now we say that such discovered harmonies very often are elusive, ephemeral, short-lived. Sometimes, in rare circumstances, they can enjoy a longer life, and a broader reach. But they almost never in your density last a great length of your time. Therefore they are to be the more cherished when they do become available.

Now, when harmony is a living reality in the context of a group mind that is in the process of being developed, the harmony becomes a value, and we may say that to a very significant extent it is a value it is worth embracing, and worth adjusting one's conduct to preserve. Now this can mean that when it comes to particular interactions, one does well to think twice before offering that spontaneous response or self-expression that an unstudied affect would seem to call for. It may be even after a closer analysis of your own motivations in providing a response, you could determine that those motivations are in fact clear, and yet find that perhaps in the present circumstance, it is best to without the gift of the catalyst that you have to offer because it is not the right moment, because the dynamics of the interpersonal relationships among those with whom you deal are such that you might well do more harm than good from your honest and unstudied response. That is sometimes true.

However, that which is sometimes true is not at all times true. So what we mean to suggest by this qualification is that it is not typically possible to sustain a harmony functioning within a developing group mind by repressing honest and unstudied actions, by repressing unstudied and honest emotions, by repressing unstudied and honest expression of those emotions. For what we discover is that repression of this nature leads to stultification, and a spontaneous group evolution that can be well begun can sour very quickly if an attempt is made or an expectation should arise that moves in the direction of repression of honest affect.

Accordingly, it can be a significant gesture in the direction of maintaining harmony which is always in itself a protean quality, to express feelings coming from yourselves that on the

face of it would seem to disrupt that very harmony that you so wish to preserve. It is not well done in the service of harmony to refuse the self that expression which it needs to be harmonized with others.

And we would go one step further and say that in so many cases within third density, there arise structures of authority, structures of quasi-elitism, even if there is not an actual elitism embraced explicitly within the group, and these structures, whether acknowledged or not, tend also to create a stultified atmosphere. And so when a being within the emerging group mind feels that it is not being well attended by others, whether due to some disposition on the part of these others, or some stultifying structure having to do with the way the group is seated within the larger social energy complex — authority structures, we mean — then, that entity must be given the leeway, the freedom to speak out. And if it does not, it will find the doorways to further growth within itself closed. And it will not have to offer to the group that which the group wishes to receive from it.

Therefore we say that there can be expectations of harmony which in fact work against the very harmony that each and every member of the group would so gladly embrace. And so that brings us back to the issue, again, of safety and self-expression in unstudied and spontaneous and free and open-hearted self-expression. This self-expression does not always assume the appearance of sweetness and light. And when those around you speak out against *you*, perhaps, when they speak in such a way that challenges *you*, perhaps, a little understanding, a little acceptance goes a long way.

Perhaps you yourself, perhaps this instrument itself, is behaving in a way that actually does more to close doors than to open them, for the other selves within its environment. And we would say that defensiveness, or the attempt to preserve safety for the little self that this self so proudly calls its own, is perhaps not such a good thing. Perhaps not even such a *needed* thing. Perhaps something which could actually be blessed and released into the vapors to go its own way.

So, we would like to thank this group for the interesting question which has given us the opportunity to share our thoughts with it. And we would ask at this time if there is one more question which we may address ourselves to.

(pause)

**I am Q'uo**, and we see that, as is our wont, we have yet again spoken overlong. We thank you for your patience, we thank you for your dedication, and we thank you for your attention. We are those of the Confederation of Planets in Service to the Infinite Creator, known to you as Q'uo, and we would take our leave. Adonai, my friends, Adonai.

## Q'uo on Biases, May 18, 2022

Second Channeling Intensive, May 18, 2022

### Introduction by Joseph Dartez

Q'uo describes biases as a primitive or basic concept. Biases, they tell us, are a mark of Creatorhood, which include the biases of the One Logos in originating the universe as well as the original biases of the planet developed in first density. Q'uo tells us that biases are both acquired and also mysteriously latent within us; biases exist at the intersection between significance (or meaning or value) and desire (or yearning). Our experience of sequential time allows us to undergo accrual and transformations of biases. Q'uo concludes with a consideration of the differences in accrual of bias between the mind, body and spirit complexes.

### Group Question

In [session 92, question 18](#), Ra says that “the infant’s significant self [and presumably any significant self]... is the harvest of biases of all previous incarnational experiences, [and this significant self] offers to this infant biases with which to meet new experience.” So the question is: what is the nature of these biases?

### Channeled Message

*(Joseph channeling)*

**We are Q'uo.** We greet you this evening in the love and the light of our One Creator. We have been asked about the nature of the biases that accrue to the self and constitute the harvest of experiences from lifetime to lifetime.

Before addressing this question, we would remind you to contemplate these topics for yourself, to take our words as offerings from those who are not greater or better or somehow more authoritative than you, for our perspective has limits and there are benefits to maintaining your own point of view. Certain things become apparent only within the incarnation, and we, from our position, cannot see everything that you see. So be advised that what we work with is a conversation across cultures, you might say. Therefore, employ your critical faculties and use the feeling of resonance as an indicator.

The accrual of bias is ubiquitous throughout the creation. It is difficult, therefore, to know where to begin. For example, the current octave of experiences, within which we all exist, is built from a set of biases accrued to the One Logos of this universe. In its previous octave it harvested the totality of its experience and came to certain conclusions about how the next octave should be constructed. That there are biases within the mind/body/spirit complex then can be thought of as a feature of the Logoic nature of the mind/body/spirit complex. To have biases is to have preferences. And only a Creator can

have the kind of preferences that undergo the augmentation and transformation that biases do.

The essence of the question, if we understand it correctly, is where this wellspring of bias originates: where do they come from? And, moreover, what are they? So, we will attempt to structure at least this first part of our answer with these two questions. So where do the biases come from? We correct this instrument: we mean to begin with the other question. What is the nature of a bias?

First consider the emotional reactions that a mind/body/spirit complex might have to a scenario. Not every mind/body/spirit complex will feel the same emotions to the same degree in response to the same situations. So maybe we should begin with an example. Suppose that your parent has enforced a rule upon you as a child. Two obvious ways to respond, among the many, present themselves. The child might resent the rule and attempt to subvert it. The child might accept the rule but still wish it were otherwise. Of course, more possibilities are available: the child might agree with the rule; the child might resent the rule but still follow it. There are many different ways to react to the situation and the emotional response is one part of this reaction. When a child reacts with resentment, there will be some origin of that resentment. It will often be the kind of emotional resonance that traces back to a judgment of what matters. Entities walk into the experience already equipped with judgments about what matters, judgments about what kind of pursuits they will carry forth in life, about what manner of expression they prefer in these pursuits. The bias itself is a complex of not only the judgments that motivate or the judgments that establish the circumstance, the environment within which the child responds to the parent's rule; the biases are a compound of these foundational judgments about what matters or what is to be pursued and a tendency or preference to respond to circumstances on the basis of these judgments. And because biases are so contextual, there are many, many biases that you'll bring with you into an incarnation.

You might think of the nature of the biases as a map of interests or as a library or a catalog of ways of interacting with the world. And different events will trigger biases in different ways. So you can think of, if we go further back toward the beginning of an incarnation, the child, the very young child, the baby, that has a distinctive preference for one kind of experience for another. Suppose that at a very, very young age, the child prefers the tactile experience, say playing in the sand or pushing objects around or the feel of various instruments in the house. This child is expressing a preference for a certain kind of interaction with the environment. The child is already an agent apprised of goals, and in pursuing those goals, the child also has a set or a catalog, as we have said, of avenues through which it means to achieve those goals. And these avenues for achieving the goals are distinctive for the kinds of circumstances it faces.

Emotional reactions are one obvious form of bias as are the goal-oriented attitudes or the pursuits that enliven the child. The biases themselves that an individual walks into the incarnation with are related to the incarnational plan. They are part of the incarnational plan. But the plan itself is built up in consideration of those biases, of the tendencies to react to situations in thus and such a way, of the tendencies to pursue goals of thus and such a kind, and of the tendency to favor experiences, even neither emotional nor goal-oriented, but more of the aesthetic quality. In short, biases are intimately connected to

what you might call values or value judgments. What a bias is traces back to the question of what a value is, though it seems with such a question one might have reached bedrock. So we turn to the other question: where do they come from?

The incarnational plan to augment biases is something of an irony, since the plan itself is developed in the consideration of a potential life path and the consideration of the biases the entity does not yet have but might like to acquire. The irony is that somehow, you must want to acquire biases that you do not have. That is to say, there is a kind of pursuit of the significance of values or the priority of your values that does not match your current priority. One would think that the current priority of values simply dictates the way things will be and it wouldn't make sense to wish for a different priority of values. But the capacity for self-reflection, the distance of self from self allows for the ever-present possibility of wanting to be something more than you are, of wanting to draw out from yourself something more than you have yet drawn out. And this is the goal or the intention with which a life plan is constructed. So, in one sense, the origin of the biases is the decision or the preference or the mysterious pull toward one way of being as opposed to the current way of being that is felt — perhaps most acutely — between incarnations, when everything is laid bare.

But this simply pushes the question back. After all, the same question can be applied to this self between incarnations: where does it find its preferences? Where do they come from? We could trace the question back to the onset of the spirit complex, the sudden achievement of self-reflection, but, in this situation, the achievement of self-reflection is fledgling. So it is incumbent on the higher self to accost the fledgling mind/body/spirit complex with experiences, with catalyst that will draw out preferences. Where those preferences come from is part of the mystery of self. Why, when the higher self applies catalyst to the fledgling entity, does it react this way and not that? Why does the fledgling entity learn at one rate and another learn at a different rate? Again, we seem to reach bedrock. For these are different entities. They are different facets of the Creator, so one must expect that they will be different. Free will is the allowance that the Creator has afforded to each spark, each individualized part of itself to become itself without being directed from above. In the self becoming the self, does it choose? Or is it simply always what it is? We offer no answer.

So we lay out some of the mysterious qualities the accrual and development of biases and at this time we would like to develop and extend these thoughts to add to them through the instrument known as Steve. We are Q'uo.

*(Steve channeling)*

**I am Q'uo**, and I am with this instrument.

We continue with the theme of bias in a way that we might be able to do were the biases of this group other than they are. For this group has a decided bias for that type of explanation which reaches to the uttermost limit of explanation. And while the limits are themselves ultimately shrouded in mystery, still it is a characteristic gesture to reach out the hand as far as it possibly can go.

And with that in mind, we would ask you to perform with us a little thought experiment. We would ask you to imagine yourself to be living within the Creator, to do so in a way in which

you yourself are not differentiated from the Creator, which is to say, in such a way that you *are* the Creator.

And let us go one step further, and say that we have already skewed the image which we are inviting you to consider if we say of it that it is the Creator, for we wish to speak of this oceanic beingness at a point before which it became the Creator, at a point in which it is one gigantic mass of undifferentiated beingness. But not quite undifferentiated, for are those not currents of feeling (shall we call it), feeling currents which seem to differentiate themselves; one being a swirl in one direction, another swirling in another direction, so that in a germinal sense we may begin to speak of differentiations within a whole that is not yet in any way other than itself to itself.

And within this massive (may we call it massive when there is nothing to compare it to?) within this massive beingness there begins to arise something — what could it be? — something resembling meaning. And at the same time, something resembling yearning.

Now, we have proposed this thought experiment in an effort to discern how it might be that bias should arise as the fundamental component or dimension of the creation, that it is in fact now.

We would suggest to you that the creation itself would not be but for bias, but for a kind of bias that grows *within* the Creator before the Creator *was* a creator, so that the creation itself might be said to be the product of a bias. Of a bias *for* bias, that there might be such differentiation as to form the basis of an articulate reflection back to the Creator of these primordial swirls and eddies and currents that formerly existed in such an inchoate state that it was not possible to keep them steady enough to support a gaze.

Now, you know that the various densities that exist within the creation each recapitulates in certain distinctive ways the process according to which the Creator has come to know itself. And, following, now, our thread to the effect that the creation itself is the product of bias, it makes sense to suppose that bias itself is imprinted within the creation as an essential constituent.

We have reviewed with you many of the dynamics of the way these biases function in third density, and it might seem a stretch of the imagination to project these biases all the way back to the original state of first density, for is not first density an inanimate condition?

Well, it is true that first density feature what are called the four elements: you have wind and fire, you have earth and water, and these work upon each other, the more active affecting the more receptive — wind and fire teaching, as we sometimes say, earth and water — but do these forces not function simply by way of a certain native beingness which is merely given to them, so that they represent a bias which the Creator has discovered within itself?

And we will say that there is some truth in this supposition: that creatures are created within the ebb and flow of propensities or biases already constituent of the fact of the creation.

Yes, yes, yes. Even free will finds itself motivated in ways that are to it a given. Now in first density we must say that what is given is merely a starting point, for the span of time and effort and aspiration from first density to seventh is substantial, is it not? And given that the



development of bias is an essential part of the way the creation unfolds, one can expect that as free will acts in relation to environment, that more and more the product of the biases accrued will indeed be attributable to the action of free will itself, and less and less to the native starting point in the currents and eddies of first density.

Yes. How, then, does free will function in such a way that more complex beings can be compounded using this elemental consideration of bias? Well, may we suggest to you that it is fruitful to see bias as a consideration which comes about at the intersection between meaning and desire, and that this bias comes about at the origin of the distinction between meaning and desire.

You know that desire takes many forms, and even the word desire suggests a more advanced condition of that which, in its germinal state, is merely a kind of inclining, or a wanting to be more, a wanting to be back to an original condition from which it feels itself to have been exiled. But the thoughts which we have just adduced in order to describe and to articulate desire as a phenomenon unique to itself already makes reference to something which is of another nature, apparently, and that would be meaning. A desire must constitute itself in relation to a set of circumstances which it takes to have meaning, significance: yes, value.

What is meaning, taken in and of itself? What is it that makes something significant? In the oceanic totality of beingness in which the Creator dwelled for — shall we call it an eternity? — is there any possible measure of that indwelling of the Creator prior to the creation? And in that oceanic state, how would one come to say this or that or the other moment has significance? Does significance itself not suggest a tilt or nissus or orientation to framing in a differentiated way a portion of the creation such that it can be distinguished from another portion, the very distinction being a distinction of significance?

And now we would like to say that such distinctions are driven by the very desire which can only function in relation to such distinctions. And so the complexities of life, starting with first density and moving into second and into third, and, yes we can tell you, well beyond, are at every point and juncture rendered what they are by the kinds of biases that work in relation to significating desire. From tip to toe of the creation we have biases of this nature. The creation is a creation of bias to the very core.

Now that will constitute something of a digression in our account of the way biases work within third density in which the formation of a bias has a special role, shall we say, given the fact that third density is the density of Choice.

With this point, we would at this time transfer the contact to the one known as Jeremy. I am Q'uo.

*(Jeremy channeling)*

**We are those of Q'uo** and we are with this instrument at this time to expand on the unique qualities that bias brings to the third density experience. This is a more focused way to talk about the dynamics that have been articulated in more totalizing senses throughout Creations upon Creations. We fear there is no complete way to vocalize this absolute bedrock aspect of beingness in manifestation itself, but we have given it, what this instrument would call, a good go.

And now we turn our gaze to you in your incarnative sequence of catalyst and experience. If you would permit us, my friends, let us look at what a life is, the juice of experience that is wrung out of it as one beats one's heart a certain finite amount of times and recapitulates the Creator's story in the most infinitesimal of microcosms: a moment of a life. Because bias is such a foundational nexus of that core dynamic of evolution which we refer to as desire, and that imprint upon the fabric on which beingness is projected, which we might call meaning, we would remind you that the consciousness that mediates these biases is primary.

This consciousness, my friends, is a focus; it is an attenuation of what is vast and oceanic, so that, by singling out the holographic atom of this meaning, certain aspects of the Creator are cast into stark relief. This is a basic design which has a cumulative nature to it, where these apparently discontinuous flows of energy are checked, signified, and piled up, true; but we must never forget to include all that is on the periphery of the focus when we speak in such absolute terms.

We recognize the confusing nature of this dance. Its confusing nature issues from, once again, the theme of third density: for you to remain trained on comparative minutiae in a drama that is elongated through the medium of time, which, after all, allows for the transformations that give biases their distinctiveness and therefore, can give meaning its multivarious projections and distillations such that an exploration of an infinite vista can at least be appreciated in some way.

You are the agents of that appreciation. And so, it seems to you in incarnation with the veil between you and this vast periphery, that the biases happen to you, that these biases define you, and you, somehow, don't quite define them.

We will pause to deepen this instrument's state.

*(10 second pause)*

**We are those of Q'uo** and will continue.

This is where things get tricky to articulate, for what you are experiencing is one possibility of biases accruing in a certain way, instead of some other way that may be occurring elsewhere in the mind of the Creator in totality. We don't think this is very helpful to you in understanding bias, except to understand that time provides for the ability, for the limitation of focused attention, for love to discover meaning in all of its facets.

It is in the archetypal mind, in fact, that biases can be understood as, perhaps (we struggle for the term) barriers or directing constructs that corral basic expenditures of thought and energy into the particularities that this life we spoke of, this element of third density creatorship consists of. We agree with this instrument's reflection that this level of detail begins to seem superfluous to the challenges and project of life behind the veil. We can only say that in this question, you have unlocked a door, my friends. We applaud you.

And since you are in this life, running your fingers along this material, we suggest this: that you take stock of the biases that you have been able to identify in yourself, and that you make a greater effort, perhaps, to employ them in the study of this archetypal mind, so that the abstraction that denotes such study can be coupled with the meaning and more deeply the feeling that this material of life makes possible. For you see, my friends, you are the

Creator, but in your individuality you have been given a gift beyond measure, and this gift is one of the more poignant expressions of the second distortion.

We have unfortunately exhausted this instrument's ability to plumb these depths, but he is grateful for the company, and feels that this mention of love is reassuring when the intellect is taxed so heavily. Therefore, he leans on his circle and releases the contact with our permission. And so, we would return this contact to the one known as Joseph in love and in light.

*(Joseph channeling)*

**We are Q'uo** and we are once again with this instrument. We would continue on the theme of the biases as they figure in the conspicuous archetypal classification that we have called the Significator.

We note that at no point should the territory be confused with the map. Remember that the archetypes are the structural description of how the evolution or the process of marching one's way through third density is to function. So applying the archetype to one's life requires that one hearken to the part of the self that abides by the natural laws, you might say, laid down in the archetypal mind.

The archetype of the Significator includes within itself the concept of being a repository of biases. This is part of the purpose of the name "significator," for the Significator applies significance and in the application of significance feels drawn toward that which is significant or, as is usually the case, drawn by that which is significant.

In the mind, the significance accorded is to the relation that one might have within the narrative or...we struggle for the word but, unfortunately "meaningful" is perhaps appropriate here. But meaningful in the other sense: not meaningful as significant, but meaningful as a kind of underlying content as you might ask "what does it mean?" when some occurs. The biases that accrue to the significant self are the expression of the self's application of significance to the world, its projection of that significance. And, in projecting significance, discovering for itself the will or the intention to live as an actor within this significant stream of events.

Now the body, too, has its biases. And the application of significance for the body is not a matter of finding meaning in the world in the usual sense. Rather, the body wants to enjoy an efficient flow of energy. The body seeks a baseline level of activity that can be stabilized. And any changes applied to the body will lead it to seek the restabilization. So the body's form of desires, the most obvious of which you might call cravings, the less obvious of which you might consider to be the comforts or discomforts, the unpleasantness or the pleasantness of any particular bodily configuration or any particular manifestation of the environment within which your body exists. So, in the case of the body complex, the significant self projects the appeal of a stability in which the body is capable of enacting what is asked for from it, while maintaining that stability. This is why each has a distinctive set of physical and environmental preferences. This is why it would make little sense to attempt to identify the one best or most healthy or most efficacious or whatever kind of judgment you might like — way of engaging in a bodily experience. Comfort and craving will look different to each.

However, notice that the biases of the body complex are sourced from two distinct places. The first source of the body complex's biases is the genetic. And, while you have some agency in choosing your genetic origin, that agency is limited: after all, upon incarnation, there are only so many options available. And, in general, one must choose from what is on hand. The second source of biases in the body complex springs from the biases of the mind complex. After all, the body will take on the configurations required of it by the mind. And whatever else the body might have been comfortable engaging in, the demands of the mind complex push it into a certain kind of environment, and so the body must adapt. And biases change as the requirements for stability and an efficient stability in particular change. But, once again, each is unique. If what the mind commands is athleticism of the body, then the body will adapt in its own way. And what the body needs in order to be athletic in the demanded way will vary based largely on what's available in the environment and the genetic biases that the mind itself has little ability to affect.

Naturally, the significant self also has a spiritual component and, while an incarnating third density entity may not necessarily have spiritual biases – depending on how youthful that entity is in the grand scheme – over the course of repeated incarnations, spiritual biases develop. These biases are less multifarious than those of the mind and body. Though the spirit itself contains an infinitude, the locus of the spiritual bias is largely a matter of how the spirit is to be used: whether in the self-integrated, radiating fashion or the hierarchical, absorbing fashion. The question, for biases of the spirit, is how the entity will trace its way back to the Creator. There are many different ways that that path can be traced, but, because of a paucity in vocabulary, it is difficult to describe the variations of wending through the spirit complex to find one's way back to the infinite. Thus, the most prominent form of bias will be the polarity. And it is perhaps for this reason that it is easy to think or common to respond to changes in an entities ethical disposition as changes in the very nature or identity of the entity. You might say, if you discover a person to be more self-serving than you had ever dreamed, that such a person is not who you thought they were. We suggest to you that this is a most interesting kind of thing to say about another person, and indicates the way that the choice of polarity in third density reaches all the way down into the very substance, the very nature of the self. Thus, we call this the significant self.

We will close with one final remark. And it is this: you have chosen a difficult topic to speak upon and we do not expect our responses to fully satisfy. But there is and should be no expectation of full satisfaction. After all, the quest continues.

We would ask, at this time, if there are any questions before we take our leave. We are Q'uo.

**Questioner:** Q'uo, I have one question. Do you have any thoughts on what of this mind-boggling information we might apply in our lives right now, or is this mostly mechanics?

**We are Q'uo.** We believe we understand the question. It seems to us that making sense of mechanics has a practical function, but the practical function of making sense of mechanics is subtle and for this reason, most upon your planetary sphere will not be especially drawn to a study of these kinds of concepts in the process of their attempt to making the choice. So it is well to keep in mind that the seeking in which you are engaged is a fleshing out of the subtleties. It is the extra credit, you might say.

Now, having said that, there is value in making sense or at least isolating the very most foundational concepts. You might have equally well asked us to engage in a discourse on the nature of existence. And the answers you would get might well have equally boggled the mind. But, to the mind that is confused, it doesn't matter if the confusion is over a topic that most would not find interesting. To the mind confused, that which confuses needs resolution. For if one were to not find resolution of confusion, then it can enter into other arenas of the life.

Even so, practically speaking, we encourage you to implement the concepts of significance, or meaning, and desire as related to one another and as a foundational nature or a foundational part of your nature. Does it have practical use to know what the significant self is? We believe so, but to describe the ways such information is practical would be an overwhelming task, due to the centrality of these concepts or the fundamentality of these concepts. Again, consider the concept of existence. Is this answer satisfactory?

**Questioner:** Well it may not satisfy everyone, but it satisfies me. Thank you, Q'uo.

**We are Q'uo.** We are most pleased. Are there any other questions?

**Questioner:** I have one Q'uo, but I'm going to postpone it in view of the exhaustion of the group.

**We are Q'uo.** This instrument thanks you. Then we shall take our leave. It has been our pleasure to commune with you once again, and we hope to return to this circle soon. In the love and the light of the One Creator, we take our leave. We are Q'uo. Adonai.

## **Q'uo on Anxiety, May 19, 2022**

**Second Channeling Intensive, May 19, 2022**

### **Introduction by Jeremy Weiland**

Among the biases and gifts we bring with us from second density to third is the bodily state of alertness and angst that we understand as anxiety. While it served us well in second density consciousness, our ability to engage in abstract thought in the social complex, combined with our deep longing to return to the Creator, often magnifies justifiable anxiety into patterns of negative thought that impede our progress towards love and the realizations of spirit. When used in a disciplined manner, however, it can help us prepare for the emotional toll of eventualities and give us lessons in acceptance. As we grow into social memory, we learn to balance anxiety not just on our own but with others' help.

## Group Question

Is there a way to address anxiety so as to diminish its negative effects? Is there a positive use of anxiety?

## Channeled Message

*(Jeremy channeling)*

**We are those of Q'uo.** Greetings, my brothers, in the love and the light of the one infinite Creator who has bestowed upon us the gift of communication, such a vital part of the process of coming together once more as part of one fabric, one principle. Not one of you are replaceable, nor would we ask for your submission to the exacting elements of the message to proceed.

Therefore, if you would use your discernment vigorously, we would be grateful, as would this instrument, who recognizes a condition of fatigue within himself. We are not concerned; we simply wish to be as transparent as this instrument. And we wish to allay concerns on his part and the part of others. Concerns such as this are natural as a choice-making entity with limited information with which to govern one's life as a spiritual project.

It is natural to maintain an alertness, to keep the eyes open, as one would say, for problems and impediments to forward progress. This is a bias, we might say, cultivated in second density consciousness that does not serve you poorly in the third. We are always eager to ground certain of your sensations, predilections, habits, in the patrimony of second density, for we wish for you to fully ground the evolutionary perspective as a tool to understand the depth of evolution in consciousness. Your job is not to overcome the second density body you occupy; no, my friends, there is no intra-density conflict to be had, but rather a harmonization, a sharing of the load between different discrete levels of selfhood that drift in and out of activation.

So when we address the topic of anxiety, we are much pleased to talk about it as more than merely a stumbling block or impediment or barrier to being the full third density entity that you are. There are hardships that ride along with every level of separated consciousness that you can imagine. This illusory alienation from the Creator has its upsides and its downsides in every aspect, and as this instrument would say, incarnation in particular is a package deal. You accept the limitations of material embodiment, not so much as a sacrifice of your greater wherewithal [but rather] as the flip side of your ability to express more subtle energies in a magnified, concretized, and particularized manner. If you are to achieve some sort of rudimentary balance, at least, you must come to peace with those aspects of incarnation, of embodiment, that get in the way of the ideal carrying out of the project of evolution to fourth density. You must make friends and part with the body as a friend, as a longtime friend, my friends.

So let us get to the gist of it: what is anxiety? We would start by specifying the way in which the emotional body has been set up since the advent of the complex nervous systems of second density. The degree of alertness needed for the singular task of survival overrides concerns of balance. Yes, organisms in second density achieve a kind of homeostasis that allows them to continue for some time, but the world in which they live,

while they are aware of its nature and its unification with the Creator, does not value the individual homeostatic unit. This is always a collective project at this level, and the one serves the many until it has accrued the biases that turn the head towards the more intense light of self-consciousness and spirit. In order to carry out this homeostatic balance of sheer survival, nervous systems develop a triggering, a persistent state of caution. This is almost a way in which emotions are a crude security system, and you have noticed certain vehicles in your parking lots who have more sensitive, more reactive security systems than others.

When one graduates to third density, there is no tutorial, no orientation seminar on what to expect. Again, as we discussed in a previous session, the biases that you have accrued are what you have on hand to work with. Therefore, at the simplest level, and there are other levels at which we will discuss this, anxiety is a holdover from the state of alarm that allows for the propagation and survival of the species of second density creatures.

The issue is not that the affective elements of anxiety are misplaced in you, necessarily; even as a third density entity, there are threats to your life which you overlook on a daily basis. Life is fragile in its chemical manifestation. It is a delicate balance, and you are well served when it affords you awareness of threats that may be sidestepped, even if the emotional byproduct seems overwrought, an item of distraction.

However, the challenges of third density extend beyond mere survival, and you are either in possession of more sophisticated strategies, approaches, mental heuristics for handling these more complicated and evolved concerns and threats, or you rely on what you have at hand, what you bring with you across the threshold. And that might be the simplest way to begin a discussion of anxiety: as first rooted in the body, and therefore as a kind of augmentation of the catalyst you experience in your more mentally directed lives. If it seems that we are speaking of a condition of self that should be ignored or simply grumbled about then we are not making ourselves perfectly clear, for as you suspect, my friends, second density is still a teacher, and this experience has something to teach you about your project in this life and in this succession of incarnations.

We will proceed and sketch this situation out in a bit further detail through the one known as Joseph, and at this time with thanks to this instrument we relinquish contact. We are Q'uo.

*(Joseph channeling)*

**I am Q'uo** and I am with this instrument.

Let us consider the function of the emotion of fear and perceptual sensitivity in the second density creature. Notice that the pets that you may have will be attuned to events in the world around them in ways that you are now. Their perceptual faculties are more sensitive than yours. And likewise their fear responses will tend to be more intense than yours in response to the perceptual moments that strike them as potentially threatening. In the case of a second density creature, the bodily and emotional capacities are organized to lend the creature a means of carrying on in a world in which it may at any time become prey to another creature.

Notice that the fear response is generated when an event perceptually occurs. Your second density pets do not worry themselves over the threats that may come tomorrow. Now consider the way these native capacities become powered [by] the third density self-reflective capacity and ability to form stories that span space and time. The second density creature that has reached harvestability has only just begun to extend its thinking in space and time. Whereas, with third density creatures such as yourselves, this capacity is inborn and strong indeed. Much of your lives are constructed in your minds as a response to the information that you are presented with. And in your mind, you set up for yourself expectations. You project meaning out into the world and meaningful events in the world. And these meaningful events you attempt to foresee on the horizon. And as you see them coming you attempt to plan in response to them. But remember that you have inherited the tendency to become attuned to threats and have a fear response to those threats. The way that this tendency becomes powered in third density is by the overpopulation of threats projected out onto the horizon and marching onward toward the self, not in perceptual immediacy, but in the broad expanse of the mind's imagination, we might say, or total representational construct, well beyond what you perceive. Thus, there are many, many threats one might see on the horizon. It is as if the second density creature has suddenly gained perceptual faculties that are attuned to the predators within a 100 mile radius. If this creature is attuned to such predators at all times, the creature will always be afraid.

Anxiety, then, is a kind of fear, but it is a fear of what is not present. It thus consumes the energy you have on hand to deal with the present moment as a posturing or a coiling in preparation for that dreaded moment that finally the threat arrives and is no longer on the horizon but is now immediate. The difficulty, here, is that whereas the second density creature perceives a perceptual threat and so responds to it in an appropriate fashion, though less and less appropriate the more protected that creature is by yourselves — imagine the dog persistently barking at the mail carrier. In third density, the preparation or posturing for response to a threat that is not here in this moment is a removing of the conscious concerns from the present moment and a placing it in the future. So one expends energy now for a future that may not come and, moreover, the energy expended to prepare for the threat is unhelpful. After all, if the threat arrives in the future, to what benefit to you prepare for a threat here and now? The kind of preparation that the fear response generates is a preparation to act now. Were you to respond appropriately to a potential threat on the horizon, anxiety would not be necessary and in fact may very well prevent you from doing so, since you may find yourself biting your nails, pacing, thinking cyclical thoughts, rather than setting up the structures or the systems that will adequately allow you to prepare for such a threat when it arrives, if it does. Notice that the expenditure of energy in setting up a system does not involve the cyclical thought or the biting of nails. So you can see how anxiety is a constant temptation to pull yourself out of the present moment and place yourself in the future without thereby according to yourself the tools to deal with such a future possibility. Anxiety in this regard appears to be a spinning of the wheels.

What, then, is its function? Why even have anxiety? Is it an unfortunate artifact of second density that helps third density in no way? And to this we say, emphatically, it is not a mere artifact. Consider again the function or the workings of anxiety for the third density creature. Is it not a lesson available to you about the value of recognizing the present



moment? For it becomes evident at some point to the anxious person that the worrying does not seem to help. That staying up waiting for the child to arrive home, biting nails, though perhaps difficult to put an end to, does not change the child's condition when they arrive home late at night. So you can see how anxiety functions as a catalyst. In the first instance, it reveals to you an inordinate concern or attention to times distant from now and possibilities that may not arise. It also affords an opportunity to recognize the endless potential of the present moment, and the ways that energy can be well spent or wasted.

But even this recognition does not necessarily change the patterns that occur. Often when one is in a state of worry, there is no rationalizing oneself out of the worry. One can easily recognize that worrying serves no purpose and yet feel helpless to the experience of worry. What, then, can be done? In the first place, as we have already suggested, part of the anxiety response is bodily in its nature, and a particularly active nervous system in the body will produce a particularly active set of emotional responses. There will always be something to respond to. The energy in the nervous system must somehow find expression. And, in the present moment, if there is no threat in the immediate vicinity, it is easier to attend to threats on the horizon. That is, nervous energy must be spent, for it is a kind of stuck energy that flows in in the upward spiraling direction and must find expression, must be enacted somehow.

Thus, it might seem that when one is worrying, it may be best to distract oneself. And, of course, you can consider the many possible distractions, some of which are more efficacious at spending the energy than others and some of which are a more valuable use of energy than others. But mere distraction does not treat anxiety as catalyst. It treats it more as an obstacle or an obnoxious presence that one must simply deal with. The catalytic nature of anxiety is not about the feeling state; the feeling state is a mechanism of communication to the self. It indicates that there's something in the deep mind that is not yet present to the conscious mind and that the deep mind represents the world in some way as threatening. Hence, the anxieties offer catalyst about those very threats perceived on the horizon. So, should you find yourself worrying about some eventuality, it is a perfect opportunity to imagine the eventuality, to explore the depths of the possibility and to find some way to accept its realization.

So if you are worried about the death of a loved one or the injury of a loved one who has not checked in on time, this is an opportunity to confront that eventuality, to imagine yourself in a world where the loved one really does die or really does become injured. Notice that in doing so, you genuinely prepare yourself for that eventuality rather than spinning your wheels in a state of worry. So anxiety offers the opportunity to switch one's attention from the coiling or the posturing or preparing for an eventuality at this moment, even though the eventuality is not here, to preparing for the eventuality should it come in the future, which is an efficacious use of the perceived threat or the energy to deal with the perceived threat. So here we can see that the energy available for approaching or for handling the threat judged to be on the horizon need not be diverted to something else but can be spent on that threat judged to be on the horizon in a way that is useful rather than in a way that is useless.

We would now, at this time, turn over the contact to the one known as Steve. We are those of Q'uo.

(Steve channeling)

**I am Q'uo**, and I am with this instrument. Up to this point, we have discussed the manner in which anxiety expresses, first of all in a bodily or quasi-bodily sense in the second density and then moving into the third density, the respect in which there is a kind of bodily persistence in the phenomenon of anxiety even as it comes to be colored more and more by the mental life which is increasingly characteristic of third density entities.

Anxiety in these respects become increasingly detached from the present danger that inspires fear and in a world in which futurity becomes more and more of a component of the life experience in third density, the detachment from any real and present danger can become nearly complete, and in this configuration, it seems that anxiety itself can be seen as a residuum of second density life that, quite frankly, generally speaking, has lost its utility for catalytic purposes. This is because it seems to be entropic in the sense that it does not give clear indication of catalyst other than a kind of generalized way that on the whole is not very useful.

Now, at the risk of confusing the situation, we would like to suggest that there is a further dimension to anxiety which we have not yet discussed, and that is what we might call the spiritual dimension. And the confusion will be inevitably compounded by the realization that, though the spirit complex is the *third* of the triad of body/mind/spirit to emerge in manifestation, it is yet the first of that triad in the order of being. What do we mean by that?

Well, we would ask you to consider that the creation as a whole is one entity that has, in the vast mystery of that unity, undergone a transformation from infinity to finity, and in such a way that the infinity resides still as a component of each finite creature. In this respect, the finite creature stands related to the Infinite in a way that is indeterminate. The very indeterminacy of that relation is what we refer to as free will.

In the indeterminacy of free will there is the experience of a call back to the source that every finite being experiences in some measure, no matter how remotely, how dimly, how embedded in the instant. However, free will being what it is, there is also a realization that the capacity or responsibility of answering that call within the finite beingness of the creature is itself grounded in a contingency, which is to say that the call *may* be well answered or it may well *not* be answered. It depends in an absolute or ultimate sense entirely upon the free will disposition of the creature how that shall play out.

So it goes with the territory of being a creature to be in a circumstance of primordial insecurity. One lives by one's wits, and by one's wits alone and one's wits may well fail one.

If you add to this sense of overwhelming responsibility that in fact seems so overwhelming very often that it is utterly impossible successfully to realize any sense of fulfillment. If one adds to that the sense indescribable loss of the unity from which one has been thrust out in a propulsive creation that has to it always a vague hint of violence, one has been like the baby chick that has been expelled from the nest, and now must learn to fly and fend for itself.

So, the sense of anxiety of which we now speak must be understood as part and parcel of the fact that every modicum of the creation is in the ultimate sense a spiritual entity. It is a

destiny implied in that constitution, and it is a destiny that places upon the individuated being the burden of responsiveness.

So, while it is true that the anxiety that is experienceable in second density arises within the individual that takes as its primary concern the red ray survival necessities, and the orange ray interaction necessities as most central to the circumstance that individual finds itself in. To the extent that the yellow becomes the dominant ray of third density, the elements of the experience of anxiety become thoroughly suffused with social considerations. And here we encounter such experiences as that of alienation, or fear of failure, fear of not being accepted by a peer group, etcetra, etcetra.

However, as a third density entity becomes more and more mature, more and more aware that there lies beckoning to the self something higher even than integration within a social unit, and successful and productive conduct in relation to sociality, as this becomes more and more a feature — dimly at first, more clearly subsequently — of the consciousness, of the third density, there is an awareness that there are responsibilities that go beyond third density, and that the nature of third density is itself such that one necessarily reaches to standards that cannot be adequately framed within yellow ray. And so you have the higher rays (green, blue and indigo) which call out to be activated. There is very often an experience of not quite getting it right, of not quite being fully realized, not quite being who one is destined to be, not quite being who one desperately — and more and more so — wants to be.

The very vagueness of this sensibility can be experienced as a kind of anxiety of its own. This anxiety really cannot be related to the notion of fear unless we understand fear as a fear of failing. It can be equally debilitating, however, as the generalized fear that one can experience as anxiety in third density. So the maturing being in third density that senses on the horizon a greater spiritual density is quite likely to experience the first announcement of this new horizon with a general sense of anxiety, a spiritual anxiety, we may now call it.

So the question now becomes: “How might this anxiety be seen as something other than a mere matter of entropy? How may it be used to some positive effect?” And we do think that this is possible. We say this while recognizing at the same time the potential for the debilitating effect that anxiety can have, and when that debilitation comes to color the whole horizon of one’s being, then it actually is no longer useful.

In such circumstances it is well to relieve oneself of the responsibility of the intense portion of spiritual seeking, and seek the comfort of good friends, good companionship, and a safe environment. One does not need to give up one’s spiritual orientation in such circumstances, for it is still the experience of meditation which we find to be most serving. And, indeed, within that experience there can arise a subtle hint of a possible way forward, as the anxiety itself comes to be seen as a little bit of a spur onward for those who do aspire to open some of these gateways to the self that have hitherto not been fully opened.

So one slowly learns to open the heart and, in that experience, one discovers that a very great mystery can come about. For in the opening of the heart there lies a great healing energy, because it is precisely true that the open heart allows the individual to begin to

sense itself as more than an individual, and begins to become availed of the love of others that one has also extended one's love to.

The great athanar of the open heart, therefore, is the first emergency room, shall we say, available to one who is beset by spiritual anxiety.

Now, in the interests of completeness, we should add, briefly, that those who have chosen not to open the heart, but rather to skip the open heart on the way to further spiritual advancement, tend to need to create about that anxiety a kind of hardened shell. This allows just enough of a propulsive influence to carry the aspiration forward, but without the healing effects that can dissolve the sense of anxiety into a sense of community, such that the harsh pangs of individuation are no longer felt in such severity.

We are those who have chosen the positive path, as we believe are also within this group, and those likely to be within earshot of our words. And so we would say that the way of the open heart, for us, is the surest method of dealing successfully with that type of anxiety which is of a distinctively spiritual nature.

At this point, we would transfer the contact to the one known as Jeremy to wrap up our consideration of this subject. I am Q'uo.

*(Jeremy channeling)*

**We are Q'uo** and are with this instrument at this time. We have explored many parts of the puzzle that is this particular form of catalyst, and we do not have very much more to say in order to bring this meeting to perhaps a more speedy conclusion than normal.

We would like to point out that anxiety is catalyst. What, my friends, did the one known as Ra suggest was the key to the positive use of catalyst? While anxiety has some of its roots in the second density experience, remember that the lack of self-awareness affords no opportunity for rejecting the fear, the menace that one may feel in the wild, and we would suggest that you treat all catalyst, including anxiety, as good medicine. Live in the moment when you can, my friends. Accept your condition, as we have impressed upon this instrument.

We do not see far into your future, but we know this is a precious time, and you are fully equipped to use it efficiently and completely if you can simply understand that fears, anxieties, trepidations are as the weather. They will come and go. You can be certain in your happiest state that something dark will occur to cloud your mood, and when you are in the depths of anxiety of fear, that it too is but a temporary state. Use it, and you will teach us as much as you teach yourself.

We are those of Q'uo and would offer the opportunity for one question at this time. We are those of Q'uo.

**Questioner:** I have a question, Q'uo. Sometimes anxiety seems to be a response to a misfit between the individual and the world. As a child, for example, you might have a disposition that doesn't match the kinds of cultural forces that can be imposed upon you, say, by your family or by the world around you. So in my experience, Christianity was a very bad mismatch, or at least the way Christianity was manifested in my world. And it seems like it can produce an anxiety that is really, like its origins are unconscious and it

covers or touches on the entire experience. So it seems like it's about nothing because it's about everything. So I'm wondering, Q'uo, how one can discover that this is the case?

*(Jeremy channeling)*

**We are those of Q'uo.** We believe we grasp the gist of your question. We would not go extremely deep in our answer, for we think, if this instrument would briefly step aside, that we can cut to the chase.

We recognize—in a way you may not—the universality of the experience you have just described. Often, this experience is deepened by a sense of solitude or abandonment. Recall that all second density entities feel fear and the lonely condition at times. But we have previously stated through channels such as this that that did not lead to a condition of suffering. Now why is this? Because they do not reject their feeling. They accept it. They are in the moment with the feeling.

When you are in the moment with this feeling, and the mind complex seeks to explore it, perhaps in ways that do not bring about balance but instead encourage the empowerment of biases you do not feel serve your path, you have many options on how to deal with the emptiness or overwhelming nature that this sensation toggles between. We do not have the resources to list them all, but there is one that we would offer to you, my brother: companionship, sharing.

Another key to the mystery of suffering, which we acknowledge is not avoidable, regardless of one's balance, regardless of how integrated one is with one's various pieces of consciousness, [is] the friend, the sympathy. My brother, it is not simply for you to offer. The flip side of this radiation is the ability to accept it graciously, to open up and let the group, the relationship, begin to be the load-bearing beam in the first phases of construction of that crystalline and immensely powerful structure that we all see just over the horizon.

This is but one example of why we encourage the work with anxiety, for we would suggest that it has resolution once transformation has occurred and you are not holding the world on your shoulders alone. Lessons are finite. They come to an end. Have faith. Do not chide yourself for the churn of the mind complex. For after all, my brother, do you not believe you have more resources available, not just within yourself, but within your other self, and the other self, and so on?

This will take time to fully feel and not just think, but your resources are vast, the odds are absolute, and we extend our perennial invitation to share this burden with you as we offer to all. Comfort is not a sign of weakness, and seeking it is not always a distraction. You will face anxiety, my brother, and you will see it smile at you one of these days. And until then, keep the faith. May we elaborate on this answer?

**Questioner:**

No, Q'uo, thank you

*(Jeremy channeling)*

**We are those of Q'uo,** and we thank you as well as this instrument, which has learned much from this monologue. However, let us bring this to a close in love and light, always

reminding our brothers and sisters that we are but a breath away, as is our one infinite Creator, in whose love and light we leave you. We are those of Q'uo. Adonai, my friends.

## **Q'uo on the Slogan “All Is Well” and the Stakes of Evolution, May 19, 2022**

**Second Channeling Intensive, May 19, 2022**

### **Introduction by Steve Tyman**

In our group there has been a concern about the putatively extremely positive notion that it is always the case that all is right in the universe, when we can see all around us that, at least from our own limited point of view, this does not seem to be so. Suffering abounds, injustice too often prevails, and opportunities for advancement are too often prematurely truncated. Moreover, there seems to be a dimension of the creation that is the home of terror itself, as negative time/space would suggest. Q'uo responds by strongly reaffirming the “all is well message,” while at the same time acknowledging the validity of the very perceptions that gave rise to our concern. Interestingly, Q'uo also admits that, within the group of social memory complexes going by this name, there are some quite different perspectives at play on this very question. These differences are here explored in some detail.

### **Group Question**

Ra gives assurance many times that all is well. And yet, from a third density perspective, it very often seems that this is not and cannot be the case. Is it actually clear in higher densities that all is well or can there be something of the nature of a spiritual experience of terror in the higher densities, which would suggest that it's possible that all is not well? Are there stakes even beyond the veil? Moreover, if it's true that all is indeed well, how can we integrate that thought into our third density lives without becoming callous to the suffering of others?

### **Channeled Message**

*(Steve channeling)*

**I am Q'uo** and it is our pleasure to greet you in the love and in the light of the one infinite Creator. Upon this day when three intrepid seekers have gathered together to put their query to us that we must admit we find challenging.

The nature of the query is such that it is especially important to us that as you hear what we have to say, you exercise your discrimination with unusually strong strength of conviction in your hearts, for you must be in a position to take a stand within this creation

that represents what you deeply and truly believe. Only from the standpoint of such a stand will you be able to exercise that discernment that tells you what of our words is worth holding to and what you should leave aside.

The query for this afternoon poses the question of whether there is, after all, something vital at stake within the creation in such a way that it's possible that somehow the creation itself could fail to live up to the task given it, or even worse, that it could somehow meet with disaster.

If such a possibility were to be contemplated and found real, then there would indeed be occasion for terror to be experienced all the way through the densities of spiritual evolution, for what could be more terrible than that the creation itself should end in disaster? It is true that we of the Confederation are known for our positive outlook, as it were, and that it is a characteristic gesture in gatherings of this nature for us to give the assurance that all is well. And at this time we would like to reaffirm that assurance, and to say that to the very best of our understanding, a disastrous end to the creation is not possible.

We do not wish to suggest by this, however, that, for purposes of third density, which you enjoy at this time, that disastrous outcomes are not possible, for there is truly a legitimate aspiration that runs through the experience of third density and animates its workings from deep within that suggest that both at the level of the individual seeker, and at the level of the groups that seek according to common sensibilities and a common sense of purpose, that the best laid plans might well go alee.

This can create such confusion, such disappointment, such a sense of abject failure within the minds of those who seek that the experience of recovering from such failures promises to be long and arduous and uncomfortable in the extreme.

The group to which we speak is well aware of those experiments in third density within what you call your solar system that have gone awry, that have issued in what, surely for all the world as you know it, looks like disaster. And it would beggar the imagination of any current resident of earth to contemplate being among those who found themselves in a terrible knot of fear after their planet had been blown to smithereens, so to speak.

While such an outcome might not be contemplated as a likely result upon this planet at this time, it cannot be ruled out as a possibility, for surely the means for creating this effect are indeed at hand. The feeling of concern about such a result therefore is not entirely unfounded, we will admit to you.

We would say that it is the case that among those of the planet Maldek which was blown up, there was eventually sufficient healing that these individuals were able to continue their journey along the way. And so the question then arises: Is there any perspective within the creation from which it can be said that the experience of the blowing up of Maldek was a favorable one? That is to say, that it offered to the Creator a kind of information about the Creator that the Creator might otherwise not have had.

Now if the answer to that question is "yes," then one could say "Q.E.D." which is a shorthand to indicate that the proposition that all is well within the universe has been demonstrated.

Now, if it should turn out that there was nothing really gained from such an experience, but only a delay indicative of a slowing-down of the conduit of information back to the Creator, it could be said that it was an event without intrinsic interest, and therefore something that the Creator itself might feel would have been well avoided. We are those of the Confederation of Planets in Service to this One Creator, and, my friends, we must admit to you that we do not plumb the depths of that Creator, and this is one of the areas in which the depths, for us, remain unplumbed.

That will help you understand why we, as servants of this One Creator, have pulled out all stops, so to speak, to aid planets such as this and such as Maldek to attempt to avoid these outcomes that we must confess seem disastrous to us as well, even though we do enjoy a larger perspective, and have, what we will call the faith that indeed all is well, and all will be well.

And so the question that you ask is, from our point of view, not an easy one to answer, for what we have to offer is grounded in the element of faith, which for us has a palpable reality not experienceable in third density. Faith, as we experience it, as the veil is not a portion of that experience, is like an energy we can tap into, which informs our being and suffuses it so fundamentally that it becomes impossible really to function outside that framework. Faith, in this context, expresses *who we are*.

And where it is the case that the nature of who we are, we who serve the Infinite Creator upon the path that celebrates the free will of all, and the preeminence of the loving way throughout the length and breadth of the infinite creation, we are *not* the only kind of higher density beings that inhabit this universe, as you know only too well. There are those who take a very different view of the creation, and accordingly, a very different view of the Creator. It is a view which seems to us not only to us not only to feel all wrong to the very bone, but also one which is so overladen with paradox that it simply cannot be sustained.

However, there are entities that in many, many cases, have every bit as much spiritual strength as do we, and cannot be said to be less wise than we, who *do* hold the view that there is something that *could* go wrong in the creation, and that it is the vocation of those like themselves that have advanced along the line of a service to self evolution to see to it that the creation does *not* go wrong, but rather conforms to an ideal held within the individual minds of such individuals, such social memory complexes, and in such a way that this ideal may be meaningfully striven for, and if it should fail, that the universe will indeed have met with disaster.

And so we have an initial characterization of the possibility of disaster that we have ascribed to the negative point of view, or the point of view of those who have embraced the path of service to self. It would be easy for us simply now to take a step back and say, well there you have it, the point of view that suggests the creation can go awry belongs to negativity and those of us who embrace the power of love and the free will of all know better.

And yet, to be sure, there are consequences possible within this creation that do in fact cause even beings of higher density to shudder. You will be aware of the concept of negative time/space, and this is a dimension of the creation wrought of shadow, and permeated with the glee of power realized and the terror of power lost. It has the aspect of



a den of horrors to the eye of one who loves unconditionally, for it is a domain where love always and only turns back inward to embrace the source as a separate being. It is a domain where there is weeping and wailing and gnashing of teeth, and it is certainly this domain which has inspired your earthly concept of hell. And you will also be aware that through that form of cleverness that strikes us as sinister, it has happened that the naive seeker upon the positive path has been lured into this domain, and there has had to struggle to gain such evolutionary traction, shall we say, as to be able to reverse the polarity that is all around, and leap again back into positive time/space to renew the incarnative pattern there available.

Now, of what is negative time/space made? Well I suppose that depends upon whom you ask. If you ask somebody from negative time/space you will be told that it is made of the real stuff of the universe, and that it somehow represents that universe in a fundamental aspect of its being.

However, if you ask us, the answer you will get will be very different. For it seems to us to be made of undirected wayward affect of negative and shadowy feelings that have been over long aeons crystallized into the semblance of an actual place, with just enough beingness present to permit the continuation incarnative upon incarnation with in as well as the entrapment of which we have spoken. Still, we say to you: all is well. And by that we can only mean that even this monstrosity we call negative time/space is merely a figment of temporary expression of a resistance to the creation in the fundamental characteristic we know it by — once again, as love — a figment that in the fullness of time will be dissolved into that which is real, which is love, which does grant to each and every soul the fullness of its freedom and the joy of its capacity to enjoy the fruits of love and life everlasting.

We feel that we have only begun to scratch the surface of this difficult question, and yet we have made a beginning, and with this we would transfer the contact to the one known as Jeremy.

I am Q'uo.

*(Jeremy channeling)*

**We are Q'uo.** We are with this instrument, and we appreciate an extra dose of the white light of challenge, for this is a most vexing and confusing topic.

Recall that the negative path has another name: "the path of that which is not". Now, we find ourselves running into this brick wall on more than one occasion with your circle, my friends. How do we break down this paradox in such a way that you may make use of it? For we are not here to idly speculate. We are not here to satisfy vague whims of curiosity. We are here to serve, my friends: to serve the Creator that has made all, and to serve you, who is the Creator, who is in this third density illusion.

You are not pure positivity, my friends. And so, these ideas that you consider must be understood as partaking of illusion, partaking of that which is not. Now, do not hear in our words a chastisement, my friends. For we know that what the great wave of curiosity calls for pulls from points in the timeline behind and before you. There is hardly a thought you

can turn in your head that has no value, save if it does not swim in the river of your desire. But this is, in a way, the whole paradox to begin with.

For you see, service always is a projection of unified love and light into a limited context where there can be an end and a means; an end that is love, and a means, a way of relating, a way of intelligently distributing light that can effect the recognition of the Creator's hand in every single minute portion of this universe. This is what we mean by service, and, of course, so much more. But in order to serve you in formulating an answer to the question, we must first remind you that the parties to this dialogue here occupy limited viewpoints. And therefore, we must be caught up at some minute level, at least, in issues of that which is not.

And the invocation of the slogan that "all is well" is not designed or intended to mitigate fear and pain; that is not its purpose. For these are worthy portions of the white light. It is designed to expand the viewpoint, my friends, so that the questions you ask, the hypotheses you contemplate, need not break open and show you all of the mysteries within for you to benefit from them. They can instead be stepping stones to wider vistas where new and more urgent and, frankly, desirable, questions and hypotheses can be recognized.

This is an illusion; it is an emergent thought of the Creator, and you serve by allowing for time to pull you along that event horizon. We would suggest that there is a viewpoint in which possibilities of information issuing up to the one infinite Creator are lost, but my friends, does this not happen on a moment by moment basis as it is? Your question is one of scale; in a holographic Creation, scale is arbitrary. It would be perhaps part of the nature of the positive adept to learn to ask the questions that draw him or her towards the conception of faith that they can obtain within their waking awareness.

You behind the veil choose to ignore much of the path of what is. This does not make you negative; this makes you an individual. In here lies part of the mystery of what individuated consciousness is useful to emergent omniscience. You play your role when you allow your desire to pull you towards the paradoxes that call to you.

But this also means that you, shall we say, construct models that help you take an unfathomable, infinite idea and tuck it safely on a shelf, in a cubby, where it can wait for you to return to it as you go about other tasks which also have similar natures, we might add. Washing the dishes has aspects of that which is not, and the most horrific crimes have aspects of that which is. These are ideas for you to chew on, to be used.

In the hypothesis of a total failure of existence to absorb virtuous learning, you have a hypothesis. Does it serve you? Does it change any aspect of how you walk your path, my friends? There is no error or shame in idle speculation, none whatsoever, and asking this question has yielded great love, if for no other reason than to bring you three into a deeper group mind. This is of value, my friends, and this curiosity and adventure that you feel in your toes up to your crown, is worth all of the stakes.

There are questions, my friends, that we of Q'uo can answer without resolving, and this is one of them. At a future point, contemplate what about this question moves you. We would not infringe by giving you the answer sheet to that [question]; we would simply offer that infinity truly will not yield to any model that contextualizes existence itself, as those in this

circle well understand, there are and must be those a priori concepts. To be mysterious is not to be unknowable necessarily, but it is to say that the price of individuality, of the limited viewpoint, is the balancing of the equation in totality.

Therefore we will wrap up this portion of our soliloquy by pointing you to the power of faith, and the way in this Creation polarity orients faith, and causes acceleration of the orbit or a friction, a resistance that merely elongates that trajectory back to unity. Remember: the intellect is a tool. It is not designed to satisfy you. It is designed to be your walking staff. Shall you walk the path, or shall you inspect the staff?

Choices like these are easily elided when ideas such as a “cosmic stakes” are considered. So we hope we have not tread too far into any kind of infringement to remind you to look at your feet once in a while, where you stand, and praise this blink of an eye of being located temporally and spatially in these media of transformation and particularity [which] obscure only to free you, my friends.

And with that tangled thought we relinquish contact with this instrument at this time and move our contact to the one known as Joseph. We are those of Q’uo.

*(Joseph channeling)*

**We are Q’uo** and we are with this instrument.

We have thus far spoken both to the kinds of stakes that we experience and the rather abstruse nature of posing such a question. We believe, however, that these kinds of questions demonstrate the stumbling blocks available to those who not only make use of the intellect heavily in their path of spiritual evolution, but also those who attempt to incorporate messages such as ours into that path. That is to say, despite the fact that we repeatedly point to the center of this creation – the abiding Creator within each of you – as a real and existential feature of your experience, as the absolute center of all that you are. We point and point in this direction and yet it is so easy to get lost in a maze of concepts and then to reorient the center of self somewhere else by focusing on this maze of concepts.

For this reason, we believe it will be helpful to articulate a distinct pitfall, a possible confusion. Recall that, in our description of the stakes in our experience, we articulated a horror that we feel at the very possibility of being drawn into, for whatever reason, a negative time/space. It is difficult to describe to you the specific details of the horrors of such a realm, since these will be metaphysically substantiated. That is, it is the opposite type of experience from what you experience now in space/time. So you must, unfortunately, imagine correlates to horrors of your experience. However, what we can say that will make sense to you is that there is no possibility for companionship as we know it, no possibility for mutual dependency in openness and receptivity, no possibility for enjoying the deep and abiding connection in which each feels at their deepest core as if they are part of the others. For us, this is so central to our very wellbeing that to imagine otherwise is akin to your imagining the loss of integrity of the bodily vehicle. It feels gruesome. So horrors to our eye do exist.

Now, having said that, there are two points we should make next. The first is that should one such as ourselves be drawn into the negative time/space and be forced to become a

creature of the negative path, we would have to, eventually, develop a taste for it. So, in this regard, it is not as if the feeling of horror would be endless. Rather, the same feeling would transmute into a kind of pleasure, though it is difficult, supremely difficult for us to image, we simply know it to be true.

The second point, and the most important for your consideration is if when we say that “all is well,” what we mean is “all is well that ends well,” then it would be a cruel expression. For simply declaring all to be well does not stop the horror. We see this as well as you. Consider the stakes for ourselves in this drama in which the two polarities find each other in conflict. Notice that we ourselves are drawn to your conflicted planetary sphere. It might seem to you that we in our densities may have better things to do and why should we care so much about a third density planet? To us, this is a strange thought. For we feel your suffering; we feel your horror as our own. Your stakes then are, in that regard, also our stakes.

And you can imagine something similar from the opposite polarity. Why do we seem to battle for the favor of our path over the other? Why do they battle for the favor of their path over ours? Our reasons are different. As we have said, our reasons are that the suffering calls for attention; we assist because we love you. We assist because you call for help and we hear you. And those of us who resist [the efforts of the negative polarity] do so because we appreciate the imposition that the negative influence seems to be upon your experience when what you call for is peace and what you call for is tenderness and support of each other.

Why, then, do those of the negative polarity take such an interest in your planetary sphere? Well, this is because they, for their own advancement and articulation of self, depend on it. This is why their method is conquest. The harvesting of subordinate yet similarly polarized individuals; the harvesting of a spiritual energy toward their ends is an important ingredient for progression through the densities along the negative path. So they have a need to entrap you so long as it plays by the rules. And we have a longing to liberate you so far as we can.

So we say that all is well, not because the suffering is not real, not because we do not feel it, and not because there will be ultimately a happy ending when the infinity of time has passed. We say this because to deny that all is well would thereby assert that there is an overriding ethical requirement. For when all is not well – when *something* is not well – this stands as an injunction. It is productive of a categorical imperative to attempt to make things well. Should we insist to you that all is not well, we would also end up offering to you an assertion of what you ought to do, and this is not for us to say. What you choose is acceptable. It is simultaneously true that what you choose is acceptable and that your suffering is our suffering; that your horrors are our horrors. There is an important cleavage between the ultimate acceptability of the universe as it is and the desirability or preference of a type of experience that you may have. We prefer against suffering and against horror. And we suspect — we are nearly certain — that you do as well.

So this can perhaps contextualize the value we place on efficiency of progression through the densities of experience, especially the third density and above. For in the first place, it is very inefficient to have to switch polarities, to face the horrors and learn to develop a

taste for them. But the inefficiencies, in general, wherever they lie in your experience — in your veiled third density — will tend to produce more suffering. We do not wish for you to suffer a difficult or painful incarnation. It saddens us that sometimes this is simply how it must be. But we also do not deny you the choice for inefficiency.

Now this leads us into another subject. For not all of the events that occur in your sphere of experience are your choice. Were it to be the case that everything you experience you had chosen, then there could not be a violation of free will. It would be metaphysically impossible. However, as it stands, each of you interacts with other agents, each of which also has free will. And the possibility of your freedom being abridged by another is always present. Such a possibility, it is true, introduces new catalyst with which you work. And it is true that you may well find yourself, in your own way, grateful for the experience. But by no means is it expected that you will find this gratitude, at least within this lifetime. For if it were expected, then there would not be karmic entwinement. Unfortunately, a violation of your freedom can produce karmic intertwinement. These are simply the laws the metaphysical laws by which our universe, and in particular this portion of the universe, operates. So, in that regard, you may judge that life is not always fair.

Indeed, the service to others polarity is motivated by the longing for a world in which life can be fair. The experience of the horror and the suffering produces in you the differential, the voltage, the power by which you can be impelled toward the difficult work of not only constructing or working toward a reality in which life is fair, but also developing the inner capacities and strengths and skills through which such a reality may be manifest. We remind you that, prior to the veiling, third density was very long, indeed. For it was difficult in such experiences to care enough to develop such skills. Moreover, in the higher densities there was less to do, since third density planetary spheres did not call for our aid in nearly the order of magnitude that they now do.

So you can see that all being well does not mean that suffering does not count; it does not mean that life is fair; it does not mean that happy ends justify unpleasant means. It means, at least when we speak it, that the path you wend through your experience is acceptable, that we love you and accept you as you are, that your worries, especially when they reach toward the very grand scale, or the ultimate ends, or the fears of total annihilation, that those worries need not be the center of your focus. For, ultimately you will get infinite chances. Each will receive all the chances they need. And, fortunately, as we have suggested, even the suffering that you may endure, though it breaks our hearts, is still not infinite. So, in this regard, there is no hell. There is no endless suffering. Every wound eventually, at least to our understanding, is healed.

So if the worry that all might not be well is over the loss of a kind of spiritual integrity, that the devil, as it were, may ultimately supplant the deity, we suggest setting this worry aside. But if the worry is that life may bring difficulties and that these difficulties may indeed be ones that you cannot work with in this lifetime, then indeed it is possible for things not to be well. However, we still would suffer with you, and we still would love you. And we will be there to help you when you try again.

At this time, we would now pass the contact back to the instrument known as Steve. We are Q'uo.

*(Steve channeling)*

**I am Q'uo** and we are again with this instrument.

The astute observer of this interaction which has taken place this day will recognize that there are multiple voices at play, and will perhaps sense enough daylight between the voices, as to suggest the possibility that there is an actual disagreement in the response we have to offer.

You know us as those of Q'uo, which is a kind of nominative gloss, if you will, that covers the convergence of three social memory complexes which have come together for purposes of communicating with you., who query us. And with regard to the vast majority of the questions that you pose to us, the differences in viewpoint merely shimmer like so many facets of the same gem.

We would like to suggest that there is a strong sense in which this remains true with regard to the present question, and that strong sense, we would suggest, is due to the fact that all who have gathered here today, from fourth density, from fifth density, and from sixth density, have arrived at their perspectives by participating in the same general bias, which is to say, the bias that embraces a relationship to the universe grounded in love. That remains true.

However, well you know that the qualities around which spiritual evolution gathers itself on the way back to the One Infinite Creator tend to vary in their intrinsic balances as progress is made along the way. And so what may be offered to a query of this nature, which we find uniquely points to a differentiation of these perspectives, will vary from one perspective to another.

You may recall that the struggles between the two paths — the path of service to others and the path of service to self — do continue beyond the density you now enjoy, that is to say, the third. You are aware that even that which you call war continues in the fourth density, and the perspective on what is at stake in the creation is colored by the experience of conflict well into the fourth density.

That is somewhat lessened in the intensity of its effect at least as it registers in the affective life of fifth density. Nevertheless, within what you know as the Confederation of Planets in Service to the Infinite Creator, the fifth density social memory complexes which have evolved along the same lines, or with the same bias, as their fourth density brothers and sisters are currently evolving along do lend their support to the fourth density endeavor, which still sees the need to protect themselves and those they are dedicated to serving, very often in third density, from the incursions of those who seek conquest, the result of which would inevitably bring pain and suffering to those subject to this conquest.

And we will say that once sixth density is achieved, the perspective on these things will again inevitably change, and you may wonder when the requirement of manifesting through polarity has thinned to less and less of a real portion of the life experience, that any care at all should be taken to preserve a path that has largely been traveled already.

Is it merely some kind of nostalgia? For we will tell you that from the perspective of the sixth density, that which you experience as suffering in the third density does not really seem much at all, for the most part, and can be seen as a portion precisely of that which

precipitates growth. And indeed it is true, is it not, that the development of the spirit complex, the advancement in the ability to wield the energies of spirit, are very often motivated precisely by suffering so great it can be called trauma. Is this not true, then, that suffering itself has great and valuable uses? And should one not rather celebrate suffering, knowing how central a function it has in the evolution of mind, body and spirit?

And so we will say to you that, though we ourselves are the brothers and sisters of sorrow, that there is in this sorrow that defines our nature, yet a very, very great joy. And we do see, when we gaze upon the sorrows and sufferings of your peoples, that little spark of joy in a germinal state.

Okay, so why do we not, then, embrace all the suffering that you may have brought your way? Why, then, do we not say to those fifth density and fourth density social memory complexes that come to study with us, that they should simply leave third density to its fate, or, if you're in fourth density, and you feel yourself to be under attack: "Oh, fight if you must, if you really, really must, but *only* if you must." Why do we not say, "Oh, let the crusaders of Orion, as you know them, hold sway?"

Well, we *could* give you one answer, which would seem rather stark and barren, we think; it would seem rather sterile, although there would be some truth in it. And that answer would be that there is the need to preserve the balance, so that free will may after all have its sway. And that we may bless with all our hearts those who choose the negative path, and send them on their way, but we wish merely to preserve the possibility, within the creation, of there being the positive path, a possibility which the negative polarity would not be inclined to enable. So we can give that answer, and we do give that answer, but it is an incomplete answer.

For we feel a connection to those who strive along the path of love. And that connection is one of love. It is a connection which transcends time, for we do not see, from our point of view, the distinction between that which is you and that which is we. You are we, as we are in the past, though that is an illusion. You suffer; we suffer. We find joy in our suffering, and though you may *not* find joy in your suffering, we may see the seeds of joy therein contained. But we *do* come to your aid, because we *are* you, and you have called upon the resource you know as we, and there is magic in that call, and it is to that magic that we are inevitably drawn by the very nature of this one creation in which, we now reiterate, *all is well*.

And with this small thought with such a large reach, we would at this time take our leave of this instrument and this group, thanking each here for the dedication which they have brought to the experience of serving as instruments to express those sundry thoughts which we have to offer this day. You are blessed ones, my friends, and we ask that you go forth in love and in light. Adonai. Adonai. Adonai.

## Q'uo on Love and Respect, May 19, 2022

### Second Channeling Intensive, May 19, 2022

#### Introduction by Joseph Dartez

In the final session of OSWG's second channeling intensive, Q'uo explains the relationship between the concepts of respect and green ray love. They begin by defining respect as according dignity to another as an equal part of the Creator. They then characterize green ray love as seeing yourself and the other as part of the same whole, which requires that one first respects the other. Q'uo considers the situation of opening the heart to another who cannot return the act, as well as the situation in which mated entities struggle to maintain an open-hearted connection.

#### Group Question

What is the difference between loving someone and respecting someone?

#### Channeled Message

*(Joseph channeling)*

We are those of Q'uo. We greet you in the infinite blessings of our One Creator. We are pleased to join this circle once again to address the poignant topic of the distinction between love and respect.

We ask that you treat our words as thoughts from another self, as ideas that may or may not be helpful. We encourage you to consult your own judgment about the use of our words. We do not wish to be seen as bastions of dogma.

We begin, then, with the nature of respect. For it is the simpler concept. There are multiple things that this word might entail. There are at least two kinds of respect. First there is respect that is a kind of admiration in which a person must earn your respect. This kind of respect is like the judgment that an entity is now mature. It suggests that failing to gain respect is a consequence of having behaved in a way that is judged by the other self as insufficient in its propriety to one's situation. Maturity is a typical mode in which this form of respect is either accorded or withheld, but one might fail to gain the respect of others in their capacity in a special role, such as a prominent institutional leadership role. In which case, the expectations of behavior tend to be more stringent.

Another sense in which we might take the word "respect" is that in which each individual is treated as the kind of individual it is. This would be more akin to what you may call "dignity". In this sense, to fail to respect a person is to disregard the person as an equal to oneself in the sense of being a mind/body/spirit complex apprised of its own free will and engaged in its own evolutionary path, which is the most important path in the world to that person. Hence, the respect in the sense of equality, the dignified form of respect; is an expression of the equal status of each entity as a spark or a portion of the Creator.



We believe it is the second concept that has the most connection to that of love: the equal dignity form of respect. We believe that the other concept is more specialized in its usage.

What, then, is the relation between this form of respect and love? Well, now we must say something about the concept of love. This concept is more difficult to characterize, for much of what is contained in the concept is a reference to an experiential state. How can one tell or describe a loving experience to an individual whose green ray has never been opened? To this person, the word “love” will have a distinctive character and yet fail to capture the green ray experience. In other words, the word “love” will have some meaning for such a person, but despite their belief that they may understand what you have in mind in your account of a green ray interaction, then you and this other person will be speaking past one another. So we must be careful in using this word “love” to carve out the experience of the green ray interaction.

This, perhaps, is one of the reasons we use the word “unconditional.” It distinguishes this form of love from the other possible meanings. But then, what is it to unconditionally love? Notice that loving is not the same as accepting, because one might perfectly well accept that another is as they are and yet feels no fondness for the other. This, then, suggests that fondness is a mark of unconditional love. We might suggest that perhaps fondness is too hedonistic a characterization. The green ray love is not all flowers and chocolates. The condition of relating to an individual through the open heart is a condition of metaphysical or emotional intertwinement with the energy of the other in the sense that you are in the interaction seeing the other as part of the same whole as you. But in such an interaction, it may not be the case that the experience of seeing the other as part of the same whole as you is necessarily a happy one. Rather, the tendency will be that the valence of feeling rises and falls together with the other in the mutually open-hearted connection. That is, when two entities interact with one another through the open heart, the joys are mutually felt; the sorrows are mutually felt. And the discordant emotions between the two are negotiated in an oscillating fashion until harmonic resonance is achieved.

How, then, does respect figure into this condition? In truth, just as acceptance is a fundamental requirement for the open heart, for the loving relationship, so too is mutual respect. In fact, mutual respect is even more foundational than acceptance. After all, you can believe that another person deserves or is well accorded respect. You can more than just believe; you can be convinced or you can operate under the conviction or under the strong desire to treat others with dignity and yet not accept them. So then, you see that there is a layering or a nesting or even hierarchy of progressive attitudes that must be ascended to arrive at the unconditional love, the compassionate open heart. Respect is much more a matter of the orange ray, as acceptance is more a matter of the yellow.

Notice also that in loving another it will not always be the case that the other loves back. Not every relationship is between two individuals who opt to see each other or who are capable of seeing each other as part of the same whole of sharing their affective states, of sharing their joys and sorrows, sharing their attributions of significance, the wins and losses. It is entirely possible that one loves another who cannot love back. And in this condition, which is very common, one takes joy in the other's joys and sorrow in the other's sorrows, under the understanding that the other cannot return and may not even

appreciate it fully. And yet, even though the other does not appreciate fully the offering or even understand the nature of the offering, even so, to the loving individual, it is worth the offering. For in any situation in which you open your heart to the other and offer the unconditional attitude of belonging to the same whole, of sharing the same joys and sorrows, in so offering to the other person, you open an opportunity for them to come alive to the possibility within themselves.

An opportunity, however, is not the same as a signal, or a call, or a beacon. In the case of the opportunity to reciprocate love, it must be noticed by the other self. And often the other self does not notice. Thus, the open heart is often a sorrowful experience because one gives so often to the other what one knows the other simply cannot yet fully appreciate and hopes one day it will. There is something deeply foolish, you might say, about the hope that another would notice the opportunity to reciprocate love in a universe full of distractions. But the foolish willingness to continue with an open heart, to remain open receptive to the possibility of love from another is part of what grants the strength to continue on.

We would like also to comment on the possibility of allowing oneself to become a doormat. The worry that may arise or the concern that may arise that, in describing or in thinking of the benefits or the value in maintaining an open heart even with those who cannot reciprocate that one may set oneself up to be taken advantage of. And we say to you: there is some truth to this. Indeed, you will be taken advantage of. But, by far, it is more common to simply not be recognized or not be understood in the offering. And the occasions in which you may actually touch the heart of another may seem well worth the occasions when the other makes of you a chump, so to speak.

We should then comment that the kind of protection that you may want from the other who may not appreciate your offering of love is the protection from the other who does not respect you. Since failing to respect you as a being whose concerns fundamentally matter is already itself an expression that such an entity is not prepared for the open heart. So we may suggest that if there is a bet you are to hedge in terms of your outward expression; if there is a protection that you wish to put in place, then respect is a helpful concept.

But how can one maintain an open heart, how can one offer unconditional love to another who does not respect it and yet not place oneself in the position of being taken advantage of? Which is to say, what does it mean to be unconditionally loving to another self in a way that does not leave you immediately vulnerable to attack from an individual from whom you should reasonably expect an attack? And at this point we may suggest to you that an attack itself can only land if you are in position to receive it. To put the same idea differently, when you offer the open heart to another, when you express yourself to the other as a being whose joys and sorrows you share and the other reciprocates with some kind of attack, you can simply step out of the way. When you know what it is you are getting into, when you understand that this person does not even respect you, the attack looks different. The barbs may fall away. The danger in the relationship is in the situation in which you do not recognize or do not appreciate or simply have had the wool pulled over your eyes about this other person's failure to respect you.

Then we can say that we encourage you to be open-hearted to all, while at the same time we encourage you to be mindful of the devices that those who cannot even muster respect for you may implement in their attempt to use you for your own ends. We do not encourage suspicion of all. We simply encourage walking with the eyes open.

We feel that this answer extends somewhat beyond the question, but we hope that the connections between love and respect have come through.

So we would now take any questions. We are Q'uo.

**Questioner:** I have a question, Q'uo. My question pertains primarily to the mated relationship. And though your characterization necessarily painted with a somewhat broad brush these concepts so as to make clear where the delineations lie, in point of fact it seems that a great many relationships involve what one might call sort of ephemeral openings of the green ray love which can as quickly as they open close down again or seem to be somehow situationally tied so that they appear at irregular intervals and it's a golden moment when both parties to the relationship are able to have an open heart at the same time, but very often it is not the case. So the question that I have is since it's true that a loving relationship even one that has to some extent these openings to green ray are also quite frequently permeated by need and that need itself stands in the way of the open heart. So when one finds oneself in the position of having the open heart in relation to another whose heart is not able to be opened at that moment because of some structure of need that they are carrying, would you say it is a facet of the quality of respect to allow that need to have its sway without pressing the other individual for something that that person cannot at that moment anyway provide?

**We are Q'uo.** We believe we grasp the question. The need that you speak of is a function, as you know, of the distortions of orange and yellow ray, depending on the kind of need you may have in mind. The mated entities that experience the ephemeral opening of the heart and who come together in the mutual understanding that this ephemeral open heart is the moment that inspired the mating – which we take you to have this situation in mind – in this kind of situation, it is not merely that the open heart moment between the two inspired the mating; it's that it acts as a signal that the two are indeed treading the same path and see each in the other the possibility to walk further along that path, and the possibility of success in walking further along that path.

The hope, when this moment inspires the two to deepen their relationship, is often that future moments may yet be enjoyed. The hope might also be that the two can recognize that not all such future moments will be mutually open hearted. We take you to be getting at the situation in which one of the entities maintains the open heart and the other recoils back into a kind of protective or defensive posture. And we do not mean defensive in the sense that what comes from the open-hearted one is an attack; more in the feeling that there is a hunger or a longing or an emptiness felt within the self and it is hoped that the other, who has the open-heart, has on offer what may fill that need. So in such a condition, when the open-hearted entity in the relationship offers the love and the one who in this particular moment has not been able to access the open-heart feels the need that the other may fill, the entity who feels the need may not be able in the moment to accept what is on offer from the open-hearted. Thus, a conflict may ensue.

However, in such a scenario, it is well for the one who in the moment successfully held the heart open to remember the one who currently has the need will, too, have a moment of open-heartedness and that the self, too, may find itself responding with need rather than with the sympathetic or the harmonic mutuality of the open heart. For in the mated situation, the two have agreed to walk a path together and must trust that the other is up to the task, even if, in the moment, a miscommunication or an energetic mismatch holds sway.

Well then, what options are available to the committed entity who finds themselves in a place of an open heart offering what they have to offer and the other seems to want to take something of a particular kind because the other cannot accept the relationship as it is? And there are many options available. The course of action that would be appropriate depends on the circumstance. One might decide that if it's available, the blue ray is the appropriate nexus of activity, since the blue ray has a more provocative potential than the green ray and may succeed in lifting the other back up and remind the other that they too cherish the open heart. A different entity may find that the best course of action is to humor the need of the other, for a moment may come when you, too, have a need that needs humoring. And one cannot become harvestable all in a moment. If the other's need is hard to accept, then acceptance is the order of the day.

Regardless, the basis of the mated relationship, if it is a mating and not a caricature of the mated relationships – that is, if it is a spiritual mating – the basis of this relationship is trust that the path is shared, that the way lies ahead, and that each will be there for the other. This is the stabilizing feature of such relationships.

Is this sufficient for an answer?

**Questioner:** It is, thank you, Q'uo.

**We are Q'uo.** Is there one last question at this time?

There being no more questions then, we take our leave in the abiding love and generosity and peace of the One Infinite Creator. Godspeed, my friends, on your journeys. And we look forward to our company with you once again. We are Q'uo. Adonai.

## **Hatonn on Change and Turmoil, July 13, 2022**

**Richmond Meditation Circle, July 13, 2022**

### **Introduction by Jeremy Weiland**

In this session those of Hatonn attempt to speak to the discomfort and heartache inherent in the constant change of our lives. This change and the emotional wake it leaves is part of our lessons, and it is our limited third density perspective that prevents us from seeing it as a smooth and coherent curriculum leading to realizations which we are destined to achieve. In fact, the more we can feel into our emotions deeply, no matter how positive or

negative they may seem, the better use we can make of the catalyst. We might fear that feeling negative emotions could prompt us to act in rash or destructive manners, but those of Hatonn assure us that we are more likely to act in ways we might regret in the attempt to escape the emotion, not in simply feeling its truth.

*Note: The Richmond Meditation Circle is still working out how to facilitate remote participants in its channeling circle. This is the reason for the pauses towards the end. We always ensure at least two participants are present in person in addition to the channel themselves.*

## **Group Question**

What are the best ways to work with change in our lives and balance the turmoil that may issue from it?

## **Channeled Message**

*(Jeremy channeling)*

**I am Hatonn** and I am with this group at this time. We apologize for the surprise, but it is our nature to come to respond to a calling when we hear it. And my friends, how the heart cries out. We are therefore very pleased to be with you and to make the acquaintance of our brothers and sisters who are new to this circle. It is quite a treat for us, and we appreciate the positive vibrations emanating from many points on this globe. This is a somewhat newer model for contact, and we ask humbly that your energy be kept at a steady state, as it were. But we believe all involved are doing fine—fantastic, even.

Now this instrument reminds us of something he need not, [and] that is to issue our caveat. Our words are freely offered, but under the condition that you exercise your own discernment in accepting or rejecting them, for, my friends, do you not recognize how much of that truth is rustling inside this heart of yours which we have mentioned? Look there first, and if our words should prompt an insight, you may be assured it does not originate from us, except to the extent that we partake of the same unity as you do.

However, words are crude instruments, my friends. They will not hit the target, so to speak, in each and every case. This is, after all, the mystery of manifestation. As such, you are, as our friend Ken said, the master of your own house within your mind/body/spirit complex, and we would never take the reins of that complex from you. So use your judgment, and we will feel most pleased to riff on this entirely apt and dense question this evening.

We will take a moment to deepen this instrument's state. I am Hatonn.

*(Brief pause)*

We thank this instrument for an awkward pause, and we will continue.

What your life entails in general is not easily perceived on a moment by moment basis, my friends. As you well know, the change that provokes such turmoil, as you have phrased it, is ongoing and a kind of permanent state of existence. Change is constant and unrelenting. It is a function of the space/time illusion in which you iterate through your

lessons, and it gives you the ability to issue up to our one infinite Creator novelties of experience and energy configuration.

The consequence of this, we are sad to say, is that there is a tension in the experience of this life, this unceasing litany of changes. This is a life, these changes. The Buddhists, we note, recognize that there is a moment of rest and static state, and it is called death or unity. As long as you are alive and manifest, you can look forward to change, and you can perhaps take many emotional stances towards that change. This is your purview.

Now, we of Hatonn have also experienced the rough and tumble, as it were, of a third density life. From our vantage point on the other side of these experiences, it seems to us so neat and tidy the way your pains and your troubles delineate the vectors of the lessons in your life, much as you witness a protagonist of a movie go through a dramatic experience, only to come out the other side as somehow transformed. And yet, has this not happened, from a cosmic point of view, in a blink of an eye as you sit in your chair and remove the DVD from the player?

We recognize, my friends, this perspective is of limited use to you because, when one is tossed about in the waves of change, while a higher perspective can yield comfort, it is not the only palliative available in the medicine box. This instrument has struggled to think of ways in which the incidence of change itself may be worked with, and we would like to oblige in a way that is not glib, for we could not start without pointing out how change and the turmoil *are the lesson*, they are the path.

Now, this can seem a bit cruel when you do not see things the way that we see them, when you do not have the ability, in your life, to simply cut to another scene of the movie and speed the lesson along in its narrative tidiness and [cleanliness]. So you find yourself in a pit of despair, and no perspective from thirty thousand feet will move you from that pit. It is the consequence of embodiment, of being in an illusion that locates you, that nails you to the spot, as the one known as Pema has said<sup>1</sup>.

Now when you find yourself gripped by despair, by suffering, we have often suggested in the Confederation that you should balance this experience, that you should work with the emotion. The ones of the complex of Ra have most often shared this viewpoint, and this is well. But that is a task to be accomplished at a later point than when you are on the needlepoint of a moment and this sharp edge presses into you. No amount of anticipating a future balance can lessen the pain.

Or can it? And here we might offer a suggestion for our brothers and sisters who don't see the glory of their lives and who cannot always safely deposit their treasures in heaven and abide the clash of opposing interests and emotions and concepts that boggle the mind and give one nowhere to stand. We speak from the firmament to those of you on the fundament, and we say: *dive in*. The first step in using intense emotion in the moment is to surrender to it.

You believe (not without good cause, we might add) that if you were to yield to the intensity of a negative emotion, it might destroy you or provoke such a rash action that you would be forever changed. But my friends: what do you think the point of the feeling is? It is to change you. It is to transform you, and it is to show you a new, precious side of yourself. It

may be dark, but my friends, this is a creation both of the dark and the light, and we would offer the suggestion that the next time you feel life pinching in on your heart that you simply pay attention to how it feels. We observe how valuable this pinching, this pressure is, for my friends, it is not easy to grow without it. This is the utility of the third density illusion. You bang on the walls of your prison, and yet, you do not understand the transformative nature of that enclosure, how it slowly, perhaps too slowly, disciplines and forms and provides a solid surface off of which to push so that you may change your trajectory, so that you may recognize your unlimited potential which will come in quite handy in more ethereal experiences that lie ahead of you.

So let us return to something practical and exit the abstract. When you are feeling this emotion deeply, we have suggested that you pay attention to it. Now, it is not simply to pay attention to it, to simply endure it (although that is part of it) but also [that] you have a unique opportunity to witness what those of Ra called the randomness of the energy, of this discomfort, this turmoil and unsettledness. To feel into it is to learn something about your hardware, my friends, something that you can't learn intellectually, something you, like most third density being, avert your eyes from, and try not to let crush you. It is this aversion that is to be worked with; the emotion, the feeling, the sense of displacement from what is "right" and "proper", is what is to be worked with.

You often fear how you will react if you feel deeply, yet my friends, if you analyze yourself in this moment, you may recognize what we do: that it is the desire to expurgate the feeling, to be rid of it, that often causes the rash response, the anger and lashing out, as this instrument has named it. The feeling itself is pure and true, for we remind you, my friends: this is one conduit to that deep mind that partakes of the archetypal plan. These rivers of emotion, as you purify them, become your entry into the true purpose of existence.

Now, to be sure, we do not wish to get ahead of you. You cannot work with the archetypal mind in a complete way overnight. We simply recommend that you give these emotions the respect that they deserve; that you tenderly attend to them. This instrument has often marveled at the coupling of bad emotion, so to speak, with wrongness, with something being awry, out of place, in need of correcting. Consider our point of view. What if the emotion, no matter how discomfiting, is true and correct, and your experience of it an irreplaceable moment in the architecture of our Creator? What if, instead of escaping it, you are there to accept it, and to perhaps surprise yourself in your reaction? When those of Ra spoke of an unstudied and spontaneous response to catalyst<sup>2</sup>, we would offer that this response is least useful in its physical form. The true depth of this response is within you, the energetic way in which you shuffle the cards of your seven basic experiences to accommodate or repress this moment in consciousness.

We sometimes fear we make this too complex; it is actually quite simple, but it is typical of the people of your planet to thrash about and throw a tantrum, so to speak. So we offer you this metaphor: which entities in your world are prone to the temper-tantrum? Do they always scream so? Are they doomed to lash out in ignorance for their entire lives? No, my friends; it is but a stage of development. Your location and your maturity is variable, not [as] easily mapped as the development of a human from birth to adulthood. Yet there are similarities, and there are those helpful entities who look on your meltdown and do not

think ill of you, but instead, see the soul you are growing into, and make space for your turmoil.

As a final piece of advice may we suggest that consciousness is multi-faceted. You can be your own parent, and you can calm down the toddler within. The toddler learns how to live from the parent's example. Can you, my friends, set an example for yourself? Is that possible?

So we will leave the matter there for our monologue, for we are not conceited enough to believe that this is a great comfort on its own. No, it will take time, and you will come up with your own strategies, your own mental models for working with this multi-various consciousness, and it is all—all of it—exceedingly good and commendable effort. Not one teardrop is wasted, and if you were to speak to your parents about your meltdowns, your hardships, we imagine they would, with such a large amount of time [having passed], look back more fondly than you might imagine. And we suggest that you look fondly on this time. You will not have it for very much longer in the cosmic scheme, so if you can cherish it as you do the dark and light sides of the little child, we believe you would do yourself, your other selves, and the Creator, a greater service than you can imagine.

We are all in the dark, and we light our candles the same way, no matter the density. We assure you: you can light your candle. And with that thought, we would finally bring this monologue to a close, and ask if there are any follow up questions to which we might address our complex. We are those of Hatonn.

*(Brief pause)*

I am Hatonn, and observing no questions in the local circle, we ask the one known as Eric to ensure that the speaker is ready for our remote friends.

*(Eric gives the go-ahead)*

We thank you, my brother. We are those of Hatonn, and at this time, we ask those who are remote if they have a question for us, that we might offer our perspective.

*(Brief pause)*

We are again with this instrument. We are those of Hatonn, and we understand perfectly, my friends. It is not always time to speak, and if we have consumed the majority of the oxygen, so to speak, we do apologize. We would point out that, while this instrument has done well, the instrument known as Jeremy could keep a better focus in the future on the thoughts at hand, and this might lead to a terser monologue that would be of more help in offering the entire circle the contact.

We would like to thank all in this circle for their comforting energy which has helped this instrument tremendously and has assisted our complex in maintaining contact. It is a curious balance, and we know that the instrument known as Jeremy is incredibly grateful for this experience with his other selves. We wish now to bring this contact to a close, making our gratitude to all very, very clear.

What you do in this life, my friends, is not easy. No entity in any other density can really understand being under the gun of the third density—even in its memory. You are all heroes



to us, so one last thought, my friends: go easy on yourselves. As this instrument would say: “take ‘er easy”.

We are those of Hatonn, and with that humorous thought, we would leave this group at this time, leaving you in the love and the light of our one Infinite Creator. I am Hatonn. Adonai vasu borragus.

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1. The instrument believes this idea of being “nailed to the spot” arises from the work of Pema Chödrön:

Instructions on mindfulness or emptiness or working with energy all point to the same thing: being right on the spot nails us. It nails us right to the point of time and space that we are in. When we stop there and don’t act out, don’t repress, don’t blame it on anyone else, and also don’t blame it on ourselves, then we meet with an open-ended question that has no conceptual answer. We also encounter our heart.

*[When Things Fall Apart](#) by Pema Chödrön*

2. A reference to the Ra contact, [session 41, question 19](#):

The key to balance may then be seen in the unstudied, spontaneous, and honest response of entities toward experiences, thus using experience to the utmost, then applying the balancing exercises and achieving the proper attitude for the most purified spectrum of energy center manifestation in violet ray. This is why the brilliance or rotational speed of the energy centers is not considered above the balanced aspect or violet-ray manifestation of an entity in regarding harvestability; for those entities which are unbalanced, especially as to the primary rays, will not be capable of sustaining the impact of the love and light of intelligent infinity to the extent necessary for harvest.